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WILMINGTON

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1897

1897

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(For Contents see Second Page)

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NOW.

The present, the present is all thou hast
For thy sure possessing;
Like the patriarch's angel, hold it fast
Till it gives its blessing.

Like warp and woof, all destinies
Are woven fast,
Linked in sympathy, like the keys
Of an organ vast.

Pluck one thread, and the web we mar;
Break but one
Of a thousand keys, and the paining jar
Through all will run.

O restless spirit! wherefore strain
Beyond thy sphere?
Heaven and hell, with their joy and pain,
Are now and here.

Back to thyself is measured well
All thou hast given;
The neighbor's wrong is thy present hell,
His bliss, thy heaven.

Then of what is to be, and of what is done,
Why queriest thou?
The past and the time to be are one,
And both are now.

—*John Greenleaf Whittier.*

PURITY.

Oh that the age could learn afresh the grandeur, the beauty, the nobleness, the blessedness of purity. This grace includes all others and measures all others. More than all things else the world about us needs to be taught the meaning of Christian knighthood, the beauty of holiness.

Let men learn the old, old, truth that a gentleman is always a pure-minded and a pure-hearted man. Let our maidens learn that of all culture and of all adornment the loveliest and best is heart culture in holiness. Show me a woman who has this hope, indeed, and I will show you a Madonna soul on which the beatific and beautifying light has shone and is still shining.—*Samuel Smith Harris.*

MR. AND MRS. ISAAC M. YONAN.

Mr. Isaac Malek Yonan, of Oroomiah, Persia, belongs to the family of Maleks, a title given to them by the government as well as Nestorian patriachate, and it is ecclesiastical as well as political. The family of Mr. Yonan have had this office for about six hundred years. After one Malek's death, it is conferred on the eldest son of the nearest relative that is qualified for the office. At the time that the first



American missionaries went to Persia about 1835, Malek Aghabey, the great uncle of Mr. Yonan, was the Malek of the Nestorians in Oroomiah. He was one of the first men who gave the hand of fellowship to the missionaries, and was considered one of the most pious and gentlemanly of his day. After his death, Malek Yonan, the father of Isaac Yonan, was favored with the title of his uncle, and has occupied that office actively for many years. Malek Yonan, is well known in the missionary annals because of his active work in the Nestorian mission as an educator and as a profound preacher. Any one reading "Woman and Her Saviour in Persia," a book written largely about the work of Miss Fidelia Fiske among the Nestorian women cannot but be impressed by the sketches of the work of this gentleman.

When he was a boy twelve years of age his father took him to the missionaries to be educated. Mr. Stoddard, in his life, says that he was given to his care. He speaks of him as very bright and efficient in Bible knowledge and very spiritually-minded. When he was old enough he went to college at Seir and from there he graduated. He was taken then by Fidelia Fiske to be a teacher in her school. There he remained as teacher for twelve years. During the week days he was busy teaching, and from Sabbath to Sabbath would go like an evangelist to the villages around carrying with him copies of the Bible. There he would establish Sunday-schools and preach revival sermons. After that he accepted a call to the pastorate of the church in Geogtapa, his native village, and there he preached for twenty-five



years. During his pastorate many revivals occurred. Afterwards he was called to occupy the place of his uncle, Malek Aghabey, and gave up his active ministerial work, giving himself largely to the official duties of the Malek, and in looking after the needs of his persecuted people, and pleading their cause in the Persian court. At the same time he preached almost every Sabbath in different places. He is now seventy-four years of age. His sight is dim and he rests from active duties at his home, constantly looking forward with great delight to his home above.

Malek Yonan has five sons and two daughters living. The youngest is Mr. Isaac M. Yonan who was educated in Oroomiah College and graduated in the year 1891. Shortly after that he was married to Miss Mary Babona, the daughter of an active preacher in our mission service who has been actively at work for the Master for thirty-six years. He still has charge of two churches and is doing a good work for the Lord. Mr. Yonan, about six months after his marriage left his wife with his parents and came to this country to get an education in preparation for the ministry of the Gospel. He lived thus separated from his wife three years.

In the fall of 1895 Mrs. Yonan joined her husband in this country. They will remain together until they are ready to return to their native land.

Mr. Yonan spent his first year of study at Westminster College, Fulton, Mo. He was introduced to Rev. Dr. Marquess the president of the college by Mr. Moorhatch, a brother-in-law of Mr. Yonan, who was in this country studying for the ministry. The year in Fulton was spent in acquiring a knowledge of the English language and in some other studies. The year after Mr. Yonan followed Dr. Marquess to the Louisville Presbyterian Theological Seminary, then in its first session. For three years he continued to study in the seminary that he loves so much and under professors whom he esteems most highly. Last May he graduated, taking a full course and the degree of bachelor of divinity. He spent the summer with his wife partly in Virginia, and partly in North Carolina, preaching for the benefit of missions. He has returned to Louisville for the winter and will spend the year in studying medicine, at the same time taking a post graduate course in the Seminary. The next year, God willing, he will be ready to return to preach for his people or anywhere the Master may call him. Mr. Yonan is in his 26th year, young and vigorous and may reasonably hope for a successful future. Mr. and Mrs. Yonan have a boy in Persia whose name is Josiah. He was born about six months after Mr. Yonan left that country and has never seen his father. When Mrs. Yonan came last fall to the United States she was compelled to leave him with her husband's parents. It has been a sore trial to both of them to be away from their child. The lad is now four years old and will come to this country to be educated. The family of Malek Yonan, father of the subject of our sketch is well represented in America. One son, in Chicago studying medicine in the Rush Medical College, is devoted to the Young People's Christian Endeavor work. A grandson, who has spent one year in Pantops Academy, Virginia, is now studying at Davidson College, N. C.

O Lord, let me have anything but thy frown, and anything with thy smile.—*Cecil.*

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"THE PROMISE IS UNTO YOU."

Turning to the Sabbath-school lesson notes in our issue of this week, our readers will find brief reference to these words. They are worthy of more extended notice and further study. They were spoken by Peter at Pentecost when telling the inquirers what they must do to be saved from the pangs of conviction wrought in their hearts by his preaching in the power of the Holy Ghost. He said, Be baptized in the name of Jesus for the remission of sins and ye shall receive the gift of the Holy Ghost. "For the promise is unto you."

Plainly this promise is the gift of the Holy Ghost. It is not in order to regeneration, they were to receive the gift, for they were told to repent, which is an act of the regenerate, and to be baptized which is an outward sign and open seal of their confession of Christ already believed on as Saviour. Therefore this text is improperly used as proof of the right to administer baptism to children albeit of the covenant. It does bind the New Testament to the Old Testament. It does link a fulfilment in the new dispensation to prophecy in the Old. It therefore yields a fair, just and important inference that the blessings of the old dispensation are inherited by the new, and that children have covenant privileges the same in both. The proofs are elsewhere. This yields inferential corroboration.

This promise was given in the prophecy of Joel. It was repeated and amplified by Christ. It began to be fulfilled on the day of Pentecost. It continues after Pentecost, not to the apostles as such, nor to the disciples assembled and filled with the Holy Ghost, as if once for all, but to those who heard Peter preach and cried what must we do, and "the promise is unto you, and to them that are afar off, even as many as the Lord our God shall call."

To this promise our Lord referred in both the accounts made by Luke in the Gospel and the Acts. In Luke xxiv: 49, in connection with the statement, "ye are witnesses." He says further: "And, behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The record in Acts 1: 6, referring again to the disciples as witnesses, and manifestly of the qualification for that, the words of our Lord, are "But ye shall receive power after that the Holy Ghost is come upon you." So when they were all filled with the Holy Ghost they began to speak with other tongues as the Spirit gave them utterance and many cried: what shall we do? Acts ii: 4.

As to the conditions for the fulfilment of the promise, recall Luke xi: 13; "How much more will your Heavenly Father give the Holy Spirit to them that ask Him." Consider that the disciples were all with one accord in one place, manifestly in the upper room of the first chapter and "with one accord in prayer and supplication," "these all continued." Peter commanded the inquirers repenting, to be baptized in the name of Jesus Christ. This is to be interpreted further by the words of verse 36: "God hath made that same Jesus both Lord and Christ. Connect this again with verse 33; "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Take once more Galatians iii: 14, "that we might receive the promise of the Spirit through faith."

From all this we may gather. That *the* promise of the Spirit was beside and beyond His work of regeneration, and sanctification, and comfort. That Christ received the right to bestow the promise by His finished work of redemption and exaltation as Lord to the right hand of God the Father. That He gave it as a baptism, an enduement of power. That the disciples believed the promise and waited for the fulfillment with one accord in prayer and supplication. That those who received the gift of the Holy Ghost were thereby witnesses with Christ by their patience, courage, and faithful words, even in all Judea, and Samaria and unto the uttermost parts of the earth.

It is just the want of this gift, the neglect or failure to wait in prayer and supplication for the fulfillment of this provision that has made our churches seek success by worldly methods, our members cold and careless and the results of testimony and teaching in our times so unsatisfactory. In surrender to Christ as Lord, in trusting Him to give, and in waiting of prayer and supplication may we this year know the power of the Holy Ghost.

SOME PERSONS whose opinions are entitled to the greatest respect believe that Protestantism in this county has in any event nothing to fear from Romanism. They believe, we do not say affect to believe, that the type of Romanism in this country is essentially different from that which dominates Spain, Brazil, Mexico, and to a very large extent all Roman Catholic countries. They sincerely believe that the American idea of liberty and respect for individual rights, patriotism in short, so thoroughly imbues even the Romanist mind and heart, that no attempt to interfere with the liberties or laws could find support or countenance. The opinion does credit to their charity, but at the expense of their wisdom, we must believe. They venture nothing more than a supposition founded on a most hopeful view of the situation and directly in the face of facts of current history. Even in this country the disposition of the Romish hierarchy has been exhibited in a way to show that they have both the will and the power to destroy those of their own faith who stand in the way of their plans and purposes. Dr. McGlynn with a boldness amounting to defiance withstood them for awhile, but finally Dr. McGlynn was brought to ask for pardon on his knees. No Roman Catholic publisher now dare seriously differ on any point with the bishop of his diocese under penalty of temporal and eternal ruin. But our neighbor, Canada, illustrates most positively and unmistakably what we are to expect when Rome holds the balance of power at the polls, or in the Legislature of this country. The Protestanism of Canada it must not be forgotten is, every whit as thoroughly saturated with the idea of liberty as is that of this country, but it has to contend with the power of Rome in the attempt to exercise the authority of civil government. The late election in the Dominion of Canada decided the school question in a way that was not satisfactory to the Roman hierarchy and elected as premier Mr. Laurier, a Roman Catholic of liberal view and fully pledged to restore the separate schools in Manitoba. Quebec is a Roman Catholic province, and here the Romish priests constitute an autocracy. Only last week a newspaper, L'Electeur, published in Quebec, was silenced by "a mandament issued by the Roman Catholic bishops of Quebec, forbidding faithful Catholics to subscribe for, read, circulate or otherwise encourage the newspaper L'Electeur, published in Quebec city, under pain of being deprived of the benefits of the church." Quite a stir has been caused by this action and appeal to the privy council has been threatened. But the bishops know their power and there is little doubt but that they will triumph. The offence of L'Electeur was publishing a pamphlet upholding the doctrine of the supremacy of the State in state affairs and denying the right of the Church to dictate to electors how they shall vote upon political questions.

One paper threatened with punishment for opposing the hierarchy has published its regrets for its course and promised henceforth to support the views of the bishops.

But even this is not all. In the election contests tried before the civil courts, witnesses have sworn that they voted under the direct influence of the bishops. Bishop La Flèche, it is alleged, charged his congregation that Mr. Laurier, the Liberal leader, was guilty of error condemned by the Church, and that Catholics could not vote for him or for his candidates without committing sin.

There is a general belief that the hierarchy of Quebec province will shortly issue a mandament forcibly denouncing the Manitoba settlement and threatening disaster to any Catholic member of Parliament who does not protest against it.

These things show what we may expect in this country so soon as Romanism gets in position to dictate terms to our politicians, or to carry elections by the influence of the priesthood.

BANK FAILURES are passing like an epidemic over the country and too often the cause of failure is not because of decline in values, which in a reasonable sense would be business-like failures, but it sometimes is from neglect of directors to discharge their obligations to those who have placed implicit confidence both in their willingness and in their ability to direct; oftener still it would seem these failures are due to the dishonesty of those who have misappropriated—in other words not quite so gentle have stolen—the money and appropriated it to their own use.

Those who have been criminal have in every case been above suspicion, otherwise they would not have been trusted, and they have not infrequently been men specially prominent in religious circles, which is in no wise discredits religion, but the rather magnifies it as showing that respect for it is so universally regarded as evidence of integrity.

Usually no doubt the career of crime is entered upon in full belief that a return to virtue will be fully practicable before detection. The first step appears to be so easy to be retraced, that another and another is taken until the poor victim at last finds that restoration is absolutely impossible. Thenceforth remains nothing but the desire to postpone the day of revelation as long as possible and to this end every resource of wit and cunning and hypocrisy is practiced.

The effect upon the public of every revelation of crime long concealed is disastrous in occasioning loss of confidence. We are fast getting to a point where we will not know whom to trust. The thought is not calculated to encourage optimism, especially as along with it goes failure of justice to redress the wrongs suffered by individuals and society. Calling attention to these things can do but little good. They, alas, are too well known already, and yet it will not do to throw up our hands and give up all for lost. Let us do what we can. God reigns, and though for reasons known only to himself he permits wickedness to run riot, He will yet cause the wrath of man to praise him and the remainder of wrath He will restrain.

We really think our

STAR BINDER

is a most desirable article to have in any household where the PRESBYTERIAN is taken. It holds the successive issues together in most convenient form, costs no labor and requires no special pains in its adjustment. What a fine Synodical Album a year's gathering would thus constitute!

IF THE FRIENDS of the N. C. PRESBYTERIAN could realize how great a favor they would confer by sending in their subscriptions promptly, we are sure our coffers would be comfortably replenished, and our burden thereby lightened.

AND NOW ANOTHER word to our friends who would like to help us: It depends upon you whether the paper for 1897 shall go into families not now having the benefit of it. If you appreciate the paper try to send as many new subscribers as you can. If you can send one new name send that. If you will canvass for a number write us and we will make compensation satisfactory.

THE FOLLOWING from Ruskin can apply to the study of no other book so well as to that of the Bible:

"When you come to a good book, you must ask yourself, 'Am I inclined to work as an Australian miner would? Are my pick axes and shovels in good order, and am I in good trim myself, my sleeves well up to the elbow, and my breath good, and my temper."

By these last words we suppose the gifted writer to mean—Have I the spirit of perseverance and of patience.

For the N. C Presbyterian.

HAMPDEN SIDNEY NOTES.

Perhaps to those who are interested in the removal of the Seminary to Richmond, the most pleasing bit of news in the large new year's edition of the Richmond Dispatch, was contained in the announcement that the Board of Trustees of the Seminary, at its meeting in Richmond on the last day of the old year, has authorized the issue of bonds to the amount of $75,000 in order to get the money with which to prosecute at once the erection of the new buildings. These bonds are well secured and it is thought there will be no difficulty in getting the desired amount of money. This means that in all probability Union Seminary will begin its next session in its new home in Richmond. One of the main buildings is already nearing completion, and the purpose is to push the work as fast as practicable on others. There will be many sad hearts over leaving the old place and the old surroundings, but every lover of the Seminary should feel thankful for the bright prospects for the future of this the oldest and best theological school of our Church in the South.

The Christmas holidays—that we didn't get—had few charms for seminarians this year. True our esteemed and beloved professors seemed to sympathize with us in our affliction, and a good many of the students were dined with them and their families on Christmas day, and we have had specially kind attention from the village people, but it all did not suffice to allay the horrors of examinations on every other day, and lessons on the days between, during all the festive season when our friends of the college over the way were revelling in the pleasures of home and friends. The inducements, however, were not sufficient to keep all the seminarians on the hill, and the following spent their Christmas at home and some of them at other places perhaps dearer even than home.

Mr. W. L. Lingle, our genial and popular young tutor in Hebrew and Greek, paid a visit to his mother and other relatives and friends at Mill Bridge, N. C.

Mr. S. S Oliver, is resting up for a few days at his home, Madison, N. C. While there he will visit Stokes county where he did some mission work last summer.

Mr. R. M. Williams, another North Carolina boy spent his vacation at Middlebrook, Va. Mr. S. H. Williamson, of Yanceyville, N. C., who has been at his home for a month or more is expected back soon. Mr. Allen Jones, Jr., Jonesboro, N. C., will not return to the Seminary before the first of March. Mrs. W. W. Moore and children are spending the holidays with her parents at Salem, N. C. J.

Hampden Sidney, Va., Jan. 2, '96.

For the N. C. Presbyterian.

YOUR PRESENT SPHERE.

If you be engaged in an upright business, then you may serve God in it as acceptably as does he who occupies the pulpit. There are some Christians who foolishly suppose that one cannot best serve God unless he be engaged in some purely, distinctively religious sphere. This is a mischievous mistake. God wants every Christian to serve him in just the place and sphere that he is in. If a Christian be in a sort of business in which he cannot honestly ask God to bless him; then he ought to get out of it in a hurry. C. H. Spurgeon said: "God is glorified by our serving him in our proper vocations. Every lawful trade may be sanctified by the Gospel to noble ends. Turn to the Bible and you will find the most menial forms of labor connected either with most daring deeds of faith, or with persons whose lives have been illustrious for holiness. Therefore be not discontented with your calling. Whatever God has made your position, or your work, abide in that, unless you are *quite sure* that he calls you to something else. Let your first care be to glorify God to the utmost of your power where you are. Fill your present sphere to his praise, and if he needs you in another he will show it to you." Some men have left a calling which we designate as secular and entered the ministry, under the plea of doing more good, whereas they should have remained where they were and honored God in their work.

C. H. WETHERBE.

There is a great difference between one who can feel ashamed before his own soul and one who is only ashamed before his fellow men.
—*Talmud.*

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Any paid up subscriber to the PRESBYTERIAN can obtain this book remitting upon 25cents.

PERSONS AND PAPERS.

Many persons are disposed to think that they are not Christians because they have so much trouble over their sins; but they forget that the best of saints have had similar experiences. David and Paul had to fight the good fight unto the bitter end. There is also the consolation in the fact that the season of triumph will assuredly come. He who has begun the good work in us will perform it unto the day of Christ Jesus. The regenerated shall be the sanctified and the glorified of the Lord.—*Presbyterian.*

* * *

Not in the achievement, but in the endurance of the human soul, does it show its divine grandeur, and its alliance with the infinite God.—*E. H. Chapin.*

* * *

Giving money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of praise, or teaching in a mission school, or coming to a sacramental table. In the Bible, the consecration of our substance is not made a mere incidental, it is put in the fore front of our religious duties.—*Dr. T. L. Cuyler.*

* * *

If God be my Father, He loves me. That means everything to me. It means provision for my necessities, protection in all my vicissitudes, guidance in all my perplexities, friendship in my loneliness, comfort in my sorrows, success in Christian work, victory over my temptations, triumph over sin, and at the last an abundant entrance into His Heavenly kingdom. — *American Friend.*

* * *

Make up your spiritual account daily; see how matters stand between God and your souls. Frequent reckonings keep God and conscience friends. Do with your hearts as you do with your watches: wind them up every morning by prayer, and at night examine to see if they have gone true all the day. Call yourselves often to account; keep your reckonings—that is the way to keep your peace.—*Thomas Watson.*

* * *

This truth comes to us more and more the longer that we live, that on what field or in what uniform or with what aims we do our duty matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly and somewhere, somehow do it faithfully, makes us good, strong, happy, and useful men, and tunes our lives into some feeble echo of the life of God.—*Phillips Brooks.*

For the N. C. Presbyterian.

JAMES SPRUNT INSTITUTE.

The James Sprunt Institute is the name of the High School for girls and young boys of Wilmington Presbytery, and the cut here is a front view of the building in which this school is conducted. The initial step, looking to the establishment of a Presbyterial school was taken at the spring meeting of the Presbytery, held last April in the First church, Wilmington. At that meeting a committee was appointed to



consider the matter. Since then the school has become an actual fact. The James Sprunt Institute came into existence on the 11th of October. We predict for it a long, useful and successful career, for the following reasons:

A school of the kind has been long a felt want of the Presbytery; and, but for difficulties, would have been established years ago. Other Presbyteries, seeking to establish such a school, have had the expensive and perplexing question, of securing a suitable building. Through the liberality of Mr. Henry Faison and James W. Blount, M. D., citizens of Kenansville, a large roomy and convenient building, containing eleven class rooms, all lately repaired and beautified, has been placed at the disposal of the Presbytery for school purposes. This building is beautifully located in a grove, on a hill commanding an extensive view, of the surrounding country. A competent staff has been secured in the following teachers: Miss McFarland, of Mississippi, a lady of large experience in the work, especially prepared for teaching in the famous State Institute of Ohio. Miss Tipping of Staunton, Va., makes specialties of Latin and music, in both of which branches she has an enviable reputation. Miss Loftin, of Duplin, N. C., is a graduate of Greensboro Normal where she stood among the first for diligence and ability. She has also had experience in actual teaching. All our teachers are well equipped — thorough, enthusiastic and determined to succeed and the result of their work is already giving the greatest satisfaction, to the patrons of the school.

The tuition ranging from $1.50 to $3 per month is low, and board can be had among the citizens for from $6 to $10 per month. Latin, music and stenography are extras.

Kenansville, in which this school is situated, is a beautiful little town, the county seat of Duplin, and one of the healthiest towns in eastern Carolina. Being a little way from the railroad it is free from some objectionable features of small railroad towns. Its citizens are intelligent, cultured, law-abiding and hospitable.

Parents having girls and boys of tender years to educate, would do well to experiment with this school ere sending their children to much higher priced institutions, that offer no greater educational, social or moral advantages.

The spring term begins the first Monday in January, 1897. Persons wishing to know more about the school should apply to Miss Carrie Pipping, Kenansville, N. C., Mr. Henry Farrior, Kenansville, N. C., or Rev. P. McIntyre, Faison, N. C.

SINGING AS AN ACT OF WORSHIP.

Singing is an important part of public worship. It has been so esteemed in all Biblical times and throughout the Christian Church. It has been exalted to its high place in the religious service, not on the ground of the sensuous gratification produced by music as such, but because it is an effective medium for the communication or emphasis of the truth.

The church is not the place for personal display, nor for the merely artistic musical performance. That singer has not only missed her opportunity, but has perverted it, who has simply attracted attention to hereelf and to her music, instead of using her musical ability to attract attention to Jesus Christ. It is not oratory for oratory's sake; not music for music's sake; not art of any kind for art's sake; but everything, eloquence, singing and every gift and grace, for the sake of Christ. He is the end to which all things else are but to be consecrated means.

Not long since we heard a fine quartette choir. They were musical artists, all of them. This was the judgment of those who had secured them and of those who were musical critics of acknowledged standing. But their performance, while it might have been in place on the concert stage, was sadly inappropriate and out of place as an act of worship. People were not brought nearer to God by it. Christ was not made to appear more winning and attractive. The Holy Spirit did not have easier access to hearts by means of their effort. The minister did not find the hearts of the people any better prepared to receive the Gospel message on account of their singing. The sounds were pleasing, or at least some of them, but as a means for awakening devotion, promoting worship, or impressing the truth of the Gospel, the performance was as barren as Sahara. Scarcely a word had been understood. Not an expression had found its way to the mind and heart of the people. It might as well, all of it, have been in an unknown tongue. It was sound and nothing more; sweet sounds, we will not deny, but still sound and only sound.

Paul said that he would rather speak five words in such a way as to teach others than ten thousand words in an unknown tongue. There is no use for the unknown tongue in our Christian services. Let Roman Catholic priests mutter their masses in a dead language if they wish. Far be that from us and ours. Let us speak and sing to edification. Let us speak so that we may be understood and may win the hearts of the people. Let our singers speak their words distinctly, and they will be effective instruments for bringing the truth to bear upon the heart and consciences of those who hear them.

There are men and women, by the thousands, in our churches who are doing noble and blessed work in leading in the service of song in the sanctuary. They render the services more attractive; they teach and touch the hearts of the people; they help to prepare the way for the entrance of the Gospel message from the lips of the preacher to the minds of the people; they themselves sing the very Gospel and leave it throbbing in the midst of those who listen as they sing. God bless these earnest and efficient men and women. They are doing beautiful and important service. With distinct utterance, sweetness of voice and spirituality of heart, they may be largely instrumental in persuading human beings to love and follow Christ.—*Herald and Presbyter.*

SELF DENIALS FOR JESUS CHRIST.

BY THEODORE L. CUYLER, D. D.

The first lesson to be learned in the school of Jesus Christ is the lesson of self-denial. He placed it at the very gateway of his kingdom. "If any man will come after Me, let him deny himself, and take up his cross and follow Me." These words, if translated literally, would read—if any man wishes to go the way I am going, let him say *no* to himself. The reason for this command is that "self" is naturally so selfish and monopolizing, and Christ as King will not accept the mere corner of any one's heart. He demands the throne.

If self-denial is the first lesson to be learned, it is always the hardest grace to practice. It treads on our corns; worse than that, it often cuts us to the quick. The daily battle with every Christian is to subdue that artful, greedy house-devil, *self;* and the highest victory of our religion is to keep our divine Master enthroned in our heart. "Simon, son of Jonas, lovest thou me?" Peter's noble answer to this test question ran on through a long life of toil and sacrifice, and ended up with a sublime martyrdom for his Master. The occasions in which you and I can make a sacrifice that deserves to be called heroic are very few; but in the little acts of our humble every-day lives we can put Christ above self, and we ought to do it, and to love to do it. The business man who is content with a smaller profit rather than even seem to be grasping or over-reaching, practices a Bible self-denial. The Christian who suppresses a joke or a witticism because it might burlesque sacred things practices the same grace. When we speak out a bold, but unpopular truth, we honor our Lord at the expense of cowardly self. It is easy to swim with the current; a dead fish can do that. Christ's injunction to His followers is to "come out, and be separate" from the world. That often requires us to cut loose and be accounted singular, and provoke a stare, or a sneer, or a scoff. Slavery to a false public sentiment and to worldly fashions is a subtle snare from which the Church is suffering most sadly. This world can never be converted by a compromise.

We frequently meet in the street an old hero who limps on a crutch, or carries an empty sleeve. These are the honorable witnesses that these maimed patriots counted not their lives dear that the nation might be saved; it was sublime self-sacrifice. Yet there are thousands of professing Christians who are unwilling to deny themselves the paltry gratification of a glass of wine on their tables or at a social entertainment. They cannot but know that this use of intoxicants is an evil example to others, and may cause a "weak brother to stumble." They know that they are aiding those drinkusages which underlie all the drunkenness and dramselling and misery which flow from those usages. Because it is fashionable to partake of wine or other ensnaring drinks and to offer them to others, they do not hesitate to do both. They actually countenance and practice what is manufacturing drunkards and damning human souls! The Apostle laid down an infinitely nobler principle when he said: "It is good neither to drink wine nor anything whereby thy brother stumbleth or is made weak." He enjoins self-denial for the sake of our fellow-men; and until those who profess to be followers of Jesus are willing to give up every indulgence that is a direct temptation to others, Christianity will be shorn of much of its power. When every pulpit trains its artillery against both decanter and dramshop, when every Christian realizes that he is his "brother's keeper," when Sunday-schools teach total abstinence, and parents banish the temptation from their own doors, we shall see a revival of the temperance reform that will revolutionize society and save countless souls.

If we look facts squarely in the face we must acknowledge that the chief hindrance to the progress of Christianity is sheer selfishness; and the only real progress in saving our fellow-men lies in the road of self-denial. A witty minister once said to me: "I have no trouble in getting my people to do—*everything they like to do.*" It is the duties which pinch the hardest that pay the best. No pastor finds it as agreeable to spend an hour in a squalid tenement house, or beside the bed of a fever-patient, as to spend it over a new book on a lounge. Christ is pleased in the one; self is pleased in the other. Gifts are weighed in this same pair of scales. The newspapers chronicle the donations of certain millionaires as "munificent;" in Christ's sight they are not as large as the hard-earned dollar which the poor needlewoman drops into the collection plate. Out of the slums will come heroes and heroines who will find a seat alongside of Judson and John G. Paton and David Livingstone. All crucifixions of pride, and covetousness and love of ease, all immolations of self for Jesus' sake are a sacrifice that has the savor of a sweet smell. "Ye did it *unto Me*" is the benediction with which Christ pays His servants on the great day of reckoning. He will be the richest who surrenders most for *Him.*

"Lovest thou Me more than all these things?" is Christ's scale of measurement. Giving up in order to please him counts as much as any taking up; in fact, the pinch on selfishness oftener comes in the former way than the latter. Paul's keeping his body under for Christ's sake was as grand a service as his sermon on Mars Hill. One of the hardest things for our selfishness is to give up having our own way and to let God have his way. The essence of loyal obedience lies just there; and it is just there that selfish pride and willfulness must be met and conquered. We have got to say "no" to self before we can say "thy will, oh Lord, be done!" Whoever is perfectly willing to let Christ give every casting vote has attained to the much-talked-about "higher life."

With Christ once enthroned in the heart, everything becomes tributary to him. That is the search-light to be turned on your heart; do you love him more than your money? Then he will hold the key to your purse. Do you love him more than your ease? Then you will be found at some tough mission work on Sunday afternoons rather than on your sofa. Pray for the grace that pinches self! If it cuts down pride and cleans out covetousness all the better. This battle with self will go on to the last; and it is not to be a mere "beating the air." Every victory makes you stronger. Every blow that gives self the "black eye" will make you look better in the eye of your Master. Whatever you and I may gladly lose for Christ's sake will be laid up for us as our eternal treasure in Heaven.—*Independent.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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ABSOLUTELY PURE

CURE FOR HEART SICKNESS.

True it is that a "heart knoweth its own bitterness." There are feelings which we can not make known to others, and would not if we could; feelings of grief or disappointment too sacred to be passed from lip to lip. But into these hiddên recesses of the heart let Christ come. He knows our troubles. He can be touched with the feeling of our griefs and disappointments. He proves unfaithful to no confidence reposed in Him. The burdened heart can find relief by making Christ its trusted Friend.—*Associate Reformed Presbyterian.*

I love that tranquility of soul in which we feel the blessing of existence, and which in itself is a prayer and a thanksgiving.—*Longfellow.*

WANTED—AN IDEA Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their $1,800 prize offer.

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STATESVILLE, N. C.

JOHN B. BURWELL, PRESIDENT.

The session will commence on Thursday, the 1st of October, and continue to middle of June following. All Departments of instruction will be filled by competent and experienced teachers.

The building, which is one of the most desirable in the State, is being thoroughly repaired and will be well furnished and equipped.

Owing to late date of commencing, the session will consist of thirty-six weeks and the charge for board and tuition for this time will be $110 payable quarterly in advance.

For further particulars address

J. B. BURWELL,
Statesville, N. C.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April (one collection)—Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—Bible Cause.

November and April—Education for the Ministry.

December—Colored Evangelization

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. R. Q. Riley, from Red Banks, Miss., to Mason, Tenn.

Rev. J. W Heagan, from Blackburn, Mo., to Little Rock, Ark.

Rev. W. J. Lewis, from Cleveland, Tenn., to Jonesboro, Tenn.

NORTH CAROLINA.

High Point:—Christmas day was a happy one for the Presbyterians of High Point. At 7 seven p. m., a large congregation assembled for the first time in the beautiful new building on Fayetteville Street; the annual entertainment by the Sunday-school was held at that time and was a decided success. The building was crowded with an intensely interested audience. On Sunday following, at the morning service two members were received by certificate and two by profession; one of the latter was baptized. God owned and blessed this first preaching service in the new church by bringing these members into our fold at that time. In the evening, we held a union praise service. All the pastors in the town and one aged brother of the M. E. Church who is waiting lovingly for the Master's call, were present and took part in the service. The remarks of these brethren were strikingly happy and the occasion was one long to be remembered by those present. We thank God for His great goodness and go forward in His name.

Red Springs:—Three more members have just been received, making thirty-six additions to our church during the last year. The Ladies' Missionary society held a praise service in the afternoon of the third Sunday of December, and the thanks offering, outside of their regular contributions, amounted to $21.25.

Greensboro:—During the past year sixty-four persons have been received into the First church, twenty-two upon profession of faith, and forty-two by certificate Rev. Dr. J. Henry Smith, and Rev. Dr. Egbert Smith, pastors.

Mooresville:—There is talk of a new Presbyterian church being built here at an early day, and we hope there is something in the talk. Mooresville has never witnessed a more prosperous year than the one just coming to a close, and a new church would be in exact keeping with her steady progress. Work on the A. R. P. church will, we learn, commence soon.—*Charlotte News.*

First Church, Concord:—At our Communion in the First church Concord, N C., we had a large and attentive congregation and a tender solemn service An interesting summary of the work of the past year was read:

1. A new pastorate in and around Concord has been established, Rev. A. K. Pool, has been secured for it and $500 toward his salary raised by the First church.

2. Three protracted meetings have been held, viz: In the First church, at Beulah in Stanly county, at Patterson's Mill. At the two last named points the meetings were held by W. C. Alexander, and A. K. Pool. At Patterson's Mill there were over fifty professions of faith in Christ.

3. One church and school building has been erected (at Patterson's Mill) at a cost of $900.

4. One Presbyterian church has been organized with about thirty members and is in a flourishing condition.

5. One Presbyterian day school with 2 teachers, has been established through the liberality of the Home Mission Board of the Presbyterian Church of the United States of America.

6 Three Sabbath schools have been organized, viz: at Cannonsville with an enrollment of over 130; at Patterson's Mill, and at Pitts school house.

7. A successful Home Missionary Society has been organized with over 100 members.

8. We have received 109 communicants into the First church; sixty-six of whom were on profession of faith in Christ. Of the whole number twenty-one were at Forest Hill mission under Rev. A. K. Pool.

During the year the pastor has officiated at 22 baptisms, 5 marriages, 13 funerals, has preached thrice on the Sabbath much of the time and has made over 1,000 pastoral visits. Mr. Pool has labored earnestly and acceptably in his mission work and we regret that he has decided to go to the foreign field.

Jan. 4. 1897.

Raleigh:—The following gentlemen, George Allen, Edward B. Crow, B. W. Kilgore, W. T. Harding and Chas. Wiles were ordained and installed deacons in the First Presbyterian church on Sunday, 3rd inst. The services were conducted by Rev. Eugene Daniels, D.D. (assisted by the church session) in a very impressive and solemn manner.

VIRGINIA.

Walker's Creek, Lexington Presbytery:—Twenty-three persons recently received into the full communion of this church.

TENNESSEE.

Denmark:—Rev. John D. Storment, of Tupelo, Miss., has taken charge of the church here.

TEXAS.

San Antonio:—Rev. A. G. Jones pastor—fifteen members recently received.

Jonesboro:—Rev. W. J. Lewis began his ministry of the Jonesboro group on December 17th. This group consists of Jonesboro, Leesburg, Providence and Rheatown churches.

KENTUCKY.

Ebenezer Presbytery:—Meets at Millersburg, Ky., on the 13th inst. to dissolve the relation between Rev. W. O. Cochran and Central church of Maysville Ky., and the relation between Rev. J G. Anderson and Presbyterian church of Millersburg. Mr. Cochran goes to the First church, Bristol, Tenn. Mr. Anderson to First church Tampa, Fla.

Richwood:—Rev. G. F. Robertson, of Elizabethtown, Ky., recently assisted the pastor, Rev. W. H. Davis in a series of meetings. Seven were received upon profession of faith.

PERSONALS.

Rev. J. E. Bear, of Chinkiang, China, is visiting at St. Louis.

Rev. R. G. Pearson begins a meeting in Greenville, S. C., on the 10th inst.

We see by the Central that Rev. D, C. Irwin has been critically ill for some weeks at his home in Lexington, Va.

Rev. Dr. Beattie, of Louisville will supply the church of Anchorage, Ky., for a time. This church was recently left vacant by the removal of Dr. Wm. Irvine to Bowling Green, Ky.

Rev. W. O. Cochrane, of Maysville, Ky., has been called to the First church of Bristol, Tenn.

We are glad to learn that Dr Guerrrant is again able to be at his chosen work.

Rev. L. A McLean, of Virginia, has been called to Bethel and Galatia churches, Fayetteville Presbytery.

Rev. and Mrs. S. M. Rankin, of Red Springs, are visiting their parents in Guilford county.

Rev. C. H. Dobb, Jr., has been called to the pastorate of the church at Carthage. We see that Mr. Dobbs has resigned the pastorate of McDowell and Williamsville churches with the view of accepting this call.

Rev. W. G. Vardell, pastor of the church at James Island, S. C., is visiting his son, Rev. C. G. Vardell, of Red Springs.

Rev. A. G. Buckner, of Cynthiana, Ky., writes of kind and generous gifts bestowed upon himself and family by his congregation on Christmas Eve. One hundred members have been received in this Church during Mr. Buckner's pastorate of six years.

We are pleased to learn through a personal letter from Rev. Dr. Rawlings that he is in good health and pleasantly situated in his labors near his home, Charlottsville, Va. Besides his regular ministerial duties, Dr. Rawlings gives one Sabbath each month to the relief of ministers who need his aid. He thus brings rest to many weary pastors as well as preaches the Gospel which he loves so dearly.

We are glad to state that Rev. Dr. J. Henry Smith, of Greensboro, has recovered from his recent illness and occupied his pulpit on last Sabbath.

Rev. Dr. L. B. Turnbull, of Durham has been granted a well earned vacation by his congregation in order that he may visit Palestine.

We are glad to state that Mr. Geo W. Watts will not leave Durham. The church and synod could ill afford to lose this valuable worker.

Rev. Edward Mack has returned to St. Louis after a visit to his wife's father, Dr. Kirby, of Raleigh. Mr. Mack's family are still in that city.

For the N. C. Presbyterian.

EDUCATIONAL STATEMENT, JAN. 1, 1897.

Amount appropriated to 207 candidates $14,830.00; amount paid to 207 candidates $5.701 25; balance due $9,128.75.

Two months have been allowed for the November collection to come in. The above statement shows what amount has been received and paid out, and what is still due our candidates. Pastors are specially requested to see that all moneys for education be promptly sent in. And if the November collection has not been taken, we earnestly ask that it may be done at once. Five thousand dollars is needed during the month of January to relieve the immediate necessity of our candidates.

E. M. RICHARDSON,
Secretary.

DURHAM'S TWENTY-FIFTH ANNIVERSARY.

[We published an account of this occasion last week, but the following contains additional items of interest.]

The Presbyterian church of Durham celebrated on Sunday, Dec. 27th, the twenty-fifth anniversary of the organization of the church. It was a day long to be remembered. The skies were cloudless, the day perfect. Rev. H. T. Darnall, the only living ex-pastor had come to rejoice with his people in their prosperity. He preached in the morning a sermon of great beauty, full of tender reminiscences, and of stirring inspiration, from the text, 1 Sam 12:14. An historical sketch of the church had been carefully prepared and was read before the sermon by Elder R. D. Blacknall. After the service there was an interchange of friendly greetings between the people and the present and former pastors. At night Rev. J. Y. Fair, D.D., of Richmond, Va., who had preached the sermon at the dedication of the present church, preached a strong suggestive sermon from the text, "What is your life."

Monday night there was a Presbyterian "love feast," at which brief addresses of fraternal greetings and congratulations were made by representative pastors of other denominations in the town. Each of these gave expression to the spirit of Christian unity and co operation that prevails between all the churches, and which is growing stronger and deeper year by year.

Thus was commemorated the growth of a little band of earnest Presbyterians,

composed of nine members, to a strong, flourishing and influential church with more than three hundred communicants, four growing missions, four hundred and fifty Sunday school teachers and scholars, supporting two pastors, a foreign missionary and contributing liberally to all the benevolent causes of the Assembly and Synod. "Consider—what hath God wrought."

NOTICE.

The requirements of the Book of Church Order having been complied with the Presbytery of Albemarle is hereby called to meet in Tarboro, at 12:30 p. m., on Friday, January 8th 1897, for the purpose of considering and acting upon the resignation of Rev. R. W. Hines, as evangelist of Halifax and Martin counties, and of granting him a letter of dismission to the Presbytery of Central Mississippi, and of appointing his successor as agent of Sabbath-schools—if the way be clear.

R. W. HINES,
Moderator.

Hobgood, N. C., Dec. 30th, '96.

FOREIGN MISSION RECEIPTS FOR DECEMBER.

Our Foreign Mission receipts for December were $11,760.61. These are nearly all church or individual contributions, and are an increase on the Church contributions of last December of $2,197.17.

But in the receipts of last December there were legacies amounting to $11,325.51. The sum total of receipts for December is therefore less than of last December by $9,328.34.

Our gain for the fiscal year to December 1st had been $5,981.76. The first of January therefore finds us with a loss for the fiscal year of $8,346.58.

The same rate of increase in church receipts that has obtained for the past three months will make this loss good, and enable us to reach the 31st of March without a debt. But we have been able as yet, to make only small remittances to the missions for the fourth quarter, and it takes the funds a month to reach their destination. Therefore we earnestly request all who have charge of missionary funds to send us at once what they have on hand, and not to save it up till the last week in March. Let the missionaries have what is now available, for they need it now.

S H. CHESTER.

We are advised that in the copy of receipts for the Barium Springs Orphanage sent us for publication, and which appears on the eighth page, Laurel Hill church was erroneously credited with $31.52, and Laurel Hill Sabbath school $5, both to the Support Fund. These credits properly belong to Laurinburg church. The correction of copy did not reach us before publication.

The Normal and Collegiate Institute Asheville, N. C., is having a most prosperous session. More than two hundred pupils have been enrolled in its several departments, 170 of which are boarders. The new pupils have entered higher up than ever before; valuable additions have been made to the teaching corps. There is no institution in the State where a young woman can be more thoroughly trained for teaching school or business-life, none where the Bible is more systematically and reverently studied, none where the health, habits, or morals of the students are more carefully guarded.

SECULAR NEWS.

NORTH CAROLINA.

Mr. Stacy VanAmringe, County Clerk and Treasurer of New Hanover county, died at his home on Saturday last from apoplexy. Mr. VanAmringe had held positions of trust in this county for many years. He was a member of Camp No. 254 U. C. V., having served throughout the war as a wearer of the grey.

The Charlotte Observer office was destroyed by fire on the 3d inst. The fire was caused by an attempt to blow open the safe in Manager Blakey's office. The new book-binding plant was destroyed. The job presses were more or less damaged and the linotype machine subjected to fierce heat. The loss was covered by insurance. The Observer showed great pluck and progressiveness to appear as usual the next morning.

The car barns, engine house, with nine cars, five dynamos and four engines of the Raleigh Electric Company were destroyed by fire on the night of December 31st.

A factory has been incorporated in Charlotte for the manufacture of a new kind of patent bed spring.

The northern part of Wilmington has been greatly improved by the erection of the handsome offices occupied by Messrs. Alex. Sprunt & Son and the annex of the Atlantic Coast Line building. The building formerly occupied by Messrs. Alex. Sprunt & Son will be used by the Newbern & Norfolk Railroad Company.

DOMESTIC.

The steamer Commodore of fillibuster fame, while on her way to deliver a cargo of arms and amunition to the Cubans struck on the bar at the mouth of the St. John's river and sprung a leak Soon after she sunk in twenty fathoms of water. The crew took to the boats and a hastily improvised raft and eight men were drowned. Twenty men out of the twenty-eight on board after great risk and hardship succeeded in reaching shore.

In the locality of Charlotte Harbor, Fla., one planting of sugar cane will suffice for two or three years.

Hon. Frank S. Black took the oath of office as governor of New York on Jan. 1st.

The business showing for Richmond for the past year has been a good one. The number of manufacturing enterprises has been increased; the jobbing trade though falling below that of last year is better than two years ago, and some capital has been invested, and the postoffice shows a large increase of business transacted.

Strawberry plants are in full blossom and fruit at Spring Park, Fla. The plants were not hurt by the recent frost.

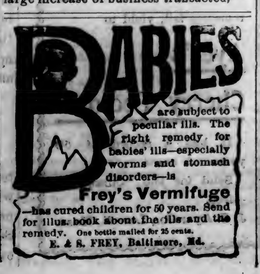
On New Year's Day the usual reception was given at the White House. President and Mrs. Cleveland receiving hundreds of callers. The decorations were lavish for the occasion.

Seven car loads of Italians recently passed through North Carolina on their way to Greenville, Miss. There were 407 of them.

Louisiana is suffering to an extent of a famine in some parts caused by the drought. The $55.000 appropriated by the State for relief is said to be inadequate.

FOREIGN.

An election was held in France, on Sunday 3rd Inst., to replace three of the Senators who terms are expiring. The hope of the Socialists and other extremists to change the character of the Senate was disappointed. All of the Socialists were defeated.



are subject to peculiar ills. The right remedy for babies' ills—especially worms and stomach disorders—is

Frey's Vermifuge

—has cured children for 50 years. Send for illus. book shows the ills and the remedy. One bottle mailed for 25 cents.

E. & S. FREY, Baltimore, Md.

A Michigan Romance.

An interesting story by Stanley Waterloo; also containing valuable information about the summer resorts in the north, will be mailed to any address on receipt of 4c to pay postage. Address D. G. Edwards, Passenger Traffic Manager, C. H. & D. Ry., Cincinnati, O

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to keep the silverware bright, the glassware sparkling, the bicycle lustrous, the piano-case shiney, and every polishable thing at the top notch of brilliancy now that is possible

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or E. L. BARNES, A. B., Principal

GOLD DUST.

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." —Psalm 39 : 4.

***

Begin the day with God,
He is thy sun and day:
He is the radiance of thy dawn,
To Him address thy lay.
Take thy first meal with God,
He is thy heavenly food;
Feed with and on Him; He with thee
Will feast in brotherhood.
Thy first transaction be
With God Himself above;
So shall thy business prosper well,
And all the day be love.
—*Bonar.*

***

"What I spent I had,
What I kept I lost;
What I gave I have."
—*Old Epitaph.*

***

Forenoon and afternoon and night—
Forenoon,
And afternoon, and night—
Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conqured and thy crown is won.
—*Edward R. Sill.*

CASH RECEIPTS FOR OCTOBER AND NOVEMBER, 1896.

SUPPORT FUND—FROM SUNDAY SCHOOLS.

Washington church, $3; Rocky River church, $3.34; Clarkton church, $6; First church, Raleigh, $6.16; Laurinburg church, $9.02; Ashpole church, .97; First church Wilmington, $3 22; Statesville church, $12.16; Reidsville church, $12; Rocky River church, .47; Mocksville church, $2.04: Miss Hamner's S S First church, Greensboro, .71; High Point, $5; Asheville $2.72; Miss Hamner's Class First church, Greensboro, .79; Mrs J Cutchins Class, Littleton, .35; Huntersville, $2.

FROM SOCIETIES, ETC.

Reunion Holly Springs, $1.52; Men's Society, First church, Greensboro, $7.75; L A Society, First church, Winston, $5; L A Society, Steel Creek church, $4; L A & O Society, First church, Charlotte, $6; C H Lineberger, $2; Unknown, $5. Total, $102.28.

FOR PRESS FUND.

Mrs W C Munroe $5 70; W S Moore $1.50; Miss M F Mouls $1; Mrs J A Holmes $1; Miss Minnie Grey $2.24; Rosa W Bailey .50; A McRae, .50; Miss EF White $2.50; D Cangdon $1; Mrs Dick .50; Geo W Campbell $1; Dr Geo R McNeill $1; Miss Nellie D Andrews .50; Rev L B. Turnbull $3; Howard McLelland $2.15; Miss Nannie Jackson .50; Miss Katie Bailey .50; Rev LB Turnbull .50; W B Goodman 30; Miss Sallie Spratt $1.50; Hugh Sanford .70; Mrs J Cutchins .50; Miss Maggie Houck .50; E A McPherson .50; Miss Gussie Knox, $1; Dr Geo A Graham $4; Miss Gertrude Thomas $1; A P Hassell .30; Miss M B Reeves $1.

BUILDING FUND—GENERAL FUND.

Mrs D Fairly $1; Mrs SP Lees $100; Ladies, Washington (N. C.) church $25; A Friend $1.05; D G Worth $400; Bertha Beattie .37; "In payment of a vow" $5; Geo W Campbell $5; Rev and Mrs C N Wharton $1; J H Beall $3. Total $541.38.

FOR LIBRARY ROOM.

Mrs S H Wiley, $100.

FOR MOTHER'S ROOM.

Mrs D G Robeson $1; Mrs H W Goodman $1. Total, $2.

FOR CHILDREN'S ROOM.

J Watson Smoot $1; D Griffith S S Class .15; Mrs M Beauman's S S Class $1; Miss Madge Faison S S Class $1; J D Kerr S S Class .50; Mrs J D Kerr $1; Isabella Robeson .50; W B Robeson .50. Total, $5.66. Grand total, $788.26.

FROM SUNDAY SCHOOLS.

Washington church $1.30, Smyrna church $2.50, Amity church, $1.08; Pastor's Class, Laurel Hill church $2.60, First church, Concord $5.52, Rocky Mount church $1.40, First church, Wilmington $2.71, Eirst church, Greensboro $7.50, Laurel Hill church $4.07, Rocky River church .50, Ashpole church $1.86, Littleton church $7.10, Centre church, $2.25, Statesville church $2,32, Laurel Hill church $5.11, High Point $5, Mebane $3 50, Asheville $1.59, Buffalo church $10.91, Carthage church, $10, Madison $5, Bethesda (Fayetteville Presbytery) $15.81.

FROM CHURCHES.

First Church, Greensboro $1; Dan River .50; Steel Creek $31.30; Paw Creek $6.08; Ashpole $15.47; Wilson $9.10; Beth Car $4.40; Red Springs $8.31; Rocky Mount $4.50 Centre church $12.03; Coddle Creek $9; New Berne $30.39; Long Creek $6.09; First church Salisbury $32 65; Statesville church $17.50: Mrs J C Ross $1; Ida Mills church $11.50; Laurel Hill church $31.52; Bethlehem church $2.27; Second church, Charlotte $134.94; Burlington church $24.75; Williams Memorial church $1.25; Burlington church $1.25; Warrenton $3.25; Bethesda (Fayetteville Presbytery) $17.50: Tarboro $22.26; St Andrews church $18.07; Pleasant Grove and Hopewell churches $4.30; McPherson church $3.

INDIVIDUALS.

Mrs A M Scales $5; Mrs W W Martin .59; Miss Jane Kenzie .50; Miss A E Hardie .25; Miss Carrie Smith $1; Miss M H Smith $1; Miss K B Smith .50 Miss Mary Davis .50; "Friend" Wade, N C $2, H & Co $32.50, R W Fleming $5, Mrs Jno R Pender .50, Mrs Redding Perry $5, Mrs H N Goodman $1, Jno A McLeod $1, Friends $6.

SOCIETIES ETC

Lauchlin Band, Burlington $4, Cash $1.70, L A S, First church, Winston $5.

MOTHERS' ROOM.

Mrs H B Bailey $1.

PRESS FUND.

Mrs W W Martin .50, Dr W J Hayes .50, Jno Chandle $1.25, Miss Bell Clark .55, Rev P R Law $2, Chas D Williams .50, Miss Minnie Grey .30, Miss Maggie Buie .90, Mrs Fleming .25, Hunter Scales $1, Howard McLelland .40, Mrs Bullock $1, W A McConnell .25, Mrs J W Knox .50, Miss M E Mitchel $1.09, Virginia Robeson .50, Miss Cora Orr $2, Jas Thomas .50, Mrs A L. Wright $1.

FOR BUILDING FUND.

Mrs J E Rumple $10, Mrs B H Rockwell .50, Ida Mills church $7.70, Laurinburg church $16.52, Laurel Hill church $43.50, Mrs W N H Smith $5, A Friend $1, Pittsboro church $5, J R Moore $1, Mrs J R Moore $1.

CHILDREN'S ROOM.

"A Drop in the Bucket Band, Hickory, $1.50, Wm Heman Hall .50, Patrick Murphy Williams .50, Jno Austin Williams .50, Ruth Williams .50, Infant Class S S, Mebane $1 50, Mrs L A Hall .50 Senior C E Society, First church, Greensboro .75, Albert and Price Wilson .20, Class No. 10, Mrs Tate teacher, First church, Greensboro $1, Infant Class, First church Greensboro $1.75.

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REVENGE.

There is a story of an Italian nobleman, who took a terrible revenge upon one whom he hated. He set him alive in a niche in the palace he was building, and piled row upon row of bricks and stones about him, until the wall closed over his head, and shut him in his dark and awful living tomb.

Horrible as the story is, it is just what many men are doing with their souls. They are piling bricks and stones about them, walling them in, and leaving them there to die. In the very core of many a great fortune which men have gathered; in the inner chamber of many a beautiful palace which men have builded; in the deepest shrine of many a temple of honor which men have reared in their own praise; hidden away out of sight, is a grave over which God's angels weep—the grave of a soul. Many a man has buried his manhood in his business. Many a poor slave has dug a deep grave for his soul with the wine-cup for a spade. Fashion has woven the shroud and pall for many a poor girl's soul. In many a garden of beauty and pleasure, hidden among the flowers, is a grave where innocence, faith, purity, virtue, honor, and truth lie buried.—*Forward.*

SECRET FAULTS.

What a risk we run when we foster some secret sin, not knowing when in our weakness the hidden nature may become triumphant! Some shepherds saw an eagle soar out from a crag. It flew majestically up into the sky. But by and by it grew unsteady. At length one wing drooped, and then the other, and with a fearful velocity the once mighty bird fell to the earth. Those men sought the eagle, and found that a little viper had fastened itself upon it while the eagle rested on the crag. The eagle did not know that the serpent was there, but while the proud monarch was sweeping through the air that serpent gnawed its way through the feathers, and thrust its fangs deep into the eagle's flesh, and it came reeling down to the earth. It is the story of King David—when touching the heights of fame, his lust, like poison brought down the imperial robes into the mire. It is the story of Samson—he was God's messenger; divine and supernatural strength coursed through his veins; one day he posed, God's vice-regent, the next day, all transformed, he went down to Philistia to gratify his passion, and he lost his eyes, and he lost his life! This is the story of many a life in our day; the promise is great—sip the potion of sin, and in secret joy its pleasures! But suddenly there is the exposure of the fall! The secret indulgence of sin has long been eating its way into the heart, and at last the proud life lies soiled and dishonored in the dust.—*Exchange.*

LITERARY JOTTINGS.

"Thoreau, the naturalist and writer had such faculty for attracting dumb animals that wild creatures would go to him of their own accord and rest contented in his hands."

"Woodman, Spare that Tree," was written by George P. Morris, the story being founded on an incident which occurred during a visit of this gentleman to the old homestead. It had passed into other hands, and the proprietor was about to cut down the fine tree which had been planted by Morris's grandfather. The poet redeemed the tree for ten dollars, and the stately oak was thus spared.

"Mere Stories," a new collection by Mrs. Clifford, has been so great a success in England that the publishers have decided to issue a cheap edition, in similar form, of the same author's previous volume of stories entitled "The Last Touches." The publication of Mrs. Clifford's new volume in this country has been unavoidably delayed, but it will be issued immediately from the press of Messrs. Dodd, Mead and Company.—*From Chronicle and Comment," in The Bookman.*

The great scarcity of the early numbers of "Pickwick Papers" is not difficult to understand when it is borne in mind that only four hundred copies were printed of the first part, which was published on March 31st, 1836. Before the appearance of the fourth number there was some idea of stopping the issue as the expenses were found to be in excess of the receipts. But in the fifth number Sam Weller was introduced, and the work at once sprang into unbounded popularity. While nothing positive has ever been established on the point, it is held by some writers that the original of Sam Weller was a Mr Samuel Vale, who acted the part of Simon Spatterdash in a farce called "The Boarding House," and made this character a great popular favorite. The odd whimsicality of Vale's novel comparisons is best understood on reference to the part set down to Spatterdash in the farce. Among his queer comparisons are: "'I know the world,' as the monkey said when he cut off his tail." "'I am down upon you,' as the extinguisher said to the rushlight." "'Come on,' as the man said to the tight boot." "'I am all ever perspiration," as the mutton chop said to the grid-iron." "'Why here we are all mustered,' as the roast beef said to the Welsh rabbit." Vale introduced these peculiar comparisons in his private life as well as upon the stage, and from 1830 to 1836 this style of expression became widely popular. It is not unreasonable to suppose that Dickens became, in a sense, the abstract mirror of his time, in catching the popular fun and embalming it with his choice phraseology. Of course it would be the height of absurdity to charge Dickens with being a mere copyist, or for one moment to think of Sam Weller as other than an original character. Dickens may have borrowed an idea, but he certainly made no slavish use of it, for the prevailing Sam Valerism and "the monkey that knew the world" was in no way on a par with the Sam Weller comparison: for example, in describing the elder Mr. Weller and the touter as "walking after him like a tame monkey arter a horgin."—*"The Week, Toronto.*

MAGAZINES.

Grant at West Point, The Pity of It, Captains Courageous, by Rudyard Kipling, The "Martha Washington" Case, In a Bowery Regiment, The Making and Laying of an Atlantic Cable and The Derelict "Neptune" are among the table of contents of McClure's for January.

The Bookman for January contains beside its excellent department of Chronicle and Comment—Frederick Saunders of the Astor Library, Poems by Charlotte Bronte, Upon Impulse by Hamlin Garland, On the Naturalization of Foreign Words, Is The Bookman Misogynous, My Literary Heresies by Andrew Lang, and The Fair Little Colleen, by Dora Sigerson. Dodd, Mead & Company, New York.

BOOK REVIEWS.

Plants and Their Children, or How to Know the Wild Flowers, by Mrs. Wm. Starr Dana is a charming book to be put into the hands our boys and girls. Teachers would find it a most excellent reading book for their classes. Without being scientific in its terms, a vast amount of knowledge is given about botany in an easy and interesting style. The children are made to know and love nature, and their powers of observation are sharpened. We enjoyed it and would like to see it in general use. The illustrations by Alice Josephine Smith are excellent. American Book Company, New York.

With My Neighbors, by Margaret E. Sangster. This delightful book of 256 pages, substantially and tastefully bound in linen, is made up of "bits of talk" on every day affairs in life. The gifted authoress is too well known not to give in all she writes that genuine helpfulness as it will prove itself to any who will become the happy possessor of this book verily filled with what seems companionable and congenial people. The poems at the close are included by request. We wish it a wide circulation, for we are sure such "Handy Helps" will prove invaluable to all its readers. Harper & Bros., Publishers, New York.

CONSUMPTION

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FALL AND WINTER 1896.

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CONDUCTED BY REV. A. D. McCLURE.

First Quarter—Lesson III.

Jan. 17, 1897.—Acts 11. 32-47.

Commit to memory verses 38-39.

Subject.—A Multitude Converted.

Golden Text. "The promise is unto you, and to your children, and to all that are afar off." Acts 11 : 39.

CATECHISM.

Question 28. What offices doth Christ execute as our Redeemer?

Answer. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Time. The Christian Sabbath, May 28, A. D., 30.

Place. Jerusalem.

INTRODUCTORY.

A marvelous miracle. An upper room, one hundred and twenty disciples of the crucified Christ together, in prayer, with one accord, waiting for the promise, "Until ye be endued with power from on high." The day of Pentecost fully come. A sound like that of a rushing mighty wind. A likeness of fire divided into shapes of tongues resting on each of them. "And they were all filled with the Holy Ghost." This, not as He dwells in the heart of each believer as Sanctifier, Teacher and Guide, but coming with power to make the disciples witnesses. "And they spake with other tongues as the Spirit gave them utterance." A crowd gathered and continued wondering, being amazed. They were saying one to another what meaneth this?" Others mocking said, these men are full of new wine." This suggestion of Satan went too far and gave occasion for Peter to preach the opening sermon of the Christian Dispensation. He made courteous and courageous denial of the charge of drunkenness and proceeded to show that the miracle was a fulfillment of the Scriptures, and a proof that Jesus of Nazareth was the King of Israel, the Son of David, the Messiah.

It is supposed that all the disciples testified, but only the sermon of Peter is recorded, as the substance of the testimony of all and the statement of truth convincing and saving by the power of the Holy Ghost. He exalted and proclaimed the personal risen, exalted Saviour, shedding forth the Holy Spirit. He was fearless, personal and plain, leaving results with God.

LESSON NOTES.

These cover the last part of the discourse of Peter and an account of the effect it produced.

V. 32. *This Jesus*, whom they had crucified supposing thus to destroy His claims. *God hath raised up* from the dead, and to His own right hand in Heaven. *We all are witnesses*, knowing what we testify and enabled of the Holy Spirit shed forth to make our testimony true.

V. 33. *By the right hand of God*, on His Father's throne, in honor, power and authority, "Head over all things to the Church." *The promises* made of the Father, through Christ prophesied by Joel and fulfilled as enduement for testifying, having received "The promise of the Spirit through faith." *He*, Jesus, *hath shed forth this* "The ministration of the Spirit."

Vs. 34. *For David*, to whom they had referred, vs. 25-31, *is not ascended*, in his resurrection body, *into the heavens*, but was buried and his body was in the sepulchre, while his spirit had returned to God who gave it.

The Lord, Jehovah, *said unto me*, that is David's, *Lord*, Jesus, the Messiah seen in prophetic vision or in temporary presence.

Vs. 35. *Until*, shows it was not a momentary exaltation, but must last until "the last enemy shall be destroyed." *Thy footstool*, as the custom of conquerors among the ancients was to tread on the neck of their vanquished enemies.

Vs. 36. *Therefore*, by a just conclusion from the facts and the Scriptures received as authoritative by *all the house of Israel*. Let them *know assuredly*, be convinced and yield to the conviction, *that God*, whether they were pleased or not, *hath made*. *That the same Jesus*, Jesus of Nazareth, as Saviour by the Sacrifice of Himself, *both Lord*, "Master and Lord" having given all things into His hands, *and Christ*, as the Anointed, the Messiah.

Vs. 37. *They were pricked*, as by a sharp instrument pierced, "They were stung with remorse and alarm," *in their hearts*. Convincing their reason, convicting their moral natures, convincing their wills. They cried *what must we do?* Not clearly asking how they could be saved, but what was their duty in the face of the facts.

Vs. 38. *Repent*, having such a sorrow as to seek peace, they must right about face, accept and acknowledge Jesus as Saviour, Lord and Christ and live for Him whom they had crucified. *Be baptized* with water as symbol of the baptism of the Holy Ghost, who had caused them to cry ont, *in the name of Jesus Christ*, in relation to Him, as the children of Israel were baptized unto Moses, changing relation from that as bondsmen to Pharaoh, unto Moses as their deliverer, leader and lawgiver. So baptism would signify and seal their turning from the old relation to Satan unto Jesus who had borne their sins in His own body on the tree. As Saviour Jesus He gives *remission of sins*, forgives them, takes them away. *The gift of the Holy Ghost*, was after baptism, and different from His operation, the same as the disciples had then. The endnement for service. No matter how or when received, it is distinct from His work in regeneration and sanctification and is properly called "The Gift of the Holy Ghost," for witness bearing.

Vs. 39. *For the promise*, "The gift of the Holy Ghost. "The promise of the Father which, saith He, (Jesus) ye have heard of me," is not the promise of salvation, but "power after that the Holy Ghost is come upon you." This promise is to the Jew first and also to the Gentiles as the remainder of the verses shows.

Vs. 40. *With many other words*, explaining and applying the truths taught.

Vs. 41. *They* who received the word *were baptized*, in open confession of Christ. *They were added*, not to the Church, but to the Christ and His services, as represented by the disciples. The Church was not then founded but was composed already of true disciples.

Vs. 42. *They continue steadfastly* in the teaching of the apostles, in fellowship one with another, "The communion of the Holy Ghost," in the Lord's Supper, and in prayers, ('the prayers" R. V.) not merely praying secretly, but together.

Vs. 43. *Fear*, Reverential awe. *Wonders*, miracles.

Vs 44. *Together*, in one meeting place, as united in one body. Calling nothing their own.

Vs. 45. *Sold possessions*, land and goods.

Vs. 46. *In temple*, holding the dispensations, together.

Vs. 47. *Saved*, such as were being saved.

PRACTICAL POINTS.

The word church does not appear in the Revised Version, as those who were being saved were added to Christ the only Saviour.

1. They were brought to Christ by the work of the Holy Spirit.

2. They were "being saved" in a gradual sanctification, the work of the Holy Spirit.

3. They were to receive the promise of the Spirit by faith, that they might be witnesses for Christ, after the Holy Ghost had come upon them.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Jan. 17th, 1897.

BY REV. B. E. WALLACE.

Subject :

Revivals at HOME AND ABROAD. 2 Chron. 30 : 13-27.

Text for the week :

"*Wait for the promise of the Father.*" Acts 1 : 4.

Daily Readings :

REVIVALS.

Monday, In Josiah's time, 2 Kings 23 : 1-15.
Tuesday, In Ezra's time, Neh. 8 : 1-12.
Wednesday. In John's time, Matt. 3:1-12
Thursday, In Capernaum, Mark 1 : 35-42 ; 2 : 1, 2.
Friday, In Samaria, Acts 8 : 4-13.
Saturday, In Antioch. Acts 13 : 13-44.
Sunday, Topic, 2 Chron. 30 : 13-27.

Suggestions for Leaders :

1. Let your missionary committee have charge of this meeting.

2. Have six members appointed a week ahead to prepare a brief and concise statement of the cause and result of the revivals spoken of in the Daily Readings.

3. Let the Leader state the need of Revivals.

a. In the Individual Christian. *b.* In the Church at home. *c.* In the Church abroad.

4. Have frequent prayers for the *incoming* of the Holy Spirit.

Notes :

The most casual observer can clearly see that there is a *great need* for revivals of religion in our church to day. Convinced of the *need*, how can it be supplied?

In Philippians 4 : 19, we have the solution.

There are two things if earnestly employed that will bring about a revival of religion in the *individual* heart and in the Church :

1. The study of God's word. The entrance of God's word gives light, light gives joy, joy revives the heart. The word of God gives *strength*, and it is the *strong man* that rejoiceth to run a race. God's word awakens *love*, *love* is the fulfilling of the Law, *love* is warming of the heart toward God and toward man, and it is the warm heart of *love* that flows as a peaceful river dispensing gladness and joy.

2. *Earnest, Importunate Prayer.* It was after John had been in the wilderness communing long and earnestly with God in prayer, that the banks of Jordan were crowded with repenting sinners.

It was after Jesus had spent the whole night in *prayer* that they came from all quarters to hear him.

It was after *ten days* of *prayer* that Pentecostal showers came.

It has ever been thus in the history of Christ's Church, the reformation, revivals in Scotland, in our country under Whitfield and the Tennants came after close and faithful study of God's word and importunate and agonizing *prayer*.

Let us study *God's word*. Let us *pray* and labor till the Master comes.

OPEN DOOR NOTES.

A Men's Aid Society has been organized in the church at Bedford City, Va., with a membership of thirty.

Rev. C. G. Vardell gave an exhibition of his stereopticon views, under the auspices of the Red Springs Sunday school, Christmas Eve. All members of all Sunday-schools in town were admitted free and seemed to enjoy it.—*The Pastor.*

The music committee of the C. E. Society at Red Springs have raised money to supply the church with new hymn books.

An annual subscription to the denominational paper has been given to every member in the congregation of a Bangor, Penn., church by the Christian Endeavor Societies of the church.

The Boys' Missionary Society of the First church, Wilmington, gave a very pleasant entertainment on Tuesday evening of last week, in honor of the killing of their missionary pig which they have been fattening for some time. The fatal blow was given by Master Peyton Hoge, and the contents counted by the treasurer, Master Geo. Parsley. The meeting was presided over by the president, Benj. Bell, Jr., who with the other members of the band deserve credit for their earnest efforts. This band has been without a regular leader since the death of Mrs. McMillan, but the boys have held together remarkably well.

The jug-breaking of the Sunday-school of Monroe for the cause of missions resulted in a contribution of $235.19. Rev. M. C. Arrowood delivered an address which was greatly enjoyed. We heartily congratulate our young friends upon their success.

A Junior Christian Endeavor Society was organized last Sabbath at St. Andrews, Wilmington, with nineteen active members.

All of the churches have Young People's Societies, which are being rapidly changed into Westminster Leagues. It is hoped soon to form a "Union of Westminster Leagues of Lynchburg.—*Central Presbyterian.*

The C. E. Society of the First church, Columbia, recently sent $20 to the Orphanage at Clinton, S. C., besides a well filled box of sundries.

The ladies of the First church, Charlotte, have placed in the church parlors a life size portrait of Dr. Preston.

The officers of the Westminster League, Raleigh, for the next six months are B. W. Kilgore, President; J. A. Bizzell, Vice-President; W. T. Harding, Secretary; O. P. Hay, Treasurer.

Immanuel C. E. Society, Wilmington. At our first gathering in the New Year we took stock. The idea of an invoice meeting was given ont a week or two before, so when we came together a great number responded. We found in examining our stock of Bible knowledge and Christian Experience there were many points of encouragement, but yet there were many channels for improvement. The meeting had a good effect and we believe new schemes are going to be employed that will greatly help our work.

B. E. WALLACE.

PUZZLE DEPARTMENT.

ANSWERS FOR DEC. 24TH.

The stone which slew Goliath.

Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise—Prov. 20 : 1. Cornie and Myrtle Wilkinson, Elizabeth Powell.

Who were the four faithful slaves considered worthy of mention in God's word?
X. X.

Where is the lily mentioned in the Bible?
Mary Lizzie Pilson.

Who was Methusaleh's father?
Redin Bryan, Jr.

Who was the first woman mentioned in the Bible as weeping?
Blanche Austin.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

McNEILL—McDIARMID. On Dec. 21st, at the residence of the father of the bride, near Raeford, N. C., by Rev. P. R. Law, Mr. N. Russell McNeill and Miss Nannie McDiarmid, daughter of Mr Norman McDiarmid.

YARBOROUGH—WEBB. On December 10th, 1896, in the Presbyterian church, Louisburg, N. C., by Rev. A. S. Caldwell, Jno. B. Yarborough and Miss Susie McD. Webb—both of Louisburg.

SMITH—CAMERON. At the residence of the bride's mother, on Dec. 29th, 12 m., by Rev. A. N. Ferguson, Mr. W. Colton Smith, (formerly of Moore county) and Miss Virginia Cameron, of Richmond county, N. C.

McIVER—RROWN. On Dec. 23d, 1896, at the home of the bride's father, near Red Springs, N. C., by Rev. S. M Rankin, Mr. Thomas McIver, of Cordele, Ga., and Miss Flora G. Brown.

McLEAN—ADAMS. At the residence of the bride's parents, Mr. and Mrs. Meek Adams, Dec. 15th, 1896, by Rev R. P. Smith, Mr. Robert C. McLean and Miss Rosa M. Adams—all of Gastonia, N. C.

WOOTEN—BRAWLEY. On Dec. 24th, 1896, at the residence of the bride's sister, Mrs. A. F. Lewis, of Fancy Hill, N. C., by Rev. W. C. Brown, Mr. Bascom Wooten and Miss Emma Brawley—all of Iredell county, N. C.

FURCHES—SHARPE. At the residence of the bride's father, Hon. A. C. Sharpe, on Dec. 31st, 1896, by Rev. W. C. Brown, Mr. Henry V. Furches, of Statesville, N. C., and Miss Myrtie Sharpe of Fancy Hill, N C.

RICE—SPANN. On Dec. 24th, 1896, at the Presbyterian church in Hendersonville, N. C., by Rev. E. A. Sample, Mr. A. Quay Rice, of South Carolina, and Miss Idelette Spann, of Hendersonville, N C.

CRANE—HOUSTON. In the Methodist church, Woodville, Tenn., by Rev. S. B. O. Wilson, assisted by Rev. C. C. Weaver, Mr. Charlton J. Crane and Miss Minnie V. Houston, granddaughter of the officiating minister.

To clean marble, use common dry salt, which requires no preparations, but may be rubbed directly on the soiled surface, leaving the marble beautifully clean.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

McLEOD.—In Red Springs, N. C., at her home, on Dec. 8th, 1896, Mrs. W. J. McLeod. She was a most excellent Christian woman, faithful and affectionate in the home, a kind neighbor, and an humble servant of God. She leaves a husband and six children to mourn their loss.

McLEOD. At the home of her son-in law, near Antioch, N. C., on October 1st, 1896, Mrs. Mary McLeod, in her 78th year. She had been a consistent Christian for many years, and during the last years of her life she had been confined to her home by the infirmities of old age; but with the increase of years there seemed to be an increase of grace.

CURRIE. In Red Springs, N. C., at the home of her son, on Oct. 14th, 1896, Mrs. Flora Currie, in the 80th year of her age. One of the mothers in Israel has gone to her reward. She joined Antioch church when it was organized about sixty-three years ago, and spent her years in faithful and loyal service to her Saviour and church.

McNAIR The subject of this sketch was called to his rest and reward several weeks ago. At the time appropriate resolutions were drawn up and published by the session of which he had been a member, but it is the desire of the writer to give a fuller accounnt of a life which had in it so much that adorned the doctrines of God our Father.

Mr. Nathaniel McNair was born in St. Paul's, Robeson county, N. C., on the 8th of March, 1818. His early years were passed in the town of his birth, but when about twenty-nine years of age he moved to Alfordsville, in the same county, and there settled in the home where he spent the remainder of his life. Upon settling in Alfordsville, Mr. McNair became connected with the Presbyterian church, and not long after he was elected as an elder, and in this capacity he served the congregation faithfully and efficiently till his death. Mr. McNair's life was a quiet one, and its external features might be summed up in a few sentences. Yet those quiet years were filled with something better than the events which give form and note to many lives. In all that time there was moving on, in its varied relations, this life which seems never to have brought an unpleasant thought or a painful feeling to any one, but which was everywhere felt as an influence for good. During fifty years in Alfordsville, in the churches, in business, in society, Mr. McNair seems never to have given offense nor to have gained the ill will of any party; while to many his life was a quiet benediction, giving comfort and help. The full benefit of such a life to a community cannot be measured here the records above may give it, but it is certain to be great. Mr. McNair's strong, consistent religious life influenced others to better things; his kind words and acts cheered and comforted many hearts; his wise counsel helped to guide the church in the right way. In reference to this last, there is reason to regret that his retiring disposition did not allow him to take a more prominent part in the direction of church affairs; as it was, no member of the session had greater influence when he chose to exert it, and the course which his wisdom favored was usually the one taken by the session. When he was finally called away the whole congregation felt that the loss was one which could not be repaired. Mr. McNair was twice married: first, on Dec 23d, 1847, to Miss Mary Ann McCallum, who died twenty-five years later. On Dec. 9th, 1874, Mr. McNair was married to Miss Elizabeth, Blue, who with one daughter survives him. The bereaved family have the sincere sympathy of the congregation and community.

WORTH. On December 31st, at 12.20 p. m., Mary Elizabeth Jessie, wife of B. G. Worth, aged 69 years and 3 months.

This estimable lady passed painlessly into rest. For years she had been in feeble health and for more than a year her decline has been steady, but the end came at last after only a few days of confinement to her bed.

Mrs. Worth was by birth Mary Elizabeth Carter, the daughter of John Paine Carter and his wife Cornelia Murphey. She was born at her father's place, "The Oaks," in Davie county, near Mocksville, Oct. 1, 1827. On the death of her father when she was three years old, she went with her mother to live with her grandfather, Judge Murphey, at his country seat, the Hermitage, near Haw River, in Orange county. Her mother died when she was about ten years of age and she returned to the place of her birth to live with her uncle, Archibald Carter. Here she was educated and spent her girlhood until she went to live with her first cousin, the wife of Mr. Jonathan Worth (afterwards Governor) in Asheboro. Here she met Mr. B. G. Worth, and they were married June 20th, 1845. In 1858 they came to live in Wilmington, and with the exception of a few years after the war, have lived here continuously, so that they have long been reckoned among our oldest citizens as they have been among those most valued and respected

Mr. and Mrs. Worth have been blessed with a large family. Our readers will recall the interesting occasion summer before last of their golden wedding, when all their children and all but two of their grandchildren gathered to honor them. At that time the remarkable circumstance was noted that there had never been a break in the family by the death of either a child or grandchild. Their sons present were Mr. Archibald Worth, of Cresskill, N. J. Mr. Joseph B. Worth, of Petersburg, Va., and Mr. W. E. Worth, of this city, and their daughters, Cornelia, the wife of Geo. R. French, Mary, the wife of W. J. Woodward, both of this city, Eunice, the wife of J. Weller, of Covington, Ky., and and Julia, the wife of W. S. Herring, of this city. All of these survive her except Mrs. Herring, who died in August, 1895. From this loss Mrs. Worth had never recovered.

Mrs. Worth's protracted ill health, lasting for twenty-five years, caused her to lead a very retired life But she was very strong in her friendships and devotedly attached to those within the circle of her friends. She was full of kindness and charity and used freely to give up the society of those dearest to her that they might engage in ministerings to others in which she could not share herself. She early gave her heart to the Saviour and was a devoted member of the Presbyterian church. Its services were her greatest happiness while she was able to attend with regularity, and the rare occasions when she was able to attend of late like oases in her life. One of these occasions was within the past few weeks When the shadows were falling over her mind almost her last conscious act was to engage in prayer with her pastor and family on Christmas day. The funeral took place from the First Presbyterian church, Wilmington, on Saturday last.

Your anxiety is for your delicate child; the child that in spite of all your careful over-watching, keeps thin and pale. Exercise seems to weaken her and food fails to nourish. That child needs Scott's Emulsion with the Hypophosphites—not as a medicine, but as a food containing all the elements of growth. It means rich blood, strong bones, healthy nerves, sound digestion. No child refuses Scott's Emulsion. It is pleasant and palatable.

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Two slender hands upon Time's dial plate
Go creeping round, and mark the hours of man,
Unconscious of his momentary plan
In all the circling years of Time's estate;
Nor fast nor slow, nor pause for small or great,
An hour for Cæsar or Napoleon;
And so it was since first Time's march began.
The lover cries, "My soul, it cannot wait;"
The murderer, "That hour will bring my doom;"
The sick man sighs, "To morrow and the tomb;"
While empires crumble like the cliffs to sand
Before the waves of years, and planets cold
Are clothed with life, and virgin spheres grow old
Beneath the dial balanced in God's hand.

—*Shoemaker's Best Selections.*

LEARN TO MAKE THE DAILY LIFE DIVINE.

"I am so tired! Always the same ceaseless round of duties—never an excursion, never a holiday; nothing but drudge, drudge, drudge, from morning till night"—and my little friend laid her head down upon her sewing machine, and the tears that sprang unbidden to her eyes flowed freely.

"Learn to make the best of it," answered another woman with a sweet Madonna-like face, made beautiful by trials bravely borne. We each have our work to do! It is best to do it bravely like the little brook singing cheerily over its rocky bed than to stand and droop like the weeping willow, that something always seemed to me nature's monument of discontent."

We were seated in an old room in an old-fashioned house down in Frenchtown; there was nothing very cheery about the room, I'll admit, nothing but the presence of this bright woman who rose happily and moved about adjusting the faded furniture and drawing aside the curtain to let the sunshine in.

I looked from one to the other, and as I rose to go I could not help but think what a beautiful trait of character it is never to quarrel with fate, to be able to make friends with circumstances, to bring one's self into harmony with one's surroundings! Thought is the most potent form of creative force, and often as one thinks of one's circumstances and surroundings, so do they beco e. When the the unexpected happens it is best to make friends with it. Often with this unexpected something has been taken away that one cares for very much, but as a wise philosopher says. the very fact that one thing is removed makes way for something else, and perhaps better. If one is wise he will fix his thoughts on the new possibilities and develop them into new and more satisfying combitions.

Nothing but drudge, drudge, drudge—nothing higher, nothing sweeter, nothing holier? Ah! no, "If your hands are left empty," says Emerson, "it is only that they may be filled with better gifts." Therefore vitalize the new hope and faith and love. Thus shall a magnetic atmosphere be generated that shall draw to itself all those qualities which are hoped for, and of whose existence, perhaps, one holds the clear conviction. The new circumstances—the new conditions—are they depressing, narrow, undesirable? All the more, then, must one make them desirable, for life is not being lived according to its best possibilities unless lived with the thrill and exaltation of devotion to duty—no matter where it calls. One should under such circumstances do one's work in a state of exhilaration. The days should be high and noble and poetic and beautiful. They should be peopled with hopes and enthusiasms." "Every touch should thrill," as Emerson says, for only in this intense yet serene exaltation is there achieved the better possibilities that may daily be realized by each and all. How beautiful are those lines of Elizabeth Barret Browning:

"Let us be content in work—
To do the thing we can—and not presume
To fret because it's little."

And this is the answer to every tired heart.—*Picayune.*

FRICASSEE OF OYSTERS

Drain fifty oysters free from all liquor. Put them in a bowl ready for the table; stand this by the side of the chafing dish, set a cup containing yolks of two eggs, a butter pot and a tablespoonful of finely chopped parsley. In the chafing dish have one tablespoonful of butter and of flour, rubbed together, and half a pint of milk. When seated, light the lamp and stir, constantly until you have a smooth sauce, then add the oysters; bring to boil, add a teaspoonful of salt, dash of cayenne, the yolks and parsley. Stir a minute, put out the lamp and serve from dish.

BEGINNING OF THE NEW YEAR.

Lord Dundas, being wished "A Happy New Year," replied: "It had need be happier than the last, for I never knew one happy day in it."

Wilberforce said: "The last year has been the happiest of my life."

Romaine's New Year's wish for his people was: "God grant that this may be a year famous for believing."

There exists a very beautiful custom in one province of Germany which it would be well to imitate everywhere. On the first day of the new year, whatever may have been quarrels, or estrangements, between friends and relatives, mutual visits are interchanged, kindly greetings given and received—all is forgotten and forgiven. Let this custom begin with reconciliation to God, then friendship and fellowship may be found that is blessed and lasting.

What a happy New Year it will be to us if its hours, as they come and go, find us not minding our own good solely, but also the good and joy of others. Let us educate ourselves to think of what others need, of what will sweeten life to them. This care for the happiness of others, this thought about them, will make us happy indeed.—*Exchange.*

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8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv..Maysville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 30
P. M.		A. M.

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JANUARY.

Though the long, frosty nights of the Winter are here,
This month is the dawn of a happy new year.
The old year has vanished—has faded and died;
Yet onward and forward on life's flowing tide
The new one will bear us with laughter and joy,
With music and sunshine for each girl and boy;
And may you all live to see many more years,
Free from sorrows and troubles and worries and tears.

—*Ladies' Home Journal.*

THE MISCHIEVOUS BROWNIE.

A FABLE.

Once upon a time there was a little boy who had for a companion a Brownie out of the woods. This Brownie was a pleasant fellow, I can tell you; he knew how to cool the air in midsummer, and how to keep you snug in winter time. If you were tired, he rested you; if you were cross, he lulled you to sleep; he persuaded you to put off hard studies, and read only pleasant books; he insisted that long walks were not good for you, and that it was some other fellow's business to do all things you did not want to do.

One day, when Boy and his mother were out walking, they met a man in a sorry plight; he was ragged and dirty and faint with hunger.

"What is the matter?" cried Boy.

"Alas!" said the man, "that mischievous Brownie" (calling his name, which I haven't told you yet), "made me believe he was my friend, but presently he brought a wild beast out of the woods which has torn down my house, and almost destroyed me: the beast's name is Poverty."

Soon after this Boy heard of one who was so ignorant and stupid that no one could trust him with work.

"Was he never taught to work?" Boy asked.

"They tried to teach him when he was young," one answered, "but he would do nothing but play with the mischievous Brownie, who tore up his books and broke his tools."

There came a dark night when came a robber into Boy's, intending, perhaps to murder as well as steal; fortunately they seized and bound him, and when he was asked what brought him to do such wickedness, he groaned aloud and said it all came of listening to the Brownie.

"Come, Brownie!" cried Boy at last, "you have got to go! I will not listen to you another day."

So Boy's mother gave him a whip with three lashes; one was Industry, one was Patience, and one was Perseverance. But the curious thing about this whip was that Boy had to use it on himself! When he did this faithfully, the mischievous Brownie fled howling away.

Did the whip hurt when Boy used it on himself? Well, just at first it stung a little, but by and by it ceased to hurt at all, and only gave Boy a delightful glow and a bounding pulse.

Now I have told you this story about the mischievous Brownie because I have heard, dear little listener, that he has been seen prowling around your house! I want you to beware of him and of his snares forever. And his name is Idleness.—*Elizabeth P. Allan, in The Presbyterian.*

A SEA STORY.

"The story the sea is going to tell you to-day," said papa, "is of an animal that sees without eyes, hears without ears, eats without tongue or teeth, and walks without feet."

"Oh, papa, you are making fun," said George.

"No, here it is," said papa, and he pointed to a bright colored flower growing just under the water. It had a thick stem and a crown of beautiful pink leaves.

"But that is a flower," exclaimed mamma.

"Do you think so?" said papa. "Can a flower be afraid? Look here!" He touched the thing, and in a minute all the long leaves had curled up, and it looked like an ugly knob. The children watched and presently it uncurled again, the stem swelled and it was a wide open flower.

"Can a flower eat?" asked papa. "Look here!" He caught a little shrimp, and dropped it just over the pink leaves or tendrils, and—would you believe it?—they snatched the shrimp and sucked it down into the middle, where papa said it would be digested.

"You see this animal, which men call the sea-anemone, has no eyes or ears, but it saw and heard the shrimp coming, no tongue or teeth, but it has eaten up Sir Shrimp; no feet, but when it pleases it can get off the rock to which it seems to be fastened, go off to another and fasten itself there. Now let us remember that God has filled the earth and sky and sea with marvels like this, and greater than this; that we can look up to Him this morning and say, 'O, Lord, how manifold are Thy works! In wisdom hast Thou made them all.'"—*Sunbeam.*

LETTER-BOX.

Dear Mr Editor I am very sorry that our questions have been asked and we send you some more. We children have a society called "The Kirkland Band." It is a missionary society and we have twelve members. We meet once a month. Edward Finley is President, Edmund Robinson Treasurer, Ella Finley Secretary. We will be very much pleased if you think our letters worthy of publication this week. I will try to get you a subscriber.

RUTH G. PILSON.
North Wilkesboro, N. C.

Dear Presbyterian: Will you let a country girl join your happy band once more. I like to read the many letters from our cousins and I will let you hear from me again. I have written several letters to "Home and Farm," but they never did publish one of them and it put me out of heart. I wrote a letter to your paper not long ago. I was rejoiced to see it in print, so I am writing again. My Aunt takes the PRESBYTERIAN and we have pleasure of reading it every week. I like so much to read the children's letters. We have a nice little Sunday-school about one half mile from our house, we have about twenty-five scholars. If it would not take up too much space I would write more. I will close, hoping to see this in print. Best wishes to the PRESBYTERIAN.

Your friend,
KATIE COLLINS.
Burgaw, N. C.

Dear Presbyterian: I want to tell you how we are spending Christmas at the Orphans' Home Old Santa Claus did not come the night before Christmas, but he came on Christmas night. He brought me a doll dressed in pink, a vase, pencil tablet, handkerchief, candy, oranges and a game of "Puss in the Corner," but I have not learned how to play it yet, I think I will soon learn how. Miss Banie has a game of "Bible Characters" we like to play very much. We have a new matron, Miss Maggie Montgomery, she likes to stay here very much. We had a nice dinner Christmas day. We had turkey, dressing, rice and cranberry sauce, and cake and ambrosia for desert.

The cocoanuts and oranges came in a box, twelve nice cakes came from Hickory and some from Statesville. The Boys Club, First church, Greensboro, sent our boys some fire works and they shot them off last night. And we had an oyster supper last night. Mr. Ives sent the oysters to us, they were so nice. We have received so many nice things that I cannot name them all. And there are so many children here that we all cannot hang our stockings in the same room so Santa Claus came to all three of the houses. Hoping you all had a merry Christmas.

Your true friend,
BLANCHE AUSTIN.

Dear Mr. Editor:—I am a little boy five years old. I go to the Infant Sunday-school. We have several teachers. Mine is Miss Lilian Foust, I do love her, she is so good and nice to us. We have nice little chairs to sit in, and we always have such nice entertainments Christmas. We sing and recite. I just wish you could hear about forty little ones from three to eight years old singing, some behind and some before. I have a little friend just across the street, just six years old, come by for me every Sunday afternoon. Her name is Mildred McCubbins. She is so sweet and pretty too. Dr. Rumple is our pastor, and he is always with us in our Sunday-school. We love him and he does love little children. He has something nice always to say to each one. I have a pet dog, his name is Saso. Mr. Editor this is my first letter to your good paper, if it don't do throw it in the waste basket and I will try again when I get older.

Your little friend,
KENNETH BROWN.
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IN EFFECT NOV. 15, 1896

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Arrive Fayetteville	11.00 "
Leave Fayetteville	11.21 "
Leave Fayetteville Junction	11.27 "
Leave Sanford	1.00p.m.
Leave Climax	2.50 "
Arrive Greensboro	3.18 "
Leave Greensboro	3.25 "
Leave Stokesdale	4.10 "
Leave WalnutCove	4.40 "
Leave Rural Hall	5.10 "
Arrive Mt. Airy	6.35 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	8.30a. m
ArriveMaxton	9.40 "
LeaveMaxton	9.50 "
Leave Red Springs	10.18 "
Leave Hope Mills	11.01 "
Arrive Fayetteville	11.19 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.28p.m.
Leave Hope Mills	4.49 "
Leave Red Springs	5.36 "
ArriveMaxton	6.09 "
Leave Maxton	6.17 "
ArriveBennettsville	7.35 "

NORTH BOUND.	No. 16 Mixed. Daily ex Sunday
Leave Ramseur	6.45a. m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.	No. 15. Mixed Daily ex Sunday
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.20 "
Leave Climax	4.15 "
Arrive Ramseur	6.00 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

SOUTH BOUND CONNECTIONS,

at Walnut Cove with the Norfolk & Western R .R., for Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

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Le Hamlet	S. A. L	A. M. †9 25			P. M. †530
Ar Osborne	"	9 50			5 50
Ar Kollock	"	10 25			6 25
Ar Cheraw	"	10 45			6 50
Le Cheraw	S. A. L				P. M.
Le Kollock	"				†530
Le Osborne	"				5 50
Ar Hamlet	"				6 25
					6 50
Le Wilmington,	S. A. L	P. M. *8 20			P. M †6 30
Le Monroe	"	9 05			10 45
Ar Chester	"	10 32			A. M. 12 03
Ar Clinton	"	11 58			P. M 1 20
		A.M.			
Ar Greenwood	"	1 00			2 33
Ar Abbeville	"	1 32			3 00
Ar Elberton	"	2 36			4 00
Ar Athens	"	3 38			5 10
Ar Atlanta	"	5 20			6 45
Le Atlanta A. & W. P		5 35			
ArMontgo'ry Wes of Al		10 45			
		P. M.			
Ar Mobile	L. & N	4 10			
Ar New Orleans	"	*8 30			
Ar Columbia	C. N. & L	A. M *10 00			P. M. *4 30
Ar Augusta	P. R.& W.C	A. M. 9 35			B. M. *5 05
Ar Macon	C. & G.	A.M. *11 00			P. M. *11 18

EAST AND NORTH.

April 5, 1896.		No38		No402
		P.M		P. M.
Le Wilmington,	S. A. L	†6 30		*3 20
Ar Hamlet	"	A.M		6 55
Le Hamlet	"	*8 15		10 35
Ar Southern Pines	"	9 15		11 21
				A. M.
Ar Raleigh	"	11 26		1 21
		P M.		
Ar Henderson	"	1 00		2 33
Ar Weldon	"	*3 00		*4 05
		P. M.		A. M.
Ar Portsmouth,	S. A. L	*5 50		*7 20
Ar Norfolk	"	6 10		7 50
		P. M		A. M.
Ar Richmond	A. C. L	*6 40		*6 40
Ar Washington	P. R. R	11 10		10 45
		A. M		P. M.
Ar Baltimore	"	12 48		12 05
Ar Philadelphia	"	12 45		2 20
Ar New York	"	*6 53		*4 53

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Sleeper between Wilmington and Hamlet on train 35.

Pullman Sleepers between Hamlet and Washington. Trains 403 and 402. Trains 403 and 402 are "The Atlanta Special."

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*Daily. †Daily ex. Sunday. ‡Daily ex. Monday.

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April 5th, 1896.

	No. 41	No 35.	No 408
	P M.	PM.	A. M.
Le Wilmington, S. A. L	*3 20	†630	.....
		A M	
Ar Maxton "	6 12	2 45	.....
Ar Hamlet "	6 55	5 15	.....
Le Hamlet "	7 15		*9 10
Ar Wadesboro "	8 01		9 52
Ar Monroe "	8 55		10 40
Le Monroe "	9 10		10 45
Ar Charlotte "	10 20		11 35
			P. M.
Ar Lincolnton "			12 55
Ar Shelby "			1 50
Ar Rutherfordton "			3 00

SAY SOES.

The feather duster, say the physicians, should be abolished. They do not remove dust but stir it up and set it floating, bringing the germs it contains where they may be inhaled. At least the dust settles somewhere else and has to be stirred up again.

Do not wear impermeable and tight-fighting hats that constrict the blood vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

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Send eleven (11) two cent stamps to the Watt Mfg. Co., 48 Third St., Cincinnati, O., who will send you by mail a "Morris Towel Rack," a wonderful dainty household article that is screwed into the wall, and by a button fastens the towel securely so it can not be pulled out or fall out. It is nickle plate and very ornamental. With this sample go around and take orders, and you will be surprised to see how many people want just such a useful thing. Most families will buy five or six of them, so every person can have his own towel and towel rack; saves washing as the towels do not lie on the floor. Any lady or gentleman can easily make from $6.00 to $8.00 a day by canvassing with this little wonder. The stores will buy them as well as the families. It is much easier to sell an article like this that does not cost much, as everybody will buy. Our readers should secure the agency for the "Morris" at once.

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FOR

WEEK ENDING, JAN. 6, 1897.

SPIRITS TURPENTINE: On Saturday, machine barrels 24½ cents, and country barrels 24 cents; Monday 25 and 24½ cents, and Tuesday sales at 25½ and 26 cents respectively.

ROSIN: Firm throughout at $1.45 for strained and $1.50 for good strained.

CRUDE TURPENTINE: Dull at $1.40 for Hard, $1.90 for Yellow Dip and $1.80 for Virgin.

TAR: Quiet at $1.00.

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Schedule in Effect Dec. 13th 1896.

DEPARTURES FROM WILMINGTON —

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, Boston 3 00 p m.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 8 23 a m, Philadelphia 11 25 a m New York 2 08 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY 3:35 P M — No. 55—Passenger—Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 27 p m, Columbia 9 50 p m, Denmark 6 20 a m, Augusta 8 00 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 00 a m, St Augustine 10 30 a m, Tampa 4 35 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston 1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 A M — No. 41—Passenger—Leave Boston 12 03 am, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 25 p m, Weldon 9 44 p m, †Tarboro 6 05 p m, Rocky Mount 6 40 a m, leave Wilson 6 15 a m, Goldsboro 7 00 am, Warsaw 7 51 a m, Magnolia 8 03 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 7 40 a m, Sanford 1 38 p m, Jacksonville 7 10 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 10 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 25 p m, Denmark 4 37 pm, Sumter 7 13 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m Lake Waccamaw 11 06 a m.

DAILY 7:15 P M — No. 55—Passenger — Leave Tampa 7 40 a m, Sanford 1 38 p m, Jacksonville 7 10 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 10 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 25 p m, Denmark 4 37 pm, Sumter 7 13 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m Lake Waccamaw 11 06 a m.

†Daily except Sunday.

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9 50 a. m.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m, and 9.15 p.m. Returning leaves Clinton at 7 00 a m, and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 50 p m, Smithfield 3 58 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 38p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07a m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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THINGS USEFUL.

Arrow-root Wafers.—Beat half a pound butter to a cream; whisk the yolks of six eggs] to a stiff froth, add them to the butter, stir in half a pound of flour, a little at a time, and beat the mixture well. Break all the lumps from six ounces of arrow-root and add that with half a pound of white sugar to the other ingredients. Lastly, add the well-beaten whites of the eggs and any preferred flavoring—a few blanched almonds, beaten to a smooth paste, with a few drops of rose or orange water is a delicate flavoring—and bake. The secret of thin, crisp wafers is to spread the paste on the baking-tins as thinly and evenly as possible, and bake in a hot oven. If the wafers are baked in one sheet, when half done draw the pans to the oven door, and with a sharp knife cut the cake into pieces about four inches square, then roll and bake crisp.

Cheese Fingers.—Take some fine, richly flavored cheese: cut it in pieces about three inches long, and one inch wide; season very lightly with salt and pepper, dip in salad oil, and leave to soak for half an hour; then dip each piece, or finger, into a rich batter and drop it into boiling lard; fry until a golden-brown has been acquired, then drain carefully, sprinkle with finely-grated cheese, and serve on a folded napkin, garnished with sprigs of parsley. Serve hot.

Try cleansing the hands with ground mustard and warm water, instead of soap, after having handled any strong smelling substances.



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(For Contents see Second Page)

Checks or orders in payment of subscription may be made payable either to John McLaurin, or to North Carolina Presbyterian. Please send forward promptly.

IN THINE OWN HEART.

Though Christ a thousand times
In Bethlehem be born,
If he's not born in thee,
Thy soul is still forlorn.
The cross on Golgotha
Will never save thy soul;
The cross in thine own heart
Alone can make thee whole.

Whate'ver thou lovest, man,
That, too, become thou must;
God, if thou lovest God,
Dust, if thou lovest dust.
Go out, God will go in;
Die thou, and let him live;
Be not, and he will be;
Wait, and he'll all things give.

To bring thee to thy God.
Loves takes the shortest route;
The way which knowledge leads
Is but a roundabout.
Drive out from thee the world,
And then like God thou'l't be,
A heaven within thyself.
In calm eternity.

Let but thy heart, O man,
Become a valley low,
And God shall rain on it,
Till it will overflow.
Oh shame! The silkworm works
And spins till it can fly,
And thou, my soul, wilt still
On thine old earth-clod lie!

Man, if the time on earth
Should seem too long for thee,
Turn thou to God and live
Time free, eternally.

—*Angelus Silesius* (1624.)

Henry M. Stanley, the noted African explorer, recently said: "When I was at Lake Victoria, eighteen years ago, there was not a missionary there; now there are forty thousand Christians and two hundred churches. The natives are enthusiastic converts, and spend their last penny to acquire a Bible."

I love that tranquility of soul in which we feel the blessing of existence, and which in itself is a prayer and a thanksgiving.—*Longfellow.*

REV. BENJAMIN E. WALLACE.

The pastor of Immanuel Presbyterian church in this city, whose face we introduce to our readers this week, was born at Soddy, Tennessee, January 19, 1868. His parents, Isaac Alexander and Nancy K. Wallace still live. His father is an elder in the Soddy church, which, since the war, has sent out seven ministers, including the subject of this sketch. His grandfather, Rev. Benjamin Wallace, was the pioneer of Presbyterianism in East Tennessee, and the first pastor in Hamilton county. Two uncles, Rev. James A. Wallace, D. D. and Rev. J. Albert Wallace, D. D., are in the ministry in Tennessee. Mr. Wallace studied at Soddy Academy, and King College, stopping out two years, and graduating in 1892. He took his Theological training in Columbia Seminary, S. C., completing the course in a class of sixteen in the spring of 1893. In the summer vacation he worked in the mountains of North Georgia. As evangelist of the First church, Wilmington, he began work in the Chapel in January 1895. In a few months this mission was organized into a church, of which Mr. Wallace was called to be the first pastor. He



was ordained and installed as pastor early in 1896. The church has had a steady and healthful growth in his ministry. He takes great interest in the work for the young and has active societies of different names and aims, but all for Christ and the church. Two things should be emphasized:

1st. That Mr. Wallace was dedicated to the ministry in his childhood.

2nd. His home church is a fair sample of the importance of keeping the little country churches supplied with the preached word. They give us many of our best preachers. The seven who went out from Soddy church to preach the Gospel are Rev. J. A. Wallace, D.D. of Highland Park, Chattanooga, Tenn; Rev. J. Albert Wallace, D. D., President of King College, Bristol, Tenn.; Rev. Mr. Wallace now of Kansas; Rev. R. C. Reed, D. D., of Nashville, Tenn.; Rev. J. D. Wallace, of Brownsville, Tenn., and Rev. A. L. Patterson, of Walterboro, S. C. A third thing should be said in closing, that Mr. Wallace has acted wisely in taking a wife as an helpmeet, and has been most fortunate in his marriage in October to Miss Isabella Heinsberger, who had wrought and continues to work wisely and well in Immanuel church.

THE FREE HORSE.

Everybody has heard the old saying about riding the free horse to death. Poor horse! He was overworked just because he was so willing. The lazy, hard bitted, obstinate horse was left in the stable, and had a good, easy time. If he had horse sense, it is no wonder that he did not reform. If he had become a good horse, he would have been abused just because he was good. We all see the injustice in the case of the horses, but are not some of us doing the same thing in our homes and in our churches? We overload with responsibility the willing workers, and we let the shirkers shirk just because it is so hard to make them do anything or give anything. When an extra collection must be taken up to meet some emergency, to whom do the collectors go? Do they appeal to the man who, with a $2,000 income, gives ten dollars a year to church expenses? No. They say he is so stingy that it would be no use. They go, instead, to the man who, with a $1,000 income, gives fifty dollars a year. Now, this is all wrong. It is unjust and injurious to the stingy as well as to the benevolent. It encourages the former in their stinginess, and discourages the latter in their liberality.—*Senex Smith, in Herald and Presbyter.*

FEELING HURRIED.

Probably nothing tires one so much as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished; when every interruption is received impatiently, and the clock is watched in distress as its moments flit past—then the mind tires the body.

We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out by crowding two days' task into one. If we can only keep cool and calm, not allowing ourselves to be flustered, we shall be less wearied when we have reached the eventide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter expected may not arrive; but if we can preserve our tranquility of soul and of demeanor, we shall get through everything creditably.

A NEW HEAVEN NOW.

We may still retain that hope of, nay, that sure belief in, a new heaven and a new earth in the eternity which is to be. But now, at the beginning of this new year, the question is, whether it need to be a hope only. * * * Is it wholly impossible for us, here and now, to spread over our heads some of the azure of that new heaven, and to make the new earth begin at least to blossom as the rose? * * * Yes, it is possible; it is in our power, if through the o'er-arching azure we can gaze into clear openings of the empyrean, and there by the eye of faith see Jesus standing at the right hand of God. * * * Yes, it is possible to the sincere, the humble, and the faithful, to all who feel and have experienced that love and duty can make a little heaven even on this sad earth.—*Canon Farrar.*

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10TH PAGE—Sunday School Lesson —Young People's Column—Open Door Notes.

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12TH PAGE.—(For the Family)—The Adoration (poetry) — Miss Alfard—Eugene Field's Home.

13TH PAGE — Children's Column—Blanket Street (poetry)—A Great Surprise—In The Master's Name—Letter-Box.

14TH PAGE—Secular News—Market.

15TH PAGE—Say Soes.

16TH PAGE—Things Useful.

WRESTLING JACOB.

It is quite commonly said that Jacob wrestled with the angel that night at Peniel. That is a mistake and would take away the meaning of one of the most blessed passages of Scripture. For in Genesis xxxii. 24, it is said: "And Jacob was left alone, and there wrestled a man with him until the break of day." This is the culmination of God's dealing with Jacob to give him the possession of the birthright.

Jacob and Esau though brothers were quite unlike as brothers now-a-days often are. Jacob was a bargain maker. He even said when he had the vision of angels ascending and descending on the ladders that "if God would be with" him as offering not to trust God, but to make a bargain with Him, to serve God on his return if God would treat him well meanwhile. Esau was easy-going, at times reckless of his rights. So when Esau came from hunting, faint and hungry and wanted some of the pottage, Jacob proposed a bargain, to trade a mess of pottage for the birthright, Esau made the bargain. "Thus Esau despised his birthright."

Now the birthright belongs to Jacob. But how can he get possession? We know how his mother meant to help him, but only to drive him an exile to her kindred, never to see her face in this world again. Fleeing Jacob offered to make the bargain with God as we have seen and he made bargains with Laban, only to be beaten at his own game. All this time the birthright was his and he might have had possession in God's way. But he was not willing to give up his own way.

At last he leaves Laban to return to his home. He has wealth, wives, children, servants and cattle. He thinks of meeting Esau and shows he has not the birthright which would have been lordship over Esau, for he fears his brother and speaks of him as "my lord Esau." He sends messengers to salute his brother as "my lord." He prepares to propitiate him with presents. He divides his all for safety. Thus he is left alone.

Here our point is taken that the angel wrestled with Jacob and failing to subdue him touched his thigh and put it out of joint, and the sinew shrank. Thus Jacob was helpless, being subdued by the angel At this point his name is changed from Jacob the bargainer, by nature, to Israel, the prince to have power with God and men and prevail by grace. Jacob resisted this angel who wrestled with him, we may well suppose. But it was the angel who wrestled; Jacob prevailed, not by wrestling but simply by holding on, saying: "I will not let thee go until thou bless me." "And he blessed him there."

The next day Jacob met Esau whom he feared, and found him friendly. Esau even insisted on acting as escort for Jacob through the dangers of the way. So Jacob, though not conscious of his possession and addressing Esau as lord, had the power over him. And long after when Jacob was an old man and went down to Egypt to Joseph, and was introduced to Pharaoh, the proud monarch of the mighty throne of that great people, *Jacob blessed Pharaoh.*

All this meaning for the Christian who has the right to the birthright, but has not gained possession, because of the old nature, sinful and self-willed, refusing to yield to the Angel wrestling to subdue and bless. The self, the flesh, the carnal nature will not surrender to the power of the Lord Jesus Christ and receive the possession from His hand. Instead the bargaining goes on, as if any man could get a blessing as the price paid from God for some so-called service that is full of self and sin. Or the Christian resists the claims of absolute authority of our Lord Jesus Christ, the Angel of the Covenant. To give full possession of the birthright of Christ must often take away strength and make helpless that the helpless one may only be able to hold on and say: "I will not let thee go until thou bless me." Then and in that the name shall be changed with the nature, and the Christian hitherto without power may henceforth "filled with the Spirit" be blessed and made a blessing." "Yield yourselves unto God."

GOV. ALTGELD, of Illinois, who has just retired from office, takes to himself great credit for having pardoned fewer criminals in proportion to the number of convicts in prison than any other governor during the past twenty years; and he has found persons to commend him therefor. But the question is not how many were pardoned, but who were pardoned and why. Those pardoned by Gov. Altgeld were in many cases the most notoriously unrepentingly criminal—the Hay Market anarchists for instance, and just now one or more desperadoes the terror of the police of Chicago.

WE HAVE SEEN it announced recently that although President McKinley, good Scotch name as it is, is not a Presbyterian, but a Methodist—which isn't so very bad after all—still Mr. McKinley is a good staunch believer in the pentapuncted prinoiples of Presbyterianism; if so the country still is safe beyond a doubt. If that be so we are the more fully prepared to believe, and to rejoice in the belief, that the wine bottle will be banished from the White House during the incoming administration as it was during the administration of President Hayes.

The Southern Presbyterian comes to us this week in a new dress and form. The smaller size book form is much more convenient to handle, and we have no doubt but that our esteemed contemporary will find it advantageous.

We really think our

STAR BINDER

is a most desirable article to have in any household where the PRESBYTERIAN is taken. It holds the successive issues together in most convenient form, costs no labor and requires no special pains in its adjustment. What a fine Synodical Album a year's gathering would thus constitute!

Sent to any address for forty cents.

IF THE FRIENDS of the N. C. PRESBYTERIAN could realize how great a favor they would confer by sending in their subscriptions promptly, we are sure our offers would be comfortably replenished, and our burden thereby lightened.

WE ARE SURE our friends, especially those interested in the societies of the Church, will find a contribution anent the societies of Charlotte most interesting reading We thank our contributor for this pleasure and will be glad to hear from her often.

For the N. C. Presbyterian.

DAVIDSON NOTES.

Many former students will hear with regret that our oldest citizen, Mr. James Allison, "Uncle Jimmie," as a thousand students have familiarly called him, died on January 8th, and was buried to-day. The stores were closed and recitations suspended during the hour of the funeral, and a large audience gathered in the church to honor the memory of one who was a sincere Christian, a kindly neighbor, and an upright citizen.

For the information and pleasure of numerous friends I send a list of first honor students for the fall term. The number is unusually large, even for the short term, and should it remain undiminished for the whole year, would be unprecedented.

SENIOR CLASS: W. A. Goodman, Mill Bridge, N. C., P. F. Henderson, Aiken, S. C., R. F. Kirkpatrick, Talladega, Ala., H. J. Mills, Myesville, S. C.

JUNIOR CLASS: F. A. Barth, Atlanta, Ga., R. A. Love, Gastonia, N. C., J. M. McSwain, Wade, N. C., W. G. Perry, Rock Hill, S. C., J. H. Witherspoon, Yorkville, S. C.

SOPHOMORE CLASS: J. M. McConnell, McConnellsville, S. C., R. L. Ramsay, Savannah, Ga.

FRESHMAN CLASS: J. A. Winn, Lois. Conyers, Ga.

Davidson, N. C., Jan. 9, '96.

For the N. C. Presbyterian.

TO THE RESCUE!

Friends of the orphans and the Orphans' Home at Barium Springs. The Superintendent of the Orphans' Home informs me that the wal's of the long desired "Centre Building" are finished and ready for the roof and that the building fund is exhausted. The sum of one thousand dollars is needed at once to cover it in and secure it from damage during the winter. It is impossible for us to send out an agent to make personal solicitation for funds and we are compelled to appeal to our ministers and churches and individuals to help us in their own way at once. A few churches that have been visited have responded liberally, but it is impracticable to visit all. We therefore earnestly ask that you take immediate action, and secure and send in funds to relieve embarrassment and prevent loss. Send in sums, large or small to Mr. Jno. E. Oates, Treasurer, Charlotte, N. C.

Yours fraternally,

J. RUMPLE,
President of Regents.

Salisbury, N. C., Jan. 8th, 1897.

WASHINGTON LETTER.

From our Regular Correspondent.
Washington, D.C., Jan. 6th, '97.

It is apparent since Congress reassembled that the Senators and Representatives, especially the former, have taken notice of the unmistakable trend of public opinion against any action on the part of Congress, in dealing or attempting to deal with Cuba, that would be likely to involve the United States in war.

Those who believe that the upper ten of society offers proportionately as good a field for missionary work as the lower ten thousand, will be pleased to know that Mrs. John W. Foster, wife of the ex-Secretary of State proposes to duplicate some of the remarkable missionary meetings held in the picture gallery of the large house occupied by Postmaster General and Mrs. Wanamaker during the last administration. Mrs. Foster has invited a number of society ladies to attend a meeting at her house Friday morning, to hear an address from Mrs. Booth Tucker, of the Salvation Army, who is to be accompanied by Brigadier Susie F. Swift, a graduate of Vassar College, and Dr. Frederick Nice, once a surgeon in the German army and now an humble ensign in the Salvation Army, who is known far and wide as a skilled player of the violin.

Bishop Satterlee this week gave a very interesting description of his recent trip to Russia for the purpose of presenting an American petition in behalf of the Armenian Christians to the Czar. When he first arrived at St. Petersburg and announced that he wished to present this petition in person and without the intervention of the American minister, because it was desired that the presentation should be devoid of even the appearance of political significance, he was told that it would be impossible. However, he persisted and, as usual when people determine to persevere until a good deed is accomplished, he succeeded. He was received by the Czar and his wife with such simplicity that he says he could hardly realize that he was in the presence of the absolute monarch of the country in which all the outward pomp and circumstance of royalty finds its fullest expression. In addition to presenting the petition, Bishop Satterlee spoke to the Czar of the anxiety all civilized nations felt about the Armenians and Russia's probable action towards them. But he left without an idea of how the Czar felt towards them; he listened closely, but the answers he gave were short and diplomatically non-committal.

Turn where you will and the rum evil will still confront you. A government Indian inspector—Mr. J. G. Wright—who has recently returned from an official trip among the Chippewa Indians at White Earth Agency, Minnesota, after speaking of the manner in which the 7,000 (or thereabouts) Indians on that reservation spend their time, added significantly: "Their morals in a general way are very good. They have a warm attachment for their wives, and would give but little or no trouble if whiskey could be kept from them." Kind reader, how many white men do you know of whom that last sentence might also be truthfully said?

A week of prayer for the Presbyterian churches of Washington, especially intended to bring the churches closer together and to strengthen the bond of sympathy between them, was inaugurated Sunday afternoon by a union communion service at the church of the Covenant. Every day this week prayer services are held in all the Presbyterian churches.

February 17th, 18th and 19th, are the dates which been set for the meetings of the coming National Convention of Mothers, and arrangements have been completed for the convention to meet and to make its headquarters during the convention at one of our prominent hotels. Meanwhile the headquarters of the committee in charge are located at 1400 New Hampshire Avenue, where all inquiries for information concerning the convention should be addressed.

University Park Temple, located adjacent to the grounds of Howard University and formerly a mission of the First Congregational church, was on Sunday dedicated as an independent church, the morning services being conducted by the pastor, Rev. S. N. Brown, and those in the evening by Dr. Rankin, President of Howard University. Several new features, including a free kindergarten, a penny savings bank, a mending bureau and a sewing and cooking school, for the many poor colored children in its immediate vicinity, are to be put into operation by the new church, and they will he watched with the greatest interest by those who are interested in the betterment of the children of the poorer sections of our city, and of all other cities. T.

For the N. C. Presbyterian.

INK SPOTS FROM VIRGIL.

Here it has been said is the anguish of all partings:

Siste gradum teque aspectu ne subtrahe nostro.
quem fugis? extremum fato quod te adloquor, hoc-est.
talibus Aeneas ardentem et torva tuentem
lenibat dictis animum lacrimasque ciebat

Stay! oh stay! withdraw not from my sight. Whom do you fly? this is the last time Fate permits me to speak with you.

"This brief space o'er,
Fate suffers us to meet no more.
Thus while the bitter tears run down,
The hero strives to calm her frown."

* * *

Here too is the old story: "Oh would it had not been"—vain lament over the inexorable past.

Felix, heu nimium felix, si litora tantum
numquam Dardaniae tetigissent nostra carinae.

"Happy! oh how happy! had the Trojan never touched my shore."

* * *

And these memorable lines that tell the ever sad brooding over the sorrows that cling to the mortal race, and the vain attempt to fill the mind with the empty *picture of past scenes.*

Sunt lacrimae rerum et mentem mortalia tangunt.
solve metus; feret haec aliquam tibi *fama* salutem.
sic ait, *atque animum pictura pascit inani*
multa gemens, largoque umectat flumine voltum.

"E'en here the tear of pity springs,
And hearts are *touched by human things*
Dismiss your fear, we sure may claim,
To find some safety in our fame,
He said and feeds his heart
With shapes of unsubstantial art
In fond remembrance groaning deep
With briny floods his visage steep."

He was looking at pictures on the temple at Carthage, portraying scenes in which he had part in ruined Troy.

* * *

How pathetic the picture of the women kissing and embracing the door posts of the halls they were to leave forever.

Tum pavidae tectis matres ingentibus errant,
amplexaeque tenent postes atque oscula figunt.

* * *

How well put this sentiment of pity:

Non ignara mali miseris succurrere disco.
Sic memorat; simul Aenean in regia ducit tecta.

Not ignorant of misfortune myself I have learned to succor the miserable. At once she leads Aeneas into her royal palace.

E. H. H..

Farmville, Va,

A Beautiful, Fitting, and Enduring Memento

For Personal Possession and Study

Is Found in the

New Holy Land Art Portfolios

ENTITLED

Palestine Photographed.

Every Student of the Bible,
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Should Have It.

This desirable book comprises 64 beautiful engravings from views taken in 1894. Each scene is accurately and eloquently described by two distinguished divines, Bishop Vincent and Dr. Lee. The work should find a place in every Christian home.

Any paid up subscriber to the PRESBYTERIAN can obtain this book remitting upon 25cents.

STUDIES IN CHURCH HISTORY.

CHAPTER X.—THE DAWNING LIGHT.

BY REV. A. J. MC KELWAY, FAYETTEVILLE, N. C.

Despite the increasing corruption of the Catholic Church during the dark ages, there were many humble homes, where the saving truths of redemption were known, where God was feared and his commandments kept. And there were many priests and monks whose lives of purity and godly zeal were true examples of Christian faith and love. But as the Church drew away from its holy traditions it was opposed more and more steadfastly by these true and earnest souls, until at last the separation was complete and the Protestant Church was formed. All honor to the "Reformers before the Reformation!"

In the eleventh century there arose a sect in Europe called the Cathari-Puritans. In spite of their perversion of true doctrine, in many particulars they were a standing protest against the immoral lives of the priests. In France they were called Albigenses, and their lives of severe asceticism and moral earnestness made a profound impression upon the people, and contrasted strongly with the superstition, ignorance and vice of the clergy. They openly opposed the Roman Church. They divided themselves into two classes—the *believing*, and the *perfected*. Their doctrine of perfection seems to have been closely akin to that of our so-called "sanctified" brethren. The Roman Church declared against their doctrines and in the twelfth and thirteenth centuries persecuted them to extinction. In spite of the abuse of the Roman writers there must have been a great deal of good in the *Bons Hommes*.

The Waldenses are of special interest to us, not only from their glorious history, but because a colony of that Church has recently become identified with our Synod. The Church of Lyons held a prominent position in Gaul, and was noted for the ability and piety of its bishops. In the latter part of the twelfth century, Waldus, a rich citizen of Lyons, had the Bible, which was read in Latin, translated into the dialect of the people. The reading of the Bible led to a more Christ-like life, and Waldus and his followers gave away their property to the poor and began to preach the Gospel in the houses and streets. They were finally forbidden to preach and expelled from the city. But they scattered over that part of France where the Albigences had already labored, and penetrated into Switzerland and northern Italy. In those secluded valleys they may have found kindred spirits in those whose fathers had never departed from the purity and simplicity of the early Church, and thus have linked themselves directly with the Apostolic age. "Prove the contrary" was the challenge which their representative gave, before the meeting of our Synod in Tarboro.

After the Council of Toulouse in 1229 forbade the laity to read the Bible, the breach between the Waldensians and the Roman Church widened. Their preachers, sent out two by two, often disguised as peddlers, scattered the translations of the Bible everywhere. They rejected Purgatory, masses, prayers for the dead, and saint-worship. They had their children baptized by the priests and did not require a re-baptism upon admision into their sect. Of course they were persecuted for their faith by the Church of Rome, but in spite of persecution they were numerous and widely represented at the time of the Reformation itself. They were soon brought into fellowship with the Reformers, and the Church has survived its terrible persecution and is making rapid progress now in the evangelization of Italy. A Waldensian pastor preaches in a church in Rome near enough to the Vatican for the Pope to hear his voice if he cares to.

The Bohemian Church is also worthy of note in this connection. Christianity was established in Bohemia in the tenth century. It always claimed independence of Rome. The Bible was given to the people, and the celibacy of the clergy was disregarded. In 1348 the University of Prague was established which educated John Huss and Jerome, of Prague, in the principles of the pure Gospel. In the fifteenth century these two great men were burnt at the stake and the Bohemian Church after severe persecution was nominally united to that of Rome. But the people had laid too a firm grasp upon the truth, and when the Reformation came the Bohemian brethren arose and claimed their kinship with Luther and Calvin. A terrible persecution depopulated the whole country, and the Bohemian Church was outwardly destroyed. But as late as 1760 Protestants were condemned to death for selling religious books, and after the edict of toleration in 1781, Protestant churches immediately sprang into existence. The Moravian Church is the worthy daughter of the old Bohemian Church and has become the example to Christendom of the true missionary spirit.

When such faith and piety could be found among the common people it was only natural that there should be men of learning and genius who saw the corruption of the Roman Church and its wide departure from the word of God. It might have been said of almost every great forerunner of the Reformation, "His name is John." John Rusbrock, John Tauber, John Stanpitz, John of Goch, John Wesel and John Wessel, all held more or less clearly the faith once delivered, and by their expositions of Scripture and writings on theological themes, prepared the minds of the people for the religious revolution. John Wickliffe and John Huss are more famous still. Wickliffe was the morning star of the Reformation. He was born in England about the year 1320 and was educated at Oxford University. He became the great champion of the people against the encroaching power of Rome abetted by the English Church. Courtenay, Bishop of London, was Wickliffe's main opponent, but Wickliffe was too strong with the people to be overthrown. He was not only a professor in the University, but often a member of Parliament and he accomplished a great deal as the rector of Lutterworth church. He organized a body of itinerant preachers who made, as he did, the Bible itself the matter of their preaching. But his great work was the translation of the Bible into English, the most of which was done by himself, though the work was not completed until after his death. The influence of this translation of the Bible upon the life of the English nation is beyond all estimate. The followers of Wickliffe were called Lollards and many of them suffered martyrdom, the most prominent being a friend of Wickliffe's, Sir John Oldcastle.

John Huss was a student of Wickliffe's writings and became the earnest advocate of his doctrines in Bohemia. Huss was the rector at Prague and very popular with the students there. He was finally led to an open breach with the Church of Rome, by his denunciation of the sale of indulgences, the practice that caused Luther a century later. Huss was brought before the Council of Constance in 1414, and condemned to be burnt at the stake as a heretic. The sentence was executed in June 1415. The same Council decreed that the bones of Wickliffe should be dug up and dishonored. Jerome of Prague, Huss' friend, was at first led to recant, but afterwards repented and faced a martyr's death, being burnt at a stake in 1416. One-hundred and one years later, Luther nailed his nine-five theses to the church-door in Wittenberg, and the Reformation began. Was it not time? Was there not need?

**Errata.* Chapter viii. Second Column. Boniface cut down the sacred *oak* of the Germans.

Chapter ix. First column. Upon the *ruins* of the old Empire.

Second column. Charles *Augustus*. *Marozia.* Third column. Like priest—like people. *These* facts should be known.

LETTER FROM DR. WORTH*

CHINKIANG, China }
Aug. 12, 1896 }

Two mails have arrived this week, so we will hear to-morrow and again the day after. The "Messenger" comes regularly and I read almost everything in it, even the little clippings from the different papers all over the State in hopes of seeing a notice of some friend or other

Last week we had a very pleasant visit to Nanking. Mr. Woodbridge took his children, Sam and Louise, and the big coolie Long Teng. We left here about midnight going second class, just like the Chinese passengers. The little second class, bare, cabins were very hot and reeking with opium smoke, so we pitched our camp on the hurricane deck along with about one hundred Chinese. We spread our beds on the floor and were soon sound asleep, with nothing but the stars over us. At daylight, or soon after, we sighted Nanking and arrived at the steamer landing at about six o'clock. We got a little snack in a foreign store at the landing and took a carriage (foreign carriage) for a splendid ride over a road as good as the turnpike at home. Strange to say it was built entirely by the natives, and has a nice wooden, painted bridge over a wide canal. This road is twenty or twenty-five feet wide with a nice walk on each side, and is eight miles long, soon to be extended to ten or twelve miles. Nanking is the largest city in the world, they say; the walls are thirty-three miles in circuit, though the population is not more than half a million. It looks like an immense, beautiful country neighborhood enclosed with a wall. One part of the city near the South Gate has a great deal of business. The Chinese Government has a naval college there and we saw three of their cruisers (foreign built) also a big arsenal where breech-loading small arms and cannons are made. The latter is entirely in charge of Chinamen (foreign trained). Mr. and Mrs. Ferguson of the Northern Methodist mission, friends of Mr. Woodbridge, received us very cordially and treated us finely in their nice home. Mr. Ferguson has charge of the Methodist University there. There were one hundred and twenty young men present last term and they certainly have fine grounds, buildings, and equipment. The grounds are one-half mile in circuit. The buildings would do credit to a first class college at home. He has a first class equipment. We visited the missions of the Northern Presbyterians, the Northern Methodists and the Disciples or Christians. The latter have a very fine location and a large hospital. We went over there one morning and were soon seated in Dr. Macklin's office. There were present Dr. Macklin and Dr. Butchart of the Disciples, Mr. Best of the China Island mission, Mr. Ferguson of the British Bible society, Mr. Houston of the Northern Presbyterians, Mr. Ferguson (No. 2) of the Northern Methodists, Mr. Woodbridge and I. It was quite a gay crowd, and under Dr. Macklin's leadership (he is an Irishman), we cracked jokes and had a good time for an hour or so. Then the Doctor showed me his hospital (about seventy beds) and then several of us, in fact, all except Mr. Ferguson No. 2, took dinner with him. It was a very pleasant and instructive trip. I met all the missionaries, saw their stations, chapels and hospitals, besides seeing the famous city. Another result of the trip may turn out to be of material advantage.

Do you remember reading a year or two ago about a large piece of ground in the mountains of Central China that was bought by missionaries to use as a summer resort, but the officials would not confirm the sale and attempted to break up the whole plan? Well, the foreign power forced the mandaris to keep their hands off and to ratify the purchase so that about one square mile of land, 5,000 feet above the sea level is now in the hands of a company and has been divided into lots 250 feet by 150, and these are being sold very rapidly. I have heard much about the place lately. Mr. Ferguson has just come from there and showed us a map of the place. It has many beautiful clear streams on it. The thermometer has not been above 76° this summer, and often drops into the sixties. The land is on the top of the mountain range and one lot seems about as good as another. After thinking it over I concluded to buy one. Over one hundred lots have been sold and only twenty are left. Missionaries own and manage the place. The purchase money of the lots is being used for building a good road up the mountain and opening roads about the "preserve" up there. They say the view is grand and the air very fine. If I remember the elevation of Blowing Rock correctly, this place (Kuling—Old Tomb) is 1,000 feet higher. Mr. Ferguson examined the whole place and selected two lots but decided not to purchase, as his mission had reserved fifteen lots for its members, (his mission is at the head of it.) He let Mr. Woodbridge and myself have his claim on these two lots. We have opened negotiations and hope to settle the matter very soon. I feel that it is a providential matter. The place has forty missionary inhabitants this summer and several houses have been built, others are building. Only those who have spent a summer here know how trying it is and I am determined to take the best possible care of our little family and myself. The lot costs $150 Mexican, about $81 gold. Mr. Sydenstricker is thinking of buying; the other members of our mission being distant from this place, probably know little or nothing about it. We would probably have known very little more if we had not gone up to Nanking. The place is situated fifteen miles from the city of Kinkiang, which is about forty hours journey from here up the Yangtse river. It can be easily reached from Kinkiang, which is a large open port. It is probable there will be no lots left by the end of the summer and it is very important that our mission should have one or two places there. For my part, I hope that we will be able in a year or two to buy the top of one of the little mountains on our lake and there spend the summer without having to get out of touch with our work and having to spend so much money during the summer that our winter expenses have to be cut down. That is what it amounts to in many cases. People *must* care for themselves in July and August or the result will be disastrous in many cases. Many people are obliged to spend a good deal of money in getting to a healthy place for the summer, so the expenses in the winter must be reduced, or worst of all, they are obliged to get away from their work and leave their churches and schools and inquirers. This is very detrimental but it is necessary. So I hope that we can live near home. Still this lot at Kuling may be of great benefit to us and certainly will be to somebody.

We are just as happy as can be. God is certainly good to us and is answering the prayers that you all are sending up for us.

[Extracted from a letter of Dr. Worth to his parents].

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

LITERARY JOTTINGS.

The Fleming H. Revell Co., of New York and Chicago, have now in press a work upon the Holy Spirit, entitled "Another Comforter," by Rev. A. D. McClure, of Wilmington, N. C. Mr. McClure has given the mission and personality of the Holy Spirit deep and consecrated study for some time and we look forward to his work with pleasure and bespeak for it a large circulation.

"Old Ironsides," Dr. Holmes' most stirring lyric and the one which brought him recognition as a poet was first printed in the Boston Advertiser in 1830. Dr. Holmes was then twenty-one. He had been graduated from Harvard the year before, and his mind was filled with enthusiasm for the achievements of our navy. The frigate Constitution, the conquering hero of many a sea fight, lay at Charleston Navy Yard and had been condemned by an unsentimental department to be unseaworthy.

There was nothing deliberate about the composition of the poem, it was wholly impromptu. Dr. Holmes says that to the best of his recollection he wrote it on a scrap of paper with a lead pencil while standing one day before the fire place in the old house at Cambridge. Without dreaming of the great popularity it would win he sent it to the Advertiser. As it gave eloquent sentiment to the voice of the whole country its success was both sudden and universal. At Washington it was struck off on handbills and distributed through the city. The grand results was the preservation of the Constitution.

Horatio Hale, an authority on Indian dialects, died on December 31st at Clinton, Ohio, aged eighty years. Mr. Hale was a graduate of Yale University. In 1844 he was philologist of the Wilkes expedition sent out by the American government and to discover the Antartic continent and was the author of the Iroquois book of rites and several other works relating to the Indian languages and customs of America.

Queen Victoria will personally dictate and revise a biography of her majesty, which will appear in 1897.

The charming child's story of "Cinderella, or the Glass Slipper," is probably of Egyptian origin, says an exchange. The hieroglyphics tell of Pti, a captive Persian princess, who one day was surprised on the banks of the Nile by the approach of a youth as beautiful as the Sun God. The youth would have caught the princess, but the lovely Pti was swift of foot and made her escape. However, she left behind her a tiny glass slipper, which the handsome youth treasured and set about finding an owner for. As the youth was no other than a prince of the blood royal, Rameses II, the original of the great statue of Memnon, the singing statue on the banks of the Nile, the Princess Pti fled no more when her princely lover found her. It may be said that Rameses' quest was a comparatively easy one, as the Persians alone made shoes of glass in those days.

Eclectic Magazine

—OF—

Foreign Literature, Science and Art.

"The Literature of the World."

1897.

FIFTY-THIRD YEAR.

THE ECLECTIC MAGAZINE reproduces from Foreign Periodicals all those articles which are valuable to American readers. Its field of selection embraces all the leading Foreign Reviews, Magazines and Journals, and the tastes of all classes of intelligent readers are consulted in the articles presented. Articles from the

Ablest Writers in the World

will be found in its pages.

The following list gives the periodicals selected from, and the names of some of the well-known authors whose articles have recently appeared in the *Eclectic*:

Westminster Review, Hon. W. E. Gladstone; Contemporary Review, Andrew Lang; Fortnightly Review, Professor Max Mueller; Nineteenth Century, J. Norman Lockyer; Science Review, James Bryce, M. P.; Blackwood's Magazine, William Black; Cornhill Magazine, W. H. Mallock; Macmillan's Magazine, Herbert Spencer; New Review, T. P. Mahaffy; National Review, Sir Robert Ball; Chamber's Journal, Prince Kropotkin; Temple Bar, Archdeacon Farrar; The Academy, Sir George Mivart; The Athenæum, Rev. H. R. Haweis, Public Opinion, Frederic Harrison; Saturday Review, Mrs. Oliphant; The Spectator, Karl Blind; etc.

The aim of the Eclectic is to be instructive and not sensational, and it commends itself particularly to Teachers, Scholars, Lawyers, Clergymen, and all intelligent readers who desire to keep informed of the intellectual progress of the age.

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E. R. PELTON, Publisher,
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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April (one collection)—Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. Jas. E. Green, from Hampden Sidney, Va, to Batesville, Ark.

Rev. M. L. Moody, from Graham, Texas, to Haskell, Texas.

Rev. H. F. Hoyt, from Elberton, Ga., to Harmony Grove, Ga.

Rev. W. D. Heath, from Brewton, Ala. to Escambia, Fla.

Rev. H. G. Griswold, from Perry, Ga., to Macon, Ga.

NORTH CAROLINA.

Wilmington Churches.—St. Andrew's: The week of prayer was observed with good congregations. Eighty-five dollars was raised at Sunday morning's service for the primary department.

First Church:—Week of prayer observed. Communion services on the Sabbath. Four names were announced as having been received by certificate and one upon profession.

Immanuel Church:—The Week of Prayer observed with large attendance, especially the meeting on Sabbath evenning. Two professed their faith in Christ.

Patterson Mills, Concord Presbytery:—We received three members into our church at Patterson's Mill on profession on Sabbath, Jan. 10th, and baptized three infants. Our day school under Miss Mary Spinning is in a flourishing condition and we all feel that it could not be in better hands. She is rapidly winning the confidence and affection of the entire community. Our Sabbath school is steadily increasing in numbers. We are greatly enjoying our new organ sent us by friends in the North; it is an excellent one. We have our communion at this point next Sabbath.

W. C. Alexander is the pastor.

Burgaw:—On the first Sunday in January Mr. Richard L. Player was installed ruling elder and Mr. Don C. Saunders was ordained and installed deacon of Burgaw Presbyterian church. It was communion service.

Pike Sunday School:—Little Martha Sidbury, who is only seven years old, made a perfect recitation of the Mothers' Catechism repeating the Ten Commandments in verse for which she received a nice Bible from her Sunday-school teacher. This speaks well for teacher and pupil.

VIRGINIA.

Second Church, Norfolk:—Rev. Dr. W. S. Lacy, pastor. Nine persons received at last communion by letter.

SOUTH CAROLINA.

Second Church, Greenville:—During the year's pastorate of Dr. S. R. Preston, seven persons have been recived on profession and twenty-one by letter.

GEORGIA.

Thomasville:—Rev. E. D. McDougall, pastor. Seven persons were recently received by certificate and three upon profession of faith.

Central Church, Atlanta:—Rev. Theron H. Rice was installed pastor on the 27th ult. The constitutional questions were propounded by Dr. Gaines, of Decatur, Dr. Barnett and Rev. Chalmers Fraser of Atlanta, delivered the charges the pastor and people.

KENTUCKY.

Madison Avenue Church, Covington:—The pastor, Rev. Joseph Rennie, recently announced the names of nine accessions to this church. Six by letter and three upon profession.

WEST VIRGINIA.

Horton:—The new church here was dedicated on December 20th. Rev Holmes Ralston, pastor.

MISSOURI.

Lawson:—Rev. J. S Sibley, pastor. Services recently conducted by the pastor, assisted by Rev. Xonophon Ryland resulted in seven persons being received into the church by profession and three by certificate.

TENNESSEE.

Presbytery of Memphis:—Rev. Dr. E. M. Richardson, Rev. R. R. Evans and G. W. MacRae, Esq., the committee appointed by the Presbytery of Memphis to arrange a program for the celebration of the 250th anniversary of the Westminster Standards at the next spring meeting, has agreed upon the following:

1. History of the Westminster Assembly. Its calling, organization, constitutional elements and methods of work. By Rev. W. S. Cochrane.
2. Its Doctrinal System. By Rev. Wm. McE. Alexander.
3. Its Relation to Education. By Rev. S. S. Gill.
4. Its Relation to and Effects Upon Civil Liberty. By Rev. N. M. Woods, D.D.
5. The Present Status of this System of Doctrine and Polity. By Rev. E. A. Ramsey, D. D.
6. The Catholicity of the Symbols of the Presbyterian Church. By Rev. J. H. Lumpkin.

GENERAL.

Mr. Moody has been holding special services in Carnegie Hall, New York, for some time, which meetings he will continue on Sundays. He will spend the week in Boston, conducting mid-day services. Rev. Dr. A. C. Dixon and Mr. Sankey have begun a meeting at Cooper Union to be continued during this month. In February Rev. L. B. Meyer is expected to assist them.

The following bit of news from Miss Claude Grier, will be appreciated by our readers: Honolulu, Sandwich Islands, On board steamship Doric, Dec. 17th, 1896. We made this port on the 16th at 9 p. m. Went on land this a. m., and were delightfully entertained by Mr. Damon of the Chinese Mission. Are just launching awayward. Our letters go back by pilot. Twelve missionaries no board; all well and cheerful. Hope to reach Yokohama on 28th. This is a gloriously beautiful country and the Christian fellowship we have enjoyed has been most refreshing. [In our Mission Notes it is stated that the party reached Yokohama at stated time.]

The Right Honorable and Most Reverend Frederick Temple was enthroned as Archbishop of Canterbury and Primate of England on the 8th inst.

PERSONALS.

Rev. S. M. Rankin, of Red Springs, N. C., is making arrangements with Rev. D. W. Snyder, our missionary to Africa, to visit his churches in the spring. Mr. Snyder is at present supplying the church at Tampa, Fla.

Rev. D. W. Humphreys, of Lake City, Fla., has resigned his charge.

Rev. J. M. Rose, D.D., of Morganton, was in Raleigh last week in consultation with Dr. Lewis the oculist. We trust Dr. Rose will soon be entirely relieved.

Rev. G. W. Lawson, of Gordonsville, Va., has been called to the church at Makemie, Accomac county, Va.

A call has been extended Rev. W. B. Jennings, pastor of the Central church, Louisville, to the Compton Avenue church, St. Louis.

A joint committee of the Presbyterian, Baptist and Methodist churches of Pensacola, Fla., are making preparation for a series of meetings to be held in that city by Rev. R. G. Pearson, of Asheville in the first part of Febrnary.

We regret to note the sickness of Rev. P. R. Law, of Lumber Bridge, N.C., but learn he is out again.

Rev. Ivanhoe Robertson has returned to his labors at Burgaw, N. C., after a short visit to his former home in Virginia.

Rev. John A. McMurray, of Smithfield, is holding a protracted meeting at Kenly, N. C.

Rev. G. W. McMillan, of Burgaw, spent the holiday season with friends at Kenansville, N. C.

Rev. L. O. Spencer, of Princeton, Ky., has received a unanimous call from the church at Henderson, Ky.

The aged mother of Rev. Messrs. R. S Arrowood of Cool Spring, M. C. Arrowood, of Marshville and W. B. Arrowood, of Laurinburg, died recently at her home near Charlotte. A beautiful record of her life is that three sons have given their lives to disseminating the Gospel.

The meeting in which Rev. Wm. Black was to assist Rev. Mr. Coppedge at Rockingham has been postponed on account of the sickness of the former. We hope to hear at an early day of Mr. Black's complete restoration to health.

Our sympathy is extended to Rev. T. J. Allison, pastor of Sugar Creek church, upon the death of his father, Mr. James Allison, of Davidson.

Rev. Wm. Caldwell, of Baltimore, Rev. A. H. Caldwell, recently of Memphis, Rev. R. S. Caldwell, D. D., of Hazlehurst, Miss., recently met at Senatobia, Miss., the guests of their venerable father, the Rev. Dr. A. H. Caldwell, of Senatobia.

Dr. Marion Hull, of Athens, Ga., will devote his life to the missionary work in Corea. Dr. Hull graduated with honor from the University of Virginia and Georgetown and is at present completing his course at Bellevue hospital New York.

We are glad to learn from the Southwestern Presbytern that Rev. Dr. Mallard of New Orleans, who has been ill is recovering.

For the N. C. Presbyterian.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Missions met in the Secretary's office, Nashville, Tenn., Tuesday morning, January 5th.

Present at the session: Dr. J. H. McNeilly, Chairman; Maj. Joseph Hardie, Dr. J. W. Lupton, Dr. Angus McDonald, Rev. G. W. Patterson, Dr. James 1. Vance, Rev. F. F. Webb, Mr. H. H. Baskette, Dr. R. C. Reed, Mr. W. H. Raymond, Dr. W. C. Clark, and S. H. Chester, Secretary.

The meeting was opened with prayer.

A letter was presented from Rev. S. Phillips Verner dated "Kassai River, five days from Luebo, Sept. 14th, 1896," and containing the following: "This steamer cannot get up to Luebo, on account of the extremely low water, and so I am obliged to send this back by it before being able to say anything of the direct condition there."

The committee was informed of the progress of Revs. W. H. Morrison and J. S. Crowley towards the Congo Mission, via Antwerp.

The Auditing Committee was authorized to renew the loan of $8,000 of the Congo Boat Fund.

A letter from Rev. W. M. Thompson, of Caxias, Brazil, showed the character of some of the work being done there. He states: "There are persons in our church who, from the day they first heard the Gospel have continued firm until the present hour, in spite of persecutions at home and in the streets."

Rev. W. C. Porter in a letter dated Nov. 7th, reported a mission school started at Natal, Brazil, the week previous, under the care of Miss Rebecca T. Morrisette and Mrs. Porter. He also reported an increase in the demand for Bibles, one new church member, one candidate and an awakening in several country places.

An earnest request was received from Mrs. Cathrina D. Cowan, of Araguary, Brazil, to have Miss M. Blanche Dunlap sent to aid in school work. The committee favored the request, but postponed action on account of lack of funds.

Rev. Charles R. Morton, of Araguary mentioned in his last letter the expected opening of the new railroad to that place on Nov. 15th.

The committee received a communication from the Directors of the Theological Seminary of the Synod of Brazil, thanking them for the recent action taken towards aiding that work.

A request from Miss Eliza M. Reed to be permitted to re-open school work at Pernambuco, Brazil., was postponed on account of the state of the treasury.

A telegram was received the morning the committee met, announcing the arrival of the steamship "Doric" at Yokohama, Japan, on Dec. 28th, this being the vessel on which Rev. J. Mercer Blain, Rev. Will F. Junkin and Miss Emma McKnight sailed for China, and Miss Claude L. Grier for Japan. This party first arranged to go via Tacoma on the "Olympia," but the steamer proved unsatisfactory and after a delay in this country for a little more than two weeks, they sailed from San Francisco on the "Doric" of the Occidental and Oriental Line.

A letter dated Dec. 14th, from Rev. G. W. Painter, brought the news of the safe arrival of Dr. and Mrs. Edgar Woods, Jr., and himself, at Shanghai, China, after an unusually rough and stormy voyage.

One of our elder and experienced missionaries in China sent in the following as his conclusion on a subject often discussed: "The church of Christ cannot be planted in this field by the force of the civil authority. I believe that all appeals to Consuls and Ministers are fraught with failure in establishing the Spiritual Kingdom. At any rate, I have acted on that belief and may suffer personally for it yet, if it pleases my God; but the Chinese may stone me to death as Stephen was stoned, or beat me, as Paul was beaten, but I will never, by the help of God, ask aid from the secular government. That was the plan of Christ and His Apostles. Again, if my goods are all destroyed or burnt by a mob, I will ask for no indemnity. If my life is taken, I wish the Church to take no action. If I am imprisoned for Christ's sake, I want no reprisals."

Rev. H. B. Price, of the Japan Mission was delayed in this country until after April 1st, on account of low state of finances of the committee.

A letter dated Seoul, Korea, Nov. 7th, from Rev. Eugene Bell, reported all the mission well. They were making preparation for the future work, besides looking after what was at hand.

Appropriations were made for the Mexico Mission for 1897, amounting all to $7,088.

The report of Mr. Erskine Reed, Treasurer, for December, showed $386.11 on hand at the close of the year. It is estimated that an average of about $12,000 *per month* will be needed during 1897, to carry on the work as it is at present.

The committee adjourned to meet again February 9th. Closed with prayer

When writing to advertisers please mention the PRESBYTERIAN.

For the N. C. Presbyterian.

LINCOLNTON NOTES.

As the holidays drew near unusual interest developed in Presbyterian circles at Lincolnton. The first of January was the 25th anniversary of the pastorate of Rev. R. Z. Johnston, and the session had made order that it be observed with appropriate services.

On the evening of the 23rd day of December a wedding of unusual interest took place in the church. The bride Miss Bessie D. Johnston, daughter of the pastor and the groom Mr. John W. Saine, a rising young physician, a native of Lincoln county. The bride had been a pupil in our academy, then for several years a teacher and was greatly beloved by the children she had taught and was a justly popular lady. The groom has many friends endeared to him by reason of his professional services in sickness and his many good qualities of mind and heart. Their marriage attracted a great multitude that crowded the church to its fullest capacity. Beautiful order prevailed and the young people that stood with the bride and groom displayed such grace and loveliness as to make the evening one of gladness and joy to everybody. The presents on the happy occasion were many, varied and very beautiful.

The anniversary exercises were conducted according to the following programme:

25TH ANNIVERSARY,

January 1872—January 1897,

Rev. R. Z. Johnston, pastor,

Friday, Jan. 8th, 1897,

Reception at the manse in charge of the ladies from 3 to 9 p. m.

Saturday, Jan 9th, 1897, 11 a. m., Historical papers and letters—short addresses by visiting ministers, 3 to 4 p. m.

The Young People's Society received their friends at the manse.

7 p. m., Sermon—Sunday, Jan. 10th.

11 a. m., Anniversary Sermon—3 p. m., young people's service. History Sunday-school—Addresses.

7 p. m., Sermon by Rev. J. J. Rhen, P. E., of Shelby District M. E. Church.

The weather was propitious for this season, there being sunshine enough to moderate the first severe cold days of the new year, and moonlight to make the evenings delightful.

No such social reunion has occurred here for years, as the reception on Friday afternoon and evening gathered at the manse around the pastor and his family. For six honrs a stream of visitors in their best robes and best humor, representing nearly every family of the town and surrounding country, of all churches and all professions poured into the old manse and were received and served by the ladies, who were rejoiced to see them in their pastor's home. Most cordial greetings and hand shakings and sweet music were in order and a delightful opportunity of bringing the whole community in touch and of giving expression to their deepest thoughts and best feelings.

Cordial invitations had been given neighboring ministers to attend and some disappointment was felt when only one of the pastor's presbyterial brethren appeared, the Rev. G. A. Sparrow. On him devolved the responsibility of presiding and conducting all the public services except the last. Many letters were received from the absent pastors announcing their inability to attend and expressing a profound interest in the unusual occasion and many kind words for the pastor. Many of these were read to the congregation during the progress of the exercises by Mr. Sparrow.

Bro. Sparrow preached two able and appropriate sermons Saturday night and Sunday morning; by his easy manners, pleasant address and pious zeal he contributed much to the interest and enjoyment of the exercises.

The families sweetly attested their loving confidence in the old pastor in many ways. A number of presents were given Mr. and Mrs. Johnston. At the Saturday evening meeting Mr. Sparrow in behalf of the congregation presented the pastor an elegant cane, engraved "R. Z. J., 1872—1897."

At the Sunday afternoon meeting S. W. McKee, Superintendent of the Sunday-school read an interesting paper giving the Sunday-school history for twenty-five years.

At night a sermon was preached by Rev. J. J. Rhen. His sermon was appropriate to the occasion and listened to with rare interest.

Remarks were then made by Revs. Sparrow, Womble, Rhen and Johnston; the congregation sung the hymn Rock of Ages and were dismissed.

Thus passed into history a very interesting occasion. A pastorate of such length is very unusual, it speaks well for a pastor and people that they labor together for so long a period.

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or E. L. BARNES, A. B., Principal

For the N. C. Presbyterian.

FAYETTEVILLE PRESBYTERY PROVIDES FOR HER DAUGHTERS.

SOME ADVANTAGES OF RED SPRINGS SEMINARY.

Among the recent movements in North Carolina for the higher Christian education of women, there is none of greater interest than that set on foot by Fayetteville Presbytery. A careful survey of the field convinced them that there was an imperative demand for a seminary of high grade at the lowest possible rates of tuition and board. To meet this demand, they proposed to erect, at some suitable place, a seminary which would include these two features: 1st. The highest type of Christian education. 2d. The lowest possible cost.

Bids were called for, and Red Springs, Robeson county, was selected as the site. The following gentlemen were elected as a building Committee: Rev. S. M. Rankin, H. H. Hodgins, and A. B. Pearsall, also, the following trustees: G. B. Patterson, Esq., chairman; Hon. J. W. McLauchlin, J. L. McMillan, M. D., Rev. W. F. Thom, Rev. W.B. Arrowood, and Rev. S. M. Rankin.

Under the direction of the building committee, a handsome, commodious, and convenient building was erected.

Carefully considering the prime object of this institution, viz., the highest type of Christian education, the trustees chose for president, Rev. C. G. Vardell, a live, energetic man, who was for five years the beloved and successful pastor of New Berne church.

This election was the more happy because Mrs. Vardell is so eminently qualified, both by nature and education, to direct the musical department of the seminary. Mrs. Vardell accepted the position of director of the musical department, and Miss B. Brant Krider was elected to assist her.

To assist Mr. Vardell, Miss Ellen E. Dill was elected to the chair of Mathematics and Natural Science; Miss Nannie M. Seawell to the chair ot Latin, English Language and Literature; Miss Christiana McFadyen to the Primary Department; Miss Maggie Rose to the Art Department, and Mrs. J. D. Rumple to the department of Physical Culture. Miss Emma Blue was chosen matron.

The trustees then turned their attention to the matter of cost, and fixed on the following low, and, in the judgment of some people, seemingly impossible rates, viz., for tuition, board, light, heat, laundry, medical fee, $125 for the entire scholastic year. The rates for music and art are proportionately low. The charge for music, for the entire year is $40 under the director; $30 under the assistant. Drawing $25. Painting, $30.

The result proved the wisdom of the Presbytery's action. The enrollment for the first term reached eighty, of which number twenty-eight are boarders. The public were not slow to appreciate the unusual musical advantages offered. as is proved by the fact that the time of both music teachers was fully occupied at first, and subsequently both were obliged to give extra time.

The school being successfully launched, the burning question that occupied the minds of trustees and president was, "Can the school be sustained under the exceedingly moderate charges fixed?" That question has been answered. The first quarter, which was necessarily expensive, has closed. All bills have been promptly met, teachers paid in full, and a balance, small indeed, but still a balance, left in the bank. It was repeatedly asserted that it was impossible to board the girls at $8 per month. This has been done, and the fare has been superior to that usually given in boarding schools. This is the testimony of those who have had wide experience in the matter.

The trustees were guided in wisdom in their choice of a president. Mr. Vardell is a most earnest and enthusiastic worker, "full of good works" and good words. He has won the highest esteem by his successful management of the business of the school, and the devotion of the girls to their president proves his ability and fitness to guide them, developing, by a kind but firm hand, the highest principles of action as standards of right and wrong.

It is due to Mr. Vardell's indomitable energy, with the determined aid of Rev. Mr. Rankin, that the school, overcoming every obstacle, opened on schedule time.

The prospects for the future success of the institution are very favorable. It is expected that when work is resumed after the holidays the building will be filled to its utmost capacity. A considerable increase of patronage in the musical department may demand a reinforcement of teachers. Plans are on foot for the erection of a new building to be ready at the opening of the new school year.

The successful development and growth of this institution is confidently expected, and that not without an "earnest of the things hoped for." No nobler work than this could have been projected by the Presbytery, none more needed than the Christian training of those who influence and mould to a great extent the homes of the land. Surely the blessing attending the successful achievement of this purpose will return fourfold to those who planned the work, and the church must feel the benefit of the broader knowledge and Christian culture of the women who take advantage of these opportunities. S.

SPECIAL REPORT ON COLORED EVANGELIZATION.

TO THE SYNOD OF NORTH CAROLINA:

Your special committee appointed in the absence of the permanent committee, to bring in a report on Colored Evangelization, would make the following report:

It appears from the reports of the six Presbyteries, for the year ending April 1, 1896, that there are some indications of the work, which point to more hopeful prospects and results in the future.

One is the increased number of churches contributing to the cause, although the aggregate amount contributed is scarcely as much as was contributed last year.

Another indication to hopefulness and encouragement is the apparent increase of time, attention and interest given to the discussion of this great cause in the meetings of Presbyteries. These are hopeful indications, and combined with other favorable features of the work are matters of devout thankfulness to God.

But on the other hand, there are features of the work which are very depressing in their nature, and very discouraging. The great and growing need of funds, the meagre contributions, and the total lack of any visible prospect of organizing a single Presbytery within our bounds are matters to be greatly deplored.

These facts became apparent from the following:

Albemarle Presbytery now has no work in hand. During the year she organized a church and ordained a minister, but both have been transferred to the Cape Fear Presbytery of the Northern Assembly. She has one candidate for the ministry at Tuscaloosa Institute, and contributed $129 as against $106 last year.

Mecklenburg Presbytery will soon have no work in hand. The Rev. Mr. Morrow and his church, it is understood, will soon be transferred to the Northern Assembly. This Presbytery contributed $382, as against $470 last year.

Concord Presbytery has no work in hand, and contributed $125, as against $114 last year.

Fayetteville Presbytery has no work in hand, and contributed $158, as against $128 last year.

Wilmington Presbytery has no work in hand, and contributed $65, as against $115 last year.

Orange Presbytery alone has work in hand and men in the field. She has two ministers and one candidate at Tuscaloosa Institute. She has also contributed $251, as against $240 last year.

The Rev. S. G. Walker, a faithful and consecrated man, is doing a good work at North Wilkesboro and elsewhere, under the most trying and difficult circumstances, in his efforts to teach and preach the Gospel to his people, and at the same time to firmly establish and equip the Industrial school. He needs the encouragement, sympathy and help of the Synod.



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take Ayer's Pills, and you will sleep better and wake in better condition for the day's work. Ayer's Cathartic Pills have no equal as a pleasant and effectual remedy for constipation, biliousness, sick headache, and all liver troubles. They are sugar-coated, and so perfectly prepared, that they cure without the annoyances experienced in the use of so many of the pills on the market. Ask your druggist for Ayer's Cathartic Pills. When other pills won't help you, Ayer's is

THE PILL THAT WILL.

THE FALL OF THE LEAF.

Perhaps you never stopped to wonder why most plants get rid of their leaves before winter comes on, but you feel pretty sure now that there is some good reason for a habit that is adopted by nearly all the plants that live in this part of the country.

When we were talking about the way in which leaves defend themselves from different dangers, we found that evergreen leaves, the leaves which hold fast to the tree and keep fresh all winter, manage to keep their water safe inside their cells by wearing a very thick skin and by not having too many little leaf mouths. For where a leaf has a thin skin and a great many mouths its water leaks away very quickly. And if many such leaves should remain upon a plant into the winter, might it not happen that they would let off all its water at a time when its roots could not find any more in the frozen ground? And then might not the leaves kill the plant by draining it quite dry? So you can see why it is well for most plants to shed their leaves before winter comes on and the roots' drinking water is turned into ice. But when a plant is about to shed its leaves, it takes care not to waste the precious food which they hold. This food it draws back into its stem and roots, laying it away in safe places beneath the buds which are to burst another year. That which is left is usually yellow or brown or reddish and gives the leaves the beautiful colors we see in the October woods.

So whenever you see the woods changing color, losing their fresh green and turning red and yellow, you can be sure that the trees have begun to prepare for winter. You know that they are stowing away their food in warmer, safer places than can be supplied by the delicate leaves. And when all food has been drawn out of the leaves and packed away in the right spots, then the plant finishes a piece of work it began some time before. This piece of work is the building up of a row of little cells just where the leaf stalk joins the stem or branch. When this row is complete, it acts almost like a knife loosening the stalk from the stem.

Then the leaf's life work is over, and with the first breeze the empty shell, which is all that is left, breaks away from the parent plant and drifts earthward.—*Plants and Their Children, by Mrs. William Starr Dana.*

HE SHARES OUR BURDENS.

I knew a Christian lady who had a heavy temporal burden. It took away her sleep and her appetite, and there was danger of her health breaking down under it. One day, when it seemed especially heavy, she noticed lying on the table near her a listle tract called "Hannah's Faith." Attracted by the title, she picked it up and began read it, little knowing that it was to create a revolution in her whole experience. The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and at the close the visitor said, feelingly:

"Oh, Hannah, I do not see how you could bear so much sorrow!"

"I did not bear it," was the quick reply; the Lord bore it for me."

"Yes," said the visitor, "that is the right way. We must take our troubles to the Lord."

"Yes," replied Hannah, "we must do more than that; we must leave them there. Most people," she continued, "take their burdens to Him, but they bring them away with them again, and are just as worried and unhappy as ever. But I take mine, and I leave them with Him, and I come away and forget them. If the worry comes back, I take it to Him again; and I do it over and over until at last I just forget I have any worries, and am at perfect rest."—*Southern Churchman.*

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Sabbath School Dep't.

CONDUCTED BY REV. A. D. McCLURE.

First Quarter—Lesson IV.

Jan. 24, 1897.—Acts iii: 1-16.

Commit to memory verses 13-16.

Subject.—The Lame Man Healed.

Golden Text. "His name, through faith in his name, hath made this man strong, Acts iii: 16.

CATECHISM.

Question 24. How doth Christ execute the office of a prophet?

Answer. Christ executeth the office of a prophet, in revealing to us, by his Word and Spirit, the will of God, for our salvation.

Time. A. D., 30.

Place. Jerusalem—The Temple.

INTRODUCTORY.

This lesson is the beginning of a new section of the book of the Acts. In our last lesson a passing remark is that many signs and wonders were wrought by the apostles. One of these is selected be cause of the results that flowed from it. This is one of the means used for the spread of the Gospel which now grew in various ways. This miracle was to confirm the claims of the Gospel and to give endorsement to the ministry of the Word. It carried an intimation that the ministry of this salvation is for the health of the body as well as the saving of the soul. But multitudes were not healed to show that the ministry of healing was secondary, and any miraculous healing was not to be expected as common or necessary. We have in this history the manifest power of the Holy Spirit and the preaching of Peter and the other apostles awakening intense interest and made the agent and means of the conversion of many. Then came the wonders and signs wrought by the Spirit through the apostles, showing the power of God and His mercy to commend His love in Jesus Christ as preached by the apostles. In studying the lesson the remaining verses of the chapter should be carefully considered as a part of the section and the connecting link with the next lesson.

LESSON NOTES.

Vs. 1. *Peter and John.* The two chiefest among the apostles, the oldest and the youngest of the college of apostles. They were friends at Bethsaida, partners a fishing on the Lake of Galilee and disciples of John the Baptist. Both had followed Jesus from the first, were with Him on the Mount of Transfiguration and in the Garden of Gethsemane. They were different in disposition, but alike in principle, devotion and purpose *Went up* R. V. "Were going up," on the way to worship, ascending the terraces *into the temple*, because they were Jews and felt that the Christian's duty was not to break with the faith of their fathers, but to have it confirmed and fulfilled in Christ the true Lord of the Temple. *The love of prayer.* When incense was offered. *The ninth hour.* About three o'clock in the afternoon.

Vs. 2. *A certain man lame.* He was lame from his birth, with a weakness of his feet and ankles, he could not walk, he was poor, and over forty years of age, each item making the cure the more remarkable. *The gate.....called Beautiful.* There were ten gates to the temple. This was probably the one of magnificent doors of Corinthian brass, described by Josephus, leading from the court of the Gentiles into the court of the women. *Alms.* Is a noun in the the singular, meaning a gift of charity. *That entered into the temple.* Not the building but the inner courts.

Vs. 3. *Seeing Peter and John.* Well known frequenters of the temple, but not as to their real possessions of Christian charity and apostolic prerogatives.

Vs. 4. *Fastening his eyes.* With intent gaze. *Look on us* to see what we will do and to trust and obey.

Vs. 5 *He gave heed.* As their look and words inspired confidence.

Vs. 6. *Then*—"but." *Silver and gold have I none.* He had given up all for Christ. *Such as I have*, which is far better, *give I thee. In the name*, means with the authority and by the power *of Jesus Christ.* This was a submission of their claims for the approach of Christ whose ministers they thus claimed to be. *Of Nazareth.* Is added to make clear to whom he referred and that it was the once crucified, now risen Messiah. *Rise up and walk.* R. V., simply, "walk."

Vs. 7. *Took him up by the right hand.* Not so much to strengthen his limbs as his faith, and then the cause of lameness was removed.

Vs. 8. *Leaping up....walked* Showing not only strength but ability to use it. *Praising God.* As the first and proper expression of gratitude to the real Healer.

Vs. 9. *All the people saw him.* As the miracle was public at a time when the multitudes came together for the evening sacrifice.

Vs. 10. *They knew.* Recognized and identified with him, so that there could be no denial of the fact of the miracle

Vs. 11 *Held Peter and John.* To show their gratitude and fixing the attention of all on the workers of the miracle. *The porch that is called Solomon's* was a cloister extending along the eastern side, nearly six hundred feet, of Herod's temple, but not in Solomon's or the vision of Ezekiel

Vs. 12. *Peter saw* the rush of the crowd. *He answered.* The wonder of the people. As he was a great fisher of men he used the cure and the wonder as bait. *Why marvel ye at this?* He saw the fixing of attention on the miracle and he turned away to Christ the worker. He also disclaimed and personal holiness in them as agents to account for the cure.

Vs 13. *The God of Abraham.* He said to catch the thought of the worshipping Jews and to show that they were not breaking away from ancestral faith. *Hath glorified his Son Jesus*, by raising Him from the dead and giving Him the authority as His own hand right to work this miracle.

Vs. 14. *The Holy one and the Just.* Their Messiah whose claim God approved by working this miracle in His name. *Desired a murderer.* Barabbas. As a proof of their moral character.

Vs. 15. *Killed the Prince of Life.* Who "brought life and immortality to light through the Gospel," that they might "have life, and have it more abundantly." *We are witnesses.* As Jesus had said they would be. Acts, i: 8.

Vs. 16. *His name*, Stands for Himself, representing His character. *Through faith.* Ours as apostles. In working the miracle the Spirit also wrought faith in the man. *Whom ye see and know.* The facts are before you. Judge the issue.

PRACTICAL POINTS.

1. Some of our best opportunities, to serve Christ in helping others, come as this Peter and John, when we are in the way to other duties.

2. The best works of the Gospel cannot be done with silver and gold. Think on that.

2. Only what a person has can be given to others.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Jan. 24th, 1897.

BY REV. B. E WALLACE.

Topic:

OUR FAILURES AND SUCCESSES. Luke 5: 1-11.

(A question-box meeting suggested.)

Text for the week:

"Forgetting those things which are behind ...I press toward the mark." Phil. 3: 13, 14.

Daily Readings:

Monday, Failure through lack of Faith, Mark 9: 14-29.

Tuesday, Failure through Fear, Num. 13: 19-23.

Wednesday, Failure through Pride, Gen. 11: 1-9.

Thursday, Success through Earnestness, Mark 10: 46-52.

Friday, Success through Wisdom, 1 Samuel 18: 10-16.

Saturday, Success from God, Judges 7: 1-8.

Sunday, Topic, Luke 5: 3-11.

Suggestions for Leaders:

1. Have a box on the table for questions.

2. Study in connection with the reference Phil. 3: 13, 14.

3. Study Peter's relation to Christ and show the secret of this great draught of fishes.

Notes:

Failure and success make up our daily lives with *failure* ever in the lead. Why is it thus?

1. Because we are *imperfect.*

2. Because we are *proud, selfish* and *independent.*

3. Because we do not trust in God's strength.

What was the secret of Peter's success? Obedience to Christ's Word.

What is the secret of any success? "AT THY WORD."

Whenever we distrust God then we have failure. So let us launch out into the deep and at *Jesus' word* let down the *Gospel net* for the precious souls of men.

OPEN DOOR NOTES.

A Y. M. C A has just been organized in Japan, controlled by natives.

The Secretaries of Georgia, Alabama and South Carolina Associations will meet in Selma, Ala., on April 26-28.

The officers of the Winston Westminister League for the next six months are: C. G. VanZandt, President; Geo. T. Brown, Vice President; John C. Griffin, Secretary; and Miss Mattie Jones, Treasurer.

The International convention of the Young Men's Christian Associations will be held at Mobile, Ala., April 22-25. It is expected that 500 or 600 delegates will be present. The last meeting, two years ago, was held at Springfield, Mass.

In India two Y. M. C. A. buildings have just been completed at a cost of $25,000 and $60,000.

Quite an enjoyable birthday party was given under the auspices of the C. E. Society, of Black River chapel, December 31, 1896.

A great many brought more cents in the little sacks we sent out with the invitations than years they were old, which was an excellent method of honoring old age. The program though short was enjoyable. A bountiful supper was provided and the young ladies and gentlemen who donned the apparel of waiters served acceptably. A number of visitors were present which added to the success of the evening socially and financially.

As the guests were departing the strains of "Mizpa" rang out through the old building, where years ago our forefathers worshipped, which now serves as an academy.

As a financial result of our "birthday party" our organ was presented on last Sabbath to the church free from debt.

B.

THE SOCIETIES OF THE PRESBYTERIAN CHURCHES OF CHARLOTTE

The Presbyterian Churches of Charlotte are thoroughly though variously organized into working societies, embracing all ages, sexes and conditions of individuals, and all objects.

There are six missionary societies in the First Presbyterian church, two are foreign mission ones; the Gentlemen's, upporting Dr. Davis; the Ladies' raising trom four to six hundred dollars a year for our board in Nashville.

The other four are: The "Randolph," composed of the young married ladies to a good extent, and pledged only to support a Chinese girl in our mission school, but educating a young girl from the Home Mission field and accomplishing other good; the "Young Ladies," helping another young lady in our mountain country to get an education; the "Boys" helping a boy in the same region, besides other work; and the "Girls" ministering, I think to the needs and happiness of one of our orphans at Barium Springs.

The late Dr. Preston enrolled almost all his members into a "Congregational Society," as it might be called, to see after the sick, strangers and everything else needing seeing after, and though summer and the lack of a pastor this fall interrupted its meetings, the work has never been dropped.

The Second church rejoices in its two Christian Endeavor societies, which leave unaccomplished nothing that earnest, active Christians see ought to be accomplished for Christ and His cause. The juniors have undertaken the support of a child in one of our mission schools. The Ladies' Foreign Missionary society raises its four hundred a year, and the Christian Workers (in conjunction with a similar body from the First church) take charge of the Rescue Home—a haven for children *rescued* in His name.

The Sabbath-school in the last six months has raised about $300 for Barium Springs; truly there is a bright outlook for the future with such enthusiastic liberal-handed young people growing up in the church.

Besides the various societies mentioned there are three or four chapels with their Sunday-schools and Christian Endeavorers or Boys' Brigades sustained by the First and Second churches among the factory people.

Graham Street church which is itself composed almost entirely of factory

workers is not behind the older, stronger churches in the matter of organizations; her Y. P. S. C. E. is flourishing; her gymnasium and reading room having a strong hold on the young members. May the Holy Spirit direct all our many activities!

PUZZLE DEPARTMENT.

ANSWERS FOR DEC. 31ST.

Cucumbers, Num. 11:5; Isa. 1:8—Maggie Hall, Cornie and Myrtle Wilkinson.

Moses made curtains for the tabernacle of goats' hair. Ex. 36. 14—Maggie Hall.

Chest, 2 Kings 12:9—Cornie and Myrtle Wilkinson.

Moses died on Mt. Nebo and the Lord burried him in a valley in the land of Moab. Deut. 34: 5, 6—Cornie and Myrtle Wilkinson, Maggie Hall.

Where are chickens found in the Bible? Maggie Hall.

Who greased his steps with butter? Mary Lizzie Pilson.

The following acrostic forms the name of a principal of one of the best Female Institute's in our Southland.

My 1st, Shylocks daughter, a beautiful Jew,
An elegant prose writer, a poet too,
A very popular Scotch writer of the present day,
A lady writer whose genius holds acknowledged sway,
A master singer, the "poets poet" tis said,
An English author whose books are much read,
An American humorist, his sketches' sources of delight,
The discoverer of gravitation, his praise we now indite!
A musical composer of deserved fame,
Scott's best novel, tis the hero's name,
Wrote 'Robinson Crusoe," it has gladdened many a life,
Many have read of and remember the "child wife,"
An isle whose association and connection to Presbyterians dear,
All lovers of true literature his name revere.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

McFADYEN—POWELL.—On Jan. 6th, 1897, by Rev. A. McFadyen, Mr. E. Graham McFadyen, of Bladen county and Miss Sallie J. Powell, of Columbus county.

LITTLE—GLENN.—On Dec. 23rd, 1896, at the home of the bride's father, Mr. John Glenn, by Rev. S. W. Newell, Mr. H. C. Little and Miss Cora Glenn—all of Charlotte, N. C.

STEWART—McAULEY.—On Dec. 24th, 1896, at the home of the bride's mother, by Rev. S. W. Newell, Mr. Charles T. Stewart, of Newell and Miss Annie McAuley, of Charlotte, N. C.

SNELL—STANCIL.—On Jan. 6th, 1897, at the home of the bride's father, E. J. Stancil, Esq., by Rev. S W. Newell, Mr. Sam. G. Snell and Miss Ellie Stancil—all of Amity church.

DIXON—McKNIGHT.—On Nov. 11th, 1896, at New Castle, Ark., by Rev. E. C. Bingham, of Marianna, Mr. Robt. R. Dixon, of Wynne, Ark., and Miss Genevieve McKnight.

FAISON—WILLIAMS.—On Dec. 24th, 1896, in the Presbyterian church of Warsaw, N. C., by Rev. Joseph Evans, Mr. Franklin Leonidas Faison and Miss Florence H. Williams—both of Warsaw.

MURRILL—KIRBY.—On the 6th inst., at the residence of the bride's mother, Mrs. Wm. Kirby, of Turkey, N. C., by Rev. Joseph Evans, Mr. Lee F. Murrill, of Jacksonville, N. C., and Miss Lilian E. Kirby, late of Raleigh.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

WILSON.—In Burlington, N. C., Jan. 2nd, 1897, Miss Jennie Wilson, in her 24th year, fell asleep in Christ. Her life had been fading for some months, but toward the end the decline was so rapid that her friends were startled by her almost sudden departure In her early girlhood she gave her heart to the Saviour and followed in His footsteps ever afterwards. Her duties were faithfully performed, her burdens nobly borne. She *sang* in the gladness of her trust through the dark places of her pilgrimage. She is singing still in the Master's presence. May the God of all grace comfort those who weep.

PASTOR.

College Park, Ga., Dec. 17, '96.

K. L. Shellaberger, Esq.,
Atlanta, Ga.

Dear Sir:—Some eight or nine months ago we purchased some 200 rods of your 50 inch No. 1 Cabled Field and hog fence and some 60 rods of the 50 inch Poultry fence. With the hog fencing we placed the post 15 feet apart. It was easily erected and makes a very substantial fence, and for general farm purpose where it is desired to turn both small and large stock, can cheerfully recommend it as a neat; strong, durable and cheap fence. We consider your Cabled Poultry fence the best for the purpose, that it has been our pleasure to see and investigate; the cables being horizontal with the fence and the heavy stay pickets but six inches apart, keep the fence in good position without either top of bottom rail and with posts twenty feet apart. As it requires no rail, poultry do not seem to judge the height, hence we find the 50 inch fence ample high. Considering durability we find your fencing more economical than wood fencing and it certainly adds much more to the beautifying of the grounds. We take pleasure in recommending your superior fencing to those in need of such goods, as we have found their quality to be as stated in your catalogue, and your prices very reasonable.

Respectfully yours,
W. S. Cox, Bus. M'g'r.,
Southern Female College.

Our Assembly designates not merely the first, but all five of the Sabbaths of January as times for making contributions to the all important work of Assembly's Home Missions. Let it be remembered that the Church is the Missionary Society organized by our Lord to have His Gospel preached to every creature, and every communicant is a member of that society. The argument if often made that the Church as a whole, *will* not, for the lack of spiritual life and love, perform its work, and that it is necessary to gather the spiritually minded members together and to organize them into a Missionary Society other than the Church that the Master organized. It is lamentably true that probably not over one-fourth of our communicants do give to missionary work Will pastors and officers, shepherds of the flock allows this stigma to rest upon the churches under their care. Cannot every member be brought to help, and to enjoy in January this privilege of aiding in the Assembly's effort to evangelize our more Southern and Western sections?

Envelopes and leaflets for each absent member can be obtained from the Secretary, Dr. Craig, of Atlanta, Ga. Let *the Church* do its duty, enjoy its privilege and receive Master's blessing.

Anæmia means "want of blood," a deficiency in the red corpuscles of the blood. Its cause is found in want of sufficient food, dyspepsia, lack of exercise or breathing impure air. With it is a natural repugnance to all fat foods. Scott's Emulsion is an easy food to get fat from and the easiest way of taking fat. It makes the blood rich in just those elements necessary to robust health, by supplying it with red corpuscles.

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FOR THE FAMILY.

ADORATION.

I love my God, but with no love of mine,
For I have none to give;
I love thee, Lord, but all the love is Thine,
For by Thy life I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in Thee.

Thou, Lord, alone, art all Thy children need,
And there is none beside:
From Thee the streams of blessedness proceed,
In Thee the blest abide.
Fountain of life, and all abounding grace,
Our source, our centre, and our dwelling-place.

—*Mme. Guyon.*

MISS ALFARD.

All the brave women did not die with Joan of Arc, remarks one of our exchanges, and the English people are grumbling because the Home Secretary did not mention to the Queen the name of Miss Alfard for the Albert medal, given for heroic conduct. It is the universal opinion that she deserved it.

Miss Alfard is a nurse in Kimberly, South Africa, and was sent to attend a case of pneumonia in Bechuanaland. When she arrived there she found herself in the midst of a smallpox epidemic. She had no one to help her, but she was not in the least dismayed.

She immediately started a hospital on a rude plan, and nursed, unaided, two hundred native and twenty white patients, losing out of that large number only one woman and two children—a record of which many physicians, with all modern conveniences and a corps of trained assistants, would be proud.
—*Sunday School Visitor*

EUGENE FIELD'S HOME.

HIS MANY QUEER CLOCKS AND HIS LIBRARY OF RARE BOOKS.

One should not always judge a man by his house, but in the case of Eugene Field it seemed as if his house were a part of him. It is an old-fashioned two-story farm house with a wide porch, to which has been added a large circular wing with an outside chimney such as the Southerners love. As you enter the hall you notice an elaborately ornamented old English tall clock of the kind usually known in this country as "grandfather's clock." It is one of three such clocks in the house; a second stands on a stair landing, after the manner of Longfellow's "Old Clock On the Stair," and a third was in Eugene Field's sleeping room. The last one has a gong in it like a country dinner-bell and clangs the hour with a loud metallic ring. In the same room he had a "freak clock" made entirely of wood, that ticks like a hammer striking hard wood. In the library there is a quaint little one made with a seesaw—a wee boy and girl sitting upon a log to regulate the pendulum. This is a very well behaved little piece of mechanism, as it makes no noise and is really pretty. Contrasted with it, standing near Field's writing table, is a plain New England kitchen clock such as our grandmothers used in their light, airy kitchen. It is a medium sized affair of mahogony with a glass door, on the lower half of which are painted impossible red roses and forgetmenots. It is a good old domestic clock, and went on faithfully ticking away when the others were cranky and would not keep the time regularly.

As you enter the house the library is on the left hand. All around the walls of the room are bookcases. Suppose we look at the case beyond the window, which might be called the fairy corner. Here are gathered books of fairy lore from all parts of the world, for there was hardly an old bookstore in London, Paris or Berlin which Mr. Field did not know well. In this wonderful fairy corner are Cossack fairy tales, eastern fairy tales, legends of Ireland, Norway, Germany, Spain, New England and all of the modern English fairy stores—*Mary J. Reid and Henrietta Dexter Field in St Nicholas.*

"Down Brakes, and Reverse!"

When a train is discovered rushing on to a frightful collision, it is a thrilling instant as the engineer whistles "Down brakes!" and reverses his lever. Brakes alone are not enough; the whole propelling power of the engine must be reversed and made to work in the opposite direction. That is how it is sometimes with disease. There are times when the system is flying along the track of disease at such a frightful pace that no ordinary methods will prevent disaster. There are plenty of medicines which act merely as brakes to "slow up" the disease and put off disaster for a little while; but that isn't enough. What is needed is a medicine that will instantly reverse the entire wasting, degenerating process.



When people are losing flesh and strength and vitality, with the life oozing out of them day after day, they need Dr. Pierce's Golden Medical Discovery, which acts directly upon the vital forces, completely transforms the entire nutritive organism and totally reverses the wasting, debilitating process which is at the root of all diseases.

It enables the digestive and blood-making organs to supply the circulation with an abundance of pure, healthy, red blood. It stops the wasting of tissue, builds up solid muscular flesh and healthy nerve-force.

Miss Mary Whitman, of East Dickinson, Franklin Co., N. Y., writes: "For nearly ten months I have had a bad cough, and instead of getting better, it grew worse, until I was advised by a friend to try Dr. Pierce's Golden Medical Discovery. I hesitated at first, for it seemed to me nothing would give relief only death. My parents were anxious about me, and I was said to have consumption. I tried your medicines, and before I had taken many doses there was a great change. When the second bottle was empty I had no cough and was a great deal stronger."

PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4 For 12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers, a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium

W., N. & N. RAILWAY

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.	STATIONS.	SOUTH BOUND.
8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv.. Maysville.. Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar.. Newbern.. Lv	9 20
P. M.		A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse for Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING,
General Manager.

J. W. MARTENIS,
Traffic Manager.

COAL, WOOD AND SHINGLES.

Best quality and lowest prices. Satisfaction guaranteed. Your patronage solicited

Respectfully,
P. R. FOWLER,
Successor to Fowler & Morrison.

Cotton.

With careful rotation of crops and liberal fertilizations, cotton lands will improve. The application of a proper fertilizer containing sufficient Potash often makes the difference between a profitable crop and failure. Use fertilizers containing not less than **3 to 4%**

Actual Potash.

Kainit is a complete specific against "Rust."

All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

GERMAN KALI WORKS,
93 Nassau St., New York.

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ATTENTION.

We wish to place in every Sabbath-School in our Church a copy o above catalogue.

No book has been placed upon this list that has not been carefully read by some thoroughly competent person: most of them by Rev. W. A. Campbell, D. D

None have been placed upon the list that failed to meet these requirements, viz:

The Best Moral and Spiritual Teaching
Sound Scriptural Theology.
A High Literary Merit.
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On all orders for libraries, whether selected from this catalogue, or from the lists of any publishers of Sabbath-School literature, we will give 30 per cent. discount.

If desired, we will ourselves make, careful selection, or will send to any order one-fourth more books than may be needed for a library, with the privilege of returning any that are not wanted.

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RICHMOND Va

CHILDREN'S COLUMN.

BLANKET STREET.

O come with me, baby, to Blanket Street,
'Tis a famous place dear, for tired feet;
Up Stairway Hill, across Landing Ridge,
Past Banister Lane, and then Kissing Bridge,
Where somebody always you're sure to meet.

Over the bridges and at last we are there,
Right in the middle of Little Crib Square;
The street is as white as the driven snow,
But warm like the blossom-tide snow, you know—
Warm to toes that are pink and bare.

And speaking of toes, 'tis in Blanket Street,
That the five little pigs so often meet,
And the littlest always goes squeak, squeak, squeak,
Though the weather is never so cold and bleak—
For 'tis always summer in Blanket Street.

And the yellow bird talks as well as sings,
And the bumble bee hums but never stings,
And the love-lamps burn like stars all night;
O come, and be sure to listen right,
For the Blanket Street birds say wonderful things.

—*Once a Week.*

A GREAT SURPRISE.

It was just too queer for anything! Tommy was walking slowly down behind the barn, with his usually merry face all scowls. And Teddy was peeping through the slatted fence into Tommy's garden, with a whole great family of wrinkles in his little forehead. And what do you suppose that it was all about?

Out in Teddy's yard grew a great, tall, horse-chestnut tree, and one crisp October morning a shower of pretty brown nuts came tumbling out of their thick green shells—down, down, down, until at last they reached the broad gravel walk and smooth green lawn. Tommy spied them as he came hurrying home from school that noon, and then the scowls came to make him a visit.

"That new boy has everything!" he exlaimed crossly. "He has tops, an' a bicycle, an'—an' now he's got the horse-chestnuts! 'Tain't fair, so it isn't!" And poor little discontented Tommy looked crosser than ever.

But Tommy didn't realize that down in his garden grew something that that new boy Teddy had always wished for and longed to have—a bouncing yellow pumpkin! How Teddy did wish that his papa had bought Tommy's house, and Tommy's garden, and Tommy's pumpkins,—all three!

Teddy sighed as he thought of the splendid Jack-o'-lantern that he could make if he only had one of those wonderful yellow treasures for his very own. It was a very loud and sorrowful sigh, and Tommy heard it, and he discovered the new boy peeping through the fence.

"Halloa!" called Tommy quickly. Teddy jumped. He didn't know that anybody was near.

"Don't you like living here?" inquired Tommy. "You look as if you were homesick. Won't you come over and look at my pumpkins? I've got a dandy lot of them, and they are all my own,—every one."

Teddy sighed again,

"I've been a-wishin' for a pumpkin for years an' years," he said sadly; "but they don't have gardens with pumpkins in them in the city, an' so I never had any."

Tommy looked surprised.

"Would you like one?" he asked quickly. "'Cause I'd be delighted to give you one of mine, if you would. Come over, an' I'll give you one right now."

Teddy climbed over the fence in a hurry, and he smiled and smiled as Tommy took his jack-knife out of trousers pocket, and cut off one of his biggest pumpkins with a snap.

"You have everything—don't you said Teddy regretfully. "You have pumpkins—a whole garden full of them—an' apples, an' grapes, an'"—

This information was a great surprise to Tommy.

"I have everything!" he said in astonishment. "Why, I thought that *you* were the one that had everything a few minutes ago! You have tops, an' balls an' a bicycle, an' *horse chestnuts!*" he said.

"Why, so I have," answered Teddy thoughtfully. "I wanted a pumpkin so much that I 'most forgot everything else. I didn't even remember the horse-chestnuts. Maybe you would like some—would you?"

Tommy's eyes danced with delight.

"You can have a big bagful" declared Teddy. "An' if you'll get me some toothpicks, I'll show you how to make a Brownie man."

"An' I'll help you make your lantern after school," said Tommy. "We'll help each other an' divide our things—won't we? An' then we can both have everything, really an' truly."

"Why, so we can!" said Teddy.

And then those bad scowls and naughty wrinkles had to run away in a hurry. They ran away to see if they could find two cross, discontented little boys. I do hope that they didn't find you.—*Margaret Dane.*

IN THE MASTER'S NAME.

A little barefooted boy about ten years old was standing before a shoestore on Broadway, in New York, the other day, peering through the window and shivering with the cold.

A lady riding up the street in a beautiful carriage, drawn by a pair of splendid horses, observed the little fellow in his forlorn condition, and immediately ordered the drivee to draw up and stop in front of thr store. The lady, richly dressed, alighted from her carriage, went quietly to the boy, and said:

"My little fellow, why are you looking so earnestly in that window?"

"I was just asking God to give me a pair of shoes," was his reply.

The lady took him by the hand and went into the store asked the proprietor if he would allow one of his clerks to go and buy her a half dozen pairs of stockings. She then asked him if he could give her a basin of water and a towel, and he replied, "Certainly," and quickly brought them to her.

She took the little fellow to the back part of the store, and, removing her gloves, knelt down, washed those little feet, and dried them with the towel.

By this time the young man had returned with the stockings. Placing a pair upon his feet, she purchased and gave him a pair of shoes, and, tying up the remaining pairs of stockings gave them to him, and, patting him on the head, said: "I hope, my little fellow, that you now feel more comfortable.

As she turned to go, the astonished lad caught her hand, and looking up in her face, with tears in his eyes, answered her question with these words: "Are you an angel?"—*Church Bells.*

LETTER-BOX.

Dear Presbyterian:—I will write another letter to let my dear friends know what a nice time I had Christmas. Dear old Santa Claus brought me a nice air gun and a stocking full of candy, apples, oranges and nuts and he brought my sweet little sister a nice little piano and you just bet we had a time. Also my Sunday-school teacher gave me a nice present, and last Monday night we all met and had a grand treat, that is all the Presbyterian Sunday-school. Our pastor, Mr. Lowrey was there and Prof. Curtis tendered him with a nice present in the way of a comb and brush and I tell you he enjoyed the jokes and fun very much. We also had some nice recitations from the little girls and grown people which was very nice. Well I am going to start to school next Monday. So I must close for this time. With best wishes for the PRESBYTERIAN, I remain

Your little friend,
WILLIE A. MCDONALD.
Shelby, N. C.

Dear Mr. Editor:—As you were so kind as to publish my first letter, I will write again. Every week when your good paper comes, I meet papa and get it from him. Then I turn right to the children's page. This is the last letter I will write in 1896. I have made a great many good resolutions for the new year. I am afraid the one not to be late to breakfast will be hardest to keep. I have a little fat squirrel, which is very tame. He won't let anyoody carry him about but me. But school will open next Monday, and I hate to see the holidays close. I received a great many nice presents Christmas. Some of them were books. I got "Scottish Chiefs," and Christmas books, and a splendid water-color paint box. As papa is an artist I know something about drawing and painting.

Your friend,
MARY EUGENIE HARRIS.
Chapel Hill, N. C.

[We heartily thank our little friend for the dainty calendar, her own handiwork, with the original quartet:

Be not despondent,
God is thy guide;
He will uphold thee,
Whate'er betide.]

J. W. MURCHISON

Has now in Stock a Complete Assortment of

HARDWARE,

TINWARE,

Agricultural - Implements.

Cutlery, Guns, Pistols, Powder, Shot, Caps, Loaded and Unloaded Shells, &c.

In fact, the prudent buyer, who always wants the

Best Goods at the Lowest Prices.

Will find just what he wants in our large variety and assortment.

Don't forget that our leading points are QUALITY, DURABILITY, RELIABILITY AND HONEST PRICES.

Call and examine our immense Stock.

J. W. MURCHISON,

Old Stand of Giles & Murchison, Orton Building, Wilmington, N. C.

1865. W. S. MOORE. 1896.

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Keeps on hand a fine assortment of STERLING SILVER WARE, JEWELRY, DIAMONDS, WATCHES, CLOCKS and everything found in a first-class jewelry store.

☞ Repairing of all kinds, especially such as is usually sent North, done promptly and in best style; reputation established for this class of work.

SECULAR NEWS.

NORTH CAROLINA.

Hon. Daniel L. Russell was inaugurated governor of North Carolina on the 12th inst. A most cordial and handsome reception was given the governor and party by the Capital Club, Raleigh, that evening.

Hon. A. Leazar whose recognized ability placed him high in position in legislative rolls has achieved fresh honors by his management as superintendent of the farm work of the penitentrary. Thro his efforts the penitentiary has become, for the first time, self-sustaining.

A handsome stone lodge has replaced the lodge at Oakdale Cemetery, Wilmington, which was destroyed by fire last summer. The work was done by Messrs. H. A. Tucker & Bro., of this city, and the architect, Mr. H. E. Bonitz, also of Wilmington. The brown stone is North Carolina stone. The lodge has the plan of a chapel and with necessary offices.

Another instance of the evil of cigarette smoking comes from Salisbury in the death of a lad only thirteen years old.

Lumberton suffered a most terrible fire last week The estimated loss is $50,000 with some insurance. Among the buildings destroyed was the Masonic Hall and Robesonian office. The Robesonian was an up to date paper and we hope that it may soon be republished.

The new bank at Charlotte conducted upon the Canadian plan, with the privilege of establishing branches throughout the State.

Vessels drawing nine feet of water can now pass through the channel near Ocracoke. The work of deepening this channel was begun two years ago, and it is hoped to make a depth of fourteen feet.

Up to Christmas more leaf tobacco was sold in the Statesville market than for the whole of season last year.

DOMESTIC.

Three of the largest mills in Lake Charles, La., have resumed work on full time.

A canning factory will be opened at Green Cove Springs, Fla., on April 1st.

The Tennessee Centennial is an assured success. A committee has been formed to formulate a memorial to be presented to the Legislature of North Carolina for an appropriation. Rhode Island and Ohio have appropriated $10,000 each. Other States will probably soon come in.

The Tennessee Coal, Iron and Railroad Company, of Chattanooga, have shipped 80,900 tons of iron to Europe since August last. They now have an order for 10,000 tons for Yokohama.

It is stated that the partisan feeling for the Cuban insurgents is so strong in Florida that it is almost impossible for the officials to make much headway in their investigations.

The Atlantic Coast Line will begin the running of the through Florida special on the 18th inst.

Suicide was the result of enforced idleness in the penitentiary of Sing Sing last week. Since the law has been passed against convict labor, the prisoners are kept in their cells except for exercise each day. The officials fear other tragedies will be the result.

The entire town of Louis Creek, Mo., is under water, the Osage river reaching eighteen inches above high water mark.

FOREIGN.

It is reported that Queen Victoria has decided to commemorate the fact of her having enjoyed the longest reign in English history by abdicating in favor of the Prince of Wales.

Smallpox is extending to an alarming extent in the town of Pinar del Rio and at Guanajay, yellow fever continues, but is decreasing in violence and number of cases.

Lady Henry Somerset has sent a London lady doctor and two trained nurses to Bulgaria to help take care of the Armenian refugees, who are in great need. The work is to be done and a refuge to be built under the auspices of the World's W. C. T. U.

The last twenty of the 388 Armenian prisoners in Constantinople have been liberated. There are still in prison twenty-five persons condemned to death, one of whom is Bishop Arabgir. As to the number of Armenian priests in the provinces condemned to death, only two have up to the present time been mentioned to the Patriarchate as worthy of pardon. Sixty-five Armenians, who had sought refuge in Varna, returned and were delivered without difficulty to the Armenian Patriarchate.

WILMINGTON MARKET.

FOR

WEEK ENDING, JAN. 13, 1897.

SPIRITS TURPENTINE: Dull on Thursday (7th inst.) and Friday at 25½ cents, country barrels 25½ cents; on Saturday sales at 25½ cents and 25 cents—since nothing doing.

ROSIN: After 7th inst., firm at $1.40 for Strained and $1.45 for Good Strained throughout.

CRUDE TURPENTINE: Hard $1.40; Yellow Dip $1.90 and Virgin $1.80 until Monday; then and since at $1.30 for Hard and $1.80 for Yellow Dip and Virgin.

TAR: Steady at $1.00 until Tuesday when price fell to 95 cents.

COTTON: Middling 6¢ cents throughout—closing firm.

TIMBER: Quality coming in has been very inferior, but is readity taken at full prices of its class.

C. F. &Y. V. Railway Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT NOV. 15, 1896.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	7.50a.m
Arrive Fayetteville	1.00 "
Leave Fayetteville	11.21 "
Leave Fayetteville Junction	11.37 "
Leave Sanford	1.00p.m.
Leave Climax	2.50 "
Arrive Greensboro	3.18 "
Leave Greensboro	3.25 "
Leave Stokesdale	4.10 "
Leave WalnutCove	4.40 "
Leave Rural Hall	5.10 "
Arrive Mt. Airy	6.35 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11.07p m
Arrive Greensboro	11.55 "
Leave Greensboro	12.10 "
Leave Climax	12.41 "
Leave Sanford	2.55 "
Arrive Fayetteville Junction	4.12 "
Arrive Fayetteville	4.18 "
Leave Fayetteville	4.35 "
Arrive Wilmington	7.45 '

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	8.30a. m
ArriveMaxton	9.40 "
LeaveMaxton	9.50 "
Leave Red Springs	10.18 "
Leave Hope Mills	11.01 "
Arrive Fayetteville	11.19 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.28p m.
Leave Hope Mills	4.49 "
Leave Red Springs	5.36 "
ArriveMaxton	6.09 "
Leave Maxton	6 17 "
ArriveBennettsville	7.25 "

NORTH BOUND.	No. 16 Mixed. Daily ex Sunday
Leave Ramseur	6.45a. m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.30 "
Leave Climax	4.15 "
Arrive Ramseur	6.00 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

SOUTH BOUND CONNECTIONS,

at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

W. E. KYLE,
Gen'l Passenger Agent

J.W. FRY,
Gen'l Manager

SEABOARD AIR LINE S.A.L.

VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE

April 5th, 1896.

	No. 41	No 35.	No 402
	P M.	PM.	A. M.
Le Wilmington, S. A. L	*3 20	†630	.....
		A M	
Ar Maxton "	6 12	2 45	.....
Ar Hamlet "	6 55	5 15	.....
Le Hamlet "	7 15		*9 10
Ar Wadesboro "	8 01		9 52
Ar Monroe "	8 55		10 40
Le Monroe "	9 10		10 45
Ar Charlotte "	10 20		11 35
			P. M.
Ar Lincolnton "			12 55
Ar Shelby "			1 50
Ar Rutherfordton "			3 00

		A.M.	
Le Hamlet	S. A. L	†9 25	
Ar Osborne	"	9 50	
Ar Kollock	"	10 25	
Ar Cheraw	"	10 45	
			P. M.
Le Cheraw	S. A. L		†530
Le Kollock	"		5 50
Le Osborne	"		6 25
Ar Hamlet	"		6 50
		P. M.	P. M
Le Wilmington, S. A. L		*3 20	† 6 30
			10 45
Le Monroe	"	9 05	A. M.
Ar Chester	"	10 32	12 03
			P. M
Ar Clinton	"	11 58	1 20
		A.M.	
Ar Greenwood	"	1 00	2 33
Ar Abbeville	"	1 32	3 00
Ar Elberton	"	2 36	4 00
Ar Athens	"	3 38	5 10
Ar Atlanta	"	5 20	6 45
Le Atlanta A. & W. P		5 35	
ArMontgo'ry Wes of Al		10 45	
		P. M.	
Ar Mobile L. & N		4 10	
Ar New Orleans	"	*8 30	
		A. M.	P M.
Ar Columbia C. N. & L		*10 00	*4 30
		A.M.	B. M.
Ar AugustaP. R.& W.C		†9 35	*5 05
		A.M.	P. M.
Ar Macon C. & G.		*11 00	*11 18

EAST AND NORTH.

April 5, 1896.	No38	No402
	P. M.	P M.
Le Wilmington, S. A. L	†6 30	*3 20
Ar Hamlet "	A.M	6 55
Le Hamlet "	*8 15	10 35
Ar Southern Pines "	9 15	11 21
		A. M.
Ar Raleigh "	11 26	1 21
	P M.	
Ar Henderson "	1 00	2 33
Ar Weldon "	*3 00	*4 05
	P.M.	A. M.
Ar Portsmouth, S. A. L	*5 50	*7 30
Ar Norfolk "	6 10	7 50
	P. M	A. M.
Ar Richmond A. C. L	*6 40	*6 40
Ar Washington P. R. R	11 10	10 45
	A. M	P. M.
Ar Baltimore "	12 48	12 05
Ar Philadelphia "	13 45	2 20
Ar New York "	*6 58	*4 53

Arrive Wilmington from all points North, East, South and West, 12.50 noon daily and 8.45 a. m., daily except Monday.

Pullman Sleepers between Hamlet and Atlanta. Trains 41 and 38.

Sleeper between Wilmington and Hamlet on train 35.

Pullman Sleepers between Hamlet and Washington. Trains 408 and 402. Trains 408 and 402 are "The Atlanta Special."

Pullman service between Charlotte and Portsmouth on trains 402 and 403.

Close connections at Atlanta for New Orleans, Chattanooga, Nashville Memphis and the West and Northwest.

Close connections at Portsmouth for Washington, Baltimore, Philadelphia, New York and the East.

*Daily. †Daily ex. Sunday. ‡Daily ex. Monday.

For further information apply to

THOS. D. MEARES,
Gen'l. Agent, Wilmington, N. C.

E. ST. JOHN, Vice-President and General Manager.

V. E. McBEE, Gen'l. Supt.
H. W. B. GLOVER, Traffic Manager.
T. J. ANDERSON, Gen'l. Pass.

SAY SOES.

If people knew the value of red pepper as a health giving ingredient, it would, no doubt, be used more freely in soup. It stimulates the liver, destroys malaria, and is an excellent preventive of chills and fever.

A person is prematurely old when baldness occurs before the forty fifth year. Use Hall's Hair Renewer to keep the scalp healthy and prevent baldness.

For hives in children, rub the irritated skin or the pustules with castor oil, applied with the tip of the finger. Baby will pass from fretting to slumber while the process is going on, the relief will be so great and quick.

Some men are born great and grow smaller every day of their lives.

HOW TO HAVE TENDER STEAK.

Many people do not know that the most juicy, nutritious and wholesome steak is the cheapest one sold. It is known as the round steak and is cut from the rump, another is the chuck; these steaks sell for five or six cents less in the pound, but they are apt to be tough. Send nineteen 19) two cent stamps to the Watt Mfg. Co., E. Third Street, Cincinnati, and get a "Victor Meat Tenderer," which is the only really practical invention for properly tendering meat; on the surface are a large number of points that penetrate the meat, it does not tear, or cut, or pound, it is noiseless. Try one of the above cuts of meat and use the "Victor," and you will have better meat on the table and save its price in a few days. The "Victor" is just what agents have long been wanting, it is needed in every family, and can be sold in every house and every store. Any lady or gentleman can easily make from $8.00 to $12.00 a day, and not work hard either. Dealers buy these of the agents by the dozen Any reader of this paper who is needing money or who would like to make good wages in a nice profitable business, should write to the above Company and secure the agency for the "Victor." Such hard times as these an opportunity like this should not be neglected.

To whiten the teeth, take a leaf of "common or garden" sage and rub well on the teeth. It has a wonderful effect.

WHO'S SHELLABERGER?

He's the Wire Fence Man, of Atlanta, Ga., sells the best and cheapest fencing in existence. Catalogue free. Write for it.

Wire Railing and Ornamental Wire Works.
DUFUR & CO.,

311 North Howard St., Baltimore, Md Manufacture Wire Railing for Cemeteries, Balconies, &c., Sieves, Fender Cages, Sand and Coal Screens, Woven Wire, &

Also Iron Bedsteads Chairs, Settees &c

ATLANTIC COAST LINE.

Schedule in Effect Dec. 13th 1896.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 58 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY 3:25 P M — No. 55—Passenger—Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 27 p m, Columbia 9 50 p m, Denmark 6 20 a m, Augusta 8 00 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 00 a m, St Augustine 10 30 a m, Tampa 4 35 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 A M — No. 41—Passenger—Leave Boston 12 03 am, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 25 p m, Weldon 9 44 p m, †Tarboro 6 05 p m, Rocky Mount 5 40 a m, leave Wilson 6 15 a m, Goldsboro 7 00 am, Warsaw 7 51 a m, Magnolia 8 03 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54—Passenger — Leave Tampa 7 40 a m, Sanford 1 38 p m, Jacksonville 7 10 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 25 p m, Denmark 4 37 pm, Sumter 7 12 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 30 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m. arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9 50 a. m.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m., and 9.15 p.m. Returning leaves Clinton at 7 00 a m, and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 50 p m, Smithfield 2 58 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 38p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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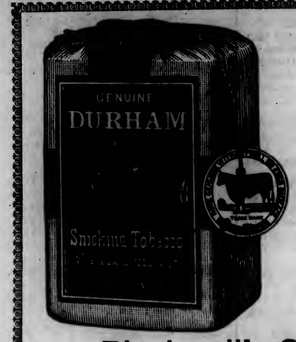
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(For Contents see Second Page)

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WHY?

Why hath God tuned my soul to sing
Like bird on wing,
Yet hemmed me round
With jarring sound?

Why doth the light of summer skies
Make tears arise?
And buds that blow
Make my heart glow?
To what intent—
Since life is spent
In close walls pent?

Why have my fingers facile grace
To weave and trace,
Yet only know
Tasks hard and slow?

Why do I feel the stirring sense,
The vehemence,
Of love intense,
Yet find no way
My love to say?

God's mysteries
Are all of these;
He gave me life, and set it round
With forces strange. In him is found
The reason full, complete, profound!
—*Helen F. Morris, in Sunday School Times.*

The truth-loving habit should be assiduously cultivated from infancy both as to the arts and sciences, as well as in its moral aspects. Much of the laxity in the business world in reference to the discharge of obligations is owing to a failure to cultivate such habit. Thus instilling a love for truth in all its aspects from the earliest dawings of the soul's activities, will lay the foundation for honest and veracious lives in after years. "A good and honest heart," that is a truth-loving heart, such as our Lord himself possessed and which all must have before the attainment of Gospel blessings, should therefore be cultivated constantly, since it is the soil in which alone the word of truth may find such lodgment as shall bring forth "fruit unto perfection."—*Christian Oracle.*

REV. DANIEL J. CURRIE.

Rev. Daniel Johnson Currie, the youngest of six children, was born near Laurinburg, in Richmond county, N. C., Jan. 10th, 1865. His father, Neill A. Currie, the first and for some time the only elder in Laurinburg church, is of Lowland Scotch descent, while his mother, Christian D. McLaurin, was descended from the Scotch Highlanders. There is a large and important family connection on both sides, consisting of the Currie's of Robeson county, and the McLaurins of Richmond county, of Marlboro county, S.C., and also of Mississippi.



With such parentage, the very best home training might be expected. He was dedicated to God in baptism May 14th, 1865, the ordinance being administered by Rev. Daniel Johnson. This was followed by careful training in the truths of religion as contained in the catechisms and standards of the Church. He was led to consider deeply his spiritual condition by reading, all alone, some religious literature. After deep conviction, his trust was placed in Christ, and he united with the church May 11th, 1879, in his fifteenth year.

When he was two years of age, the family moved to Mississippi; but after six years returned to Richmond county. In the neighborhood schools and in Laurinburg High School his early education was received. This latter institution was then, as now, under the excellent management of Prof. W. G. Quakenbush.

After preparation for college, he was enabled by the kindness of a noble-hearted relative, to enter the University in the fall of 1885. While in this institution, he was elected one of the annual representatives of his Literary Society in 1888; was the successful contestant for the Essayist's medal given by the Literary Society, and won the Phillips mathematical medal the same year, and was graduated June 1889 as valedictorian of his class. During his college course he yielded to the call of God's Spirit, and decided definitely to enter the ministry.

After graduation, in order to discharge obligations incurred while securing his education, two years were spent in teaching in Marlboro High School, Tatum Station, S. C.; the last year as principal of the school. While here he was instrumental in organizing and erecting a neat Presbyterian church, and served as one of the deacons.

Near the beginning of the second year's teaching, he returned to Chapel Hill for another prize, the most highly valued of all won while in college, whose presentation had been delayed; Miss Stella Hogan, daughter of Dr. John R. Hogan, to whom he was united in marriage, Aug. 21st, 1890.

He entered Columbia Theological Seminary in the fall of 1891, and after a regular three years course, graduated May, 1894. In his junior year he was successful in winning the Hebrew prize.

After graduation he entered at once the pastorate composed of Chapel Hill and New Hope churches. He was ordained by Orange Presbytery at a called meeting at Chapel Hill, Sept. 29th, 1894, and was installed pastor of both churches on the day following. Though the duties connected with this pastorate, including as it does the State University, are peculiarly arduous, and of such a nature as requires an unusual combination of gifts, yet his success has been very marked. At both churches much substantial progress has been made. He is a close thinker, a clear, logical and impressive speaker, rising at times to the truest eloquence. He loves the souls of men, and his "heart's desire and prayer to God is that they may be saved."

The pure in heart see God in every thing, and see him everywhere, and they are supremely blessed.—*J. G. Holland.*

PERSONS AND PAPERS

Wherever souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for his temple.—*Phillips Brooks.*

* * *

"Quiet thinking seems quite out or fashion, and many know more of what is passing on the other side of the globe than of what is passing in their own souls."—*Dr. Phelps.*

* * *

We never know through what divine mysteries of compensation the Father of the universe may be carrying out the sublime plan, and these three words, "God is love," ought to contain, to every doubting soul, the solution of things.—*Miss Mulock.*

* * *

The growing Christian founds his hopes upon Jesus, loves him as Saviour and Friend and seeks His glory. Day by day his zeal increases. He is more and more in sympathy with his Lord. He strives continually to imitate him in all respects. He spends his energies in the extension of his kingdom. He upholds his cause, frequents his house, delights in his worship, waits upon his ordinances, makes his Word the man of his counsel and the guide of his life, stays his soul upon his promises, works for the conversion of sinners and dies daily unto sin and lives unto holiness.—*Presbyterian.*

* * *

Girlhood and young womanhood are such pure and sweet and beautiful things when they are what God intended them to be that it fills one with unspeakable regret to see a young girl's life falling short of its appointed beauty. And every young girl's life falls short of this beauty if it lacks in modesty, in dignity, in purity of thought and speech, in gentleness and kindliness. The bold girl of pronounced dress and speech, the girl who sets at naught the opinions of others, the girl who is noisy and who seeks to be "dashing," the girl whose parents sorrowfully admit that she is "beyond them"—this girl is treading on dangerous ground and her life is falling far short of the appointed beauty and sweetness of girlhood.—*J. L. Harbour, in Our Boys and Girls.*

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COPYING CHRIST.

Jacob must be made helpless and surrender, only to hold on and claim the blessing. Thereafter his life in the terms of the gospel would be called a consecrated Christian life, of a child of God copying Christ. It would be properly described as a daily desire and faith to have fulfilled in him the words of Jesus: "If any man will come after Me, let him deny himself, and take up his cross and follow Me." Matt. xvi. 24.

These words have been much misunderstood, or received only in an apparent surface meaning which is seriously near to trifling with their solemn and searching instruction and important application. Once received and appropriated in their truth and power, the life will become humble, the mind more docile and the heart more loyal and true. To "come after" Christ is not merely to copy His example or to live as He lived. To follow Him is not simply to walk in His footsteps as we lightly think. To deny himself is not the vain thing called self-denial, which is oftenest the most subtle kind of pride. This very thing begets the pride of humility. Taking the cross is not bearing, however patiently, the things we call crosses, which are often self-imposed, or the merciful chastening of our Father to restore us from backsliding.

No, no. A thousand times, no. These words of Jesus are fundamental in establishing the Christian character. They are radical in producing Christian conduct. They are vital in supporting Christian graces. This will appear to any who will patiently and prayerfully study the connection in which the words are found, and the conditions needing them. The circumstances calling them forth should be studied in the records of the three Evangelists, Matthew, Mark and Luke.

In "the coasts of Caesarea Philippi" Jesus asked His disciples, "Whom do men say that I, the Son of Man, am?" This called forth the words of Peter, "Thou art the Christ, the Son of the living God," For this Christ commended Peter and forthwith appointed him to open the doors of the new dispensation. Perceiving the effect on the disciples, that they would mistake the nature of the kingdom and would fail to realize the necessity of His death, our Lord began to speak more plainly, and repeatedly of that death at Jerusalem. Now Peter had been impressed with his importance, as we, poor mortals all, are liable to be by any commendation even by Christ. So Peter began to rebuke the Master, (pity the man,) and to urge Him to think of His personal comfort and safety. This called forth that terrible word of the gentle Jesus: "Get thee behind me Satan." The words with which Peter sought to rebuke Christ, to dissuade Him from what he thought needless suffering and death are translated, "That be far from thee Lord." But the margin of our Bibles shows the Greek to mean: "Pity thyself."

It was this word of Peter that called forth the words we have quoted at the outset. In this view they must mean something like this, or at least this much. If any of you will come to the kingdom I am to set up and be qualified to fill its offices near to Me, you must go through preparation such as I will in laying the foundation, you must deny all consideration of self-interest, self-importance and self-trust. You must deny self. You must take the cross as the symbol of the crucifixion of self; and as a sign that the sentence of death to self has been entered and you bear that cross to the place of death, of self. When you have done this you are following Me, and in doing this, you are meeting the only condition of copying My example.

Now let us earnestly and prayerfully consider this and see if we can satisfy its demands by doing without a little sugar in coffee, or refusing to eat meat on certain days, or by any manner of penance, that so easily runs into claim of merit for something we may have done or suffered; or if bearing our trials however patiently can even remotely be equivalent to taking the cross. This meaning of Christ, is to deny self, to have this self condemned to death, to accept the penalty of death to self, that Christ may live in us.

Here we have been asking Jesus to *help* us to follow Him. We have done even worse in trying to follow Him *in our own strength*. It is time to look to our lives, to see our failures, to consider the words of the apostles, "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." These are the words of one whose experience was in accord with the words of His Master spoken before His crucifixion. This experience is possible in fullness of power and blessing only to those who deny self, take their cross and follow Christ.

STUDY HIM WELL.

We invite the attention of our ruling elders, specially, to one of the best things we have seen for sometime taken from the editorial columns of the Chicago Interior, as follows:

"An Old-Fashioned Elder: He was an old-fashioned elder, but the people loved him and followed him with reverence to his honored grave. He was the peer of his pastor in his knowledge of the word of God, and although he seldom spoke of it he knew his Greek New Testament as some ministers have not mastered it. But far more than this, he respected the position to which his brethren in the church had called him. He was not simply above reproach, he was himself, as he expected a pastor to be, "above suspicion." He did not ask "Is this thing lawful?" He preferred to ask "Is it best?" He had no fine-spun theory about the "line" between the Church and the world, but he was always upon the safe side of the line so far that no one could doubt his right to be where he was and do what he did. He never disciplined a youthful member for a cotillion or a waltz even, but he was emphatically not a dancing man. He had no hard and fast law in regard to the amusements which are proper for an elder or a layman or a minister, but he had not himself mastered the mysteries of "high five," and he never entered into a contest for the "prizes" in a progressive euchre party. He never talked bitterly about Christians who frequented the theater—the better class of plays it is to be hoped they patronized—but at the same time he never went. Over and above all questions of right and wrong he knew there existed questions of consistency and of propriety, and he respected both. What he would not desire in his pastor he would not tolerate in himself, and his pastor found him in consequence as helpful in example as in word. The youngest child in the Sunday-school did not feel his presence to be a cloud, while the oldest pupil in the Bible-class recognized his example to be a living epistle. He is gone now; but we have, according to the last Minutes, 27,024 elders left. We wonder how many we have like this brother whose prayer and walk were equal benedictions to the pastor and the flock, and whose memory will long continue as that of a veritable man of God. It is worth a great deal to be an elder of that kind. Is it worth while to be any other?

CHANGES IN form of the religious newspapers seems to be almost epidemic now. The change too is decidedly in the line of advance with progress. The Presbyterian Journal is the very latest that has come to hand in conformity to this new movement. The improvement is decided. The copy lying before us too is decidedly attractive in presenting Bethany pictures, including the Bethany church and the interior of building of that most celebrated Bethany Sunday-school building. The Journal has a fine corps of contributors and is an excellent paper.

We really think our

STAR BINDER

is a most desirable article to have in any household where the PRESBYTERIAN is taken. It holds the successive issues together in most convenient form, costs no labor and requires no special pains in its adjustment. What a fine Synodical Album a year's gathering would thus constitute!

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THE FOLLOWING which appeared in the Central Presbyterian last week from the facile pen of "Rusticus" suits other papers and other localities quite as well as those for which it was written:

"A little over twelve months ago I was seized with a severe attack of *cacoethes scribendi*, and thereupon joined the great army of editors. For fifty-three weeks my mill ground out regularly something to fill in space, and like the mills of the gods, it ground slowly and exceedingly fine.

Just at the time, when I was getting my hand in, and when visions of being a Greeley or Dr. William Brown had begun to assume something more than a nebulous shape, the paper was swallowed up by the Christian Observer, and now I shall write over the grave of my reputation, *Ilium fuit*.

But even if the play has stopped, I have been behind the scenes, and have mastered the ropes and pulleys, the paint brushes and burnt cork, and I know more of newspaper human nature than you ever dreamt of in all your philosophy.

Henceforth I shall have more charity for the poor editors, and I shall never again abuse a paper. If I can find nothing else in it, I can at least compliment the obituary notices.

As one of the quondam critics of the Church papers, and then as one of the sufferers from critics, I have been on both sides of the question, and I speak that whereof I know, when I say that the editor of the religious paper deserves all the charity his readers can muster. You abuse him for not giving Church news, when at the same time you never send him news, expecting him to make bricks without straw. Then you demand strong and clear editorials each week, when not one of you would dare to print the lecture and two sermons you inflict upon your people.

If you have not a good strong paper in your Synod the fault lies with the members of that Synod. If each man would make himself a newsgatherer instead of passing resolutions of commendation, the paper would be a newspaper, and then *if each minister would have his congregation canvassed for subscribers and personally see that each family took the paper, the subscription list would assume such comfortable proportions that the editor could command the best talent in the Church.*

The old Central has weathered many a storm, and under the present management many of the old barnacles have been scraped off, and improvements have been introduced, and it bids fair to surpass itself, but in order to attain this consummation we so devotedly hope for, the Synod of Virginia must do something else than vote to add subscribers. "God be with us, till we meet again."

We have taken the liberty of italicising as above.

OUR READERS will enjoy the sketch of the Presbyterian Church in Chapel Hill given them this week. They could hardly fail to enjoy anything from the pen of Mrs. C. P. Spencer whose lively and graceful contributions were wont to enrich the pages of the PRESBYTERIAN in the past.

The sketch referred to simply as a matter of history of Presbyterianism in our State is very valuable, and ought to prove an object lesson of the service the paper is doing to the Synod along this line.

For the N. C Presbyterian.

WHY?

On Monday morning as a pastor sat reading, his mind wandered away from the book he held to the services he had conducted in the sanctuary the night before. He remembered that of eight church officers only one deacon was present, and he the least able-bodied of the lot. He could account for the absence of three of the rest, but how about the remaining four? One officer was out of the community and two others unwell; but as to the other absent ones he did not know. He had noted their absence at the service (as doubtless did others) and their absence was not inspiring. His sermon seemed to fall flat and he went home not only tired from his heavy day's work, but heavy hearted and discouraged.

And now, on that Monday morning, the memory of these things was anything but pleasant and encouraging. Unpleasant thoughts arose in his mind—were those officers absent because his preaching was so tiresome and profitless that they could stand only one of his sermons a day? and had the difficult work of his pastorate (difficult, even with all the help and encouragement both officers and members could give him) fallen on the wrong shoulders? Was he thus hindering the Lord's work? Unpleasant thoughts, these!

Just then he heard the voice of an elder's wife in another part of the house, and he thoughtfully said that the reason why her husband was not out at the last night's service was because one of their little ones was sick. Whether this was said to encourage the pastor or not, it did encourage him to know that at least one elder would have been present at the service of the sanctuary, had he not been providentially hindered. But why the others were absent the pastor still doesn't know. He hopes, however, they had good reasons for being absent from the service of God's house—reasons not only sufficient to satisfy human conscience, but sufficient to satisfy the Master also.

It might encourage *your* pastor to tell him why *you* were prevented from attending the last Sunday night service, or the Wednesday evening prayer-meeting. And it may do you good and improve attendance at divine worship if you would sometimes call to mind the fact that you are under as much obligation (not to the pastor but to God) to go to the house of worship to *hear* the Word as your pastor is to *preach* it. What sort of services would we have if all should absent themselves from the sanctuary for the same flimsy excuses that keep *some* away? But what congregations we would have, and how helpful and inspiring it would be to the preacher, if people were only as careful to keep their engagements with God as they are to keep their social engagements with one another!

Why should not you be a committee of one to help improve these things? Why? * * *

For the N. C. Presbyterian.

IT IS OUR OWN STORY.

The story of human misery and want, of hurt and its help, which was uttered so impressively and appealingly in Christ's earth-day, is also our own story. What poor, suffering humanity needed in that day is also needed by the same sort of people in this day. The same gospel which cheered and healed wounded hearts then is a ready relief to all who now apply it to their bruised and bleeding hearts. "The Sunday School Times" says: "There is a Gospel in the miracles for us. They are parables of our human want and the divine help which supplies it. They testify that our blindness, our lameness, our leprosy, our death to the great realities, are not beyond the power and the good will of God. They tell us that if we look back upon our own lives we shall find that the Healer and Quickener has been with us in our Judea, doing the same mighty work, but in a still more gracious way. So we find the gospel story, with all its loving outgoing of power, is our own story, because it has been written, not only for us, but about us and is our biography in a very real sense. What Jesus began to do and to teach there, and with them, he is going on to do and to teach still, and with us, and it is only because our eyes are holden that we fail to see so much." When Christ bodily quit this world He did not quit helping with a healing and strengthening hand all who would ask Him to render this gracious service. What He wrought in Palestine was but a foretaste of a wider ministry in these good days.

C. H. WETHERBE.

DAVIDSON NOTES.

Dr. and Mrs. Leftwich, of Baltimore, who have been spending some weeks with their daughter Mrs. T. P. Harrison, left this morning for Atlanta. Dr. Harrison who has been confined to his room for several days with a severe attack of the grip, is up again to-day.

Dr. Smith delivered three lectures in Laurinburg last week on Christian Education and allied topics.

Within the past ten days Dr. and Mrs. Shearer have given two largely attended receptions to the tudents and their friends. The first to the Junior and Senior Classes, the second to the Sophomores and Freshmen. The Students' Home each occasion was crowded with guests, and the dining room was equipped in a style which bore ample testimony to Mrs. Shearer's skill and long experience. Her many friends in Davidson have given a warm welcome to Miss Ruth Price, a niece of Dr. Shearer's and a former visitor, who has been intrusted with the management of the Students' Home for the present session. The Home is taxed to its utmost capacity, as nearly forty students take their meals there.

Prof. Griffin, the Violin Instructor of the Charlotte Presbyterial College, is in town to-day, making arrangements for a Recital to be given in the near future.

Mr. E. L. Wilson has sold his residence on Concord Street to Mr. Flowe, of Cabarrus county, who is at Davidson for the purpose of educating his sons. L.

Davidson, N. C., Jan. 18, '97.

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This desirable book comprises 64 beautiful engravings from views taken in 1894. Each scene is accurately and eloquently described by two distinguished divines, Bishop Vincent and Dr. Lee. The work should find a place in every Christian home.

Any paid up subscriber to the PRESBYTERIAN can obtain this book remitting upon 25cents.

THE PRESBYTERIAN CHURCH IN CHAPEL HILL.

BY MRS. CORNELIA PHILLIPS SPENCER.

The village of Chapel Hill began when the University began. Its lots were laid off and offered for sale when the foundations of the first university building (the old East) were laid. This was in the fall of the year 1793, and in the century that has elapsed the life of the University has been the life of the town. Its temporary prostration (in the dark days of Reconstruction) was the prostration of the town. The builders of the Presbyterian church in Chapel Hill and for many years its chief officers were all officially connected with the Institution, so that a history of this church, more than that of any other in the place must necessarily make many references to the University.

The three first Presidents of the University were Presbyterians (the two first were ministers) and their administration extended through the first seventy years of its existence. The first church organization in Chapel Hill was Presbyterian, under the auspices of either President Chapman or President Caldwell. As the records of Orange Presbytery from 1770–1795 and also those from 1812–1827, were unfortunately burned, our information as to the church here is very meagre till about 1830, and for some years after that date. We know there was a church regularly constituted. In the report of Orange Presbytery to Synod, 1827, Chapel Hill church is enrolled with a membership of twenty. Dr. Caldwell, who had been ordained to the ministry in New Jersey previous to his coming to North Carolina in 1796, was stated supply.

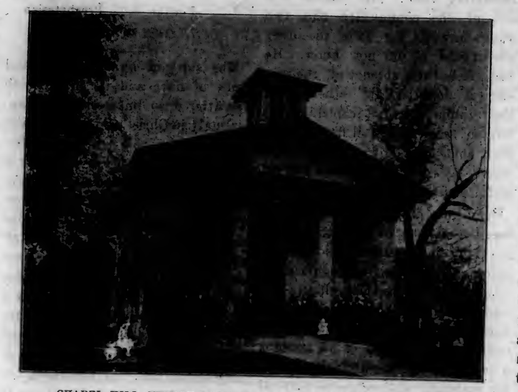
It would be interesting to have the names of these twenty members. Charles Chalmers and Thomas Taylor are mentioned as elders between 1820 and 1830, and later Andrew Macaulay.

Elisha Mitchell became a Professor in the University in 1818, and was ordained by Orange Presbytery in 1821. James Phillips was Professor in 1826, was licensed to preach in 1833, and ordained 1835. There is no date of the admission of either of them to the church as members. There is a note of the admission of Mrs. Julia Phillips in July 1826, "by certificate."

The church is reported to Synod with tolerable regularity after the year 1827, and its assessments marked as paid. Dr. Caldwell remained stated supply till his death in 1835.

The report for 1836, mentions Rev. E. Mitchell as stated supply, and he continued to be, with some intermissions, for many years. Now and then a slight increase of membership is noted.

The church session-book, if indeed any was kept regularly till 1845, has long since disappeared. The Presbyterians had everything in their own hands for the first forty years of Chapel Hill. A Sunday-



CHAPEL HILL CHURCH WITH ORANGE PRESBYTERY IN FRONT.

school was established in 1826, by members of the faculty, assisted by their wives and some of the pious students of the University. This was held in Person Hall, then used as the college chapel, and the only place short of Hillsboro where divine service was held. Sunday morning preaching, conducted by Dr. Caldwell and his Professors, was attended not only by the students whose attendance at that hour was compulsory, but by all the village. There the sacraments of baptism and the Lord's Supper were administered for many years.

Under the revival preaching of Dr. Nettleton in 1830, and of Dr. Baker in 1835, a deeply serious impression was made on the community. Early in the thirties, a small wooden church building was erected, chiefly at the expense of the faculty, on the spot where the Presbyterian church now stands. This was for use at Sunday evening service, Sunday-school and weekly prayer-meeting, and no sectarian doctrines being broached, the religious life of Chapel Hill was conducted on a strictly union basis. The Rev. Dr. Hooper (Baptist), Rev. Dr. Green (Episcopal), Rev. Dr. Deems (Methodist) and the Rev. Drs. Caldwell, Mitchell and Phillips, ministered here by turns to the small congregations assembled. Ex-Governor Swain succeeded Dr. Caldwell in the Presidency in 1835.

As the University grew the village population also increased, and this primitive way of worship was felt to be a little too broad to suit its wants. About 1840, the Methodists organized and provided themselves with a separate place of worship. In a few years the Episcopalians followed their example and under the guidance of Rev. Dr. Green of the University soon built a handsome church edifice. This was completed in 1848.

The Presbyterians had not looked on with indifference at seeing themselves gradually outnumbered by other sects—the Methodists and Baptists especially having taken possession of a large portion of Orange county, and outgrowing all others with great rapidity. They drew up together and blew upon the Presbyterian coal. In 1845, they reformed their session—electing President Swain and Charles Phillips elders—Dr. Mitchell being moderator and resolved that the time had come when they too must light their own camp-fires and display their own especial church banner.

The importance of Chapel Hill as the seat of the State University was growing with the growth of that Institution. The sons of Presbyterian families must not be allowed to spend the four years of college life with no opportunity afforded them of hearing defended, explained and enforced the grand tenets of that masculine form of Christian faith first delivered to the saints by Paul of Tarsus, and handed down the centuries by the Carthaginian saint, and John of Geneva.

The Rev. Dr. James Phillips whose attachment to the faith and forms of Presbyterianism was ardent and uncompromising had been chiefly occupied since his entrance in the ministry in preaching to the country churches at Little River, Fairfield and New Hope. To this last named he was especially attached, riding out there (seven miles) every Sunday morning and finding a great pleasure in ministering to the congregation for many years. He became prominent now among the handful of Chapel Hill Presbyterians in forwarding this resolve to erect a church building of their own.

After due consultation with the leading men of Orange Presbytery, and receiving the formal sanction of that body, Dr. Phillips undertook to secure the sum requisite by personal solicitation through the State. To this end he devoted his vacations from the duties of his professorship for several years, summer and winter, to visiting various sections and calling the attention of our church people to the importance of the work. By 1848, he had collected and placed in bank the sum of $3,589, and it was resolved to commence the building. President Swain, Dr. Mitchell and Charles Phillips being the building committee. The plan was furnished by A. R. Davis, of New York, a then well known architect, recommended by Mr. James Donaldson of that city who had signified his interest in the new church by the handsome subscription of $500. Of the whole sum subscribed ($3,644) $3,589, was collected, and of this, $1,400 was contributed by three members of the Chapel Hill Church, Gov. Swain and the Mitchell and Phillips families.

A lot of one acre, about the most eligible in the village was purchased from the trustees of the University upon the explicit understanding that the service of the church should be *so arranged as never to conflict with the regular Sabbath forenoon service in the college chapel.*

Attendance upon chapel worship was obligatory in those days upon all connected with the University, and the absence of a student was marked to his discredit as much as if from a recitation. The trustees of the early days of the University were men of various religious beliefs; but they were united on one point—that the young should be *trained* in the way they should go, and that one way was the hearing of at least one good sermon a week. They were persuaded that the average college boy, if left to the freedom of his own will, would prefer a very late breakfast on Sunday morning and a subsequent lounge among his fellows, or the reading of a novel, to any pulpit delivery whatever in either his mother's church or his father's. The resolve was fixed to continue divine service in the college chapel at all

hazards. The heads of the Presbyterian church being all officially connected with the University readily assented and gave the required pledge.

The church building was finished and dedicated Sept. 23rd, 1849. A very large congregation of all classes and creeds was assembled. Many came in from the country, and our Methodist brethren with kindly courtesy suspended their own services for the day and joined with us, and surrendered their own pulpit to the visiting Presbyterian ministers.

Rev. Dr. Lacy preached the introductory sermon in the Methodist church, Saturday 22d. Rev. John A. Gretter gave the dedication sermon and prayer Sunday morning from Haggai 2: 9—college worship being courteously suspended for the occasion. Dr. Lacy officiated at the communion service, and again in the afternoon. Dr. Mitchell read a paper setting forth the motives which had prompted and secured this house of worship—pledging it not to conflict with Sunday morning service in the college chapel, not to assume any unbrotherly attitude towards other churches, but to assist in the advancement of Christianity, to maintain the doctrines and discipline of our own faith, and to afford religious instruction and guardianship to those young men of the University who preferred to receive it from us.

Dr. Phillips had the happiness to admit by baptism the first infant member, his own first grand child, Julia Vermeule, daughter of Charles and Laura (Battle) Phillips. (The first funeral service in the new church was that of this little one, called just as she had completed her second year of mortal life.)

Mrs. Charles Phillips and B. S. Hedrick then a student in the University were the first adult members received on examination Sept. 22d. Mr. and Mrs. Joseph Kirkland were received from New Hope a month later.

There were not twelve communing members in the church then constituted. In February, 1851, the roll shows but twelve, but these twelve contributed $244 to the Church Boards. In 1853, there were but twenty-three members. However"—and here we quote Rev. Dr. Rumple as good authority: "It may be said of this church, as of Presbyterianism elsewhere in the State, that its members and adherents have been among the best and most influential men and women in society, whose character, education and standing, second to none, gave their church a prominence and weight altogether disproportioned to its size."

And now a good step having been well taken, calculated to advance the best interests of the community and of the college, the Presbyterians most concerned did not allow their elation or enthusiasm to evaporate. They went on with the work. The ladies, under the lead of Mrs. R. J. Ashe, eldest daughter of Dr. Mitchell, formed a very active and successful sewing society, the proceeds of which within a year provided a carpet, chandeliers, window shades and pulpit sofa for the church. Several students of the University presented a handsome pulpit Bible. Charles Mitchell gave the pulpit cushion. Mrs. Anna Ashe gave two venerable chairs of colonial origin. Dr. Mitchell gave the stone wall inclosing the yard, and Miss Cornelia Phillips gave the stone pilllars and gates.

Dr. Mitchell was appointed stated supply, and Messrs. David L. Swain, Charles Phillips and Joseph Kirkland were ruling elders. No salary was paid to those members of the University faculty who ministered to the church. This allows for the liberal contributions to the church collections averaging $20 to the member. In 1853 there were eleven families, giving twenty-three communicants. Collections for the year amounted to $383. The Sunday-school numbered twenty. In 1859 the members were forty-eight; Sunday-school thirty. There was a steady though not large increase of membership, the congregations at the Sunday services (always in the p. m.) and at the weekly prayer-meetings were always respectable, always attracting the best scholars and most thoughtful young men from college. No special revival of religious feeling is recorded till 1856, during a second visit after an interval of twenty-three years from the venerable Dr. Baker of Austin, Texas. Eight were added to the church at this time, and fourteen soon after. A number of these were from among the students; not all, however, who were seriously impressed here united with the church here, preferring to go to their own homes. Some of them joined other denominations and became useful and honored among them.

In 1857 Dr. Mitchell met his death among the gorges of Black mountain where he was engaged on a scientific exploration. He had resigned the work of stated supply the year before, and Dr. Phillips had been chosen to succeed him. This he was able to undertake as there were no forenoon services here, and he always returned from New Hope in the afternoon. The increase of the village population had increased the church membership and there were some plainly dissatisfied with the arrangement which kept the church closed on Sunday morning while every other denomination enjoyed its own services. The new comers were unwilling to go to the college chapel where they had to worship under the critical eyes of four hundred young men, and hear every Sunday a sermon from a minister of one of the four different denominations who preached there in rotation. They appealed to the University trustees and authorities to make a change, lest "one good custom" too long adhered to should corrupt the whole.

A general move forward was made on this line and it was felt that the point should be yielded. The trustees passed an ordinance abolishing chapel Sunday morning worship, and the Presbyterian church had the yoke of conformity to it lifted from its neck. The congregation had already called a pastor. The Rev. J. B. Shearer (now President of Davidson College) was unanimously elected, and installed Feb. 6th 1859. The amount raised by the church that year was $1,353, of which $1,000 was for the new pastor's salary; which proves that the church was willing to pay for its new privileges of pastoral services and Sunday morning worship.

Mr. Shearer remained till June 1862 when his pastorate was dissolved and he returned to Virginia. The church was then served by Dr. Jas. Phillips as stated supply till his death March 14th, 1867. His son Dr. Charles Phillips, licensed in Pittsboro, 1857, ordained at New Hope 1866, was chosen to succeed him and remained stated supply till the disruption of the University in '68–'69, and his departure in '69 to Davidson College. President Swain died in 1868.

In consequence of the war and the evils resulting upon its close, the church was at a low ebb for several years thereafter. An exodus of very nearly all the best citizens of Chapel Hill took place. In 1868 only one deacon was left, Mr. Franklin Davies and there was no acting elder. In February, 1869, just before his departure to Davidson, Dr. Phillips ordained Thos. M. Kirkland and H. C. Thompson elders, and committed the church into their hands till better times. The Sunday-school was kept up, Mr. Thompson superintending. The church dues and assessments were paid, and at intervals a minister was detailed by the Presbytery to visit the deserted village and report upon the condition of things.

From 1869 to 1873 there was little or nothing recorded. The Rev. Mr. Hines, the Rev. Mr. Faucette, and the Rev. Mr. Dalton were the visiting clergy who came occasionally to open the church and administer the sacraments. In June, 1874, the Rev. P. H. Dalton appears as moderator of the session, admitting one member on examination, Miss J. V. Spencer, who had been baptized in infancy by her grandfather, Dr.

(Continued on 9th page.)

ALUM is properly a dye stuff. Lime is properly used in tanning. Neither should be used in bread. Yet it is positively true that most all the cheaply made baking powders contain these harmful ingredients used simply because they are cheap, and utterly regardless of their dangerous character. The cheap powders thereby become the infamous means whereby the unsuspecting are deluded and injured.

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ROYAL BAKING POWDER CO., NEW-YORK.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April (one collection)—Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—Bible Cause.

November and April—Education for the Ministry.

December—Colored Evangelization

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. G. W. Davies, from Rockport, Texas to Dobyville, Ark.

Rev. J. P. Miller, from Hearne, Texas to Watch, Lamar county, Ala.

NORTH CAROLINA.

First Church, Wilmington :—The sermons from Proverbs which Dr. Hoge gives his parishioners on Sabbath nights still continue. The last sermon on temperance, founded on the teachings found in the book mentioned was undoubtedly one of the strongest presentations possible on the subject, given in a manner strikingly original.

Immanuel Church, Wilmington :—Two members received Sunday night—one on profession and one by letter. Rev. B. E. Wallace, pastor.

Second Church, Charlotte :—Rev. J. W. Stagg, pastor. Six persons recently received.

New Hope in Orange Presbytery :—On Jan. 3rd, six members were received into New Hope church on certificate. An effort is being made to put a religious paper in every home in the congregation. D. J. C.

Chapel Hill :—Last Sabbath (Jan. 10th) was our quarterly communion service, and a precious season it was. Five members were announced as having been received since our last communion. All by letter. D. J. C.

Asheville :—Some weeks ago I wrote you of Dr. Campbell's proposing to send out a self-sustaining colony from the First Presbyterian church of Asheville, instead of accepting the offer of an assistant made him by the elders and deacons in joint session, thus making two churches with two pastors instead of one church and one pastor with an assistant who would probably not assist. I noticed that the Christian Observer commented very favorably on Dr. Campbell's action in a recent editorial as showing the true Christ-like spirit and the true Apostolic method of aggression and progression. At the request of the joint board as has been already reported to you, Dr. Campbell laid the matter before the congregation about a month ago for their consideration. To-day, after the week of prayer, another meeting of the joint board was called and their previous resolution was referred to that "there is a spiritual need of another Presbyterian church in Asheville, a need from the standpoint of the First church of Asheville, a need from the standpoint of the new Presbytery of Asheville, and a need from the standpoint of Presbyterianism in Western, N. C., with only a financial objection." And in answer to the question as to the financial objection Dr. Campbell announced that a lady, not a member of his church, to whom he had presented the whole matter, had promised to put $5,000 into the new church if the congregation would raise $10,000. The joint board, with several members absent, pledged themselves to raise $4,000; and so of the $15,000, needed to buy a lot of the right kind in the right place and to build a church for the daughter as good as that of the mother church, $9,000, of the $15,000, necessary has been pledged before the congregation is asked for a cent. The Head of the Church seems to have directed the movement from the beginning and to have removed the financial objection which is the only objection which any doubting Thomas has raised, and of course there are a few doubting Thomases every where. The matter is to be referred to the congregation on the 24th, after due and timely notice and the result shall be reported to you.

Asheville, N. C., Jan. 12th, 1897.

Smyrna :—On the first Sabbath of January Rev. A. N. Ferguson completed his twenty-fourth year as pastor of this church. Although the membership has been diminished by death and removals, yet the past year has been a most successful one, the contributions being some forty dollars in excess of any previous year. There has been no protracted service during the year, but many have united with the church, and an increase of spirituality has been manifest.

VIRGINIA.

Red Eye :—On the first Sabbath in January Mr. James A. Hutson was ordained and installed elder, and Mr. W. D. Hodges, deacon.

Walker's Creek :—Rev. W. W. Carson, pastor. Twenty-nine persons have been received since last quarterly communion.

Mt. Olive :—This church, nine miles west of Harrisonburg, was recently dedicated. The sermon was preached by Dr. Quarles of Lexington.

SOUTH CAROLINA.

Rock Hill :—There were seven additions to the First church, Rock Hill S. C., on the first Sunday in January. During the year 1896, there were thirty-two added to the communion of this church on examination and eleven by letter—making forty-three in all.

MISSISSIPPI.

Canton :—Rev. John Hunter, D. D., of Jackson, Miss., assisted the pastor, Rev. C. S. Newman, at last communion service—six united with the church.

LOUISIANA.

Louisiana Presbytery :—Met in special session at Baton Rouge, La., Jan. 6th, 1897. Rev. H. W. Wallace was received from the Louisiana Conference of the M. E. Church, South, and after examination on Experimental Religion, Theology and Church Government was admitted into membership and directed to labor under care of the Home Mission Committee. He was dismissed to the Opelausas group and will enter on his work at once.

M. B. Shaw,
Stated Clerk.

Jackson, La., Jan. 9th, 1897.

KENTUCKY.

Corbin :—The "Week of Prayer" was observed in Corbin for the first time. Union services were held in the Baptist, Congregational and Presbyterian churches and were well attended. The closing service was especially interesting, "Missions" being the subject. We all feel much stronger since this season of united prayer. The ladies of this congregation have placed their pastor (Rev. W. K. Forsyth) under many obligations for several beautiful and valuable presents during the holidays for which he is grateful indeed. The Lord reward them.

Our Ladies Missionary Society, though young, is doing a noble work. Remember those women which labor with us in the gospel.

Pineville :—At the close of the service on last Sabbath evening (the 10th inst.) Mr. J. W. Clark was ordained ruling elder and Mr. Nelson Hartin ordained a deacon in this church. Rev. W. K. Forsyth, pastor.

Mount Sterling :—Licentiate J. H. Taylor, of the Senior Class of Louisville Seminary has been engaged as supply.

Nicholasville :—The pastor, Rev. R. E. Douglas, has recently been assisted by Rev. John G. Anderson in a meeting which resulted in eight uniting with the church upon profession of faith and in much spiritual good.

TENNESSEE.

Knoxville :—The funeral was largely attended on the 15th inst., at the First Presbyterian church, of Hon. Jesse A. Rayl, for twenty-seven years a ruling elder, and long a prominent citizen. He was specially active as a member of the Board of Education until failing health obliged him last fall to resign. As a mark of esteem the teachers of the city schools attended his funeral in a body and contributed an elaborate floral tribute, afterwards they passed resolutions of respect and esteem, as did also the city council. Dr. R. L. Bachman pastor of the Second church, offered the opening prayer at the funeral, Dr. James Park, the venerable pastor preached the sermon, closing with a most tender tribute to the late ruling elder and Sunday-school superintendent, and to his rare intrinsic worth as a Christian citizen, followed by the closing prayer from Rev. J. A. Duncan, pastor of the Church Street Methodist Church, South. A long procession followed the hearse to Gray Cemetery where the good man was laid to rest, his grave being covered with flowers.

GENERAL.

Rev. F. B. Meyer, pastor of Christ church, London, has been engaged by Mr. Moody to conduct a series of meetings in New York and Boston. The dates are: February 4th to 7th, inclusive, Tremont Temple, Boston; February 8th to 12th, inclusive, Carnegie Hall, New York. He will speak twice a day. He sails on his return voyage February 13th.

There has been further trouble among the worshippers at the Holy Sepulchre, Jerusalem. The orthodox or Greek church observe Jan. 6th as Christmas and the Romanists objected to their entering the church by a certain door on that day. A fight ensued which did not end until Turkish authorities intervened.

PERSONALS.

Rev. H. Tucker Graham, lately a missionary to Japan, has accepted the call as assistant pastor to Rev. A. J. McKelway, of Fayetteville. We extend a cordial welcome to Mr. Graham.

We are glad to see Dr. Chester, of Nashville, looking so well and to hear that his family are enjoying excellent health. Dr. Chester has been in Wilmington for a few days visiting the family of Mr. A. A. Willard.

Rev. J. I. Norris pastor of the Central church, Little Rock, Ark., has accepted a call to the church at Newport, Ark.

Rev. F. P. Ramsay has concluded his temporary pastorate of the Independent church, Savannah.

Rev. D. W. Snyder preached in Savannah on last Sabbath at the First and Second churches, Mr. Snyder is anxious to secure ten men and women to return with him to Africa. Not only are missionaries needed, but teachers and artisans and workmen of different kinds to teach the trades.

CHRISTMAS AND NEW YEAR.

These are seasons when visits are usually made between friend and friend, and tokens of esteem and affection are bestowed and received. Of these tokens the writer has recently been the recipient from the good people of Hickory and Newton. During the hours when "Santa Claus" is upon his annual round of visits, some handsome and useful presents were left at the "manse;" while he made use of the U. S. mail to convey the good wishes and tokens of affection from the people of Newton. But this was not all. On New Year's night many of the good people of Hickory came in a body to the "manse" leaving many bundles, the contents of which, served to replenish the pantry and make glad the heart of the pastor and his family. An inventory of the goods is not necessary; suffice it to say there was coffee and sugar, tea, rice, prunes, peaches, tomatoes; &c., &c., and for fear the pastor, or his household might suffer during the severe cold weather which is predicted, there was added a handsome pair of blankets. Persons of other denominations united with the little Presbyterian flock in showing this kindness to the under shepherd. While thus he partakes of their temporal things, may he be strengthened in body and soul and be enabled faithfully to minister to them in spiritual things. J. A. R.

A DAY OF REJOICING AT MONROE.

The fourth Sabbath in December was a day of rejoicing and victory with the Presbyterian church in Monroe. The Children's Missionary Society held their yearly celebration on that day and counted their donations which surpassed even their fondest expectations. This society was organized among the children four or five years ago; it now numbers sixty members divided into four divisions, each presided over and encouraged in the good work by a body of members of the church. Their contributions last year were $200. This year $235.14. Next year they expect to do still better things as the whole church is inspired with the spirit of their pastor, ever moving forward in every good work. Bro. H. M. Dixon's pastorate with this church is young in years, but old in results. He continually holds up the true Bible idea of giving the tenth, and though the membership is only in moderate circumstances so far as worldly goods is concerned, yet they are rich in the grace of giving, their contributions averaging last year $16 per member, to all causes, which clearly places them the banner church of our Presbytery if not of the State in point of giving. The exercises were according to the program prepared by the Assembly's Committee for Children's Day. They were very instructive and enjoyed by the immense audience, though so crowded that there was not even standing room left.

May Bro. Dixon have many yearly exercises with the children of his church as successful in results as the one which closed the year 1896. A.

The spring term of Peace Institute opens on January 21st. Many new boarders have come in, and more are expected this week. The increase in day scholars is very gratifying. A noticeable feature is the number of graduates who have returned each year for advanced work, in special branches. Others are filling responsible positions as teachers—the "Peace graduates" having had no difficulty in securing good positions in many of our State schools. The "full graduates in music" are all employed, and will no doubt do honor to their teachers and to themselves.

The course of study in every department of literature has been much enlarged and extended during the past few years, and offer full advantages for college work of the highest order. The ornamental departments too are well equipped in every particular, and large shipment of casts, etc., have been received and arranged for use. The new China kiln has proved a great success.

We are informed that the Presbyterian High School at Mebane, N. C., has reopened with even brighter prospects than before. Nearly all the old boys are on the grounds together with a sprinkling of new ones. The first day the work for the term was outlined. Later the regular exercises proceed with the vim stored up by the enjoyment of the holidays with friends and loved ones. This year promises to even rival last in athletics.

DECIDED PROGRESS IN COLORED EVANGELIZATION.

Some years ago Rev. C. A. Baker, now dead, but then pastor of our church at Opelika, Ala., did faithful work for the colored people abont him. Soon after his death his work was taken up by Mr. J. L. Dean, his foster-son, and other members of our church. A destitute place was found in town, a lot secured, and on it has been erected a neat and comfortable building, paid for and presented by Mr. Dean to the colored work. Within some two years this consecrated elder and his associates, building on Mr. Baker's foundation, have done work that has resulted in the organization of a church. On November 28th our faithful white missionary, Rev. O.B. Wilson, went to their help, remaining till Dec. 11th. In that time he held 23 services with an average attendance of 60 persons; preached 9 sermons; delivered 13 addresses; visited 20 colored families, with 62 persons in them. He found Mr. Dean's Sunday school with forty scholars and three teachers. There were no colored Presbyterians in the place when he arrived. When he left there was an organized church of five members with two elders. Others have joined since. During his work he had the sympathy of Rev. J. J. Wool and many of his people. As an active helper he had Rev. Thos. Maclin, our colored pastor from Montgomery, Ala., who did difficult service. Here is a copy of a letter about this work that speaks for itself.

Opelika, Ala., Dec. 29th, 1896.

Rev. Mr. Maclin,

Montgomery, Ala.,

Dear Brother:—I write you to let you know what we are doing. We meet every Wednesday, and hold prayer-meeting, have very good attendance, considering the membership of the church. We also hold our Friday night society meeting, and Sunday-school, and Sunday night meeting. I think we are going to have an addition the end of this week of three more members. Oh! how I wish you could be with us! Mr. Dean tells us that we are to have a pastor here on Friday or Saturday from Birmingham. He will be here on trial for one month. We are expecting Mr. Wilson early in January. I thought these facts would interest you, as you seemed to love us so much. You don't know how much we miss you and Mr Wilson, and we hope some day to see you again with us. Love to you and yours,

Your brother in Christ,
Scott Graham, Deacon.

I held prayer meeting Sunday night and it strengthened me spiritually. Subject—"Man's chief end is to glorify God and enjoy Him forever."

It is most evident that we can reach the colored people when we go at them with a loving heart and the genuine Gospel.

A. L. Phillips,
Secretary.

Tuscaloosa, Ala., Jan. 8th, 1897.

Children

are a source of comfort. They are a source of care, also. If you care for your child's health, send for illustrated book on the disorders to which children are subject, and which *Frey's Vermifuge* has cured for 50 years.

One bottle by mail for 25 cents.

E. & S. FREY,
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STATEMENT

—OF—

MURCHISON & CO., BANKERS.

To State Treasurer, Dec. 17th, 1896.

Loans and discounts	$ 63,424 26
Office furniture and fixtures	700 00
Cash on hand and in Banks	178,706 81
	$ 242,831 07
Capital employed	$ 50,000 00
Profits less expenses	3,236 47
Deposits	189,594 60
	$ 242,831 07

"Where Doctors Disagree."

There has been a great deal of disagreement from time to time about the therapeutic value of sarsaparilla. In the main, authorities deny any particular medical value to the plant. "It's just an old wives' remedy," they say. And in the main they are right, There are about a dozen varieties of sarsaparilla, scattered through various countries, and of this dozen only one has any real curative power. So a man whose experience might be confined to the eleven other varieties might honestly say there was little value in them. The one valuable sarsaparilla is found in Honduras, C. A. Monardes, a physician of Seville, records the introduction of sarsaparilla into Spain as a result of the Spanish discoveries of the New World, between 1536 and 1545. But the root did not accomplish much. But he adds, "a better sort soon after came from Hondnras." It is this "better sort" that is used exclusively in Ayer's Sarsaparilla. And it is the use of this "better sort" that has given Ayer's Sarsaparilla prominence over all other varieties by reason of its wonderful cures of blood diseases. Send for the Curebook, a "story of cures told by cured." Free. Address J. C. Ayer Co., Lowell, Mass.

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E. M. ANDREWS,
Charlotte, N. C.

GOLD DUST.

The greatest homage we can pay to truth is to use it.—*Emerson.*

***

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.—*Charles Kingsley.*

***

Out of the heart's abundance let some cheer
Be spoken while your friend hath ears to hear;
Deck, if you will, with flowers his place of rest,
But fix the sweetest on his living breast.
—*O. E. Doggett.*

***

Why all this toil for the triumph of an hour?—*Young.*

***

"Nothing can be well said but with truth, nor beautifully but by love."—*Ruskin.*

For the N. C. Presbyterian.

POWER FOR SERVICE.

BY REV. JOHN W. PRIMROSE, D. D.

The opening Sunday-school lessons of the International series for the year '97 call us to consider the gift of the Holy Spirit at Pentecost—a subject in which there seems to be a revival of interest. Most of our lesson helps will no doubt make out the baptism of Pentecost to be a baptism with power. The writer cannot accept this theory, and invites the courteous reader to join with him in a fresh examination of the Scriptures.

"Our Lord said to his disciples: "Wait for the promise of the Father which ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4, 5. He refers to two prophecies: one of John and one by himself. I indeed baptize you with water said John, but He, etc. This language leads us to expect in the baptism by Jesus the thing signified in the baptism by John. That signified by John's baptism was not power, but purification. Ritual baptism is never a sign of power but of purification. Real baptism must confer, not power, but purification. Says the Larger Catechism, Ques. 165: "Baptism is——a sign and seal of ingrafting into Himself * * * regeneration of His Spirit." Our Catechism teaches, then, that baptism with the Spirit purifies by effecting union with Christ; we are made the righteousness of God *in Him*; we are sanctified in Christ Jesus. And so the Scriptures teach, that by one Spirit we are all baptized into one body—into Christ. Baptism with the Spirit is regeneration.

The quotation from Acts 1: 4, 5, tells us plainly that Jesus identifies the baptism with the Spirit, foretold by John with the promise of the Father which they had heard of Him just prior to his crucifixion. Note the word 'promise.' The Spirit's presence was *promised*, in a sense never before realized. Promised in a sense so desirable that Jesus said (Jno. 16: 7), "I tell you the truth, it is *expedient* for you that I go away; for if I go not away, the Comforter will not come unto you." In John 7: 39 we find: "The Holy Ghost was not yet given because that Jesus was not yet *glorified.*" Peter also, tells the multitude at Pentecost that Jesus being by the right hand of God exalted, had received of the Father the promise of the Holy Ghost. It is therefore, we may confidently say, indisputable that (1) the promise of the Holy Spirit was fulfilled in the baptism with the Spirit at Pentecost; (2) that the Spirit was then given in baptism in a sense never before known to earth; and therefore (3) that when Jesus breathed upon the apostles *prior* to His glorification saying: "Receive ye the Holy Ghost" (Jno. 20: 22), the promise of the Father was not then bestowed.

We affirm further that the only sense in which the Spirit's place in this dispensation differs from his work in the past, is found in John 14: 17: "He dwelleth *with* you and *shall be in* you." The indwelling of the Spirit, the communion of the Spirit, whereby the mystical union with a risen Christ is established, fulfils the promise of the Father—the prophesied baptism with the Spirit. In all this there is nothing about power.

But the advocates of the enduement with power theory quote Luke 24: 49, "And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Also Acts 1: 8: "But ye shall receive power after that(when—R. V.) the Holy Ghost is come upon you." This promise of power is quite distinct from the promised baptism with the Spirit. He had told them that this last was to be looked for "not many days hence." On this they seem to have meditated and it occurs to them to ask if at this time also, He will restore the kingdom. This He says was not for them to know, but for power to do their part He assures them they will be fully equipped *after* the promise of the Spirit is first fulfilled. They must wait for that, and *then* the miraculous *power* suspended since the crucifixion would be restored.*

Finally, that the Pentecostal baptism is not enduement with power for service is clear.

(1) From the fact that so far from its being true that enduement with power would not come to the disciples till the departure of Jesus, on the contrary, while He was with them they wrought miracles and when he was taken away that power was lost. And so Jesus said to them that to confirm their testimony to His resurrection, the suspended power of miracles should be restored after the promise of the Spirit was fulfilled. Observe, power for service was nothing new—as Moses and all the Old Testament saints well knew, but the predicted baptism was unknown till Pentecost.

(2) Again, the power-for-service theorists urge Christians to pray for the baptism with the Spirit, and maintain of course that many, perhaps the great majority, have never received it, whereas *every* believer has received it. See the word: "Received ye the Spirit by the works of the law, or by the *hearing of faith*" (Gal. 3: 2) "Christ was made a curse for us that we might receive the promise of the Spirit *through faith.*" (Ib. 3: 13, 15). Especially this: "If any man *thirst* let him come unto me and drink. He that *believeth* on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (This spake He of the Spirit which they that believe on Him should receive; for the Holy Ghost was not yet given because Jesus was not yet glorified)" Jno. 7: 37–39. Power for service *had been* given. Our conclusion appears irrefutably plain, and still plainer, if possible, when we consider

(3) The Scriptures say there is but *one* baptism, once only administered. If the power-for-service theory be true, then there are two and one of them many times received. By one Spirit in the one baptism are *we all* baptized into one body. We have *all* been made to drink of one Spirit. Peter tells us of this one baptism that it saves us.

They who have received the one baptism with the Spirit into Christ are exhorted to "be *filled* with the Spirit," (Eph. 5: 18). This may often be, and often was the case prior to Pentecost and prior to the incarnation.

*Some years ago Dr. Ingliss of the Witness wrote, that in praying for a Pentecostal outpouring people knew not for what they asked; but this highly respected expounder did not—so far as the writer knows—live long enough after this statement was made, to explain his views.

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. *You want the best.* It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. ***There are many Sarsaparillas—but only one Ayer's.*** It cures.

LITERARY JOTTINGS.

Among the illustrations of *The Bookman* for January is an excellent cut of Prof. Woodrow Wilson, of Princeton University, who is easily ranked as one of the leading essayists and historians of the present day. Friends of Prof. Wilson's father, the Rev. Dr. Jos. R. Wilson, now of Richmond, Va., but who was pastor of the First Presbyterian church of this city for many years, are struck by the likeness of the son to that of the distinguished and venerable parent.

A short time ago a copy of the first edition of Isaac Walton's "Complete Angler" (1653) sold for $2,000 in London. This book was one of the rarest of the first editions and until the early part of this century was catalogued among the collection as "uncollected." Its original price was 1s. 6d.

The Key Monument Association of Frederick, Md., has received $5,000 appropriated for the monument by the General Assembly in 1895. This practically insures the erection of the monument which will probably be ready for unveiling by September next. Francis Scott Key was born in Frederick county, and practiced law in Frederick City prior to the District of Columbia. A collection of his poems was published in New York in 1857, but it is as the author of "The Star Spangled Banner" that he is best known. This song it will be remembered was suggested and partially written while the author was detained in the British fleet during the bombardment of Fort Henry near Baltimore.

Maarten Maartens was educated to be a barrister with the intention that he would go into politics, but he preferred the life of letters. He writes in English instead of his native tongue for artistic reasons, as well as for the sake of the larger public to be reached. Mr. Maartens thinks the Dutch is very fine for higher prose or poetry, but that for lighter literature English is superior, being more flexible and nimbler.

It is announced in London that in her capacity as governor of the Isle of Wight, Princess Beatrice will next summer publicly unveil the memorial of the late Lord Tennyson, to be erected on the cliffs at Farringford. It gives the inhabitants of the island great delight and satisfaction for the princess to appear in her official role, and furthermore, she is, like the queen, a passionate admirer of Tennyson's poetry, so that her unveiling of this memorial to the late Laureate will be something much more than a perfunctory duty. Princess Beatrice herself frequently reads Tennyson aloud to the queen.

BOOK REVIEWS.

The bi-ennial report of the *North Carolina Institution for the Deaf and Dumb and Blind*, Raleigh, has been issued by the principal, Mr. John E. Ray. The enrollment for the past two years has been one hundred and fifty-three white and one hundred and sixty colored pupils, a total of three hundred and thirteen. The report is comprehensive and exceedingly interesting to those desiring a knowledge of this important work.

The Red Cross Society has for years been one of the most important factors for good, but our interest has of late been enhanced and the eyes of the world centered upon this organization on account of the work of Clara Barton and her assistants among the suffering Armenians. *A Special Illustrated Edition of the Armenian Relief Report* has been issued by the American National Red Cross of Washington, D. C., at the small cost of 30 cents. This work gives reports, copies of letters, telegrams, maps, etc., also well executed cuts of persons and places visited and many interesting Turkish views

MAGAZINES.

Principles of Taxation; An Object Lesson in Social Reform; Botanic Gardens; Our Present Knowledge of the Antarctic Regions; Consumption and Consumptives; Disinfection at Quarantine; A Study in Race Psychology; The Popular Aesthetics of Color; Evolution of the Carrier Pigeon; Spiders and Their Ways; Petroleum, Asphalt and Bitumen; A Curious Canadian Iron Mine; The Psychology of Genius; Affections and Jealousies of Lizards; Sketch of George Brown Goode; Editor's Table; Scientific Literature and Fragments of Science, are the articles comprising the table of contents of the *Popular Science Monthly* for the current month—D. Appleton & Co., New York. Price $5.00 a year.

German students and Their Absurd Duels is the opening article of *The Cosmopolitan* for January. It is intensely interesting and well illustrated. Some Types in Dixieland, The Famous Fete at Vaux, Uncle Bernac—A Memory of the Empire, The Story of the Farmer's College, Semper Idem, Two Ways, Fin de Siecle Stage Costumes, The Ring, A Modern Fairy Tale, Middle Age, Mascagni and his New Opera, A Passion Study and The Old Schoolhouse, are some of the other articles. Price $1.00 a year—Irvington, New York.

(Continued from 5th page.)

Jas. Phillips. The following September the church had begun to rally in common with the whole community from the prolonged period of stagnation and depression due to the distracted condition of public affairs. Mr. Dalton was called to be stated supply, preaching once a month. A tribute of love and gratitude is due this faithful servant of God lately called to his reward for his affectionate, self-denying labor of love among us at this trying juncture. His service ended in October, 1879, at which time Messrs. Thompson, Kirkland and Dr. A. R. Ledoux were elders, Messrs. F. Davies and Wm. B. Phillips deacons, and the communing members numbered twenty-six.

The University was reorganized in 1875, public confidence was restored, business revived, and from that time to this the Presbyterian church has partaken of the general prosperity.

The Rev. J. L. Currie was called to be pastor in 1880. Ended Sept. 1883. Rev. W. F. Wilhelm pastor from May 1880 to July 1888. Both of them now gone up higher. Rev. J. E. Fogartie pastor from Nov. 1890 to Dec. 1893. Rev. D. J. Currie pastor from May 1894 to——.

Mr. Currie finished his course at the seminary in Columbia after receiving the call to Chapel Hill, began his work there in May was ordained by the Presbytery at a called meeting in September, and next day (Sept. 30th) was installed by Rev. Dr. J. Henry Smith, of Greensboro.

The church roll now stands with sixty-four names, ten of whom are non-resident. Thirty have been received into membership in the past two years. The elders are T. M. Kirkland, F.P. Venable and J. A. Holmes. The deacons J. L. Love (non-resident), E. L. Harris, T. J. Wilson, E. A. Alderman and Geo. P. Butler.

This field is still, as fifty years ago, a most interesting and important one. None in the State more so. As long as the State University exists, the importance of an educated, active and devout ministry here *cannot be overestimated.* The pastors of the different churches recognize their duty in respect to the students; they visit them in their rooms, look after them in sickness, and endeavor by all means to win to seriousness and to regular attendance on religious services the careless and thoughtless ones.

It will be a sad day for North Carolina if she ever agrees to let the University lights be put out, and a still sadder day will rise on the University if the Church of God shall ever neglect to cherish the sacred flame on her altars in Chapel Hill.

Cambridge, Mass., Sept. 23, '96.

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or E. L. BARNES, A. B., Principal

Sabbath School Dep't.

CONDUCTED BY REV. A. D. McCLURE.

First Quarter—Lesson V.

Jan. 31, 1897.—Acts iv. 1-14.

Commit to memory verses 10-12.

Subject.—The Boldness of Peter and John.

Golden Text. "There is none other name under heaven given among men, whereby we must be saved," Acts iv, 12.

CATECHISM.

Question 25. How doth Christ execute the office of a priest?

Answer. Christ executeth the office of a priest in His once offering up of Himself a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us.

Time. A. D., 30.

Place. Jerusalem.

INTRODUCTORY.

Our last lesson closed in the midst of Peter's sermon. The following verses encouraged the hearers to hope, that as they had done ignorantly they might repent. He therefore calls them to repent for the times of refreshing had come from the presence of God. Moreover Moses had foretold of this prophet and had commanded the people to obey Him. He had foreshadowed for them certain destruction unless they obeyed. Then he pointed to the promise and assured them that they were under the covenant of promise, and that God had sent His Son Jesus Christ to bless them in turning them from their sins. The section begins with the first verse of the third chapter and includes the thirty-first verse of this chapter.

We may, in studying these lessons, consider the outer history from Pentecost. But better, we may study the inner history, the unfolding of the work of the Holy Spirit. From Him beginning at Pentecost there flowed a marvelous power, leading to confession of sin, faith and obedience, great peace, noble generosity, wonderful works of healing and help, and a higher life beyond conception until Pentecost, and bearing the fruits of the Spirit. There was also a marvelous wisdom and courage as seen in this lesson.

LESSON NOTES.

A well known lame man healed. Peter and John the agents of Christ. Great crowds come to see in Solomon's porch. The two men taught by Christ, and full of the Holy Ghost are most prominent. Peter is preaching; John stands by to encourage and inforse him.

Vs. 1. *The priest* whose temple service is interrupted by the results of this miracle. *The captain of the temple*, a Jewish officer having a body of Levites in his command to guard the temple and preserve order. *The Sadducees*, one of the two great sects of the Jews, religiously materialists, politically and socially, the aristocracy and the allies of foreign powers. They denied the existence of spirits, angels or men, and therefore the resurrection of the dead.

Vs. 2. *Being grieved.* R. V., "Sore troubled," vexed and feelings wrought up greatly. *Preached*, proclaimed, *through Jesus*, R. V., *in Jesus.* This phrase "in Jesus" is the prepositional phrase generally used to express the vital union of the believer with Jesus as in the phrases, "if any man be in Christ Jesus," "if ye abide in Me, "ye shall know that I am in the Father and ye in Me and I in you," "as the branch cannot bear fruit of itself except it abide in the vine" and such like. This preposition never means into or within, but expreses union, with the idea of communion. The Sadducees objected to this preaching of the *resurrection from the dead.*

Vs. 3. *Laid hands on them*, arrested them with some actual violence. *In hold*, in prison. *Unto the next day*, as it was too late to call the Sanhedrin which could not lawfully sit except in daylight. *Eventide*, near six o'clock.

Vs. 4. *Howbeit*, in spite of all the opposition *many....believed* on Jesus. The whole number of disciples *was*, R. V., "came to be," *five thousand* including the three thousand in ii. 41.

Vs 5. *The rulers*, chief priests, heads of twenty-four courses of priets. *Elders*, heads of families. *Scribes*, recognized teachers and interpreters of the law. These composed the Sanhedrin.

Vs. 6 *Annas*, who had been deposed from office by the Romans, but was still regarded as *the high priest* by the Jews and the most influential person among them. *Caiaphas*, the son-in-law of Annas made high priest by the Romans *John and Alexander*, not otherwise known, but men of influence. *Gathered together* from homes or residences in city or country places.

Vs. 7. *Them*, the two apostles and the lame man, *in the midst* of the Sanhedrin whose members sat in a semicircle with the president in the centre *They asked*, the tense means "they asked repeatedly." *By what name or power*, is the use of the same preposition as in vs. 2, meaning in union with or vitally related to what authority and force.

Vs. 8. *Filled with the Holy Ghost*, according to Christ's promise, Matt. x. 19-20, and as on the day of Pentecost with courage and yet with courtesy Peter addressed the council.

Vs 9. *The good deed*, claimed that they were arrested for doing good, and challenged the attention of the council to the fact.

Vs. 10. *By the name.* In vital relation to the authority and alone by the appointment and with the approval *of Jesus Christ.* The Messiah *of Nazareth whom ye crucified*, arraigning them to convince of the sin and bring to repentance. *Whom God raised from the dead* that the sinners might be saved by Him. This resurrection was also the convincing proof of the claims of Jesus Christ.

Vs. 11. *The stone set at nought*, refers to Psalm cxviii. 22, which Christ applied to Himself as in Matt. xxi. 42.

Vs. 12. *Salvation.* God, "the salvation," which the Jewish nation was looking for and all men need. This verse should be long studied and much prayed over.

Vs. 13. *The boldness*, apparent in fearless and faithful preaching, and confident challenge of the council. *Unlearned*, not trained in the schools. *Ignorant*, not one of the learned class, "the common man" as Luther said. *That they had been with Jesus*, not merely as taught by Him, having been His companions, but as participants in the death and resurrection of Jesus and possessed by His Spirit.

Vs. 14. *Beholding the man*, the personal embodiment of the fact of the miracle. Men healed, changed lives, transformed men and nations are the "infallible proofs" of the religion of Jesus Christ.

PRACTICAL POINTS.

1. "Neither is there salvation in any other.

2. They took knowledge of them that they had been with Jesus." They had been crucified with Christ and had risen with Him. "Reckon ye yourselves to be indeed dead unto Christ—*Vide:* The Life of Privilege p. 100, published by F. H. Revell Co., N. Y.

3. Peter was "filled with the Holy Ghost." Every one sent of Christ, so filled, will be used as mightily as Peter.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Jan. 31st, 1897.

BY REV. B. E. WALLACE.

Topic:

ENDEAVORERS LOYAL TO CHRIST; What will they do? Jno. 13:31-38; 8:31.

CHRISTIAN ENDEAVOR DAY.

Text for the week:

But rejoice, inasmuch as ye are partakers of Christ's sufferings. 1 Peter 4:13

Daily Readings:

LOYALTY.

Monday, Shown in Love. Jno 21:15-24.
Tuesday, Shown in Obedience. Matt. 7:21-29.
Wednesday, Shown in Truth. Mal. 2:1-7
Thursday, Shown in Earnestness. Isa. 62:1-7.
Friday, Shown in Toil. Ex. 18:13-24.
Saturday, Shown in Praise. Psa. 147:1-11.
Sunday, Topic. Jno. 13:31-38.

Hints for Leaders:

1. Observe C. E. Day. If convenient have joint meeting of the societies near you.

Let the Leader give a bird's eye view of the C. E. work during last year.

3. Impress upon every Endeavorer the importance of *Loyalty* to Christ, members of the O. and O. Society.

4. Let all reconsecrate themselves and pledge greater *loyalty* to Christ.

Notes:

The "*Golden Rule*" interprets Loyalty by the following acrostic

Love,
Obedience,
Yielding,
Ardor,
Labor,
Truth,
Yoke.

What a power would the Church have to-day if all the Christians were thus Loyal! Would it be long before the world would be conquered for Christ and the Church?

Loyalty is not spasmodic enthusiasm, but continuing service day in and day out till the end is come. The reward promised to the one who is faithful and endures to the end.

As a pastor, my experience is that the great difficulty in Church work is to get "STICKERS." Plenty of enthusiastic workers for a few weeks and perhaps months, but before the year is out the ranks are thinned out to the few regulars, members of the "*Old Guard.*"

Loyalty to Christ is open confession of him. A Christian's light cannot be hid. Nothing done in secret, but what shall be revealed. Dear Endeavorers, Let us from now on lay hold upon the handles of the plow in open day and look not back sticking faithful to the end of the row.

OPEN DOOR NOTES.

Eight prisoners in the Louisville, Ky., jail were baptized on a recent Sunday. The men, one of them a murderer, had been led to Christ through the services held by a Christian Endeavor society of the city.

A convict in the Indiana State prison has written these words that are worth pondering by every Christian: "Had the same care and interest been manifested in my behalf in by-gone years, that Brother Curry and our prison Christian Endeavor society now afford me, I would never have been a convict."

A union of the five Westminster Leagues of Lynchburg, Va., has been organized. It will meet every second Sunday with the different churches in rotation. The officers are Mr J. P. Ford President; Mr. J. Wm. Kinnier, Vice-President; Mr. Blackstock, Recording Secretary, and Mr. W.M. Holladay, Corresponding Secretary, and Mr. H.M. Bowden, Treasurer.

The nineteenth annual convention of the Young Men's Christian Association of Georgia will meet in Macon on March 11th, and continue in session until the 14th.

BURLINGTON: — The Westminster League of this church was organized six months ago. The active member ship now numbers thirty six. The regular devotional meetings are held every Sabbath just before the evening service. In addition to Bible study and prayer-meeting work, the members of the League engage in practical Christian work under the pastor's direction. Last summer they placed a handsome cooler in the vestibule of the church, and placed in every home of the church a copy of the Year Book of our Southern Church. They also clothe one of the little girls at the Orphans' Home. The League has been a wonderful assistance to the pastor, a blessing to themselves and to the Church.

PUZZLE DEPARTMENT.

ANSWERS FOR JAN. 7TH.

The faithful slaves mentioned in God's Word are Onesimus, Luke 17:10; the slave of Abraham who was sent to seek a wife for Isaac; the slave of Kish, who accompanied his master's son to seek the lost property and guided him to the anointing prophet; the nurse of Rebecca whose grave was called "the oak of weeping" and the little maid of Naaman's wife who directed her master to the prophet Elisha.

Lily, Solomon's Song 2:1 and 2; Hos. 14:5—Nerta J. Holt, Cornie and Myrtle Wilkinson.

Methusaleh's father was Enoch—Cornie and Myrtle Wilkinson.

How many times is the Lord's day mentioned in the New Testament?
Nerta J. Holt.

Who was the first drunkard?
Cornie Wilkinson.

Who was the first prophet?
Pattie Conner.

The Charlotte Loan and Savings Bank has gone into liquidation and will wind up its affairs. The bank was perfectly sound and healthy and the depositors will be paid dollar for dollar.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

COSTEN—SEAWELL. On December 30th, 1896, by Rev. K. A. McLeod, Mr. Thomas W. Costen, of Red Springs, N. C., and Miss Nannie M. Seawell, of Jonesboro.

EARLS—EASTWOOD. On January 13th, 1897, at Townsville, N. C., by Rev. W. T. Walker, Mr. Edward Earls and Miss B. Eastwood—all of Vance county, N. C.

PARKER—EASTWOOD. On January 13th, 1897, at Townsville, N. C., by Rev. W. T. Walker, Mr. Lee A. Parker and Miss Annie C. Eastwood—all of Vance county, N. C.

O'FARRELL—BROWN. At the residence of the bride's father, Dec. 23d, 1896, by Rev. R. J. McIlwain, Mr. O. C. O'Farrell of Athens, Ga., and Miss Hattie Brown, of Kings Mountains, N.C.

JENKINS—BORDERS. At the residence of the bride's father, Dec. 23d. 1896, by Rev. R. J. McIlwain, Mr. J. F. Jenkins and Miss Avlona Borders—both of Grover, N. C.

PRESSON—SLOOP. At the residence of the bride's mother, Hickory, N. C., Dec. 24th, 1896, by Rev. J. Alston Ramsay, Mr. J. Thomas Presson, of Newberry, S. C., and Miss Ella G. Sloop, Hickory, N. C.

JAMES—WALKE In the Presbyterian church of Cheraw. S. C., Dec. 23d, 1896, by Rev. A. H. McArn, Dr. Thomas H. James and Miss Arline Ruth Walke—all of Cheraw.

EVANS—MALLOY. In the Presbyterian church of Cheraw, S. C., December 29th, 1896, by Rev. A. H. McArn, Mr. L. Marion Evans and Miss Helen Malloy—all of Cheraw.

RENTZ—SMITH. At Corbin, Ky., on Nov. 23d, 1896, by Rev. W. K. Forsyth, Mr. A.F. Rentz, of Lebanon Junction, Ky., and Miss Mary F. Smith, of Corbin, Ky.

HALL—MEBANE.—On Dec. 17th, 1896, at the home of the bride's father, in Burlington, N. C., by Rev. M. McG. Shields, Mr. Daniel S. Hall and Miss Anabel Mebane.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

KIRKLAND. Mrs Elizabeth Jane Kirkland in Orange county, N.C., October 18th, 1896, in the 63d year of her age. She was an earnest, consistent member of New Hope church and bore her long suffering with true Christian patience. But there is no suffering there. "Blessed are the dead which die in the Lord."
D. J. C.

TAIT. On Tuesday Dec. 29th, 1896, at Brunswick, Ga., Mary Burton, infant daughter of Mr. and Mrs. J. B. Tait, aged fifteen months. Not long did this little one linger to cheer the home into which God had sent her, but it was long enough for her to become entwined around the hearts of the household and make the parting most bitter. But suffice for us that God called and we give back to His keeping this little one lent for awhile to gladden the home, knowing that in a land free from sin and pain and sorrow this tender flower has been transplanted into the garden of God. Would you ask the meaning of this Providence?

"I have no answer for myself or thee,
Save that I learned beside my mother's knee:
"All is of God, that is, or is to be.
And God is good." Let this suffice us still,
Resting in childlike trust upon His will,
Who moves to His great ends, unthwarted by the ill."

KRIDER. In Salisbury, N. C., Jan. 2d, 1897, Mrs. Margaret McKinnon Krider, widow of the late Sheriff Charles C. Krider, in the 62d year of her age.

Mrs. Krider was a native of St. Pauls, Robeson county, N. C., the daughter of the late John C. and Catherine G. McKinnon, born Jan. 5th, 1835. She finished her education in Edgeworth Seminary, Greensboro, with the late Prof. Richard Sterling, and early in life became a member of St. Pauls church. She was married to Mr. C. C. Krider, June 27th, 1859, and removed to his home in Rowan county, where she resided twenty-two years. Mr. Krider being a prominent citizen, an elder of Third Creek church, his house was a popular resort for many visitors, she dispensed a cheerful hospitality, was a kind and obliging neighbor and a willing church worker.

When Mr. Krider became sheriff in 1881 the family moved to Salisbury and became members of the First Presbyterian church. In their new home she exercised a large hospitality towards her country friends, and won the esteem and friendship of her new neighbors as well. She was an unassuming Christian woman who loved her Saviour, her church, her pastor, and her Christian friends, and her friendly greeting and womanly cordiality will be missed by her many friends.

She had been slightly indisposed for sometime, but no serious apprehension was felt for her, until about twenty-four hours before her death, when she was seized with convulsions and lapsed into an unconsciousness from which she never recovered. She could leave no last messages, but her consistent Christian life assures us that it is well with her now.

Her home was cheered by six children, four of whom survive to mourn over her removal from earth.
PASTOR.

The water hyacinth has become such a pest in Louisana that a special report has been made to the chief of engineers in Congress and steps will be taken for its removal in the navigable streams in Florida and other States where it prevails.

Scrofula is a word you don't quite understand, but if you talk with your doctor, he will tell you that it is generally believed to be due to the same cause which gives rise to Consumption. It appears mostly in those who are fat-starved and thin, usually in early life. A course of treatment of Scott's Emulsion with the Hypophosites wherever Scrofula manifests itself, will prevent the development of the disease. Let us send you a book. Free.

SCOTT & BOWNE, Chemists, New York.

ACKNOWLEDGEMENT.

The Mt. Holly people showed their appreciation of their pastor, Rev. E. P. Bradley, in a very substantial way by presenting him with a handsome over coat, a pair of nice gloves, and a beautiful gold watch chain as a Christmas present. This little church is few in numbers but it is brave of heart.

ALBEMARLE PRESBYTERY.

EDUCATION FOR THE MINISTRY.

The receipts for this cause since November are, so far, from a very few of our churches. If any funds are in the hands of church treasurers for this object please let them be forwarded at once to me, and if any have failed to present the cause or to give an opportunity to the people to give—let us redeem our fault. The following are the churches that have sent contributions to the treasurers since November, to wit: Littleton, $1; Rocky Mount, $3.02; Cann Memorial, $6.35; Goldsboro, $4 20; New Berne, $25; Washington, $32 50; Wilson $8 and Strickland, $1.

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FALL AND WINTER 1896.

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15 cents a sheet

FOR THE FAMILY.

WHY HE TOOK THEM.

The flock stood waiting by the rapid river
And would not cross,
Although the Shepherd kindly called them thither,
And banks of moss

And fields of green and verdant hills surrounded
The further shore;
The danger still their narrow vision bounded
Of crossing o'er.

He stretched his kindly arms and gently called them,
They would not heed,
The deep, broad river's rapid stream appalled them,
Though He did lead.

The Shepherd took a lamb and safely bore it,
Within His arms,
To where the pastures brightly gleamed before it,
And all alarms

Were hushed. The mother heard its voice of pleading,
And crossing o'er,
The flock behind her followed in her leading,
Unto the shore.

Christ takes our lambs into His keeping
That eyes all dim
And dark with sorrows clouds and sad with weeping,
May look to Him,

And see beyond the darkly rolling river
Those gone before,
And to the fields with verdure green forever,
Cross safely o'er.

—*Selected.*

ST. GOTHARD TUNNEL.

Many people have heard of the St. Gothard Tunnel, that great engineering triumph of the nineteenth century. But few perhaps have grasped the full idea of its vastness. Beginning at the town of Goschemen in Switzerland, it extends through the entire range of St. Gothard mountains and ends nine and one-fourth miles to the south of its beginning, in the little town of Airolo, in Italy. The work consumed ten years time, the labor of over three thousand men daily, and over eleven millions of dollars. And yet it seemed a labor of love, as both Italy and Switzerland toiled unremittingly to overcome this mighty barrier which the Alps had interposed between them, eager to clasp hands in a closer union, even though it were in the depths of the St. Gothard range, 6,000 feet below the top. But the toil is over now and the journey can be easily made in six minutes by rail.

There is a pretty story of love and devotion connected with the history of the tunnel. Two orphan children lived near it, Jean and Louise Dufour. Jean, a stalwart lad, could remember when they began boring it, but they had been working longer ago than Louise could remember. She was a poor little invalid, but the doctor had said when the tunnel was finished and cars running Jean should take her to Italy and she would recover. So the children had been very impatiently waiting The boring was done at last, but the day it was completed little Louise had fainted from exhaustion. Too frightened to reason, Jean dared not wait, he thought, for the cars to get to running, so taking the money they had saved for the journey, he lifted his little, frail and still unconscious sister in his arms, and carried her the entire distance. Oh! what a black horrible night-mare it all seemed like. For fear and excitement made him speed along like the wind. Years afterward, when Louise was fully recovered, and they were both rosy and happy, Jean said "that they passed through the awful shadows of death that night in the tunnel." "And was not this sunny town of Nervi heaven?" "It had vines and sloping hills, covered with the dusky olives, and beautiful gardens full of roses, and magnolias and oranges and lemons and palms. Surely if not, it must be very much like heaven."—*Jennie A. Fogelsang, in Mich. Christian Advocate.*



Love has a long way to go to reach the heart of the modern up-to-date young man. When he looks for a wife, he expects a good deal. Probably he expects more than he deserves. He wants good looks, good sense, good nature, good health. They usually go together.

An observing man learns that a woman who is physically weak and nervous and incapable, is likely to be ill-natured too. The sweetest temper is ruined by continual sickness.

A woman whose nerves are constantly racked and dragged by debilitating drains and inflammation, cannot be a genial companion or happy wife; and she is totally unfitted to be a mother.

These troubles prevail almost universally among women largely because of carelessness and neglect. There is no real need of them. Dr. Pierce's Favorite Prescription is a positive specific for the weaknesses and diseases of the feminine organism.

It cures them radically and completely. It heals, strengthens and purifies. It is the only scientific remedy devised for this special purpose by an educated, skilled physician. It is the only medicine that makes motherhood easy and absolutely safe.

Miss Lauretta McNess, of Reno (P. O. Box 723), Washoe Co., Nev., writes: "I have discontinued taking the 'Prescription' and will not take any more (at present). Last month I had no pain at all and worked every day without any inconvenience whatever. It was the first time I never had pain during that period. I cannot say too much for your medicines, especially the 'Favorite Prescription' and 'Pleasant Pellets.' I know of a lady who took *one* bottle of your 'Favorite Prescription' and she says she was not sick like she was with her first baby. This was her second baby. She thinks it a grand medicine. So do I."

Dr. Pierce has had a life-time of experience in this particular field. His 1000-page illustrated book, "The People's Common Sense Medical Adviser" contains several chapters devoted to woman's special physiology. A paper-bound copy will be sent free on receipt of 21 one-cent stamps to pay the cost of mailing only. Address, World's Dispensary Medical Association, Buffalo, N. Y. For a cloth-bound copy send 31 stamps.

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TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.*

So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

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No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4 For 12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers, a Ladies' Silver Watch, 0 size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel - retails for $7.00.

No 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00

The articles will all be first-class from a jeweller of established reputation.

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We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium.

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

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8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv..Maysville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 20
P. M.		A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

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CHILDREN'S COLUMN.

THE DREAM TOWN SHOW.

There is an island in Slumber Sea
Where the drollest things are done,
And we will sail there, if the winds are fair,
Just after the set of the sun.
'Tis the loveliest place in the whole wide world
Or anyway, so it seems;
And the folks there play at the end of each day
In a curious show called "Dreams."

We sail right into the evening skies,
And the very first thing we know
We are there at the port and ready for sport,
Where the dream folks give their show.
And what do you think they did last night
When I crossed their harbor bars?
They hoisted a plank on a great cloud bank
And teetered among the stars.

And they sat on the moon and swung their feet
Like pendulums to and fro;
Down Slumber Sea is the sail for me,
And I wish you were ready to go,
For the dream folks there on this curious isle
Begin their performance at eight;
There are no encores, and they close their doors
On every one who is late.

The sun is sinking behind the hills,
The seven o'clock bells chime;
I know by the chart that we ought to start
If we would be there in time.
O, fair is the trip down Slumber Sea;
Set sail and away we go;
The anchor is drawn, we are off and gone
To the wonderful Dream-Town show.
—*Ella Wheeler Wilcox, in New York Sun.*

For the N. C. Presbyterian.

THE GRANGERS—A HAPPY FAMILY.

BY RACHEL RICHARDSON.

CHAPTER I.

"The Grangers are a very happy family, "said Aunt Susie," and I would like to tell you why, children."

It was a rainy afternoon and the Holmes children could not go out, so they had gathered in Aunt Susie's room, and were begging for tales.

Aunt Susie was Mr. Holmes' unmarried sister and spent most of her time with them, but she had just returned from a visit to Sunny Side the beautiful country home of the Grangers, who were old time friends of hers.

In reply to two or three requests for "a tale." all spoken at the same time, Aunt Susie had smiled and made the remark with which our story opens, a remark that did not seem to be a very good beginning for a tale.

"Oh! Auntie, tell a sure enough tale" said Ruth, rather impatiently. "Yes! yes! and a great long one too, said Teddy—"long as the afternoon!" This was a much funnier speech spoken than it is written, for Teddy talked very slowly and dragged out those two words, "g-r-e-a-t l-o n-g," stretching his arms at the same time until they seemed themselves as long as the afternoon!

"Well, dears, you know the same kind of story would never suit you all. Ruthie wants a short fairy story, I know. Teddy wants "a great long" one about robbers and bandits, and Maude wants a quiet little story with nothing scary in it, while Allyn is anxious for a sort of historical romance, with Indians and wild animals too, so as I cannot please you all at once, I will tell you something of my visit to the Grangers and why they seemed to me the happiest family I ever knew.

I began to watch them very closely, a few days after I arrived to see if I could find the reason of it and I believe that I did.

"To begin with, there are seven children in the family, and you might naturally expect there would be a great deal of noise there, and a good deal of disputing, especially as there are four boys in the crowd.

"Well, they do make a good deal of noise out doors, and even in doors when they come home from school, but as soon as they enter the sitting room door, a little nickel-plated bell that hangs just there goes: "tinkle! tinkle!" and in a moment everybody remembers.

"The boys go to the back hall to hang up hats and school bags and the girls go to the nursery to have faces and hair ready for dinner. The boys go to their own room for the same purpose and then, the very moment the dinner bell sounds every one of them moves to the dining-room. There is no running and scuffling to get in first, or for seats, or for anything, no, not even for potatoes!"

Here a smile passed round the audience, but Aunt Susie did not say anything about it, or even wonder why!

"I must tell you the childrens' names just as they come. Rob's the eldest, then Gerald called "Jerry" for short, then Lucy, then Ethel, then Rosebud, then the twins, Marcolme and Barnett, known as Mar and Bar. The twins are just beginning to come to the table and of course, they sit, one on either side of mamma.

"Rob takes care of Rosebud, the youngest girl, and Jerry sits between Lucy and Ethel, so that he may help them if necessary.

"They do not all try to talk at once, and do not seem to find it hard for some one else to speak first, and if any one wishes to speak or to be helped while some of the grown people are talking, he raises his hand and at once Mrs. Granger says:

"Well, dear?"

But one of the most interesting things about them to me, is their beautiful table manners, and I must tell you about that."

"Oh! Aunt Susie, what's the use of table manners any how," said Allyn, people go to the table to eat, and what is the use of fussing about how they do it? All this bother about never eating with your knife, and not helping yourself first, seems like wasting time to me, 'specially when a boy is in a hurry all the time either going to school, or something else."

"What's the use of table manners!" exclaimed Aunt Susie, "What's the use of any kind of manners, any where?" I can hardly begin to tell you how useful they are, but I want to say this. There are a great many things so universally done by people that respect themselves and want to be respected by others that we can hardly argue about them. We just say this is a custom among refined and educated people, and if we wish to take our places among them we follow their customs. But it is true that there is a great deal of common sense at the bottom of most customs. "Public opinion is so strong against this habit of eating with a knife rather than a fork, that if a person should sit down at a hotel table among strangers and use his knife when custom says use the fork, nine out of ten people, who saw him would say that he was neither educated or refined.

"Now let me tell you how pleasantly and funnily they keep in mind these same table manners, that you think of no use. Just inside the dining room door is a little box hanging against the wall. It has a slit in the top, and on the front is writtten in gold letters:

"MRS. MANNERS' BOX."

If anybody forgets and talks too loud at table, or uses his knife except for cutting, or drops syrup on mamma's clean cloth; whoever sees him or her taps on the table, and he looks up and remembers! Then he drops a penny in Mrs. Manners' Box and it is put away for Christmas gifts for the poor children in the neighborhood. If anybody is late for breakfast, he drops a penny, and if anybody is studying, or reading, or playing and does not come promptly to table, he drops two pennies! "'Twould'nt do for us to have a Mrs. Manners' Box Aunt Susie," said Teddy slowly, "I'd be dead broke." Everybody laughed at this of course. "But where do they get the pennies," asked Ruth eagerly.

"Why that is one of the good family arrangements at Sunny Side. Every month their papa gives each one of them a small allowance of money, which they can spend *if they do have to put it in the Box!*

"One more pleasant custom of others I want to tell you of, and then I must write a letter that must go by to morrow's mail.

"When they go into the sitting room they do not take possession of it. They go there as members of the family circle, they laugh and talk and play games together, or with some of the grown people, and if it is Friday evening this goes on until nine o'clock when that wonderful little bell goes tinkle! tinkle!" and either Rob or Jerry gets the Bible for Mr. Granger, everybody stops talking, and he has prayers.

The last Friday evening in every month is particularly interesting because then the Manners' Box is opened, the money counted, and mamma's report is read and a prize given to the best behaved boy or girl.

Some other time I will tell you how Jerry lost the prize if you care to hear about it."

"Yes! yes!" came the chorus, and Allyn added: "Yes, I'd like to hear now of some of them doing something wrong—like the rest of us."

"Ah, you may be sure my dear, they do wrong, for they are human, but very noble boys and girls for all that. Now good bye."

LETTER-BOX.

Dear Presbyterian:—Most all of the girls have written to you. Now it is my time. I like to write very much. I stay at the Annie Louise Cottage We have had a very nice time Christmas. I have two dolls. I love them very much. I play with them every chance I get. I have a little brother here. He stays at the Synod's Cottage.

Your little friend,
ELLA HOOVER.
Barium Springs, N. C.

To Ethel Chester:—Some time ago I saw a letter in the PRESBYTERIAN from you and as I wanted to write a letter for the Children's Column, mama said to answer yours for she had known and loved your mama and grandmother too. When I was a wee girl I went to church at Ramah, two of my sisters and myself were baptized at that church I was baptized by Rev. A. M. Watson, deceased, and my two sisters were baptized by Rev. G. D. Parks, he too is dead. My baby sister was baptized by Rev. J. M. Grier at the academy near there. Rev. J. W. Siler is our pastor and we are going to school to Mrs. Siler. I have five studies, grammar, arithmetic, geography, spelling and history. My papa is dead and is buried at Poplar Tent church. Mama cries when she thinks of papa's grave being so far away. I will close for fear of the waste basket.

Your little friend,
BEULAH B. BRADFORD.
Davenport, N. C.

Dear Presbyterian: This is the last holiday we will have. Our school will open Monday. We had two weeks holiday. Santa Claus brought me a roach comb, a pencil and tablet and three handkerchiefs and two ribbons. I am twelve years old. We had a nice Christmas dinner. Our good friends have sent us so many nice apples and candy, nuts, potatoes, flour, walnuts, peanuts, sausage and many other nice things. Mr. Watts, one of our good friends, sent us eight new books for our library. We have a good log we ride on it, and I want to go and ride on it.

From your friend,
ONA ALEXANDER.
Barium Springs, N. C.

FOR THE FAMILY.

WHY HE TOOK THEM.

The flock stood waiting by the rapid river
And would not cross,
Although the Shepherd kindly called them thither,
And banks of moss

And fields of green and verdant hills surrounded
The further shore;
The danger still their narrow vision bounded
Of crossing o'er.

He stretched his kindly arms and gently called them,
They would not heed,
The deep, broad river's rapid stream appalled them,
Though He did lead.

The Shepherd took a lamb and safely bore it,
Within His arms,
To where the pastures brightly gleamed before it,
And all alarms

Were hushed. The mother heard its voice of pleading,
And crossing o'er,
The flock behind her followed in her leading,
Unto the shore.

Christ takes our lambs into His keeping
That eyes all dim
And dark with sorrows clouds and sad with weeping,
May look to Him,

And see beyond the darkly rolling river
Those gone before,
And to the fields with verdure green forever,
Cross safely o'er.

—*Selected.*

ST. GOTHARD TUNNEL.

Many people have heard of the St. Gothard Tunnel, that great engineering triumph of the nineteenth century. But few perhaps have grasped the full idea of its vastness. Beginning at the town of Goschemen in Switzerland, it extends through the entire range of St. Gothard mountains and ends nine and one-fourth miles to the south of its beginning, in the little town of Airolo, in Italy. The work consumed ten years time, the labor of over three thousand men daily, and over eleven millions of dollars. And yet it seemed a labor of love, as both Italy and Switzerland toiled unremittingly to overcome this mighty barrier which the Alps had interposed between them, eager to clasp hands in a closer union, even though it were in the depths of the St. Gothard range, 6,000 feet below the top. But the toil is over now and the journey can be easily made in six minutes by rail.

There is a pretty story of love and devotion connected with the history of the tunnel. Two orphan children lived near it, Jean and Louise Dufour. Jean, a stalwart lad, could remember when they began boring it, but they had been working longer ago than Louise could remember. She was a poor little invalid, but the doctor had said when the tunnel was finished and cars running Jean should take her to Italy and she would recover. So the children had been very impatiently waiting The boring was done at last, but the day it was completed little Louise had fainted from exhaustion. Too frightened to reason, Jean dared not wait, he thought, for the cars to get to running, so taking the money they had saved for the journey, he lifted his little, frail and still unconscious sister in his arms, and carried her the entire distance. Oh! what a black horrible night-mare it all seemed like. For fear and excitement made him speed along like the wind. Years afterward, when Louise was fully recovered, and they were both rosy and happy, Jean said "that they passed through the awful shadows of death that night in the tunnel." "And was not this sunny town of Nervi heaven?" "It had vines and sloping hills, covered with the dusky olives, and beautiful gardens full of roses, and magnolias and oranges and lemons and palms. Surely if not, it must be very much like heaven."—*Jennie A. Foglesang, in Mich. Christian Advocate.*

Love has a long way to go to reach the heart of the modern up-to-date young man. When he looks for a wife, he expects a good deal. Probably he expects more than he deserves. He wants good looks, good sense, good nature, good health. They usually go together.

An observing man learns that a woman who is physically weak and nervous and incapable, is likely to be ill-natured too. The sweetest temper is ruined by continual sickness.

A woman whose nerves are constantly racked and dragged by debilitating drains and inflammation, cannot be a genial companion or happy wife; and she is totally unfitted to be a mother.

These troubles prevail almost universally among women largely because of carelessness and neglect. There is no real need of them. Dr. Pierce's Favorite Prescription is a positive specific for the weaknesses and diseases of the feminine organism.

It cures them radically and completely. It heals, strengthens and purifies. It is the only scientific remedy devised for this special purpose by an educated, skilled physician. It is the only medicine that makes motherhood easy and absolutely safe.

Miss Lauretta McNess, of Reno (P. O. Box 723), Washoe Co., Nev., writes: "I have discontinued taking the 'Prescription' and will not take any more (at present). Last month I had no pain at all and worked every day without any inconvenience whatever. It was the first time I never had pain during that period. I cannot say too much for your medicines, especially the 'Favorite Prescription' and 'Pleasant Pellets.' I know of a lady who took *one* bottle of your 'Favorite Prescription' and she says she was not sick like she was with her first baby. This was her second baby. She thinks it a grand medicine. So do I."

Dr. Pierce has had a life-time of experience in this particular field. His 1000-page illustrated book, "The People's Common Sense Medical Adviser" contains several chapters devoted to woman's special physiology. A paper-bound copy will be sent free on receipt of 21 one-cent stamps to pay the cost of mailing only. Address, World's Dispensary Medical Association, Buffalo, N. Y. For a cloth-bound copy send 31 stamps.

WANTED—AN IDEA Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their $1,800 prize offer.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.*

So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

Always sincerely yours,
T. A. SLOCUM, M.C., 183 Pearl St., New York.
When writing the Doctor, please mention this paper.

PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20 00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15 00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw bezel—guaranteed 20 years—retails at $16.00

No. 4 For 12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers, a Ladies' Silver Watch, 0 size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium.

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895

DAILY EXCEPT SUNDAY.

NORTH BOUND.		STATIONS.	SOUTH BOUND.	
	8			7
P. M.		— WILMINGTON —	P. M.	
2	00	Lv Mulberry St. Ar	12	40
3	58	Lv Jacksonville Lv	10	42
4	30	Lv.. Maysville..Lv	10	09
4	44	Lv Pollocksville Lv	9	55
5	20	Ar.. Newbern..Lv	9	20
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING,
General Manager.
J. W. MARTENIS,
Traffic Manager.

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Potash

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Fertilizers

contain a **high percentage of Potash.**

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Sound Scriptural Theology.
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Any selection may be made from this list with confidence that nothing will be found to which anyone can object

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On all orders for libraries, whether selected from this catalogue, or from the lists of any publishers of Sabbath-School literature, we will give 30 per cent. discount.

If desired, we will ourselves make, careful selection, or will send to any order one-fourth more books than may be needed for a library, with the privilege of returning any that are not wanted.

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RICHMOND Va

CHILDREN'S COLUMN.

THE DREAM TOWN SHOW.

There is an island in Slumber Sea
Where the drollest things are done,
And we will sail there, if the winds are fair,
Just after the set of the sun.
'Tis the loveliest place in the whole wide world
Or anyway, so it seems;
And the folks there play at the end of each day
In a curious show called "Dreams."

We sail right into the evening skies,
And the very first thing we know
We are there at the port and ready for sport,
Where the dream folks give their show.
And what do you think they did last night
When I crossed their harbor bars?
They hoisted a plank on a great cloud bank
And teetered among the stars.

And they sat on the moon and swung their feet
Like pendulums to and fro;
Down Slumber Sea is the sail for me,
And I wish you were ready to go,
For the dream folks there on this curious isle
Begin their performance at eight;
There are no encores, and they close their doors
On every one who is late.

The sun is sinking behind the hills,
The seven o'clock bells chime;
I know by the chart that we ought to start
If we would be there in time.
O, fair is the trip down Slumber Sea;
Set sail and away we go;
The anchor is drawn, we are off and gone
To the wonderful Dream-Town show.
—*Ella Wheeler Wilcox, in New York Sun.*

For the N. C. Presbyterian.

THE GRANGERS—A HAPPY FAMILY.

BY RACHEL RICHARDSON.

CHAPTER I.

"The Grangers are a very happy family, "said Aunt Susie," and I would like to tell you why, children."

It was a rainy afternoon and the Holmes children could not go out, so they had gathered in Aunt Susie's room, and were begging for tales.

Aunt Susie was Mr. Holmes' unmarried sister and spent most of her time with them, but she had just returned from a visit to Sunny Side the beautiful country home of the Grangers, who were old time friends of hers.

In reply to two or three requests for "a tale." all spoken at the same time, Aunt Susie had smiled and made the remark with which our story opens, a remark that did not seem to be a very good beginning for a tale.

"Oh! Auntie, tell a sure enough tale" said Ruth, rather impatiently. "Yes! yes! and a great long one too, said Teddy—"long as the afternoon!" This was a much funnier speech spoken than it is written, for Teddy talked very slowly and dragged out those two words, "g-r-e-a-t l-o n-g," stretching his arms at the same time until they seemed themselves as long as the afternoon!

"Well, dears, you know the same kind of story would never suit you all. Ruthie wants a short fairy story, I know. Teddy wants "a great long" one about robbers and bandits, and Maude wants a quiet little story with nothing scary in it, while Allyn is anxious for a sort of historical romance, with Indians and wild animals too, so as I cannot please you all at once, I will tell you something of my visit to the Grangers and why they seemed to me the happiest family I ever knew.

I began to watch them very closely, a few days after I arrived to see if I could find the reason of it and I believe that I did.

"To begin with, there are seven children in the family, and you might naturally expect there would be a great deal of noise there, and a good deal of disputing, especially as there are four boys in the crowd.

"Well, they do make a good deal of noise out doors, and even in doors when they come home from school, but as soon as they enter the sitting room door, a little nickel-plated bell that hangs just there goes: "tinkle! tinkle!" and in a moment everybody remembers.

"The boys go to the back hall to hang up hats and school bags and the girls go to the nursery to have faces and hair ready for dinner. The boys go to their own room for the same purpose and then, the very moment the dinner bell sounds every one of them moves to the dining-room. There is no running and scuffling to get in first, or for seats, or for anything, no, not even for potatoes!"

Here a smile passed round the audience, but Aunt Susie did not say anything about it, or even wonder why!

"I must tell you the childrens' names just as they come. Rob's the eldest, then Gerald called "Jerry" for short, then Lucy, then Ethel, then Rosebud, then the twins, Marcolme and Barnett, known as Mar and Bar. The twins are just beginning to come to the table and of course, they sit, one on either side of mamma.

"Rob takes care of Rosebud, the youngest girl, and Jerry sits between Lucy and Ethel, so that he may help them if necessary.

"They do not all try to talk at once, and do not seem to find it hard for some one else to speak first, and if any one wishes to speak or to be helped while some of the grown people are talking, he raises his hand and at once Mrs. Granger says:

"Well, dear?"

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From your friend,
ONA ALEXANDER.
Barium Springs, N. C.

SECULAR NEWS.

NORTH CAROLINA.

A suit is on docket against the Western Union Telegraph Co , at Maxton for delay in sending a message.

Every effort is being made to make the "Woman's Exposition of the Carolinas", a grand success. The same will be held in Charlotte on May next.

The High School of Wilmington on Monday last occupied the building of the Tileston Normal School which was presided over for many years by Miss Amy M. Bradley. On the 9th of January, thirty years ago, Miss Bradley began her work in Wilmington and thousands now love and honor her name, deeply appreciating her labors for their education.

DOMESTIC.

The growing wheat in the section of Woodstock, Va., is in better condition than it has been for many years.

A reduction of $127,000 per annum has been ordered in the expenses of the office of Collector of Customs, New York.

Edwin S. Cramp, of the Philadelphia shipbuilding firm of Cramp & Sons, has completed plans for the opening of a factory at Rockford, Ill., for the manufacture of ship padding and cattle feed from cornstalks, a patent for which was recently granted to him. Before the harvesting of the next crop it is expected that several other factories will be erected, and material which has practically worthless will become a source of revenue to farmers. The corn stalks can be secured at $2 a ton.

The negotiations among the manufacturers of white paper to pool issues have been abandoned. A meeting was held in Boston at which certain manufacturers having mills in process of construction insisted that should be given representation in the pool, upon the basis of future production, and that others contemplating such improvements should not be allowed such privileges. This was the debatable point which the manufacturers have since been considing with the result that negotiations were declared off.

The cypress lumbering business along the Ocklawaha river, Fla., is increasing. It is thought that it will take ten years to exhaust the vast cypress swamps of that region.

FOREIGN.

Hon. Albert S. Willis, U. S. minister to the Sandwich Islands died on the 5th inst., of pneumonia. Mr. Willis was a native of Louisville, Ky., and his remains will be taken there for intermeut. The body has been temporarily placed in a vault at Honolulu. The funeral is said to have been the most imposing since that of King Kalakaua.

The Red Cross Association has officially tendered its service to Cuba. Miss Clara Barton has offered her personal service and that of her assistants.

The Czar of Russia has had an osseous growth which has appeared in the region of the cranium removed. The trouble was caused by a blow inflicted by a fanatical Japanese during the Czar's visit to Japan in '91.

The physicians of the Czarina have advised her to take a long rest at Lwadia in Southern Russia where she can have perfect quiet. Her condition is serious.

The wheat crop of Australia for the coming harvest is short. From the sixth wheat exporting country on the globe it now occupies the eleventh. The country will now have to import five million bushels this year instead of exporting twelve million bushels.

The celebration of the bi centenary of the Montenegro dynasty began on Jan. 14th with the transfer of the remains of Pietrovietch Niegoch, the founder of the dynasty to the new mausoleum on Oclowkra. designed by the Princess of Naples, daughter of the Prince of Montenegro. The occasion was marked by a great military pageant. The silver coffin containing the remains was borne by Prince Nicholas and the other male members of the family to its resting place amid the salutes of artillery and military music.

The United States minister, Mr. A. W. Terrell, at the request of the missionaries at Bitlas, has obtained telegraphic orders from the court to remove the Turkish guard which has protected the American college for the past year. This indicates confidence that order has been completely established.

1865. W. S. MOORE. 1896.

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CONDENSED SCHEDULE.

IN EFFECT Dec 20, 1896

NORTH BOUND.	No. 2. Daily
Leave Wilmington	7.50a.m
Arrive Fayetteville	1:.00 "
Leave Fayetteville	11.21 "
Leave Fayetteville Junction	11.27 "
Leave Sanford	1.00p.m.
Leave Climax	2.55 "
Arrive Greensboro	3.25 "
Leave Greensboro	3.35 "
Leave Stokesdale	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall	5.36 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11.07p.m
Arrive Greensboro	11.55 "
Leave Greensboro	12.15 "
Leave Climax	12.43 "
Leave Sanford	2.55 "
Arrive Fayetteville Junction	4.12 '
Arrive Fayetteville	4.18 "
Leave Fayetteville	4.35 "
Arrive Wilmington	7.45 ',

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	8.30a. m
ArriveMaxton	9.40 "
LeaveMaxton	9.50 "
Leave Red Springs	10.18 "
Leave Hope Mills	11.01 "
Arrive Fayetteville	11.19 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.28p.m.
Leave Hope Mills	5.36 "
Leave Red Springs	6.09 "
ArriveMaxton	6 17 "
Leave Maxton	7.25 "
ArriveBennettsville	

NORTH BOUND.	No. 16 Mixed. Daily ex Sunday
Leave Ramseur	6.45a. m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6.05 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

SOUTH BOUND CONNECTIONS,

at Walnut Cove with the Norfolk & Western R .R., for Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

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April 5th, 1896.	No. 41.	No 35.	No 408
	P M.	P.M.	A. M.
Le Wilmington, S. A. L	*8 20	†6 30	.....
		A M	
Ar Maxton "	6 12	2 45	.....
Ar Hamlet "	6 55	5 15	.....
Le Hamlet "	7 15		*9 10
Ar Wadesboro "	8 01		9 52
Ar Monroe "	8 55		10 40
Le Monroe "	9 10		10 45
Ar Charlotte "	10 20		11 35
			P. M.
Ar Lincolnton "			12 55
Ar Shelby "			1 50
Ar Rutherfordton "			3 00

		A.M.	
Le Hamlet	S, A. L	†9 25	
Ar Osborne	"	9 50	
Ar Kollock	"	10 25	
Ar Cheraw	"	10 45	
		P. M.	P. M.
Le Cheraw	S. A. L		†5 30
Le Kollock	"		5 50
Le Osborne	"		6 25
Ar Hamlet	"		6 50
		P. M.	P. M
Le Wilmington, S. A. L		*3 20	† 6 30
			10 45
Le Monroe	"	9 05	A M.
Ar Chester	"	10 32	12 03
			P. M
Ar Clinton	"	11 58	1 20
		A.M.	
Ar Greenwood	"	1 00	2 33
Ar Abbeville	"	1 32	3 00
Ar Elberton	"	2 36	4 00
Ar Athens	"	3 38	5 10
Ar Atlanta	"	5 20	6 45
Le Atlanta A. & W. P		5 35	
ArMontgo'ryWes of A		10 45	
		P. M.	
Ar Mobile	L. & N	4 10	
Ar New Orleans	"	*8 30	
		A. M	P M.
Ar Columbia C. N. & L		*10 00	*4 30
		A. M.	B. M.
Ar AugustaP. R.& W.C		†9 35	*5 05
		A.M.	P. M.
Ar Macon	C. & G.	*11 00	*11 18

EAST AND NORTH.

April 5, 1896.	No38	No402
	P.M.	P. M.
Le Wilmington, S. A. L	†6 30	*3 20
Ar Hamlet "	A.M	6 55
Le Hamlet "	*8 15	10 35
Ar Southern Pines "	9 15	11 21
		A. M.
Ar Raleigh "	11 26	1 21
	P M.	
Ar Henderson "	1 00	2 33
Ar Weldon "	*3 00	*4 05
	P.M.	A. M.
Ar Portsmouth, S. A. L	*5 50	*7 30
Ar Norfolk "	6 10	7 50
	P. M	A. M.
Ar Richmond A. C. L	*6 40	*6 40
Ar Washington P. R. R	11 10	10 45
	A. M	P. M.
Ar Baltimore "	12 48	12 05
Ar Philadelphia "	12 45	2 20
Ar New York "	*6 53	*4 53

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*Daily. †Daily ex. Sunday. ‡Daily ex. Monday.

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CRUDE TURPENTINE: Hard $1.30 Soft $1.80 respectively.

TAR: Receipts taken day by day at 95 cents until Monday when price fell to 90 cents.

COTTON: Middling 6¼ cents throughout—closing steady.

TIMBER: Very little arriving; no change in prices.

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DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 11 45 p m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY 3:25 P M — No. 55—Passenger—Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 27 p m, Columbia 9 50 p m, Denmark 6 20 a m, Augusta 8 00 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 00 a m, St Augustine 10 30 a m, Tampa 4 35 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 05 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 A M — No. 41—Passenger—Leave Boston 12 03 am, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 25 p m, Weldon 9 44 p m, †Tarboro 6 05 p m, Rocky Mount 5 40 a m, leave Wilson 6 15 a m, Goldsboro 7 00 am, Warsaw 7 51 a m, Magnolia 8 03 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 7 40 a m, Sanford 1 38 p m, Jacksonville 7 10 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 25 p m, Denmark 4 37 pm, Sumter 7 12 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9 50 a. m.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m., and 9:15 p.m. Returning leaves Clinton at 7 00 a m, and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 50 p m, Smithfield 2 58 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 35p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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Don't throw away the yeast when it begins to sour; instead add two teaspoonfuls of sugar to each cup of the yeast, and let it stand awhile before using.

When a lead pencil is used in manuscript or addresses and it is best to set the writing so it will not rub, try holding the writing over the spout of a boiling tea kettle for a few moments; then let it become thoroughly dry before allowing it to be touched.

Banana Fritters.—Beat one egg, add one gill of milk, then stir in slowly one scant cupful of flour, quarter of a teaspoonful of salt, one teaspoonful of olive oil, one level teaspoonful of baking powdar. Cut the bananas in halves, then quarter, dip into the batter and fry. Melt two tablespoonfuls of sugar, and and pour it over the bananas half an hour before you wish to make the fritters.

Sponge Pudding.—Two cups of milk, one half cup of flour, three tablespoonfuls of butter, nearly a cup of sugar, three eggs. Mix the flour to a smooth paste with part of the milk; make remainder of milk hot in farina boiler; add the flour; cook four minutes, stirring constantly. Remove from the fire and stir in the butter, sugar and well-beaten yolks of the eggs; let the mixture slightly cool, and stir in the well-beaten whites. Pour into a well buttered pudding dish, set this in a pan of boiling water, bake one-half hour in a quick oven.



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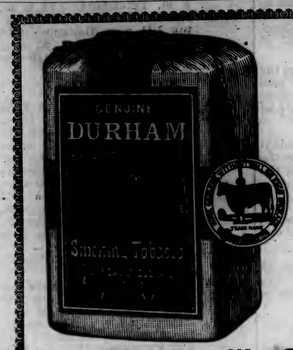
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(For Contents see Second Page)

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GOD AND MAN.

To Him, who from eternity, self stirred,
Himself hath made by His creative word!
To Him, Supreme, who causeth faith to be,
Trust, love, hope, power and endless energy!
To Him, who, seek to name Him as we will,
Unknown, within Himself abideth still!
Strain ear and eye, till sight and sense be dim;
Thou'lt find but faint similitudes of Him;
Yea, and thy spirit, in her flight of flame,
Still strives to gauge the symbol and the name;
Charmed and compelled thou climb'st from hight to hight,
And round thy path the world shines wondrous bright;
Time, space and size, and distance cease to be,
And every step is fresh infinity.

What were the God who sat outside to scan
The spheres that 'neath His finger circling ran?
God dwells within and moves the world and molds,
Himself and Nature in one form enfolds;
Thus all that lives in Him, and breathes, and is,
Shall ne'er His puissance, His spirit miss.

The soul of man, too, is a universe;
Whence follows it that race to race concurs
In naming all it knows of good and true,
God—yea, its own God; and, with homage due,
Surrenders to His sway both earth and Heaven;
Fears Him, and loves, where places for love is given.

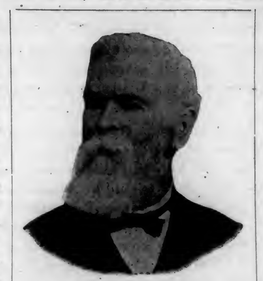
—*Goethe.*

O, how many men would be Christians if God would make but one exception in their favor, give them one indulgence, forgive them the retention of one bosom sin.

M. B STIMSON, ELDER IN STATESVILLE CHURCH.

The subject of this sketch was born in Pittsylvania county, Va., Dec. 12th, 1820. His father Rev. Erasmus Stimson, a native of the same county and State, was a minister in the Methodist Church, belonged for a time to the North Carolina Conference, and died Dec. 31st, 1833.

His mother, Patience Forte, was a native of Wayne county, N. C. Mr. Stimson came to Statesville, where he still resides, in Sept. 1842. Under the faithful ministry of Rev. E. F. Rockwell, D. D., he made a profession of faith in Christ and united with what was then known as Fourth Creek, now Statesville Presbyterian church.



This departure from the faith of his parents was the result of his religious experience which confirmed in his mind the doctrines of the Bible as held by Presbyterians.

He is a "blue-stocking Presbyterian" of the genuine type, or as he aptly puts it, "dyed in the wool and warranted not to fade."

He was elected and ordained a deacon Oct. 10th, 1857, and made an elder April 23rd, 1858. By request of the session on account of the advanced age of the regular clerk, he acted as clerk *pro tem* from August 7th, 1870, to June 10th, 1876, at which time he was regularly appointed to that position in which he still serves. Being a careful business man and familiar with the requirements of the Book of Order, his records have seldom needed correction in the higher courts.

While his educational advantages were limited to the standard obtaining in the "Old-field Schools" of his time, by reading good and useful books and especially by his study of the Bible, he qualified himself not only for usefulness in the Church, but for important public trusts. For many years he was an acting magistrate, and for twenty years or more he has been clerk of the Board of Aldermen and treasurer of the town in which he lives.

Though near his 76th birthday, he still moves with the quick and light step of youth and has lost none of his usefulness as an elder in the Church, or as a citizen in the community. His seat is rarely vacant at the regular services in church. An earnest follower of his Master who "went about doing good," he is an efficient teacher in two Sabbath schools, one meeting in the morning the other in the afternoon, every Sabbath—a constant attendant at two different prayer-meetings during the week, and a co-laborer with the pastor in visiting the sick and afflicted, and in admonishing the wayward. If "to be useful" is "to be good," he may surely be called a good man.

In January 1843, Mr. Stimson married Elizabeth Craig Wilson, the mother of his children, who was called away from the duties of her responsible trust to her reward, Oct. 28th 1858.

Nov. 20th, 1865, he was happily married to Julia Augusta Vanoy *nee* LeQueux, sister of Rev. H. D. LeQueux.

His children, three sons and two daughters, forcibly illustrate that familiar verse in Proverbs, the truth of which has sometimes been doubted—"Train up a child in the way he should go, and when he is old he will not depart from it."

Of his three sons, one is a minister, Rev. R. D. Stimson, lately called from the Synod of Virginia to the pastorate of Hopewell church in Mecklenburg Presbytery, one is an elder, S. W. Stimson, one a deacon, Logan Stimson; the two last named being officers in the same church with their father.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble. Don't *say* things. What you are stands over you all the while, and thunders so loud that I cannot hear what you say to the contrary.—*Emerson.*

HOW GOD OFTEN ANSWERS PRAYER.

We are oftentimes blind and foolish in our asking, and our desires are often for things which would prove exceedingly hurtful to us. But if the prayer for these has been conceived in the right spirit, acknowleding ignorance in the asking, and remitting the decision not only to the supreme will but to the infinite wisdom of our Father in heaven, the prayer is answered in the very denial of the *special petition*. Thus we stumble upon one of those paradoxes of which the Gospel is so full; for in every instance when a true prayer from a Christian heart is denied, there is in that denial itself the answer which he really craved.

Oftentimes, too, God may deny what we desire, in order the more effectually to wean us from the weak and beggarly elements of the world and teach us to set our affections on things above, where Christ sitteth at the right hand of God. So again, our prayer is answered; not in the communication of that specific good for which we ask, but in the substitution for it, in God's higher wisdom, of a good that is immeasurably greater. God, in the plenitude of His wisdom and in the exuberance of His love, goes beyond the measure of our thought, and bestows upon us a blessing, the greatness of which we had not the power to imagine.

Or, it may be, we ask for things which are in themselves right and proper, which God intends ultimately to bestow; but He may see fit to exercise us in the graces of patience and faith, and makes us conspicuous witnesses of those passive virtues which, after all, are the highest adornment of the creature. For let it not be forgotten that beyond all the glory which attaches to man's activity, by reason of the fact that he is a creature, always depending upon a power and a life superior to his own, the passive virtues, such as fortitude, patience, humility, gentleness—those graces which secure the highest encomiums in God's blessed Word—are the graces which most conspicuously adorn the man.—*Dr B. M. Palmer.*

The wages of sin is death, no matter how promptly we pay our pew rent.—*Ram's Horn.*

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"THE GOOD WAY."

Our readers know the text of Jeremiah vi. 16, and the exhortation there: "Ask for the old paths." We suppose that not all are careful students of the Word and some who are may not have noticed thought fully the words we have taken from the same verse as our subject. In any event these words of Scripture are very important.

The prophet Jeremiah lived in troublous times. The people had sinned grievously and deserved the chastening so near at hand. The prophet was sent to show the people their sins and to warn them of their danger that he might call them to repentance; and this verse is one part of that call. The people would not heed and repent.

This page of history of the olden time is given for our learning upon whom the ends of the world are come. Spiritually we are exposed to the chastening of God even as His people for our backslidings and wanderings. God is calling us to return to Him with repentance and faith. He is also calling sinners to come to Him.

To all, this Word comes. "Thus saith the Lord. Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Each one comes to the parting of the ways. There the call is to stop and consider. There are several ways before. Some of these are old, some are new. But first of all a path is a way for travelers to take to reach some distant place. The first thing to consider is the place to which the travelers wishes to go. Then comes the selection of the surest and safest way to that place.

At the parting of the ways there are but two old ways though many new ways are tried or sought.

We all mean to go to Heaven. Of the two old paths, the good way is the one to Heaven. It is a strait and narrow way. The way to destruction is broad. Which shall we choose? We all intend to go to Heaven, but have we ever stopped to "ask for the old paths, where is the good way?"

If the good way is found and according to the conditions of the Lord of the way we enter that way, the Word comes to walk in it. Heaven is the end of the way, not at the beginning. We may not enter the gate and sit down, as though we had already attained, either were already perfect. We must press toward the mark for the prize of the high calling of God in Christ Jesus. By-paths and new ways appear and seem to be nearer or pleasanter paths to the city which hath foundations, whose builder and maker is God. We must beware of these. Those who walk in them wander from the good way and sooner or later get into danger or death. All these new leadings of human reason unsanctified and not under the power of the Spirit of God, these theories of modern science contrary to the Word of God, these humanitarian pleadings and fallacies about the mercy of God without taking into account His holiness and justice, these schemes of salvation without atonement and the shedding of blood are new paths to destruction.

The good way is the way of God's goodness; His mercy and love in sending Jesus to satisfy divine Justice and reconcile us to God, His long-suffering and patience in restoring the wanderers. His gentleness that makes great. His tenderness or severe chastening that leads to repentance, or His love of the Spirit that renews and sanctifies the sinner. It is the way of human goodness, preserving and caring for the children, giving woman her right place as daughter, sister, wife and mother, caring for the sick and suffering, the diseased and dying; making refuges for the needy, the incurables, the mentally or morally deranged, going out to seek the lost, and to take the message of salvation, with healing for the whole man to the ends of the earth. It is the way of forgiveness, kindness, help and grace.

THE JUST WALK IN IT.

ON WEDNESDAY of this week, the 27th inst., we presume, (at this writing we can not know it,) Dr. Edwin A. Alderman was inducted into the office of President of the University, Governor Russell being chief of ceremonies, and many distinguished visitors among them Dr. W. R. Harper, of the University of Chicago, and Dr. J. L. M. Curry, President of the board of trustees of the Peabody fund being present. We acknowledge the courtesy of an invitation to the exercises.

ON MONDAY of last week the General Arbitration Treaty between this country and Great Britain was signed by Secretary Olney and Sir Julian Pauncefort. It is one of the victories of peace far more renowned than those of war, by which the English speaking world can be maintained in peace by measures and methods of arbitration. It seems strange that there should be any doubt of its ratification by the Senate of the United States; but it has been made a subject of contention and there is reason to fear its failure. We have no political bias in the matter, and do not know the full merits or demerits of the controversy, but with the light before us it does seem that rejection of the treaty would be a mistake fraught with many most serious ill consequences.

OUR READERS will find our Leipsiz letter from Mr. T. W. Lingle on Christmas in Germany most interesting reading.

WE SOMETIMES make mistakes by publishing church news gleaned from secular papers, and, even at the risk of being considered slow, we have prevented mistakes by delaying publication of supposed news until it could be verified. For these reasons we beg our readers, especially our ministers and ruling elders, to give us news from their churches directly and as promptly as practicable.

We really think our

STAR BINDER

is a most desirable article to have in any household where the PRESBYTERIAN is taken. It holds the successive issues together in most convenient form, costs no labor and requires no special pains in its adjustment. What a fine Synodical Album a year's gathering would thus constitute!

Sent to any address for forty cents.

DAVIDSON NOTES.

Mr. and Mrs. Graham were called to Charlotte last week by the serious illness of the latter's mother, Mrs. J. P. Irwin, and have not yet returned. Dr. Shearer, therefore, filled our pulpit yesterday morning, and in the evening the services were placed in charge of the College Y.M. C. A.

Base ball is beginning to attract those who are inclined towards out-of-door athletics. Our numerous tennis courts have helped fill up the interval between foot-ball and base ball.

A word of explanation as to the Honor Roll published last week may be advisable, It contained the names of all students who averaged 95 or over on a scale of 100. These are technically called "1st Honor" men. The three named as Sophomores and Freshmen were not regular members of those classes, but were placed with them because a majority of their studies belonged there. Of the regular members of these classes, the following have won first and second places during the past session.

Sophomore Class: H. Stokes, Munroe, Lenoir, N. C.; Wade H. Thompson, Anderson, S. C. Freshman Class: W. M. Walsh, Charlotte, N. C.; Wm. E. Hill, Wilmington, N. C.

To-night in the Association Hall Dr. Smith lectures on Stanley's memorable tour across Central Africa in search of Emin Pasha. The lecture will be illustrated by fifty colored stereopticon views from photographs taken during the expedition. The proceeds are to assist in the purchase of electrical apparatus.

L.

For the N. C. Presbyterian.

INK SPOTS FROM VIRGIL.

Here is a passage I never read but I think of the Christian struggle and the reward:

Revocate animos, maestumque timorem
mittite; forsan et haec olim meminisse invabit.
per varios casus, per tot *discrimina* rerum
tendimus in Latium, sedes ubi fata quietas ostendunt,
durate, etvosmet rebus servate secundis.

"Come cheer your souls, your fears forget,
This suffering will yield us yet,
A pleasant tale to tell.
Through chance, through peril, lies our way,
To Latium, where the Fates display,
A man's son of abiding stay—
Bear up and live for happier days."

* * *

The brave but unfortunate warrior:

Disce, puer, virtutem ex me verumque laborem,
fortunam ex aliis.

"Learn my son *valor and labor from me*, fortune from others."

* * *

The new woman was in Virgil's time also going even faster and faster and fiercer than on the bicycle:

Hos super advenit Volsca de gente Camilla
agmen agens equitum et florentis aere catervas,
bellatrix, non illa *colo calathisve* Minervae
femineas adsueta manus, sed proelia virgo
dura pati cursuque pedum praevertere ventos.
illa vel intactae segetis per summa volaret
gramina nec teneras cursu laesisset aristas,
vel mare per medium *fluctu suspensa tumenti*
ferret iter celeris nec tingueret æquore plantas.

Last marches forth—
Camilla fair the Volscian maid.

"A troop of horsemen in her wake,
In pomp of gleaming steel arrayed
Stern warrior queen. Those tender hands
Ne'er plied Minerva's ministries;
A virgin in the fight she stands,
Or winged winds in speed outvies.
Nay she could fly o'er fields of grain
Nor crush in flight the tapering wheat
Or skim the surface of the main
Nor let the billows touch her feet."

* * *

The dead youth:

Hic iuvenem agresti sublimem stramine ponunt,
qualem virgineo demessum pollice florem
seu mollis violae seu languentis hyacinthi,
cui neque fulgor adhuc nec dum sua forma recessit;
non iam mater alit tellus viresque ministrat.

"There high on rural couch displayed
The body of the youth is laid;
So cropped by maiden's finger lies
A hyacinth or violet;
Its graceful mould, its glowing dies,
Undimmed unwasted yet
Though parent-earth afford no more
The vital juice it drank before."

* * *

That is a striking passage in which Virgil personifies the Nile as a mighty woman opening her robe to hide Cleopatra's fleet after her defeat and flight.

Contra autem magno maerentem corpore Nilum
pandentemque sinus et tota veste vocanten
caeruleum in gremium latebrosaque flumina victos.

* * *

Exquisite is the passage where Iris is sent down from heaven to put an end to Dido's lingering death:

Ergo Iris croceis per caelum roscida pinnis,
mille trahens varios adverso sole colores,
devolat, et supra caput astitit, 'hunc ego *Diti*
sacrum iussa fero, teque isto corpore solvo,
sic ait et dextra crinem secat: omnis et una
dilapsus calor, atque in ventos vita recessit.

"Dewey Iris drawing a thousand various colors from the opposite sun shoots downward through the sky on saffron wings &: * * * She said and cut the lock with her right hand and all at once the vital heat was dissipated and life vanished into air."

* * *

How vivid this picture of the warrior covered with blood and dust from the battle field, plunging into the deep stream. We hear it gurgling round him, see it laving, cleansing, and bearing him up, returning him refreshed to his friends—

Tum demum praeceps saltu sese omnibus armis
in fluvinm dedit: ille suo cum gurgite flavo
accepit venientem ac mollibus extulit undis
et laetum sociis abluta caede remisit.

In spite of Carlyle the Aeneid seems to me the most beautiful poem almost, ever written and if we could get the music of its lines as the Romans did, we would realize that its music was as charming as its grace, beauty and pathos.

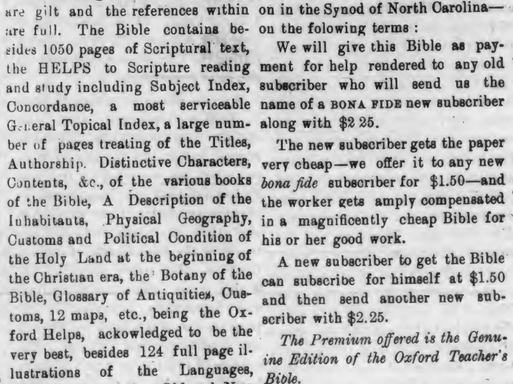
E. H. H..

Farmville, Va,

There is no to-morrow; though before our face the shadow named so stretches, we always fail to o'ertake it, hasten as we may.—*Margaret J. Preston.*

OUR BIBLE PREMIUM.

At length we find ourselves with pride and pleasure, able to offer a Bible premium to workers for the N. C. PRESBYTERIAN. The size and quality type of our Bible is represented by the cut here given:



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [1] if riches increase, set not your heart *upon them.*
11 God hath spoken [2] once; twice have I heard this; that [3] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [4] thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [5] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [6] my soul thirsteth for thee, my flesh longeth for thee in a dry and [7] thirsty land, [8] where no water is;
2 To see [9] thy power and thy glory, so *as* I have seen thee in the sanctuary.
3 Because thy lovingkindness *is* better than life, my lips shall praise thee.
4 Thus will I bless thee while I live: I will lift up my hands in thy name.
5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise *thee* with joyful lips:
6 When I remember thee upon my bed, *and* meditate on thee in the [10] night watches.
7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee: thy right hand upholdeth me.
9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
10 They shall fall by the sword: they shall be a portion for foxes.
11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

1 Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.
2 O thou that hearest prayer, unto thee shall all flesh come.
3 Iniquities prevail against me: as for our transgressions, thou shalt purge them away.
4 Blessed *is the man whom* thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.
5 By terrible things in righteousness wilt thou answer us, O God of our salvation; who *art* the confidence of all the ends of the earth, and of them that are afar off upon the sea:
6 Which by his strength setteth fast the mountains; being girded with power:
7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.
8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.
9 Thou visitest the earth, and waterest it, thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.
10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.
11 Thou crownest the year with thy goodness; and thy paths drop fatness.
12 They drop upon the pastures of the wilderness: and the little hills rejoice on every side.
13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

[1] or, *we are consumed by that which they have wrongfully wrested.* [2] Job 33. 14. [3] Job 28. 28. Ps. 62. 7. [4] 1 Tim. 6. 17. [5] Heb. *in a scarch.* Asaf. [6] Job 33. 14. [7] or, *strength.* [8] Heb. *their wound shall be.* [9] Job 24. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Eph. 5. 6. Col. 3. 25. [10] Ps. 42. 11. [11] Jer. 50. 20. [12] 1 Sam. 22. 5. [13] Ps. 42. 2.

The binding is flexible, the edges are gilt and the references within are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship. Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, ackowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

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JOHN McLAURIN,
Manager N. C. Presbyterian.

GOOD MANNERS.

Archbishop Whately says that "good manners are a part of good morals." We all acknowledge the truth of the trite saying that true politeness comes from the heart, and that it is only the outward and visible sign of that inward grace which makes us give up in small things to the comfort of others. But "assume the virtue if you have it not," for the polite person must always be more popular and give more pleasure to others than the rough and boorish one. A little courtesy costs nothing but a little thought, and it makes the wheels of society move vastly more smoothly. We do not mean that the form of good manners should take the place of the reality, but unselfishness can be cultivated, and with its growth naturally comes politeness.—*Housewife.*

I find more profit in sermons on either good tempers or good works than in what are only called "Gospel sermons." The term has now become a mere cant word; I wish none of our society would use it. Let but a pert, self-sufficient animal, that hath neither sense nor grace, bawl out something about Christ and His blood, or justification by faith, and his hearers cry out, "What a fine Gospel sermon."—*John Wesley in* 1778.

"Yes, ransom'd sinner! wouldst thou know
How often to forgive,
How dearly to embrace thy foe,
Look where thou hop'st to live.
When thou hast told those isles of light,
And fancied all beyond,
Whatever owns, in depth or height,
Creation's wondrous bond;
Then in their solemn pageant learn
Sweet mercy's praise to see;
Their Lord resign'd them all, to earn
The bliss of pardoning thee."

—*Keble.*

For the N. C. Presbyterian.

CHRISTMAS IN LEIPZIG.

BY T. W. LINGLE.

Next to being at home with mother and sisters, I can think of no place where I believe Christmas would have been more enjoyable than here in the historic old university city of Leipzig. It was an enjoyable season, not merely because of the so-called social pleasures in which everybody seemed to have a share, but because of the many things that a foreigner could learn and the special pleasure it afforded to see how much gladness the recurrence of Christmas brings to the millions of Germany.

Our university lectures closed a few days before the real holidays began, and tho we students endeavored to continue our usual amount of private study as if there were no holidays, we found it interesting to look about the city an hour or two each day to see what was going on. Several weeks before we seemed to notice the faces of our professors becoming more pleasant, and at their last lecture we gave them a hearty applause as they expressed their satisfaction with the work of the term, extended to us their most cordial Christmas greetings and expressed the desire, that we might begin work with renewed earnestness at the opening of the new year. Most of the German students spent the holidays at home, but the scores of Russians, Austrians, Bulgarians, Swiss, British and Americans felt constrained to content ourselves with the thought of how nice it would be if we too could go.

For a month previous the merchants began decorating their store-windows, and here in a city of 420,000 people it was interesting to walk the streets just to look at the windows of business houses. One is impressed with how the Germans seem to surpass Americans as to taste in beautifying a store-window. They have the faculty of making even a meat-shop look very artistic, and as for shoe-store windows, they are something simply elegant. It was very noticeable how many toys of all kinds were to be seen and especially such articles as would make nice presents.

On public squares and vacant lots the municipal authorities permitted the poor people to put up temporary stands that they too might sell some thing to earn some money for Christmas. It is scarcely necessary to say that every available foot of space was occupied with these stands and one could buy from them anything ranging from Frankfurter sausage to baby carriages. The day before Christmas these stands were all promptly removed and the city given a neat appearance for Christmas day.

Christmas eve matettoes were given in all the churches, Protestant as well as Catholic. Christmas day, and the following day which is observed in the same manner, services were held several times, and in some respects the days were observed in a much more sacred way than the Sabbath usually is in Europe. On these two days as well as New Year's day all stores and places of business were closed, and even a postage stamp could not be purchased. For four Sabbaths previous services appropriate to the coming event were conducted in all the churches. Whether the ministry claims that the Scriptures warrant such services I do not know. It is interesting to note how many people go to church during the Christmas season who do not go at other times.

It is the universal custom to have a family Christmas tree, tho church trees seem to be unknown. Several vacant lots in the city were set apart the week before for tree dealers and they had there thousands of pine and cedar trees to sell; so many that the scene reminded the writer of the pine forests of eastern Carolina. The tree is placed in the dining room, handsomely adorned and beautifully illuminated. No presents are ever placed on it, but on a table for the purpose. The custom of making so many presents is really a burden to the poor people. By the time a person gets a present for each member of the family and for all his intimate acquaintances, as is the universal custom, he starts on the new year with a very flat purse. After seeing the extent to which the custom prevails here, the writer all the more heartily endorses the ideas of the PRESBYTERIAN of Dec. 24th on that subject. It was my privilege to attend three family trees and to see the interest with which each member of the family would eagerly open the different boxes and look at his presents one after the other, over and over again. For a family not to have a tree would seem a disgrace.

At the boarding house where I take dinner there are number of foreign students who desire to learn the language as well as possible and we made strict rules in October forbidding the use of anything but German at the table. It was decided to fine each one two and a half cents who used a word of any other language, and the writer was elected "Richter" (judge) to see that our rules were enforced. At the table were two Germans, four Poles, two Frenchmen, three Italians, one Swede, one Bulgarian, and three Americans, but when fines became too numerous German soon became the only language. A few days before Christmas we counted the money and found that we had fines collected to the extent of several dollars. We decided that we would use it in giving a Christmas tree for three very poor children belonging to a respectable family, who otherwise would have had no pleasure on that occasion. Our landlady was pleased with the idea and the tree was given in her parlor. The children consisted of a small boy three years old and two very sweet girls five and six respectively, who sang us some Christian carols which reminded us of our own childhood days in a distant land, except that the German tongue was used. It was a great satisfaction to see how delighted the children were with their pretty tree and presents too numerous for them to carry at one time, and to know that they had just as nice a Christmas as if they had belonged to a wealthier family.

New Year's morning from twelve till two o'clock were the gayest hours of the season. The policemen were relieved from duty, except in case of crime, and everybody was permitted to make as much noise and commit as many nuisances as he pleased, provided he did not actually injure anything belonging to others. It was every man's privilege to kiss any woman to be seen unless she was protected by men. People held the wheels of hacks and prevented drivers from proceeding farther. Silk hats became common targets. Any one declining to respond to the greeting *"Prosit Neu Jahr"* was deliberately stopped. Such a commotion as existed for two hours can hardly be imagined, but promptly at two o'clock every policeman was on duty and the new year moved on as the old had ended.

The majority of the Germans are a laboring class of people and not wealthy like the French, English, and above all the Americans, and do not have as much variety in their life. For this reason they look forward with all the brighter anticipations to this one event of the year. Tho they celebrate it with more pomp than we are disposed to sanction, yet this should in a manner meet with our approval because of the joy and gladness that the Christmas season brings once a year to millions of German homes that otherwise might pass the year with but few rays of sunshine to enter in.

Leipzig, Germany, Jan. 6th, '97.

For the N. C Presbyterian.

HOW LONG LORD, HOW LONG!

The heart rending cry comes from the "dark corners" of this "Christland," not from the inhabitants, for they do not know their need; but from the evangelists who are the missionaries of the home field, sent out by the churches to search out localities where ignorance and superstition prevail, where the Gospel is never heard, where the children are growing up without the knowledge of God, and God's favored people do not respond as they should.

Churches and school houses, preachers and teachers, are needed, but if both cannot be furnished, then let us have the school houses dedicated to God and His service; then send out consecrated men and women to teach both parents and children; which while storing their minds with book learning, will enable them to read for themselves the precious word of God, and sow seed for Christ which, with the blessing of the Holy Spirit, will take lodgement in their hearts, thus making them receptive to the Word as they read it. It will not be long, then, before they will cry out, "Sirs, what must we do to be saved?" Is not the sail ready, for the "men of God" to be sent out to preach the Gospel? There is a great deal of work for the laymen of the churches to do, which will greatly assist the ministers of the Gospel as forerunners. The going out to just such fields, to educate the minds, at the same time speaking the word in season for Christ their Master, is the work they can do, and it would not be very long before they would perhaps, without outside help, erect a house of God and call a pastor; yes, that is a grand work for the laymen of the churches. Let them bestir themselves, and when the question comes, whom shall we send? let the answer come, send us.

There is an inclination to stop by the way to build churches in localities where the need is not so great; for, although the Gospel is not preached from a Presbyterian pulpit it is preached from other evangelical pulpits. Is it not to Christianize the people who know not Christ, rather than to Presbyterianize them that the command goes out, "Go preach the Gospel to all nations?"

Another great hindrance to the

cause of missions, both Foreign and Home, is the erection of so many fine costly edifices in the cities. O if God's people would spend less money on their own places of worship, there would be fewer "dark corners" in this beautiful Christ-land without a house where God dwells. He cannot be pleased with fine costly churches, when built at the expense of precious souls for whom Christ died, and they cannot expect Him to bless them, and why are such expensive edifices erected? Is it to honor the meek and lowly Christ who had not where to lay His head? who oftener preached on the mountain, or by the wayside; whose congregations were the poor and afflicted. He never preached where the poor could not get near Him. I am constrained to ask the question in passing: Do they get very near the preachers of to-day in these elegant churches? Is not the fact plain, that they are built more to gratify the aesthetic tastes of the congregation, than to do Him honor? That is putting it plainly, perhaps too strongly, but we will leave it with each individual who voted for a nice church to examine the motive, and see if it is not true to a certain extent at least. The motive however, harms only the individual, the results of the action, prompted by the motive, hinders the cause of missions which is the cause of Christ, and the large amount raised for the new church was raised in a wonderfully short time. Go with me to that same church when they are trying to raise money for the mission field, the amount called for is comparatively small. Take note of the length of time it takes to raise it; if raised at all how reluctantly done; the occasion is in such contrast to the other, that if it were not so deplorable, it would be most amusing to witness.

Can we expect to be members of the Church above if we are unfaithful to the interest of Christ, our avowed Master, in the Church below? If we neglect our duty in the home and foreign fields we will certainly hear the anathema, "Depart from me; inasmuch as ye did it not unto the least of these, ye did it not unto me."

He is taking note of and recording every church collection; let each congregation see to it that it will be such as will meet with a "well done" in that last day. God is waiting to crown the efforts of the evangelists, with success through His people.

Teachers and school houses, ministers of the Gospel, and churches, with Bibles and school books are wanted.

"How beauteous are the mountains;
The feet of Him that brings,
Like streams of living fountains,
Good tidings of good things,
That publisheth salvation,
And jubilee release,
To every tribe and nation
God's reign of joy and peace."

BELLE SMITH.

Augusta, Ga.

SENEX SMITH: HIS NOTES AND NOTIONS.

As I passed his orchard on my way to town, I saw my friend Jenkins cutting down some large and healthy-looking trees. I stopped and said "What is the matter with those trees? Has the codlin moth got into them? They don't show any signs of disease or decay."

"No. They grow vigorously, but they are shy bearers. Some years they blossom well, but the fruit does not mature, and I get only a quarter of a crop. I cannot afford to give such a soil as this and the best of culture to trees that don't pay. I must get rid of them, and put in thair places those that will bear full crops."

I admitted the wisdom of Jenkins' course, and yet I could not help feeling sad as I saw those noble trees falling. What a pity that they were so irregular and capricious in responding to the purpose for which they were planted and cultivated. Why was it? Other varieties under the same conditions bore regularly and heavily. There must have been some inherited defect in this case, or some want of proper care in propagation. Pomologists cannot explain this shyness, or suggest a remedy. And all the orchardist can do when he finds that certain trees, or kinds of trees, do not pay, is to cut them down as cumberers of the ground.

As I drove on I thought of the shy bearers in the garden of the Lord. Our Saviour said, in His beautiful parable of "The Vine;" "Herein is my Father glorified, that ye bear much fruit." The emphasis is on the adjective. When we see a tree with only a few gnarly apples on it we are tempted to think that it has been neglected. And when loaded with large and luscious apples we feel like saying that orchardist understands his business. Much fruit glorifies the cultivator. And that is the kind of glory that God seeks in our characters and lives. If we are only a little better than the worldlings around us; if we give only a small pittance of our means to the cause of Christ; if our Christian activity is occasional and spasmodic—the men who take knowledge of us will say, There is probably something in religion, but not much; for if it was all that it claims to be, these pious people would be giving a great deal more than they give, and doing a great deal more than they do.

And how sadly the Lord must down upon the shy bearers. No doubt he often feels like saying, in regard to many of them: "Cut it down; why cumbereth it to the ground?" And yet he spares us, though we so sadly dishonor him as the husbandman. Oh, if all his trees of righteousness responded to the richness of the soil in which he has planted them, and to the wise and loving culture that he bestows upon them, the world would specially be attracted by the abundance and the excellence of Gospel fruitage.—*Herald and Presbyter.*

God makes crosses of great variety; He makes some of iron and lead, that looks as if they must crush; some of straw that seem so light, and yet are no less difficult to carry; some He makes of gold and precious stones, that dazzle the eye and excite the envy of spectators, but in reality are as well able to crucify as those which are so much dreaded.—*Fenelon.*

BOOK REVIEWS.

The College of the Apostles, by Rev. James I. Vance, D. D. The reputation of the author for clearness of thought and graceful piquancy of style is fully sustained in the work before us. So meagre, with regard at least to most of the apostles, are the facts to be gathered from the Scriptures that it may well tax the powers to take these skeletons of truth, build them into living personages and present them arrayed in most attractive garb to delight and instruct the reader; this Dr. Vance has done. Occasionally one must needs run across a, clear, non-sequitur oftener still we must feel that the writer's argument is inconclusive or his treatment fanciful—but withal one feels after reading that he has increased his stock of knowledge and has been brought to look upon the Apostles in a clearer light. They take on a more substantial appearance and it seems almost as if we see them as they lived and walked over the plains of Palestine. The book may be had from Fleming H. Revell Co., for 75 cents.

The Riverside Literature Series issued by Houghton, Mifflin & Co., Boston, are excellent little books, well gotten up and containing selections from the poems and prose work of standard authors. The one before us, *Lowell Leaflets*, is compiled by Josephine E. Hogdon and is many times worth the small amount charged—15 cents. Yearly subscription, issued semi-monthly from September to June, $5.00.

The sermon upon *Predestination and Free Agency* delivered by Rev. Robt. P. Kerr, D. D., in the First Presbyterian church, Richmond, has been published in pamphlet form by Messrs. Whittet & Shepperson, Richmond. The work is worthy of its eminent author and we would like to see it widely distributed.

The "*Christian Endeavor Hour*" with Light for the Leader, is on our table. It is prepared by Thomas G. Hill, A. M., and Grace Livingston Hill. It can be had from Fleming H. Revell Company. It has the C. E. Lessons, with parallel readings, hints for leaders, suggested hymns, and many valuable helps in the study of the Topic. Every C. E. worker should have it hourly by him.

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April (one collection)—Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. L. A. McLean, from 2100 Druid Hill Avenue, Baltimore, Md, to 1314 Floyd Avenue, Richmond, Va.

NORTH CAROLINA.

Wilmington Churches:—Rev. A. J. McKelway, the new superintendent of Synodical Home Missions spent a few days of last week in our city beginning his work. He solicited private subscriptions among the members of our several churches, and preached Sabbath morning in the First church and at night in St. Andrews two strong sermons which were impressive and well received.

Immanuel Church:—On Sunday night a mother presented five boys at the altar for baptism. A very touching and inspiring scene. B. E. Wallace, pastor.

Kenly:—The meeting conducted by Rev Messrs. John A. McMurray and P. C. Morton, of Roxboro, resulted in seven accessions to the church.

Laurinburg:—On the second Sunday of January three additional deacons were ordained and installed in Laurinburg church, viz: Angus Fairley, J. T. McEachin and J. M. McCormick. Our church is now well equipped with officers, and with a co-operating membership and the quickening and guiding presence of the Holy Spirit we trust to accomplish still greater things in furtherance of the Redeemer's kingdom.

The new church at Gibson, lately organized with ten members, now numbers fifteen members with seven others who have expressed their purpose of uniting with us. At the next preaching appointment they expect to organize a Sunday-school and a Men's and a Ladies' Missionary Society.

Patterson's Mill:—At Patterson'sMill on Jan. 17th, at our communion, Rev. A. K. Pool received three members on profession. At a congregational meeting on the day before, Mr. W. J. McLaughlin was elected ruling elder and Messrs. Will Morris and Arnot McLaughlin were elected deacons. This gives us three elders and three deacons for our new church.

Clinton:—Rev. P. McIntyre, of Faison, has become temporary pastor of the Presbyterian church here. He preached to large congregations Sunday morning and night. He is very popular in Clinton where he always draws large congregations He has been regularly called as pastor, but is not in a position yet to accept the call on account of some other obligations. It is probable that he will be able to accept after March 1st. —*Sampson Democrat.*

Mt. Horeb:—On last Sabbath one lady professed her faith in Christ. Rev.T.H. Newkirk, pastor.

Washington:—On last Sabbath was held our first communion of the year. We had a delightful day. Three communicants were received; two were gentlemen in the prime of life and heads of families, one receiving the sacrament of baptism. Last night, Jan. 20th, 7.30 p.m., was held our annual congregational meeting. Encouraging reports were received from clerk of session, secretary of the Sabbath-school, church treasurer and pastor.

Thirty-four members added during the year; $3,668 raised and expended, over $700 to benevolent causes of the church beyond our borders as a congregation. During the present pastorate (two years and four months) sixty members have been added; over $1,500 has been raised and expended upon repairs and improvement upon the church and edifice. A beautiful pipe organ has been purchased and paid for and a very nice marble font has been placed in the church. In spite of death and removals our congregations have steadily increased, and devotion between pastor and people has become stronger and stronger.

PRESBYTERIAN.

Raleigh:—The Sunday-school room, called "The Session House" has been sold, in order to commence the Sunday-school part or our new church. The work is expected to begin in March. All our church prayer-meetings, Sunday-school and League services are now held in the church, as the "Session House" will soon be taken down and removed by the purchaser. When the new Sunday school is completed we will worship in that until the new church can be built and made ready for our occupancy. The last services of the "Session House" were appropriate and pathetic. Among the interesting features being the reading of an original poem by Mr. W. S. Primrose.

Statesville:—The church here is to be lighted by electricity. Rev. Dr. Wood, pastor.

VIRGINIA.

Mattox:—Rev. L. A. McLean is assisting Rev. J. R. Rennie, pastor of the Amelia church in a series of services. The congregations have been good and much interest manifested. Several have professed their faith in Christ.

FLORIDA.

Fernandina:—Mr. Geo. Henry and Judge Hinton Baker were installed elders on Sunday, the 17th inst. On the fourth Sunday of each month, Dr. H. S. Yerger, the pastor, preaches at St. Mary's, a little town across the river, and the morning service is conducted by the Westminster League.

Tarpon Springs:—The Presbyterians of Tarpon Springs have decided to erect a new church and to transform the present edifice into a manse.—*Savannah News.*

LOUISIANA.

Lutcher:—A church was organized at this place on the 14th inst., with twenty members. In over a year Rev. W. C. West has been laboring in this Home Mission field, and the formation of the only Protestant church in the parish of St. James is the visible result of his work. Rev. N. Keff Smith, of Ocean Springs, recently assisted Mr. West in a ten days protracted meeting.

Louisiana Presbytery:—Met at Gloster Miss., Jan. 19th, '97. Present fourteen ministers and three elders. Presbytery by unanimous vote declined to dissolve the pastoral relations between W. D. Spurlin and the Hoyte Memorial church. The following program for centennial exercises at spring meeting was adopted, Dr. Geo. Fraser, subject: "The Westminster Assembly and its Work up to the Ratification of Parliament." Rev. W. D. Spurlin, "The Influence of the Confession on Church Creed." Rev. R. F. Patterson, "The Influence of the Confession on Civil Government." Rev. N. Smylie was detained from attendance and therefore not received.

M. B. SHAW,
Stated Clerk.

PERSONALS.

Rev. L. A. McLean, Synodical Evangelist of Virginia, will labor in East Hanover Presbytery for the present year.

Rev. A. J. McKelway will assist Rev. A. S. Caldwell, Oxford, N. C., in a series of services beginning February 14th.

Rev. Dr. J. T. Plunkett, of Augusta, Ga., is on a visit to friends in North Carolina Dr. Plunkett formerly served Steele Creek church, leaving this charge for Cincinnati about fifteen years ago.

On the second Sunday afternoon of each month, Dr. Eugene Daniel preaches at the Soldiers' Home, Raleigh, in the chapel which will comfortably seat about seventy-five persons.

Rev. B. W. Mebane, of Fredericksburg, Va., is being assisted in a series of meetings by Rev. Dr. Jones, of Pulaski City.

Rev. J. Y. McGinnis, of Wusih China, writes that all are well and that the work is going on favorably. The other missionaries stationed at Wusih are Mrs. Anna McG. Sykes and Dr. and Mrs. Geo. C. Worth.

Rev. W. McG. Shields, of Burlington-ton has accepted the call to the church, at Gastonia, subjet to the action of Orange Presbytery.

Rev. O. B. Wilson, of Tuskaloosa, Ala., is spending several months at Pensacola, Fla.

At a recent meeting of Dallas Presbytery it was decided not to dissolve the pastoral relation between Rev. J. M. Clark and the church at Denton, Texas. The decision was received with much pleasure by Mr. Clark's congregation and Presbytery.

We regret to note the sickness of Rev. Dr. W. W. Pharr, and wish for him a speedy recovery.

Rev. Dr. W. U. Murkland, of Baltimore, has returned to New York where he will remain with his wife and son for several days.

At last accounts Rev. Kenneth McDonald, of Ivanhoe, N. C., who has been ill from gripe for several days is still quite sick. Mr. McDonald is a guest of Dr. A. D. McDonald of this city. We hope to see him out at an early day.

DEATH OF MRS. IRWIN.

From the Charlotte Observer we learn the death of Mrs. Harriet M. Irwin, wife of Mr. James P. Irwin, of Charlotte. Mrs. Irwin died in that city on Monday morning last in her 69th year. She was a daughter of Rev. Dr. R. H. Morrison. Her mother was Mary Graham, sister of Hon. Wm. A Graham.

Readers of this paper have become acquainted with Mrs. Irwin from her articles in its columns.

The Observer says:

"The news of her death was a great surprise to her friends. Few lovelier women have been known here than Mrs. Irwin. She thought no ill, and spoke no ill. Her's was indeed a sweet, lovely spirit. She saw the good and not the bad in every one with whom she came in contact. She was too fond of reading to be known and appreciated as she should have been, for she spent her hours with the characters of history rather than with those of the living present. She had a deep literary spirit, and she read voluminously—naturally, therefore, she was a writer. The best known of her efforts was "The Hermit of Petrea," which appeared in book form. For years she has been a conributor to the press of the city, articles over her signature being always read closely with interest.

CALLED MEETING OF WILMINGTON PRESBYTERY.

Form of Government Chap. IV, Sec. 10, Par. 8, having been complied with I hereby call the Presbytery of Wilmington to meet in Immanuel church Tuesday, Feb. 2d, 1897, 10 a. m., to hear the report of a committee of said church, consider the same, and to take any action needed in the interest of said church. Also to receive Rev. R. V. Lancaster from the Presbytery of Concord.

K. McDONALD,
Moderator.

NOTICE.

The Colored Academical and Industrial Institute is in the greatest need of its part of the funds taken up in the December collection for colored evangelization. Up to date only one dollar has reached our hands from that collection. We have on roll about thirty-five boarders, mostly young men and women who are dependent upon us to give them work to make their expenses while in school, besides there are some debts now past due to be settled. Presbyterial treasurers should send the money at once to Mr. G. W. Watts, Durham, N. C.

Yours truly,

S. G. Walker.

WHAT IS THERE THAT WE CANNOT DO—AN INSTANCE OF UNPARALLELED SUCCESS.

(From Industrial Edition of Greensboro Record.)

It is not often that the public takes more than passing notice of a stockholders' meeting; but there was one held in Greensboro yesterday whose announcement will interest several thousand property owners in North Carolina. We refer to the annual meeting of the Southern Stock-Mutual Insurance Company. This meeting was one of unusual interest to the public, because of the public shares in the company's profits, and because the policy-holders of the company have been expecting a liberal dividend on last year's operations. This expectation was not disappointed, and a dividend was declared which will make the year's profits to policy-holders 20 per cent on annual policies and 6⅔ per cent on all three year policies that are in force.

The success of this company is something that our whole State should be proud of. When it began business in 1895, it was considered by insurance experts as a mere experiment and even its friends predicted for it a brief existence. To this distrust of our own people, which too often attends any attempt to do ourselves what we are accustomed to seeing done by outsiders, was added the relentless opposition of the most powerful combination of insurance companies in this country. Opposition and difficulty proved to be the making of the home company and it is safe to say that no business enterprise has been undertaken in North Carolina in recent years which has attained the same measure of success. This company has demonstrated beyond peradventure that we can do our own insurance and for less money than it can be done in New York or Liverpool; it has kept at home upwards of $43,000 that otherwise would have been drained out into the treasuries of foreign corporations; it has saved to the people of the State in the cost of their insurance over $6,000; and it has done all this in its first two years of a hard fought existence.

This company has saved to the people of Greensboro alone nearly $1,500.000, enough to pay their city taxes on over $100,000 00 worth of property, and has invested in Greensboro nearly $10,000 of its earnings. Such enterprises as this will, in time, make any community rich. We are specially interested in fostering any business which tends to keep at home the money we have been sending abroad, and it is with much satisfaction that the Greensboro Industrial and Immigration Association gives this testimonial to so worthy a home enterprise.

GREENSBORO INDUSTRIAL & IMMIGRATION ASSOCIATION.

H. W. COBB,
President.

Great alarm exists in Marseilles, France, over the sudden death of nine persons in one street of the city. The authorities are using every precaution in the way of quarantines and sanitary arrangements and deny that the deaths were caused by the plague.

For the N. C. Presbyterian.

THE NEW PRESBYTERIAN CHURCH IN ASHEVILLE.

MR. EDITOR:—About two months ago, as you have been already informed, Dr. Campbell, pastor of the First Presbyterian church, met the proposal of the elders and deacons in joint session to supply him with an assistant by a proposal to send out a self-supporting colony, so as to have two Presbyterian churches and two pastors instead of one church and one pastor with an assistant.

Colony or no colony has been the burning question ever since. The whole matter has been considered carefully and prayerfully for two months. The officers of the church (who doubted at first) were convinced by degrees that Dr. Campbell was right and recommended the forward movement with practical unanimity. Meantime the Christian Observer of Jan. 6th came out in a strong editorial endorsing Dr. Campbell's new method of dividing a church. The York Evangelist of Jan 14th speaks of it in the same strain and recommends the Asheville method to the churches. The Philadelphia Presbyterian I learn also commends the method highly To day the matter was referred to the congregation of the First church and by a vote of *seven to one* they decided to send out the colony if the money can be raised to build and equip a church for it, which will make it a competitor of the First church from the start. There was some earnest opposition, but the very best feeling was exhibited, entire harmony prevailed from the very first and the advancement of the cause of Christ was uppermost in the minds of all concerned. The new church is to be the daughter of the First church in fact as well as in name, and is to be supplied with a dwelling place by the mother church in the same spirit in which a mother builds and furnishes a home for her newly married daughter. $15,000, will be necessary to do this. More than $9,000 of this had been secured before the matter came to the vote and before any canvass had been made. There seems to be no reasonable doubt that the whole amount can be raised in a few weeks, and that the new church can begin its work within a year, perhaps, fully equipped and entirely free from debt. This is a great forward movement for Presbyterianism in Asheville and in all Western North Carolina, and the method of dividing the church which was used, instead of causing friction, developed the zeal and Christian liberality of the mother church and cemented the bonds of love and sympathy among the members of the congregation, even if they had honest differences of opinion as to the wisdom of such a move in such times as these.

The New York Evangelist in commenting upon the best way to establish a new church when such a church is plainly needed in a growing town or city offers a valuable suggestion, illustrated by the example detailed above:

There is surely a better way of extending the kingdom of Christ than by inflamed debate and unseemly schism. Here is a way which we find has been the choice of a level headed Presbyterian people in Asheville, N. C.: "The officers of the First Presbyterian church will submit to the congregation the question of the establishment of another church, to be constituted of a strong colony sent out from the First church." Wise people! "Officers" who know how to guide a congregation! Criticism may not be altogether stopped, but it may be disregraded. There is a prophecy of prosperity in the fashion in which the new church is started.

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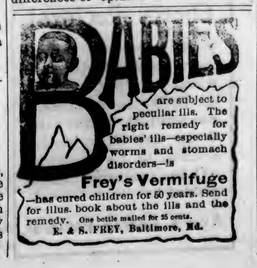
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E. M. ANDREWS,
Charlotte, N. C.

For the N. C. Presbyterian.

REPORT ON ACADEMICAL AND INDUSTRIAL INSTITUTE.

To the Synod of North Carolina:

The Board held its annual meeting in New Berne, N. C., November 11th, 1896. A quorum of five members was present. The report of Rev. S. G. Walker for 1895-'96, which was submitted, along with the financial statement, set forth the following facts, viz:

The school was run seven months and thirty-seven pupils were enrolled, including six boarders, representing five counties. One teacher was employed whose work was admirably supplemented by the superintendent.

Two dormitories, a ten-room building for girls and a three-room building for boys, have been erected during the year at a cost of $550. Two other buildings, a kitchen and work shop, are in course of erection which, when furnished, will give us a plant of large and attractive grounds and five suitable buildings worth $1,800.

The terms of Rev. R. F. Campbell, D. D., and Rev. A. J McKelway, expire at this meeting of Synod. Mr. John Finley, of the term expiring 1898, has died, while Rev. W. D. Morton, D. D., and Elder C. E. Graham have moved without the bounds of of the Synod.

For the N. C. Presbyterian.

AMERICAN SOCIETY OF RELIGIOUS EDUCATION.

BY. REV. P. L. GROOME, D. D.

This Society is national and interdenominational, having headquarters at Washington, D. C.

It numbers amongst its members the clearest thinkers, ripest scholars and many of the most devout ministers in the evangelical churches of America.

The objects of the Society are:

1. To awaken increased interest in the subject of religious education in all of its phases.

2. To enlist scholars in the investigation of Biblical, philosophical, historical and other themes, as they bear upon religious education, and to make the product of their study available to the public by means of the discourse and the press.

3. To institute a series of inquiries concerning the causes of vice and crime and the facts and laws of spiritual development at different periods of life, that the cultivation of man's higher nature may proceed in a more orderly way, beginning in the earliest years and continuing to the latest age.

4. To encourage such investigations as will discover the principles of religious education and improve the methods of Bible study and teaching for spiritual profit.

5. To bring into helpful fellowship those earnest souls who seek the truth for their edification, and to offer them literature adapted to their needs.

6. To stimulate and assist parents in the instruction of their children, that the home may be a nursery of morals and piety.

7. To provide a system for the thorough training of Sunday-school teachers, and of those who may become teachers of the Word of God.

8. To promote the use of the Bible as a text-book in colleges and other institutions of learning, that the light of its elevating and purifying truths may be shed upon all branches of human knowledge, and help to mold the character of those who are receiving a liberal education.

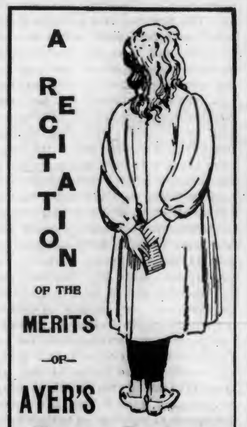
Several summer schools are held under the auspices of the society, but the one of most interest to the readers of the PRESBYTERIAN is that held at Asheville, N. C., in the months of July and August. It is the purpose of the Convention Committee to erect an auditorium for the assemblies held at Asheville, as soon as sufficient funds can be secured. But the main features of the society's plans are to organize in every place Bible Reader's Unions, to be composed of all those persons who will daily read a portion of Scripture according to a plan prescribed by the society in a small manual, "The Bible Reader's Guide, costing 35 cents, which may be obtained by addressing me at Greensboro, N, C. This pamphlet will aid materially in prompting one to think about reading and its use guarantees that said reading shall be after an intelligent plan, giving a continuous and comprehensive view of the Book.

The other feature is the normal course for Sunday-school teachers, the design of which is to elevate the office of Sunday teachers by thorough preparation. This course gives a definite amount of information concerning the Bible and gives practice exercises on the lessons. Perfection in studying and teaching the Truth is the object of this course. It costs $1.25, post paid and may be had by addressing me at Greensboro. Over 10,000 teachers are using this course.

Probably no field has so large a proportion of inefficient workers today as the Sunday-school, certainly no field offers greater possibilities. To gather, appropriate and impart the Truth so that both teacher and pupil shall be fed, character be built up and a spirit of truth-seeking be developed is an art indeed, worthy to be attained at any cost.

The great need of this time is a wider diffusion of the Truth, and improved methods or enlarged methods are needed to insure this wider diffusion. Those standing in the place of teachers should be *bona fide* teachers, not ashamed of comparison with the teachers in secular schools. We need a nation of Bible Readers, persons daily reading God's Word. As nature has trembled through all the centuries under the mighty charge of electrical force and only found in these last days a faithful disciple to lift the latch and let us in to larger light and life; so in God's Word under God's Spirit are undiscovered truths. All that is needed is some disciple of faith who shall *walk* on the water, stretch forth a hand and brush aside the veil that now conceals rich stores of truth.

Again, this people *must* turn to righteousness as revealed in God's Word, or follow in the wake of all those nations that have ignored the principles of national perpetuity and stability and consequently gone to ruin. Let there be a universal call to daily Bible reading.



would include the cure of every form of disease which affects the throat and lungs. Asthma, Croup, Bronchitis, Whooping Cough and other similar complaints have (when other medicines failed) yielded to

Ayer's Cherry Pectoral.

FATHER AND CHILD.

Look into the wonderfulness of this relationship. All strength and all weakness; and yet the weakness ever having a supreme claim upon the strength, and the strength ever available for the weakness. All fullness and all want; yet the want looking up to the fullness as its own, and the fullness delighting to impart itself to the want. All wisdom and all ignorance; yet the two not separate by unlikeness, but so one that hath wisdom hath a joy in coming down to lead and teach. Bringing nothing and yet receiving all. Father and child. Here is the master waited on by the servants; here are skilled hands that minister to his pleasure; artists decorate his walls; the learned have supplied the books that enrich and refresh him; here are those that add to his safety; those again who tend his gardens and bring him fruit and flowers. And within the house is a little child, with no sense or skill to render any service, who brings no gain who adds nothing to the master's greatness or wealth—and yet this little child is ten thousand times more to the father than all these, and all they can render. Look up my soul, look up to thy Father in heaven. Be bold to take it all and to triumph in the wondrous truth. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are." (R. V.) Weak, thou canst bring nothing worthy of his acceptance. Ignorant, thou canst but dimly think of him. Little and foolish, thou canst not add to his majesty and greatness. Yet what tender, yearning, compassionate love is this that binds thee forever to his heart—This my son.—*M. G. Pearse*

CHEERFULNESS.

For one thing, we must remember that cheerfulness has to be learned. It does not come naturally. The cheerfulness which comes naturally is not that which our Master bids us to have. We are to be of good cheer in tribulation and this certainly is not a natural experience. Nor does Christian cheerfulness come as a direct gift from God when we become Christians. All the fine things in Christian nature and Christian culture have to be learned. Even Jesus Himself "learned obedience by the things which He suffered." We all have to learn the lessons of beautiful living. Life is a school, and God is continually setting a new lesson for us.' George McDonald says: "Till a man has learned to be happy without the sunshine, and therein becomes capable of enjoying it perfectly, it is well that the sunshine and the shadow should be mingled, as God only knows how to mingle them. When we find ourselves facing some unpleasant duty or in the presence of a new trial or sorrow, we should not forget that it is another lesson set for us.—*From The Blessing of Cheerfulness, by J. R. Miller, D. D.*

THANKS FOR THE THORN.

"My God, I have never thanked Thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine love, whose human path has been perfected through sufferings, teach me the glory of my cross; teach me the value of my thorn. Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of the hour when I wrestled until the break of day. Then shall I know that my thorn was blessed by Thee; then shall I know that my cross was a gift from Thee, and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these: 'It is good for me that I have been afflicted.'"—*Exchange.*

WHAT TO DO WITH MISTAKES.

Mistakes are not to be worried over when they are once made. Mistakes already committed are to be recognized, so as to be repaired if possible, and their repetition avoided; but lamentation over them is worse than useless, it only makes matters worse by crippling energy for future success. Robertson says, "He is not the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes." The practical question in view of a manifest mistake is not "How *could* I have done that?" but, "What can I *now* do to correct that mistake, or to make it tell to advantage?"—*Sunday School Times.*

LITERARY JOTTINGS.

Rev. James Cleland has written an interesting sketch of the life of Joseph Scriber, author of the well-known hymn, "What a friend we have in Jesus." Mr. Scriber came to this country from Dublin in 1850, and settled in the neighborborhood of Port Hope, Ontario. Though himself poor, his life was spent in doing good and relieving the wants of others. The little book is published by W. Williamson of Port Hope.

Joaquin Miller recently visited the city of New Orleans, after an absence of twelve years, spent in his forest home on the Pacific. Mr. Miller is collecting views of typical Southern scenes to take to London where he will lecture. The views will be particularly from California and the Sierras.

A collection of books of the late Gen. Sherman was sold recently in St. Louis for $80. The books had been given to a carpenter by Gen. Sherman when he had his headquarters in that city. The purchaser finds in the collection many autograph letters and works of value.

Jules Verne is quietly at work at Amiens, France, and though sixty-eight years of age is as full of energy and as hard working as ever. At present he is busy in the execution of a plan to publish a series of stories bearing on different countries. Unlike many authors he thinks of the plot last, letting it form in his mind as he reads up geographical, historical and other books of a scientific nature on the part of the world he is going to treat. He rises regularly at four o'clock in the morning, and writes till noon, and generally retires at nine in the evening. As a matter of fact M. and Mme. Jules Verne have not been at Paris for eight years; and they express themselves as perfectly contented with their quiet life at Amiens.

Mrs Amelia E. Barr is greatly interested in social problems as well as in her literary work.

James Fenimore Cooper entered Yale but did not graduate. It was thought that the sea would cure his tendency to frolic, and as the Naval Academy had not then been established, he sailed on a merchant vessel for a year's cruise. This was in 1806 and Cooper was seventeen years of age. He sailed before the mast and saw hard service. In 1808 he was one of a party sent to Oswego on Lake Ontario to build a sixteen-gun brig, and in the following year was left for awhile in command of the gunboats on Lake Champlain. A short time after he was attached to the Wasp then commanded by Lawrence, who was afterwards in charge of the famous Chesapeake. Cooper saw no fighting during the three and a half years he wore the uniform of his country and in May 1811, shortly after his marriage, resigned from the navy.

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First Quarter—Lesson VI.

Feb. 7, 1897.—Acts iv. 32 to v: 11.

Commit to memory verses 32–33.

Subject.—True and False Giving.

Golden Text. "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. xvi: 7.

CATECHISM.

Question 25. How doth Christ execute the office of a king?

Answer. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Time. A. D., 30.

Place. Jerusalem.

INTRODUCTORY.

The members of the Sanhedrim took knowledge of Peter and John that they had been with Jesus, in a deeper sense of spiritual experience than merely going about with Him and hearing His words. They had, in sharing His sufferings and appropriating the benefits of His death, by self-abnegation, been brought to Pentecost and had received the fulfillment of the promise of the Father, and in the power of the Holy Ghost, in the name of Jesus, they had wrought this great miracle and stood fearless before the Sanhedrim. "They saw the boldness of Peter and John." The arrest of these men and their arraignment before the Sanhedrim was the first violent attack upon the disciples. The fires were kindled to destroy; but these men were like the men in the furnace of Nebuchadnezzar. The flames did not hurt them. The rulers were put to confusion. They did not know what to do, because they did not know want to do right. They had to give in, and the prisoners held on, not yielding, but gathering with the other disciples for prayer. They did not pray to be delivered from persecution, but for courage and the power of God in good works. They were given a special outpouring of the Spirit as at Pentecost.

LESSON NOTES.

The last lesson shows the shock of persecution failing to shatter the church. The present lesson shows a more dangerous attack from within. As God saved the disciples in persecution, so here we are to see how the more insidious attack from within would be overruled by victory over the evil to the good of the infant church.

Vs. 32. *The multitudes.* Not less than five thousand, were still a unity, *in heart and soul*, not necessarily in every opinion, but in love, devotion, and purpose, with mutual affection. *All things common.* They looked upon their possessions not as their own, but as subject to the needs of their fellow Christians and as the call of the church.

Vs. 33. *With great power.* Such as Christ promised of the Holy Ghost, Acts 1: 8. *Gave the apostles witness*, so that their testimony *of the resurrection*, as the great fact and essential keystone of the Christian arch, was effective in leading to faith in Christ. *Great grace.* The favor of God and fellowship one with another. Making favorable impression on sinners. Of course the church made progress.

Vs. 34. *Any among them.* The poor believers of Jerusalem or any from distant lands learning the Gospel truth were not allowed to want. *Possessors of lands or houses.* As the need was greater than the income, *sold them*, so that later we find the Christians at Jerusalem poor, but for this or any later hardships of persecution, their poverty was noble.

Vs. 35. *At the apostle's feet.* Showing how the apostles were trusted and as best fitted to distribute. Placed at the feet like gifts to Eastern kings.

Vs. 36. *Joses* for Joseph. *Barnabas.* Bar means son, and the name meant *son of consolation*, or exhortation. He probably was gifted in helpful consoling exhortation. *Of Cyprus*, where were the famous copper mines which Cæsar Augustus leased to Herod the Great. An ancient author makes Barnabas the son of rich parents, who sent him to Jerusalem to be taught by Gamaliel where he became a friend of Paul, and having witnessed the miracles of Christ and being converted by the healing of the impotent man of Bethesda, he was afterwards the means of the conversion of Paul's sister Mary and her son Mark.

Vs. 37. *Having lands sold it.* Thus proving the sincerity of his exhortations and being a comforter indeed. Those he helped would hear him gladly.

Vs. 1. Chap. v. The Church thus beautiful and bountiful was a returning Eden on which Luke loved to dwell. *But* Satan entered it, as in contrast with these other noble men as *Ananias*, with a character in contrast with his name, and *Sapphira*, meaning beautiful, making a similar contrast, *sold a possession*, meaning any kind of property belonging to them, now sold ostensibly to give the poor, but clearly to serve self.

Vs. 2. *Kept back part.* At the same time professing to be bringing all. *His wife also being privy to it.* Showing that it was not a sudden temptation but a deliberate plan.

Vs. 3. *But Peter said.* What he could know only by the teaching of the Holy Ghost. *Why hath Satan filled thy heart?* This was the opposite of "being filled with the Spirit" and was the fate of hypocrites. *To lie to the Holy Ghost?* The lie was both spoken and acted.

Vs 4. *Whiles it remained was it not thine own?* That is, there was no compulsion on him to sell it. *Thou hast not lied unto men*, because the offering was not claimed to be made to men, *but unto God.* This compared with vs. 3, makes the Holy Ghost and God the same.

Vs 5 *Ananias fell down.* As the direct act of God. *Great fear fell upon all.* The remaining verses tell how Ananias was buried and Sapphira came to a like awful death and burial because they had agreed together *to tempt the Spirit of the Lord.*

Vs. 11. *Great fear fell upon the Church.* Awe of God, fear of sinning and great reverence of the Holy Spirit. All which led to great heart-searching, watching and prayer.

PRACTICAL POINTS.

1. The prominence of the Holy Spirit justifies the meaning of this book. "The Acts of the Holy Ghost."

2. Lying to the Holy Ghost is an awful sin when using religion as a cloak for self-interest, or attending church service only to gratify self, or offering insincere prayers, or anything in which our practice is self seeking in acts of apparent Christian zeal.

3. The punishment was severe, but deserved and necessary to save the Church.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Feb. 7th, 1897.

BY REV. B. E. WALLACE.

Sincerity; with *one's self*, with *others*, with *God.* Psa. 15: 1–5; Zech. 8: 16–17.

Text for the week:

"Thou shalt love the Lord thy God with all thy heart...and thy neighbor as thy self." Luke 10: 27.

Daily Readings:

Monday, Sincerity Tested, Matt. 19: 16–23.

Tuesday, Sincerity Proved, Acts 19: 14–20.

Wednesday, Insincerity Forgiven, Psa 78: 36–55.

Thursday, Insincerity Brings Sorrow, Isa. 29; 13–24.

Friday, Insincerity Profitless, Jer. 7: 8–15.

Saturday, Sincerity in Christ, 2 Cor. 4: 1–6.

Sunday, Topic, Psa. 15: 1–5.

Hints for Leaders:

1. Define the meaning of the word *Sincere.*

2. Have some member briefly to cite instances proving that "Honesty is the best Policy."

3. Show how easy it is to be dishonest or insincere with oneself.

Notes:

Self deception is a very common sin of to-day, and for that matter it has ever been a common and hurtful sin. Pride is so strong in the human heart that it is hard for *self-assertion* to be *downed.* It is right because I think so. If you do not follow my policy you will make a great mistake and I will not co-operate with you.

This evil leads to yet greater evils, leads to *insincerity* and *dishonesty* To carry big I's point, *judgment* will be forced, *conscience* stultified, and *principle* changed to *policy.* Not only will one be *insincere* with *himself*, *fellowmen* and *God*, but *dishonest* and *corrupt* measures will be employed to feed false ambitious flames.

Let us be honest and sincere and hold fast to the *truth* even if *fame, policy, ambition* and *wealth* take the wings of the morning and fly away from us.

Truth and *Policy* may be at war. Policy may give transient success, but *Truth* will give *slow* and *sure* success.

"Truth is mighty and will prevail."

OPEN DOOR NOTES.

As I look back over a long and happy life, the only angels in the road are deeds done for Christ; and the only ghosts are the memories of lost opportunities. It is infamy to die and not be missed; but to live for our blessed Master and our fellow-men is the beginning of heaven, *Rev Dr. Theo. L. Cuyler's New Year's Greeting to Christian Endeavorers.*

The "Lavras Workers" of Alexandria, Va., held their semi-annual meeting on Wednesday of last week. The meeting was presided over by Rev. J. Calvin Stewart, of Richmond. This society was organized some years ago and supports, Rev. S. R Gammon in his missionary field in Brazil.

Rev. Jas. A. Dorritee, of Columbia S. C., is conducting special services for men this week at the Charlotte Y. M. C. A.

The third biennial convention of the Presbyterian chapters of the Brotherhood of Andrew and Philip will be held in South Park Presbyterian church, Newark, N. J. January 29th-30th and a very attractive programme has been prepared.

The Brotherhood of Andrew and Philip originated in the Reformed Church of Reading, Pa., in 1888. It has no connection with the Episcopal Brotherhood of St. Andrew, although having some of the general principles of that organization. The Presbyterian Church branch has its own executive council, and a large number of chapters. Personal work for young men is the watchword of the whole movement. It is simply a banding together of the young men of each particular church for reaching and saving their fellows. The methods of work are diverse and are to be regulated by each particular church to suit its own needs. The Brotherhood is founded on two rules, called the rules of prayer and of service. The rule of prayer is to pray daily for the spread of Christ's kinghom among young men; the rule of service is to try to bring at least one young man within hearing of the gospel every week. It is to these simple rules that the Brotherhood attributes its success.

PUZZLE DEPARTMENT.

ANSWERS FOR JAN. 14TH.

Chickens, Matt. 23: 37—Alex. Milton McDonald, Mary Oates Caldwell

Job says, "When I washed my steps with butter"—Job 29: 6—Mary Oates Caldwell, Maggie Hall.

James Dinwiddie, Mary Oates Caldwell.

Who built a monument in the middle of a river and why?

Mary Stewart Holmes.

What king "distinguished for his idolatry" was refused a burial with his ancestors who were kings?

Myrtle Wilkinson.

My 2, 11, 9, 12, 5, 15, was a plant used by the Jews in their purifications.
My 21, 23, 4, 1, is a very necessary article in preparing food.
My 29, 8, 26, 3, was used by the Jews in their passover feast.
My 31, 30, 22, 27, 6, was Abram's brother.
My 32, 13, 20, 18, 19, is the number of the book of Exodus when put in their original order.
My 25, 14, 28, is a word with which one psalm begins.
My 16, 17, 24, 10, is an important part of a boat.
My 7 is a letter which three psalms begin with.
My whole is a verse in the Bible familiar to nearly every person.

WALTER P. SPRUNT.

The Bellevue Hospital Medical College was damaged by fire to the amount of $20,000 last week. The hospital was not injured.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

PATTERSON—THORNE.—On Dec. 30th, 1896, at the residence of the bride's father, Capt. E. A. Thorne, Halifax, county, N. C., by Rev. E. H. Davis, Mr. Joseph A. Patterson and Miss Mary W. Thorne.

HARRIS—MESSENGER.—Dec. 6th, 1896, in the Presbyterian church at Dunmore, Pa., by the pastor, Rev. W. F. Gibbons, Mr. Brevard Erwin Harris, of Concord, N. C., and Mrs. Bonnie Messenger, daughter of Mr. Robert P. Savage, of Dunmore, Pa.

HARRELL — WALKE. — On Dec. 30th 1896, in the Episcopal church, Cheraw, S. C., by Rev. T. P. Baker, Mr. Henry W. Harrell and Miss Myrtle Walke.

WRIGHT — ORR. — On Dec. 23rd, 1896, at the residence of the bride's father, by Rev. N. B. Campbell, Mr. Numa Wright and Miss Mary Orr—all of Caswell county, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

BURNS—F. H. Burns, near St. Pauls, N. C., Jan. 10th, 1897. Born Aug. 2nd, 1868. He was in ill health for about four years. God gave him kind and timely warning to prepare for death—which his nearest friends think he made good.

GILLAM.—On January 21st, 1897, Mr. Henry Gillam of Pocket, N. C., in his 57th year. He was a consistent and beloved member of the Presbyterian church. A good man is gone to his reward. The God of all consolation comfort his bereaved family.

WHITE.—January 19th, near Zion church, in Cabarrus county, N. C., Miss Susan White, aged about 84 years. A life long member of the Presbyterian church, first at Rocky River and finally Zion since its organization. She was only waiting the summons.

McKEITHEN.—At her mother's home in Aberdeen, N. C., on January 20th, 1897, Miss Maggie C. McKeithen, of Cameron, N.C., in her thirty-sixth year. Her gentle manners, kind disposition, beautiful character and lovable Christian life made her a host of friends and gave her a recognized influence for the advancement of Christ's cause. She stood at the head of the Ladies' Foreign Missionary Society for Moore county. We needed her here, but God needed her yonder.

SLOAN.—On the 28th of October, 1896, Mrs. Harriet Atwood Sloan, widow of the late Dr. David Dixon Sloan, near Garland Station in Sampson county, aged 74 years and 7 months. The deceased was the child of John Cromartie and wife Anna Harrington Cromartie, both deceased. As a child of the Covenant she was early indoctrinated in the symbols of faith held by the Presbyterian church and early in her life joined South River church in Bladen county, of which her father was long a ruling elder.

In December 6th, 1849, she was happily wedded to Dr. David D. Sloan and was the mother of six children all of whom survive her.

To estimate the worth of this good lady and to appreciate her Christian character, her domestic life should be inspected. There in that all important and useful field, with her beloved consort associated, she reared her children in ways of uprightness, ever leading them in the paths of virtue and truthfulness, as safe roads in this life, and through a crucified Saviour to eternal rest.

In consequence of a *fall* which injured her person severely and from which she never recovered entirely, her mind, after long and painful suffering, gave way, and for several years before her decease she was not herself, but did not lose entirely her religious convictions, in her last days she spoke of Jesus as her trusted Saviour. Let her offspring then cherish her memory and follow her bright example, as she sought and found redemption in the blood of Christ.

A FRIEND.

TO THE CONGREGATIONS GENERALLY,

And the Members Particularly of the Churches of Concord Presbytery.

DEAR BRETHREN:—The financial outlook of HomeMissions in our Presbytery demands your serious attention. While our Home Mission fields have been more fully and continuously supplied with the "preached Word" than in any previous year for the last several; and while the work of our nine laborers in this cause has been more generally blessed than usual, yet the offerings of God's people for Home Missions since April 1st, 1896, have been less than either last year or the year before during same period.

Now please listen, the whole month of February has been appointed as a suitable time for collections for this great work. We will need about $1,000 to carry on this work to the first of August—the month for the next collection. We will need absolutely, and must have $600 to end the ecclesiastical year without debt and without grievous disappointment to the self-sacrificing Home Mission workers. Scarcely one-fourth of the apportionments made to the churches for this cause has as yet been sent to our Treasurer.

Therefore, this special, loving, urgent, individual appeal to every one who can sing, "I love Thy Kingdom Lord" to remember in February our "waste places in Zion" with a prayerful spirit, a liberal soul and a large contribution.

Yours faithfully, in behalf of the Committee,

C. A. MUNROE,
Chairman.

Lenoir, N. C., Jan. 20th, '97.

FAYETTEVILLE PRESBYTERY CALLED TO MEET.

The Book of Order having been complided with I hereby call a meeting of Fayetteville Presbytery to convene in Fayetteville, Tuesday, Feb. 9th, at 7.30 p.m, to transact the following business:

1. To receive the Rev. H. T. Graham of the Presbytery of Winchester with a view to his laboring in the bounds of Fayetteville and Sherwood churches.

2. To receive the resignation of Rev. A. J. McKelway as Chairman of the Evangelistic Committee and to appoint his successor, also to take any action necessary in regard to the Presbyterial Evangelistic work.

3. To transact any business in the interest of Carthage church that may come before the Presbytery.

K. A. McLEOD,
Moderator.

Governor Lee and the new State officials of South Dakota, having desired to see and personally count the money in the State treasury, had it collected and taken to Pierre under the guard of a company of militia. While the money was on its return the storm came up and $280,000 is snowed in thirty miles east of the capital.

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to keep the silverware bright, the glassware sparkling, the bicycle lustrous, the piano-case shiney, and every polishable thing at the top notch of brilliancy now that is possible

TO USE

Witch Kloth.

Nothing but a simple cloth as far as you can see, but the magic of its touch removes tarnish and smutchiness as a damp rag removes dust.

10 cents a sheet

FOR THE FAMILY.

"NEARER TO THEE."

They were singing, sweetly singing,
And the song melodiously
On the evening air was ringing:
"Nearer, O my God, to Thee!"
In my eyes the teardrops glistened
As it stirred the twilight dim,
And I wondered as I listened
If it brought them nearer Him.

Were they like the wanderer, weary,
Song and life in sweet accord,
Resting in the darkness dreary
In that nearness to the Lord?
Had His Spirit ever sought them,
To be slighted or denied?
Had that dear song ever brought them
Closer to the Saviour's side?

I have heard its music often,
Felt its meaning deep and sweet,
And my weary heart would soften
Singing at my Master's feet,
"Nearer Thee"—O precious feeling!
Nearer Thee in gain and loss;
Nearer Thee when I am kneeling
In the shadow of Thy cross!

Nearer Thee when love descending
Falls in blessing on my head;
Nearer Thee when I am bending
O'er the graves that hide my dead!
Nearer Thee in joy, in sorrow,
'Tis the same wher'er I roam,
Nearer Thee to-day, to-morrow,
O my King, my Christ, my home!

Frank L. Stanton.

TESTIMONIAL TO KING OSCAR.

The Swedish residents of this country are going to send a testimonial to King Oscar II, of Sweden and Norway on the occasion of the twenty-fifth anniversary of his reign, which will occur September 18th, 1897. For months the Swedish artists of the country have been working on designs to be submitted to the committee in charge of the testimonial, and several days ago the last of the competitors sent in a plaster cast of his design. The work of all was then carefully gone over and two prizes were awarded to Charles Fribert, of Rockford, Ill., and August Lindstrom, of this city.

* * * * * * *

The movement to remember the anniversary of their King started among the Swedes of New York and Brooklyn in May last. The most enthusiastic over the project, were the members of the Swedish Engineers' Club, whose house is at 439 Henry Street, Brooklyn. The project really started among them, and Mr. Ernst Lundgren, a Swedish lawyer of New York and a member of the club, has been the most active worker in the cause. Mr. Lundgren was the Swedish commissioner to the World's Fair, and was knighted and decorated by King Oscar for his services at that time.

A committee was appointed to sound the Swedes West and South of which Mr. Lundgren was elected president.

* * * * * * *

The responses from the West and South were that the Swedish-Americans were enthusiastic over the project, and that if the Swedes of the East subscribed half as much money as they did the committee would be able to send King Oscar a testimonial worthy of him.

With this encouraging news Mr. Lundgren and his associates sent word to every Swedish artist and sculptor in the country, inviting him to compete for two prizes which would be given for the best designs submitted. No restrictions were placed upon the competitors and no particular design was suggested. The whole field was thrown open, the only condition being that all competitors must be Swedes.

It took Mr. Lundgren and his associates a long time to make up their minds about the designs submitted, but they finally decided upon Mr. Fribert's and awarded that artist the first prize. Mr. Fribert is a comparatively young man, and studied in Paris for many years before coming to this country. His right name is Friberg, but he changed it during his residence in Paris. The design shows two female figures representing Sweden and Norway, holding aloft the royal crown, and inscribed "1814" the date of the consolidation of the two countries. Below is a globe showing Europe and North America, while directly underneath are the flags of Sweden and the United States, crossed and supporting an eagle in the centre.

Mr. Lindstrom's design is a huge cup, which he has called "The Son of Sveat," cover of the cup holds a figure of a woman who has a small child in her arms. From the top of a lily the Goddesss of Fame reaches with a wreath in her hands to crown Sveat. At the foot of the cup sits the Goddess of History, while at one side is a picture of King Oscar II in bas-relief.

* * * * * * *

Mr. Lundgren, when seen by a reporter, said that the subscriptions from Swedish-Americans for the testimonial would amount to about $15,000, and perhaps more.

"What we want is to have all Swedes give something, so that the testimonial will represent as fully as possible the universal love which the Swedes of America have for the sovereign of the mother country. If each Swede gives twenty-five or fifty cents, or even less, the total will be more than enough, for in this country there are 3,000,000 Swedes today 75,000 of them living in New York and Brooklyn alone.

All of the money subscribed will not go for the testimonial. It will not be needed. The remainder will go to the fund which the people of Sweden are now raising to found a sanitarium for sufferers from tuberculosis. You probably know that some time ago the people of Sweden started a great subscription fund from which to purchase King Oscar a pleasure yacht. When the subscription was well under way the King heard of it and requested the people to devote the money to the building of a sanitarium instead of for luxuries for him.—*New York Sun.*

Mixed Mustard for Cold Meat.—Cream one heaped tablespoonful butter and one tablespoonful sugar. Add two tablespoonfuls sugar. Add two tablespoonfuls mustard mixed with one tablespoonful salt. Beat one egg very light and beat it into the creamed mixture. Heat half a cup of vinegar to boiling point and stir it in quickly and if it does not thicken the egg set the bowl over boiling water a few minutes stirring constantly until thick.

The Fountain of Youth.



We all remember the story of Ponce de Leon seeking the fountain of eternal youth; and we all sympathize with him in his search. Youth means so much. It means more than life—for sometimes life becomes a weariness. But youth—with its abounding health and vigor, elastic step, glowing cheeks, and sparkling eyes—we all covet genuine youth.

The weakness or disease which ages people before their time, is not the result of accumulated years; it is the effect of wrong living and unhealthy blood. When the blood is pure and fresh the body will be full of youth.

Thousands of people who seemed to have lost their youth by disease and suffering have found it again through the use of Dr. Pierce's Golden Medical Discovery, the most perfectly natural and scientific rejuvenator of the physical forces ever known to medical science.

It gives the blood-making organs power to make new blood, full of the life-giving red corpuscles which drive out disease, build up fresh tissue, solid muscular flesh and healthy nerve force. It gives constitutional power, deep and full and strong; rounds out hollow cheeks and emaciated forms; gives plumpness, color and animation.

It does not make flabby fat like cod liver oil. On this account, it is a perfect tonic for corpulent people.

It aids digestion and the natural action of the liver, and by feeding the nerves with highly vitalized blood banishes nervousness, neuralgia and insomnia.

Where a constipated condition exists, the "Discovery" should be used in conjunction with Dr. Pierce's Pleasant Pellets, which are the most perfect, mild and natural laxative in the world. There is nothing else "just as good." There is nothing that will do the work so thoroughly, surely and comfortably.

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.
DAILY EXCEPT SUNDAY.

NORTH BOUND.	STATIONS.	SOUTH BOUND.
8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 43
4 30	Lv..Maysville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 20
P. M.		A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING,
General Manager.
J. W. MARTENIS,
Traffic Manager.

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CHILDREN'S COLUMN.

TWO LITTLE TRAMPS.

Trippety Trot and Trudgety Tramp
Were gipsies both, who traveled all day,
Side by side in two little tents,
For the best of friends, you know, were they.
And Trudgety Tramp and Trippety Trot
Were so near alike that none could tell
Which was which, so the people said,
Who knew these queer little gipsies well.

Out in the garden, through rows of posies;
Down in the meadow, where dews lie damp;
Chasing a butterfly over the clover;
Goes Trippety Trot and Trudgety Tramp.
All day bobbing along together,
Two covered wagons of odd design,
Many hard roads do they have to travel,
Up hill and down, through rain and shine.

And five little children apiece have they
This Trudgety Tramp and Trippety Trot,
For I counted them as all together they came,
Trespassing over my own front lot;
And five little heads were sticking out,
From the front of each raggedy tattered tent,
Five little, pink little, Trippety Trots.
And five little Tramps on mischief bent.

For Trippety Trot is a dear little foot,
And Trudgety Tramp is another, you know;
And each little wagon, a worn little shoe,
With a hole in the front, I know, 'tis so,
Where five little toes come crowding out,
To scuffle the dust and feel the damp,
The rosy babies of Trippety Trot,
And the dimpled darlings of Trudgety Tramp.

—*Maude Harrison Huey, in Interior.*

THE WHISPERING FOOTPRINTS.

"Eddy, oh-h, Eddy, where are you?"

"Here, mother," came a shrill little voice from the back yard.

"Come here, Eddy; I want you to do something for me."

Then the back door opened, and Mrs. Taylor heard the soft thud of bare feet along the passage. But when Eddy entered the sitting-room, and stood by mother's sewing-table, she only said, "Why, Eddy, what's the matter?"

Now there were no cuts or bumps or bruises about the little boy. Why should the mother think anything was the matter? Because his brown eyes, which generally looked right up at you, like two little birds flying out of a cage, now had an uneasy look; neither here nor there, but away.

"Nothing's the matter," said Eddy, looking out of the window: "What did you call me for, mother?"

She had wanted him to run down to the village postoffice, to mail a letter, but the letter was forgotten now. Mother was silent for a few minutes; then seeing something between her table and the door, she spoke:

"I am sorry my little boy has disobeyed me about going to the apple bin without leave." Eddy gave a little start. "The reason God put me here as your mother, Eddy, is because he thinks I know better what you ought to do, and ought not do, than you do yourself."

Eddy did not answer. He was asking himself how mothers knew everything a fellow did.

"I am specially sorry that you should disobey me by sneaking through the coal room window," said Mrs. Taylor. "I would much rather have you say, 'I won't mind you,' and go in before my eyes, than go in by telling a lie."

"Why, mother, I didn't say—" began Eddy, glad of a chance to defend himself.

"Do you think you only talk with your lips?" interrupted his mother. "What do you suppose has whispered to me that you have been in the apple cellar, and that went through the coal room?"

"I can't imagine," said Eddy, honestly.

"Look behind you."

The little boy turned, and there, between him and the door, were five coal-dusty footprints on the white matting! Mother could not help smiling at the look of surprise and dismay on the little face, but it was a rather mournful smile.

"Do you think we can ever do wrong, Eddy, and not leave marks of it somewhere?" she asked. "And, oh! my little boy, the marks that sin leaves are on your heart, which ought to be clean and white for God's eyes, instead of being all tracked over by wrong doing."

"Won't they come out?' asked Eddy. He meant the footprints on the matting, but his mother was thinking about those other marks, when she said, "The blood of Jesus Christ cleanseth from all sin. You must ask him to forgive you, Eddy, and to take away your guilt, and to make you hate sin, which leaves such ugly footprints on your little life."

And then for a punishment, and for a reminder, mother kept the footprints on the sitting-room floor that whole day, so that Eddy might see them and remember how every wrong deed left dark stains on his little life.—*Exchange.*

LETTER-BOX.

Dear Mr. Editor:—My mama takes the PRESBYTERIAN and we all like it very much. My papa has been dead five years and one of my brothers has been dead about four years and a half. I have three brothers and one sister living. I go to Buffalo church. We have preaching twice a month. Rev. J. McL. Seabrook is our pastor. I have on pets but one and that is a hen. She is nine months old. She has laid two sets of eggs and is setting now. I will close.

Your unknown friend,
CORNIE SIKES.
Greensboro, N. C.

Dear Presbyterian:—I haven't written to the PRESBYTERIAN this year so I will write now. I had a nice Christmas. My brother Ernest came home from Davidson and spent Christmas with us and of course we had a nice time. He has gone back to school now and will not be back before June. I am going to school now and will be going till April I guess. I have not been but two days this week, the snow stopped us. The young ladies and gentlemen have been riding around in their sleighs. Hoping the paper a happy New Year.

Your friend,
CORNIE WILKINSON.
Ridgeville, N. C.

Dear Mr. Editor:—I am a very small girl about thirteen years old. I go to Sunday-school every Sunday. My teacher is so good and kind It makes me love to go. Miss Lillie Cole is my teacher. We had a nice Christmas tree and I got some nice presents. I have three brothers and one sister at home and two sister married, and one brother and one sister dead. My mama and papa and myself and one of my sisters and two of my brothers are members of the Presbyterian church. Mr. Coppedge is our pastor and we all love him dearly. If there is anything that I enjoy it is to get a new paper and read the Children's Column. I have one pet cat. As this is the second letter that I ever wrote. I will stop, but if I see this in print I will write again.

I am your little friend,
MARY SOLOMON.
Roberdel, N. C.

A little word in kindness spoken
A motion or a tear,
Hath often healed the heart that's broken,
And made a heart sincere."

Dear Presbyterian:—I thought I would write to you as I never have done so before. We take your good paper. I like to read the little letters very much. We write letters every other Friday. We had a nice time Christmas. We had holiday two weeks. The largest girls had an apron party and had the boys to hem them. I have three sisters and one brother. I room with Minnie Reynolds. She is my monitress. I like her right well. We have a new matron. Miss Watts has gone off for a visit. I have been here about four months. I like to stay here. My father has been dead about six months.

Your little friend,
SALLIE LINEBERGER.
Barium Springs, N. C.

Dear Mr. Editor: I wish to write you a short letter to surprise my father. I am a little boy eight years old. I go to Sunday-school. My Uncle John Reid is Superintendent, we all love him very much. We only have preaching once a month, Rev. R. A. Miller is our pastor. Wishing you a happy New Year, I close.

COIT M. ROBINSON.
Lowell, N. C.

PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw bezel—guaranteed 20 years—retails at $16.00

No. 4. For 12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

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SECULAR NEWS.

NORTH CAROLINA.

We are glad to see that the Robesonian is again among our exchanges.

Tobacco is being taken to Durham in large quantities. The prices are good.

Dr. Kilgo, president of Trinity College, Durham, has sent out requests for young trees to be planted in the college grounds. The trees will be planted out on Arbor Day.

The Association of the North Carolina Superintendents was to have met at Chapel Hill on the 25th and 26th for the discussion of questions relating to the advancement of our public schools. This association meets just prior to the inauguration of President Alderman.

The Southport Leader says over 1,200 feet of rails have been laid on the railway on Oak Island, to be used for conveying material for the construction of the gun emplacements at Fort Caswell. The remainder of the rails will soon be laid. An engine will be taken down next month to run on the railway. Nearly all the piling for the dock has been driven.

La grippe is prevailing in the Lincolnton section.

DOMESTIC.

A severe wind and snow storm has prevailed in South Dakota. The thermometer is 14 degrees below zero and all railroads are blocked. A fuel war is threatened.

A life-size portrait of John Hopkins, the founder of the celebrated hospital of Baltimore, will be placed in the entrance hall of that institution. The portrait shows Mr. Hopkins standing erect near a small table which is covered with businesslike paraphernalia. The rather heavy features are lighted by a quizzical smile and there is a keen look of interest in the narrow eyes. Many persons who knew Mr. Hopkins in life pronounce the portrait a remarkable likeness.

The Peoria Grape Sugar Company will at once proceed with the work of increasing the capacity of its plant from 15,000 to 25,000 bushels of corn per day. Glucose, commercial starch, grape sugar and kindred products will be manufactured. The increased capacity will necessitate the employment of an additional force of 300 men.

The opening of the great free circulating library of New Orleans was made an event of great importance and magnificence. Religious and civic leaders joined in tributes to the popular educational purposes contemplated; magnificent music divided honors with eloquence, and the affair made as memorable as the event which it marks.

FOREIGN.

The blizzard in Great Britain and Ireland caused sad havoc. A number of wrecks have been reported and much damage done on land. Traffic across the English channel was for a time suspended.

It is stated that 450,000 persons have died in Bombay on account of the bubonic plage.

Spain is submerged from the overflow of the Guadalquiver and Manzanares rivers Railway travel is entirely suspended and the port of Sarille closed on account of high water. The loss of property is enormous.

Severe shocks of earthquake have been experienced in the province of Delvino Epirus, Greece. A number of villages have been destroyed, and it is feared that many of the inhabitants of the province have been killed or injured.

The gunboat Machias has arrived at Bangkok under orders to protect American interests.

Senator Paul de Remusat died in Paris on the 22d inst. In 1857 M. Paul de Remusat became one of the editors of the Journal Des Debats, writing notably upon scientific subjects. He also contributed to other periodicals. After the revolution of September 4th, 1870, he accompanied M. Thiers in the latter's diplomatic mission to the principal courts of Europe, and he was elected to the national assembly in the following year. In 1876 he was elected vice-president of the Chamber of Deputies, and in 1890 he was elected a member of the Academy of Moral and Political Sciences,

Sir Isaac Pitman, so well known as the inventor of the Pitman system of shorthand died in London on the 22nd inst., aged eighty-three years. Besides printing his own instruction books for teaching phonetic shorthand, Mr. Pitman issued a little library of about eighty volumes, printed entirely in shorthand, and ranging from the Bible to "Rasselas." An international shorthand congress and jubilee of phonography was held in London in the autumn of 1887, and Mr. Pitman's family was presented with his bust, a replica of which was placed in the Royal literary and Scientific Institution at Bath. Mr. Pitman was knighted in '94.

WILMINGTON MARKET.

FOR

WEEK ENDING, JAN. 27, 1897.

SPIRITS TURPENTINE: Last sales machine barrels 25¢ cents and country barrels 24½ cents.

ROSIN: Strained $1.45 and Good Strained $1.50—closing firm.

CRUDE TURPENTINE: Hard $1.30 Soft $1.80 respectively.

TAR: Quiet throughout at 90 cents.

COTTON: Middling 6¢ cents advancing to 6¢ but closing at former figure.

TIMBER: Has come in more freely and quality has been better with sales at good prices.

C. F. &Y. V. Railway Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT Dec. 20, 1896

NORTH BOUND.	No. 2. Daily
Leave Wilmington	7.50a.m
Arrive Fayetteville	12.00 "
Leave Fayetteville	11.21 "
Leave Fayetteville Junction	11.27 "
Leave Sanford	1.00p.m.
Leave Climax	2.55 "
Arrive Greensboro	3.25 "
Leave Greensboro	3.35 "
Leave Stokesdale	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall	5.26 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11-07p.m
Arrive Greensboro	11.55 "
Leave Greensboro	12.15 "
Leave Climax	12.43 "
Leave Sanford	2.55 "
Arrive Fayetteville Junction	4 12 "
Arrive Fayetteville	4.18 "
Leave Fayetteville	4.35 "
Arrive Wilmington	7.45 ',

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	8.30a. n
ArriveMaxton	9.40 "
LeaveMaxton	9.50 "
Leave Red Springs	10.18 "
Leave Hope Mills	11.01 "
Arrive Fayetteville	11.19 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.28p.m.
Leave Hope Mills	4.49 "
Leave Red Springs	5.36 "
ArriveMaxton	6.09 "
Leave Maxton	6 17 "
ArriveBennettsville	7.35 "

NORTH BOUND.	No. 16 Mixed. Daily ex Sunday
Leave Ramseur	6.45a. m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.	No. 15. Mixed Daily ex Sunday
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6.05 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

SOUTH BOUND CONNECTIONS,

at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

W. E. KYLE,
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April 5th, 1896.	No. 41	No 25.	No 403
	P M.	PM.	A. M.
Le Wilmington, S. A. L	*3 20	†630	.....
		A M	
Ar Maxton "	6 12	2 45	.....
Ar Hamlet "	6 55	5 15	.....
Le Hamlet "	7 15		*9 10
Ar Wadesboro "	8 01		9 52
Ar Monroe "	8 55		10 40
Le Monroe "	9 10		10 45
Ar Charlotte "	10 20		11 35
			P. M.
Ar Lincolnton "			12 55
Ar Shelby "			1 50
Ar Rutherfordton "			3 00

		A. M.	
Le Hamlet	S, A. L	†9 28	
Ar Osborne	"	9 50	
Ar Kollock	"	10 25	
Ar Cheraw	"	10 45	
		P. M.	P. M.
Le Cheraw	S. A. L		†530
Le Kollock	"		5 50
Le Osborne	"		6 25
Ar Hamlet	"		6 50
		P. M.	P. M
Le Wilmington,	S. A. L	*3 20	† 6 30
			10 45
Le Monroe	"	9 05	A M.
Ar Chester	"	10 32	12 03
			P. M
Ar Clinton	"	11 58	1 20
		A.M.	
Ar Greenwood	"	1 00	2 33
Ar Abbeville	"	1 32	3 00
Ar Elberton	"	2 36	4 00
Ar Athens	"	3 38	5 10
Ar Atlanta	"	5 20	6 45
Le Atlanta A. & W. P		5 35	
ArMontgo'ry Wes of A		10 45	
		P. M.	
Ar Mobile	L. & N	4 10	
Ar New Orleans	"	*8 30	
		A. M	P M.
Ar Columbia	C. N. & L	*10 00	*4 30
		A. M.	B. M.
Ar Augusta	P. R.& W.C	†9 35	*5 05
		A.M.	P. M.
Ar Macon	C. & G.	*11 00	*11 18

EAST AND NORTH.

April 5, 1896.	No38	No402
	P.M	P M.
Le Wilmington, S. A. L	†6 30	*3 30
Ar Hamlet "	A.M	6 55
Le Hamlet "	*8 15	10 35
Ar Southern Pines "	9 15	11 21
		A. M.
Ar Raleigh "	11 26	1 21
	P M.	
Ar Henderson "	1 00	2 33
Ar Weldon "	*3 00	*4 05
	P. M.	A. M.
Ar Portsmouth, S. A. L	*5 50	*7 30
Ar Norfolk "	6 10	7 50
	P. M	A. M.
Ar Richmond A. C. L	*6 40	*6 40
Ar Washington P. R. R	11 10	10 45
	A. M	P. M.
Ar Baltimore "	12 48	12 05
Ar Philadelphia "	12 45	2 20
Ar New York "	*6 58	*4 53

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*Daily. †Daily ex. Sunday. ‡Daily ex. Monday.

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DAILY 9:35 A M — No. 48—Passenger —Due Magnolia 10 59 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 08 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY 3:25 P M — No. 55—Passenger —Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 27 p m, Columbia 9 50 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 25 p m, Weldon 9 44 p m, †Tarboro 6 05 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 53 a m, Magnolia 8 06 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday.

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9.50 a. m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m, arrive Conway 1 00 p. m. leave Conway 2 25 p. m, Chadbourn 5 20 p. m., arrive Hub 8 00 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m, and 9.15 p.m. Returning leaves Clinton at 7 00 a m, and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 50 p m, Smithfield 2 58 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 38p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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Broiled Oysters.—Carefully remove all bits of shell from large oysters, lay them between the bars of a buttered oyster gridiron and then hold them over a hot fire until their edges begin to curl. Season. Serve at once on toast.

For good mincemeat take one quart of apples, one pint meat chopped fine, one pint of sugar, one-half pint of molasses, one pint of cider, two teaspoonfuls of cinnamon, two teaspoonfuls of allspice, one teaspoonful of cloves, two nutmegs, one cupful of raisins, one-half cupful of currants, little butter and salt, and citron if you like. Add water or juice the meat was boiled in, if not moist enough. Boil 15 or 20 minutes. Can while hot, and it will keep all winter.

Fig Whip.—Chop fine one-quarter of a pound of figs, add three or four tablespoonfuls of hot water and stir and cook them till a smooth paste is formed. Beat the whites of five eggs till foamy, add a saltspoonful of cream of tartar and beat till dry, then beat into them half a cup of powdered sugar and the fig paste. Pour the mixture into a buttered pudding dish, place the dish in a pan of hot water and bake in a moderate oven about 25 minutes. Serve with boiled custard.



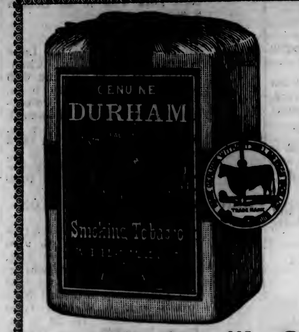
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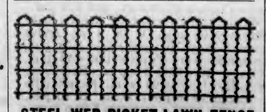


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(For Contents see Second Page)

☞Checks or orders in payment of subscription may be made payable either to John McLaurin, or to North Carolina Presbyterian. Please send forward promptly.

ETERNAL DAY.

Chief of sinners though I be,
I Timothy 1 : 15.
Child of sin and misery.
Ephesians 2 : 3.
Now I'm washed in Thine own blood
Revelations 1 : 5.
Now I am a child of God,
I John 3 : 2
With the Saviour I am heir,
Romans 8 : 17.
In Thy glory I shall share.
Revelations 3 : 21.
I will sing Thy precious name,
Psalms 89 : 1.
I will celebrate Thy fame.
While I here a pilgrim roam,
Till I reach my heavenly home.
Hebrews 11 : 13.
There Thou hast prepared my place.
John 14 : 2.
There I shall behold Thy face.
Revelations 22 : 4.
All these treasures shall be mine
Revelations 7 : 14-17.
All the glory shall be thine,
Revelations 21 : 33,
Dearest Jesus how I long.
Philipians 1 : 23,
To begin the choral song.
Revelations 5 : 9-14
Shadows swiftly speed away,
Haste thee on *Eternal Day.*
Song of Solomon 2 : 17.
—*Selected.*

To play a part can be good or bad. It is wrong for wickedness to try to pass itself off for goodness, but it is not wrong for a sad heart to try to hide itself behind a smiling face. The disappointed man is not bound to fly storm signals. There is no law that requires pain to be advertised. When locomotives can burn their own smoke, traveling will be pleasanter. There is no danger to the community from people carrying concealed troubles. "A merry heart maketh a cheerful countenance." That is pleasant, but the credit comes in when a sad heart wears a glad countenance for the sake of a world that needs more sunshine. "But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast."—*Sunday School Times.*

REV. AND MRS. JOHN L. STUART.

One of the pioneer Presbyterian ministers to Kentucky was Rev. Robert Stuart, of Rockbridge county, Va. One of his sons was Rev. David Todd Stuart, who settled in Shelby county, Ky., where eleven children were born to him and his wife, and grew up to mature years. Their third son, John L., was born Dec. 8th, 1840. After graduation at Centre College, Ky., he taught school four years, until he felt called of





God to preach the Gospel. While in the seminary at Princeton, N. J., the call came to him to engage in mission work in China, and in September, 1868, he, in company with Revs. Ben. Helm and M. H. Houston, sailed from New York city. They went by the Isthmus of Panama to San Francisco, and thence to Shanghai, where they were met by Rev. E. B. Inslee who conducted them to Hangchow.

After studying the language eight months, Messrs. Helm and Stuart, with the assistance of Mr. Inslee, opened a station at Guchow, one hundred and eight miles farther in the interior. Here Mr. Stuart remained alone for more than two years when this station was given up, and he opened a new station in the important city of Soochow, where he was soon joined by Rev. and Mrs. H. C. DuBose in 1872. In the spring of 1873, his health having failed, he returned to the United States. In October, 1874, having married Miss Mary Horton, he returned to China. As Mr. Houston and family were about to return to the United States on account of the failure of his health, Mr. and Mrs. Stuart settled in Hangchow, where they have continued to live. During these twenty-two years he has been engaged in the daily preaching of the gospel to the heathen; preaching to and having pastoral care of the Christians; training native helpers, and building up the native church.

In 1887, he paid another visit to the home land with his family, and returned to China the following year to engage in the same kind of work as in former years.

Under the combined efforts of the missionaries and native helpers, the church at Hangchow continued to grow at home, and also sent off helpers to other stations in our mission. In the summer of 1895, there were one hundred and twenty-five native members and three licentiates, and the question of having a native pastor was earnestly considered. Finally it was decided to call the Christians together to choose a pastor, and they elected Dzen Dah San. On Dec. 8th, Mr. Stuart, in company with other ministers, ordained him pastor over the native church in Hangchow.

Now there is a self-governing and self-sustaining church in full operation, with native pastor and ruling elders. This is the culmination of missionary effort in that particular point.

MRS. MARY HORTON STUART.

In 1837, soon after their marriage, Mr. and Mrs. Gustavus Horton moved from Boston to Mobile, Ala., where they lived active, useful lives in the church and in the community, and brought up eleven children to walk in their ways. Their fourth child, named Mary Louisa, was born on Jan. 8th, 1842. Her education was pursued in the schools of her native city, and she graduated with the honors of her class, in the High School, in June, 1858. In the following October she entered upon her duties of assistant in the High School, and began a career of marked success as a teacher which continued for sixteen years. During this time, she was also an active worker in the Sunday-school and other Church work. In the year 1873, she felt a call to the foreign field, and offered herself as a missionary to the Committee of Foreign Missions. In May, 1874, she went to the meeting of the General Assembly at Columbus, Miss., to confer with the secretaries. There she first met Mr. Stuart to whom she was married on the 15th of the following October, and they soon departed for China, arriving in Shanghai on Dec. 25th, and in Hangchow on January 8th, 1875.

Here she began the study of the language, and in the course of four months, she felt able to undertake the oversight of a day school, with an educated Christian Chinese woman as a teacher. It was the first attempt ever made in that city of 800,000 people to open a Christian day school, and it proved the successful pioneer of many similar schools. From this time, her work lay chiefly in superintending day schools and in visiting in the homes of families connected with them, though much time was necessarily taken up with home duties incident to the care of her four little boys. The first visit to the home land was made in the year 1887. Returning to her field in the fall of 1888, she left two children in Mobile to be educated. On her arrival in China, she found that the care of the girls school had been assigned to her, in addition to her former work, and it was undertaken with the assistance of a young lady who accompanied her to the field.

After an absence of seven years she returned to the home land again. She is now visiting among the churches, hoping, after a period of rest and intercourse with her children to return again to her chosen field of labor.

We can never see this world in its true light unless we consider our life in it as a state of discipline, a condition through which we are passing to prepare us for another state beyond.—*J. W. Alexander.*

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"GREATER WORKS."

John xiv. 12 is one of the many verses in the parting words of our Lord to His disciples which should be pondered long and earnestly. In the earlier verses of this chapter He speaks to their loneliness and assures them that His going away was to prepare a place for them and to come again that He might receive them to Himself. In verse twelfth He speaks of the purpose He had in leaving His disciples in the world—that, "He that believeth on Me, the works that I do shall hedo also, and greater works than these shall he do, because I go unto the Father."

It is not said that the apostles as such or the early disciples in their day merely, should do these things. Words more comprehensive and far reaching are used, even these; "He that believeth on Me." They are similar to the words of the seventeenth chapter; "Neither pray I for these alone, but for them also which shall believe on Me through their words." By these words we understand a promise and an assnrance left to every believer in this world, and Christ is at the right hand of the Father, that every such believer should do the works that Christ did here in His humiliation—and even greater works. Christ lived, meek and lowly of heart, a life of purity, honesty, industry and beneficence. He wrought at His trade, He studied the Scriptures, He cared for His mother, He did what called forthHis Father's words; "In whom I am well pleased." After Him and by the Spirit, sent forth because He went to the Father, every believer is left in this world to represent Him and to do the works He did. In His public ministry Christ did many mighty works. So far as these were miraculous they can be duplicated in the accounts of the miraculous works of the early disciples in the planting and training of the Church. Christ said; "If I by the Spirit of God cast ont devils," thus attributing His triumph over evil spirits to the power of the Holy Spirit. He went to the Father to send forth the Holy Spirit that be lievers by the same Spirit might do the works Christ did.

The "greater works" are at least those wrought by the disciples in being so used by "the power of the Holy Ghost coming upon" them that multitudes were converted. Few more than the "five hundred brethren" were made disciples by Christ's personal ministry. But by the ministry of believers, not limited to apostles, within a few weeks more than five thonsand were converted and many priests were obedient to the faith.

This was because Christ ascended to His Father. We know what that meant. Christ came from the Father to offer Himself a sacrifice for sin to reconcile sinners unto God. When that work was done, He returned to the Father to present it. Because He humbled Himself God hath highly exalted Him and given Him a name above every name, and He is set down at the right hand of God. Coming into this world Christ took the nature and became the Head and Representative of His people and so He is their Head in Heaven and ever liveth to make intercession for them. The words "Because I go unto the Father," are also used by Christ as the condition of the sending forth of the Holy Ghost, not merely as the Spirit and as He wrought before the ascension of Christ, but as the Spirit of the glorified Christ to make effectual the benefits of Christ's atonement. He it is who would work in and through every believer the works that Christ did and greater works.

No minister would take the daring responsibility of claiming such possibilities for the believer. To say that any man may do the works that Christ did and greater works sounds like the claims of a fanatic. So, even the boldest have not claimed it, and the average Christian of to-day either reads these words without weighing them or does not accept and seek to appropriate them.

Can we suppose the faith of one-tenth of our modern church members accepts and claims the fulfilment of this declaration from the lips of Christ Himself? Why not? Instead of doing this the modern church and average Christian is turning to worldly methods and means to secure money for sacred service, is allowing the world to dictate Church policy, and the social pleasures and home attractions of the children of the Church; and in many quarters the servants of Christ, instead of relying on these words, are asking what is popnlar in the way of Church rituals and forms. If Christ should come to our modern Christian churches and home, how far would He find fulfilled John xiv: 12.?

LAST WEEK Rev. S. G. Walker reminded all Presbyterial treasnrers to send one-third of the December collection for Colored Evangelization to Mr. G. W. Watts, Durham, N. C. We now call attention to this matter, which is an order of Synod, because the Colored Academical and Industrial Institute is in the utmost needs of these funds.

WE NOTE THAT Hon. John Wanamaker, so well known in connection with Bethany Presbyterian Church, Philadelphia, of which he is the founder and main support, as a thank-offering for his escape from the immense destruction of his property threatened in the conflagration of last week, has resolved to buy a plot of ground in southwestern Philadelphia and to erect thereon a Presbyterian house of worship. A capital way to give practical attestation to his gratitude.

OUR GOOD friends will persist in asking us to reduce the price of the paper. Our answer is, we would be only glad to do so if we could. But with an experience of our own extending over twenty years, and a most woful experience of other papers now gone to the shades on the low price principle, we cannot do it. The Alabama Presbyterian has followed the St. Louis Presbyterian, which had just dropped out from trying to furnish an article for less than the cost of production. No, good, kind friends we are doing all we can in that direction. We cannot reduce the standard price below $2, but any friend wishing to help us can avail himself, or herself, of the various premiums we offer and thus make really more for a little service than could be saved in price of the paper. Think of a magnificent copy of the Oxford—yes, the Oxford! Bible, for a mere song. Try it.

A BROTHER ASKS: "Is it not time some notice should be published about the 250th anniversary of the Westminster Standards to be observed in our Synod? If the Presbyteries are to observe it, committees of arrangements ought to be publishing programmes, &c."

We suppose the committees are arranging the programs, notifying speakers and doing whatever else may be necessary and that the programs will be published in due time.

WE WERE UNDER the impression that the United States authorities had reported adversely on the request of the Roman Catholics to erect a house of worship on the government grounds at West Point—in fact we feel quite sure we had seen it so stated. But the following clipping puts another phase on the matter:

Communications from church bodies in various parts of the country are being received by members of the House Committee on military affairs regarding the action of the Secretary of War in granting permission for the erection of a Catholic Cathedral building on the government grounds at West Point. The matter seemed to have brewed a commotion nearly equal to that which has waged over school appropriations, if the letters coming in are a sign. Several communication from bishops, ministers and organizations, as well as from laymen have been received.

Three other religious bodies have applied for information as to whether they will also be allowed to place church buildings on the West Point grounds. It is possible that the matter may be brought before Congress by a resolution of inquiry or some other method.

THE EXERCISES on the occasion of induction of President Alderman into the Presidency of the University of North Carolina were such as probably have never been surpassed. The address of Gov. Russell, himself an alumnus of the institution, was in every respect most appropriate and most excellent, and not less is to be said of the address of President Alderman. The latter really adds to the reputation of one who has fairly earned the reputation of one of the foremost educators and one of the ablest writers and speakers in the country.

We get from the News and Observer a part of the proceedings:

Gov. Russell in a few, but well chosen words, inducted the new president into office.

Dr. Nicholas Murray Butler made an eloquent speech of congratulation. It was beautiful for choice of words and rhetorical eloquence. He spoke without notes for twenty minutes—concisely, greatly, and as one of authority.

Speaking of the excellent address of Dr. Nicholas Murray Butler, Mr. Francis D. Winston, of Bertie county, said:

"Dr. Butler put as many ideas in one sentence as words can contain. He is the expert of education as a profession. He showed wonderful familiarity with North Carolina affairs. No better address has ever been delivered in the State. His announcement that North Carolina was the most American State of the union was greeted with applause.

Dr. Alderman's address came next on the programme and was a masterly speech.

The Glee Club then sang.

Col. Thomas S. Kenan, who presided, read a number of congratulatory letters and telegrams, among them letters from from ex-President Winston, Dr. J. B. Shearer, president of Davidson College, and Mr. William J. Bailey, editor of the Biblical Recorder. The faculty and students of the Greensboro Normal and Industrial school, where Dr. Alderman had been professor, telegraphed:

Greensboro, Jan. 27th.

Colonel Thomas S. Kenan:

All honor and long life to President Edwin A. Alderman, of the University of North Carolina.

STUDENTS AND TEACHERS.

Colonel Kenan then read the following telegram:

Baltimore, Md., Jan. 27th.

Dr. Edwin A. Alderman, Chapel Hill, N. C.:

Success to you as president of the greatest institution of learning in North Carolina. May the people never forget their constitutional obligations to support and sustain it and thus promote its prosperity through the ages.

D. G. WORTH.

Colonel Kenan stated that this telegram came from an alumnus who lies at Johns Hopkins hospital on his sick bed—from a son of the university who had been loyal in his love and liberal in his gifts.

For the N. C. Presbyterian.

TO ALL LADIES' SOCIETIES.

DEAR FRIENDS:—The department of work committed to the Executive Committee of Education for the Ministry is that of aiding young men in their preparation to preach the Gospel.

At the monthly meeting of the Committee, held yesterday, our Treasurer's statement showed that our receipts from the churches are nearly $1,000 less than they were at the same time last year.

While the Presbyteries have asked us to aid their candidates to the amount $15,332.50, we have been able to send them only $6,127.25.

We know the pressure for other causes is great, (and they are sacred), but surely the obligation of the Church to aid her candidates is no less sacred; and the wisdom of doing so must be apparent to all.

We appeal, therefore, to your Society to aid us in this emergency. Will yon not send us $5 or $10, or any amount that you my feel able to give?

If any Society or individual wishes to aid a special candidate, by paying the appropriation made by the Committee ($75), or any part of it, or making a special contribution in addition to what has been promised by the Committee, let the money be sent to our Treasurer, G. W. Macrae, 383 Front Street, Memphis, Tenn., and it will be paid to the one for whom it is intended.

A general, generous and prompt response to this appeal will greatly aid our young men, and will surely received the Divine approbation.

E. M. RICHARDSON,
Secretary.

Memphis, Tenn. Jan. 20th, 1897.

CHISELING FOR GOD.

A stonecutter was at work under his shed, chiseling on a block of stone, preparing it to be placed in the walls of some edifice. A friend stepping in, asked the question, "What is to be done with this stone?" "I have not seen the plan," was the stonecutter's reply; and on he went with his chiseling, content patiently and steadily to work day by day, getting it ready for its designed place—chiseling, chiseling, chiseling.

There are many patient and earnest workers who are *chiseling for God*—the faithful minister in his appointed sphere, the humble and devoted wife at home among her children, and a thousand other workers who steadily pursue their course, day after day, until life ends. They have "not seen the plan," and yet they toil in hope. They know that the great Architect knows exactly where to place each stone in the building, and they go on with their chiseling—it may be, beguiling the weary hours with a song. Think you the Master will not pay them their wages? He will.—*Christian Alliance.*

OUR PREMIUM BIBLE.



Measures 5x7 inches when Closed, and Contains 1,600 Pages of Reading Matter—Several hundred pages of Useful Information, besides the Scriptural Text.

At length we find ourselves with pride and pleasure, able to offer a Bible premium to workers for the N. C. PRESBYTERIAN. The size and quality of type of our Bible is represented by the cut here given:

The binding is flexible, the edges are gilt and the references within are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scriptnre reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the varions books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable copy of the Scriptnres for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the folowing terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

The new subscriber gets the paper very cheap—we offer it to any *bona fide* new subscriber for $1.50 for the first year—and the worker gets amply compensated in a magnificently cheap Bible for his or her good work.

A new subscriber to get the Bible can subscribe for himself at $1.50 and then send another new subscriber with $2.25.

The Premium offered is the Genuine Edition of the Oxford Teacher's Bible.

We trnst our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

All the theories in the world about prayer will not weigh as much as a single upward glance.

Nothing is more pitiful than a life spent in thinking of nothing but self, yes, even in thinking of nothing but one's own soul

David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [a] if riches increase, set not your heart *upon them.*
11 God hath spoken [b] once; twice have I heard this; that [c] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [d] thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [e] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [f] my soul thirsteth for thee, my flesh longeth for thee in a dry and [g] thirsty land, [h] where no water is;
2 To see [i] thy power and thy glory, so *as* I have seen thee in the sanc-

6 They search out iniquities; [2] they accomplish [2] a diligent search: both the inward *thought* of every one *of them,* and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [3] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4] all that see them shall flee away.
9 And all men shall fear, and shall [5] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm and Song of David.

[a] or, we are consumed by that which they have throughly searched. [b] Job 33. 14. Ps. 62. 7. [c] 1 Tim. 6. 17. [d] Heb. *a search searched.* [e] Job 39. 14. [f] or, strength. [g] Heb. their wounded. [h] or, *which be* [i] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25. [j] Ps. 31. 1. [k] Jer. 50. 28. [l] Rom. 12. 2. [m] Ps. 61. 2.

REPORT OF COMMITTEE ON CHURCH AND CHRISTIAN EDUCATION.

To the Synod of North Carolina:

The Synod's Committee of Church and Christian Education beg leave to make the following report:

The past year has been marked with great prosperity and progress in all the departments of this work.

1. Davidson College has had the largest attendance in her history, and the work done has been eminently satisfactory. She was greatly bereaved in the death of her senior professor, Dr. W. J. Martin, so long a tower of strength to the College. The Alumni have undertaken to build a Science Hall as a memorial of his life and labors in the cause of Church Education. Three thousand dollars have been subscribed in part of the fifteen thousand needed.

2. Peace Institute also was never more flourishing, and the work she is doing for the Master is beyond price. It behooves the Synod to exhaust every means of establishing close and permanent relations with this school. The Presbyterians of the State could hardly do a better thing than to invest $50,000 in that institution. The Church must maintain a fair and honorable rivalry with the State.

3. Female education has been more emphasized during the past year than perhaps ever before. Three female colleges or seminaries have been founded and successfully started. The Presbytery of Fayetteville has founded one at Red Springs, having expended over $6,000 on the building. The Presbyteries of Concord and Mecklenburg have founded one in Charlotte, N. C., and have already expended $10,000 in part payment for the property, repairs, and furnishing. The Statesville Female College has also been purchased for the Presbyterian Church and over six thousand dollars expended in part payment for the property, repairs, and furnishing. It is the purpose of these three schools to furnish a thorough education on such terms that it may be in reach of all.

4. Much progress has been made likewise in preparatory schools, academies, parochial schools, mission schools, and private school enterprises, with promise of increasing usefulness from year to year. Synod's Committee will present a special report on Parochial Schools at this meeting.

5. It will be seen from the financial statement herewith submitted that a larger number of churches contributed to this cause than ever before. The aggregate, however, is not increased, owing, no doubt, to the large amounts contributed to the female schools named, and to local enterprises. Eighty-five churches have contributed $832.80. Of this amount $71.22 went directly to the Mebane High School from Orange Presbytery; $156 to the mountain schools in Concord Presbytery and $350 to Davidson College. This leaves $254 58, less $9.91 expenses, which has been disbursed by your committee as follows: To Red Springs Seminary, $43.76; to the Mountain Mission schools in Concord Presbytery $43; and to Davidson College $158.91. No mention is made of monies specially raised for local purposes.

6. Your agent and chairman sent the usual circular letter to the churches as authorized, and will do so again unless otherwise intructed.

Financial statement, November 1895, to November, 1896:

RECEIPTS, ALBEMARLE PRESBYTERY.

Washington church, $22; New Berne $7.90, Goldsboro $6; Cann Memorial $2.50, Rocky Mount $1.45. Total $39.85.

CONCORD PRESBYTERY.

Davidson College church $40.30, Statesville $6.74, Newton $4.50, New Salem $1.12, Rocky River $2.08, Mooresville $3.06, Siloam .55, Troutman .58, Mocksville $4.38, Sherrill's Ford .65; Salisbury $5, Hickory $4.68, Bethpage $2.57, Shearer Chapel $1. Total $77.41.

FAYETTEVILLE PRESBYTERY.

Antioch church $2.67, Barbecue .92, Big Rockfish $1.60, Buffalo $1.25, Cameron $2.41, Centre $3 06, China Grove .50, Cypress .50, Euphronia $1, Gulf $2, Ida Mills $4 01, Jonesboro $1.46, Laurinburg $25.43, Longstreet $1.04, Laurel Hill $2.25, Lumber Bridge $5, Maxton $4.78, Montpelier $1.87, Mt. Tabor .68, Philadelphus $3 46, Philippi $1.30, Pittsboro $1.00, Pocket $1.31, Red Springs 5.42, Shannon 1.00, Smyrna 3.75, Spout Spring 1.00, Sanford 2.67, Summerville 1.70, Union 1.00, White Hill 1.48. Total $87.52.

MECKLENBURG PRESBYTERY.

Mallard Creek church $2.46, Pineville 3.64, Bessemer City 3.82, Monroe 4.72. Total $14.64.

WILMINGTON PRESBYTERY.

Wilmington, First church $31.49, Cobb's Mills 1.14, Keith .60, South River .68, Pollocksville .70, Whiteville 11.55—$36.16. Total receipts $325.58,

DISBURSEMENTS.

To printing two circulars and postage $9.91, Red Springs Seminary 43.76, Mountain schools in Concord Presbytery 43 00, Davidson College 158.91. Total $255.58.

SPECIAL CONTRIBUTIONS REPORTED THROUGH THIS COMMITTEE.

To Davidson College $350, to Mebane High School by 17 churches in Orange Presbytery 71.22, to Mountain Mission schools by 8 churches in Concord 156. Total special $577.22, add receipts $255.58. Total reported $832.80.

SPECIAL REPORT ON PAROCHIAL SCHOOLS.

An overture from Orange Presbytery to the last meeting of Synod, on the subject of Parochial Schools, was approved by Synod and the following answer was given:

"That the overture be granted, and the Synod's Committee of Church and Christian Education be appointed to perform the duties contemplated in the overture."

Your Committee would recommend the following action:

1. It is both proper and desirable for the Church to control and direct the primary and preparatory education of her children, male and female, as far as circumstances may permit.

2. To this end we recommend to the consideration of all churches, the establishing of parochial schools in every parish or congregation, which shall either be independent of or supplementary to public or private schools already in existence.

3. We recommend the Presbyteries to found and foster schools in all their mission fields, and we do especially recommend to our well established churches to use such schools in their local mission work, and also to assist the schools founded by Presbyteries in their mission fields through the collection for Church and Christian Education, and otherwise.

4. We propose to the churches the following constitution for Parochial Schools for uniform adoption:

1. The Presbyterian church of —— does undertake to establish a school, to be under Church control as a Christian school.

2. The sole government and administration of the school shall be vested in a board of trustees of three members appointed by the session, whose terms of office shall be one, two, and three years, respectively, and the session shall fill vacancies as they recur, electing for three-year terms. Two members shall constitute a quorum.

3. The school shall be limited in its scope and design to primary and preparatory education, male or female, or both.

4. The Bible shall be used as a text book throughout the school in such measure and proportion as the Board may determine, so as to make the school distinctively a Christian school; and the standards of the Church, also, as far as it may be found practicable.

5. The Board shall have power to raise and disburse monies and to hold property in trust in furtherance of this object if necessary.

6. The Board shall, at their discretion, found and develop the school as rapidly as the means in hand may justify without incurring debt.

7. The Board shall adopt their own by-laws subject to the limitations of this paper, which shall be of the nature of fundamental law to the Board in the execution of their trust.

8. In case it shall ever prove desirable to secure a charter of incorporation, the provisions of this paper shall be incorporated into the charter, or else adopted as a fixed part of the by-laws.

9. This paper, *mutatis mutandis*, is recommended to the Presbyteries for the founding of Presbyterial schools of any grade.

J. B. SHEARER,
Agent and Chairman.

CONCERNING BOOKS.

One is sometimes asked by young people to recommend a course of reading. My advice would be that they should confine themselves to the supreme books in whatever literature, or better still to choose some great author, and make themselves thoroughly familiar with him. For, as all roads lead to Rome, so do they likewise lead away from it, and you will find that, in order to understand perfectly and weigh exactly any vital piece of literature, you will be gradually and pleasantly persuaded to excursions and explorations of which you little dreamed when you began, and you will find yourselves scholars before you are aware. For remember there is nothing less profitable than scholarship for the mere sake of scholarship, nor anything more wearisome in the attainment. But the moment you have a definite aim, attention is quickened, the mother of memory, and all that you acquire groups and arranges itself in an order that is lucid, because everywhere and always it is in intelligent relation to a central object of constant and growing interest. This method also forces upon us the necessity of thinking, which is, after all, the highest result of all education. For what we want is not learning, but knowledge; that is, the power to make learning answer its true end as a quickener of intelligence and a widener of our intellectual sympathies. I do not mean to say that every one is fitted by nature or inclination for a definite course of study, or indeed for serious study in any sense. I am quite willing that they should "browse in a library" as Dr. Johnson called it, to their heart's content. It is perhaps the only way in which time may be profitably wasted. But desultory reading will not make a "full man," as Bacon understood it, of one who has not Johnson's memory, his power of assimilation, and, above all, his comprehensive view of the relation of things. "Read not," says Lord Bacon, in his essay of studies, "to contradict and confute: nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously [carefully], and some few to be read wholly and with diligence and attention. *Some books also may be read by deputy.*" This is weighty and well said, and I would call your attention especially to the wise words with which the passage closes. The best books are not always those which lend themselves to discussion and comment, but those (like Montaigne's essays) which discuss and comment ourselves.—*James Russel Lowell, in Books and Libraries.*

RICHES IN LIFE.

"For to me to live is Christ. This is the ideal of the Christian life exemplified in actual experience. It was a man with like passions with ourselves who made this declaration; a man whose human nature and infirmities were so fully under the power of that Divine love which transforms all of whom it takes possession, that he was no longer his old self at all, but a thoroughly new creature in Christ Jesus. This is the man who used to persecute Christians; who delighted in taking the severest measures with all who differed with him in opinion; full of vindictive pride and murderous intention; the man to whom Jesus once said, "Why persecutest thou Me?" Some great change must have been wrought in him to turn the old, selfish way of living into a life of absorbing and happy devotion to the Lord Jesus. Yes; one day, while bent upon his own self-will, he met the Lord. A light shone upon his path, a voice spoke from heaven. Self-surrender took the place of self-will, and from that moment of self-surrender a master hand controlled the grand possibilities of his being. He was converted and regenerated by the indwelling Holy Spirit. After that he made the knowledge of Jesus his chief interest. He counted everything secondary to that attainment, and how fully and blessedly he came to know Him! So well he knew Him that he was perfectly sure that all his affairs were safe in His keeping, so that he had a heart "at leisure from itself" to teach and comfort others. He had such a view of himself as the "chief of sinners" that this wonderful Saviour was very dear and precious to him. Knowing Him and rejoicing in Him, he had come to see that the sweetest joy in all the world was to make this Saviour known to others. These experiences have been repeated in many lives since St. Paul. They should be realized by every Christian, in the midst of common-place toil, in the most limited sphere, by the most ordinary person. "For to me to live is Christ" should be the joyful affirmation of every one of His followers.

"To live is Christ" means that we have His spirit and do His work as He would do it were He here; not in His measure, but in the same spirit. "Let this mind be in you which was also in Christ Jesus," "who went about doing good." What would Jesus do were He living just where you live and in your circumstances? He would absolutely trust His Father; He would never doubt His love, His care, or the wisdom of His ways; He would help the poor, the sick, the sorrowful; He would comfort the troubled heart, no matter how greatly His own might be burdened; He would not do His own will, but the will of Him that sent Him.

How the joy of thus living grows with our years! "That mother just lives for her child," we say; that is, she cares for nothing that may happen to herself if only her child may be well provided for. That sort of living is her joy. Any love that carries us out of self is a joy; and far beyond all else is the love for Jesus which carries us out of self so that "I live, yet not I, but Christ liveth in me:" and far beyond all other joy is that which comes from such loving and such living. These are riches which take not to themselves wings and fly away—*Christian Advocate.*

ROYAL is the only baking powder made on scientific principles. Trained chemists in every department. All ingredients must test to standard strength and absolute purity. If you care for your health, or if you study plain, simple, every-day economy, it is imperative that you see to it that no baking powder but the ROYAL enters your kitchen. The low-grade, cheap powders contain alum and lime and injuriously affect the stomach and kidneys.

ROYAL BAKING POWDER CO., NEW-YORK.

WHAT WILL GOD DO THIS YEAR?

What will God do this year? How will He come near to man? It may be, oh, that it might be! that He will break up this awful sluggishness of Christendom, this terrible torpidity of the Christian Church and give us a great true revival of religion. It may be that He will speak some great imperious command to the brutal and terrible spirit of war, and will open the gate upon a bright period of peace throughout the world. It may be that He will draw back the curtain and throw some of His light upon the question of how the poor and the rich may live together in more cordial brotherhood. It may be that He will lead up from the depths of their common faith a power of unity unto the sects of a divided Christendom. Perhaps He will smite this selfishness of fashionable life, and make it earnest. Perhaps by some terrible catastrophe He will teach the nation that corruption is ruin, and that nothing but integrity can make any nation strong. Perhaps this! perhaps that! We make our guesses, and no man can truly say. Only we know that with a world that needs so much, and with a God who knows its needs and who loves it and pities it so tenderly, there must be in the long year some approach of His life to its life, some coming of the Lord!—*Phillips Brooks.*

LITERARY JOTTINGS.

"Nancy Noon" is the title of the initial story of Mr. William R. Patterson, a young Scotchman writing under the pen name of Benjamin Swift. Mr. Barrie predicts a brilliant future for the young author.

The American Irish Historical Society has been organized for the purpose of setting forth and perpetuating the history of the Irish race in this country. Rear Admiral Richard W. Meade, of Washington, was chosen president.

Mr. John Singer Sargent has been elected a member of the Royal Academy. Mr. Sargent is of American parentage, but was born at Florence and his education and training have been European. He was a pupil of Carolus-Duran and received the *Grand Prix* at the French Salon in 1889. Mr. Sargent and Messrs. E. A. Abbey and F. D. Millet are among the group of artists who live and exhibit their works abroad, though counting themselves Americans.

Rev. Charles Cuthbert Hall, D. D., who has just been called to the presidency of Union Theological Seminary, New York, is to edit the American edition of *The Expositor*, the first number of which, will be published on February 1st, by Dodd, Mead and Company.

The oldest tragedy in our language and the first application of blank verse to dramatic composition is the play known as "Gorbudoc" or "Ferrex and Porrex," by Mrs. Norton and Lord Buckhurst. It was written about 1567.

Dr. Albert J. Leon formerly instructor of Arabic in Johns Hopkins University, Baltimore, claims to have the oldest copy of the Koran extant. The work was examined by an expert in the British Museum who stated that there was little doubt that the work was by Ali the first convert to Mahommedanism, the prophets' cousin.

M. H. JONES,
DURHAM, N. C.,
Keeps on hand a fine assortment of
STERLING SILVER WARE,
JEWELRY, DIAMONDS,
WATCHES, CLOCKS
and everything found in a first-class jewelry store.
☞ Repairing of all kinds, especially such as is usually sent North, done promptly and in best style; reputation stablished for this class of work.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April (one collection)—Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. W. T. Palmer, from Trenton, Tenn., to Dyersbury, Tenn.

Rev. W. O. Cochrane, from Maysville, Ky., to Bristol, Tenn.

Rev. G. L. Brown, from Keezletown, Va., to Penn Laid, Va. Field of labor remains unchanged.

NORTH CAROLINA.

Rev. H. M. Parker:—In another column find interesting article concerning this brother's labors in South Side church, Asheville, and Oak Forest.

New Hope:—The mother church of the county—while she herself is only about two years old is "lengthening her cords and strengthening her stakes" for other new work. The Y. P. S. of C. E. is doing good work. Communion of the Lord's Supper was observed on last Sabbath, 24th inst. Seven new members have recently been added to our number for which we give thanks to God.

Brunswick County Field:—Sweet Home church. On Sunday, Jan. 17th, the communion of the Lord's Supper was administered. This was the first communion observed by our little church, and it was a spiritual feast indeed. Our little band gathered around the Lord's Table in holy reverence, and I trust were drawn closer to the Saviour and to one another. Our Sunday school is making progress. We have our new organ now, for which we are very thankful, and all of our services will be much improved by our thus being enabled better to "sing praises unto our Lord."

The Shorter Catechism:—An interesting service was held in the Raleigh Presbyterian church on last Sunday. The pastor Rev. Eugene Daniel, D. D, and the superintendent of the school, during the morning session called to the platform quite a large number of young ladies, girls and boys, who had committed to memory, and had perfectly recited the Shorter Catechism, and presented to each one a very handsome diploma printed in two colors, on heavy bond paper. A similar diploma was presented to a number in the Infant class for reciting perfectly the Child's Catechism. A special effort is being made, during this "Catechism Anniversary Year," to encourage an interest in the subject. Other schools may be interested on this line.

A.

Evangelism In Stokes County:—In the beginning of January Rev. R. W. George held a meeting at Mt. Olive Missionary Baptist Church a few miles south of the Sauratown range of mountains, in Stokes county. The meeting continued twelve days, Brother George doing all the preaching. There were thirty-four professions, twenty-nine giving their names to join the different churches. Among the converts was one man 64 years old, another 58. All were males but seven, some of them cases that no one expected to see converted. Most of the converts will join other churches there being no Presbyterian church near. Some of them may join our church at Danbury. Brother George gives the praise to God and takes courage. He will begin at Pilot Mountain on Sunday, 31st.

Evangelist Robt. V. Miller was with us in Danbury the first ten days of January. His clear preaching and his instructive Bible readings were much enjoyed and we hope that our community received a spiritual uplift. Our congregations were good, the last night the house being full to overflowing. There were only a few professions, but we trust impressions were made on others which may result in much spiritual good. We commend Bro. Miller as a faithful, earnest and scriptural evangelist.

Mt. Airy:—Rev. C. W. Robinson, of North Wilkesboro visited us the second Sunday in January, and preached morning and night; at the morning service three persons united with the church upon profession, and the communion was administered. It was a very delightful and sweet season to the members of the church, as it had been more than twelve months since we had commemorated our Saviour's dying love in our own church, and more than four months since we had had preaching. Bro. Robinson, by his earnest and forcible preaching, and charming manners, won the hearts of our people, and we would be delighted to have him come and see us again. On Monday night following Evangelist Robt. V. Miller, of Asheville preached, and protracted the services for two weeks. His first message caught the ear and impressed the hearts of the people, and the interest increased, and the feeling deepened with each succeeding service and the last was the best of all. His preaching was plain, pointed, earnest, Scriptural and therefore powerful. No statement was made that was not backed with a "Thus sayeth the Lord." His familiarity with the Scriptures strikes one with wonder and amazement. He is thoroughly orthodox so far as the writer is able to judge in doctrine and methods. The one prominent characteristic of his preaching, is his exceeding clearness of statement. The writer has been a follower of the Master for more than fifteen years, but has now a clearer conception of the whole scheme of salvation than ever before, and rejoices that he heard him. The Christians of all denominations co-operated and as a result the entire community has been very greatly benefitted. We pray that Bro. Miller's labors may be blessed elsewhere as they were here.

W. F. C.

Hillsboro Church:—Quarterly communion was observed Jan. 17th, and one name was announced as having been added to the church roll on profession of faith—this makes eight additions during the quarter.

VIRGINIA.

Armstrong Memorial Church, Berkeley:—Rev. W. A. Slaymaker, pastor. Ten persons recently received.

FLORIDA.

High Springs:—Rev. D. W. Humphrey and Rev. H. H. Newman according to the direction of Suwanee Presbytery recently organized a church at this point with eighteen members. All the church buildings here were blown down by storm. The Plant System have moved the railroad shops to High Springs and life and enterprise have sprung up in the town.

TENNESSEE.

Bristol:—Rev. W. O. Cochrane, has entered upon his duties as pastor of the First church. Mr. Cochrane and family were most cordially received by the members of his congregation.

KENTUCKY.

Notes from Springdale:—Last February, cottage prayer-meetings were commenced, and have been held every week, Wednesday night, in different parts of the congregation. Only once has the pastor, Rev. E. H. Amis been absent, having been detained by indisposition; even when the mercury was about zero, he was at his appointment three miles distant. His earnest exposition of the Word has gained the attention of his hearers, and his great interet in the young people, won their love and respect. Faithful seed sowing is bringing forth fruit, which we trust will be a hundred fold to the glory of God. A Young People's Society of Christian Endeavor was organized some time ago, which is kept up with increasing interest. There are not many young people in the small Presbyterian church, but those from the Methodist and Lutheran churches have joined them at almost every meeting. The boys and young men conduct the meetings, and lead in prayer, while the older silent members look on, and listen with wonder, wishing that they too had been taught to take up the cross in their youth. The pastor and session attend the meetings, and all things are done decently and in order. The missionary topic for the 17th gave a very interesting meeting; eight accounts were read of revivals in domestic and foreign fields. Any church which does not avail itself of the wonderful means for development, and growth in grace, of its young members, gained in the Y. P. S. C. E., is losing the opportunity it affords for training them to be strong in the Lord and faithful laborers in the Master's vineyard.

PERSONALS.

Rev. Geo. G. Woodbridge has resigned the pastorate of the Second church of Houston, Texas.

Rev. Dr. Saunders, of Fredericksburg, Va., occupied the pulpit of the Independent church, Savannah on last Sabbath.

Rev. Arthur J. Smith, pastor of the First church, Savannah, is rapidly making friends among his congregation, especially the young men. Mr. Smith has a fine tenor voice and on last Sabbath afternoon consented to sing at the Y. M. C. A., where he delivered an address upon the Fifth Commandment.

Rev. James A. Wallace, of Highland Park, Tenn., has been called to the church at Braidentown, Fla.

Rev. S. M. Rankin, of Red Springs will begin a protracted meeting at Allandale on the first Sunday of February.

We are glad to hear that Rev. J. S. Black, of St. Pauls who has been sick, is much better.

Rev. D. N. McLauchlin, of Chester S. C., recently visited relatives at Aberdeen, this State.

Rev. H. B. Price is visiting his father at Clarksville, Tenn. He will be glad to visit our churches in the cause of missions.

Rev. Dr. Thornton Whaling, of Lexington, Va., is visiting his old home at Clarksville, Tenn.

Rev. J. H. Bryson, D. D., of Huntsville, Ala., is ill at the home of his sister, Mrs A. Cowan, in Shelbyville, Tenn.

Rev. W. A. Wynne, of Bramwell, W. Va., has been called to Thomasville, Ga., upon the illness of his wife.

The condition of Rev. Kenneth McDonald, who is sick in this city, is improved but he is still confined to the bed.

The venerable Rev. J. N. McCain, of Normana, Texas is seriously ill with la gripe.

Rev. G. E. Chandler, of West Point, Miss., expects to assist Rev. Dr. S. C. Caldwell in a meeting at an early day.

For the N. C. Presbyterian.

ITEMS FROM "INANDA" ASHEVILLE PRESBYTERY.

Some three years since the Rev. H. M. Parker was placed by Mecklenburg Presbytery in charge of South Side church, Asheville, and Oak Forest church, six miles southeast of Asheville as stated supply.

Mrs. Mitchell, a daughter of the late Rev. Dr. Lindley, of Salisbury, and so long a missionary to the Zula Land, East Africa, and also so well known to Presbyterians in this State, wishing to take her daughters to Europe for educational purposes, gave Mr. Parker a home on her beautiful farm in the village of Inanda five miles from the city and two from Oak Forest church and also pays a portion of his salary so as to have his services a part of the time for missionary work in that vicinity.

Mr. Parker has had this work deeply bearing on his heart ever since he has been there. He immediately started a Sabbath-school, conducted under charge of his wife and others, which has grown into a successful school and furnished most of those recently gathered into the church. Meeting under great disadvantages on account of having no permanent and suitable place of meeting, his great object has been to secure some place for

permanent occupation, not only for Sabbath, but daily parochial school, and for such purposes as holding service on Sabbath when convenient and weekly prayer-meeting. This, with much earnest prayers and work, has been accomplished. He has secured an acre of ground deeded to Asheville Presbytery for school purposes. Upon this has been erected and finished a very handsome wooden structure, well built and plastered, capable of seating about one hundred persons. Here was at once established a day school in charge of a Presbyterian lady and it is in active operation. During all this time Mr. Parker has been earnestly engaged in his ministerial duties in this locality, and upon the finishing of the house, services were held in it on the 6th, communion services, and 20th of December ult. The session and many of the congregation of Oak Forest church attended the services. As an adjunct to this church, the session received into the church on profession of faith twelve members.

God in His mercy has done much through His servant at this point. Prior to his coming to Inanda to live, there was not a sign of Presbyterianism in that locality, although so close to Oak Forest, except two families, who for years have worshipped at that church. With Mr. Parker's devoted, laborious work as a missionary and the securing a house and lot for Sabbath and day school, and for worship, an entering wedge has been put in, which, if properly worked, must bear great fruit. May our Heavenly Father give us the necessary faith to procure that great resulting blessing! This case is a strong testimonial to the parochial system, along with Godly and earnest work. It will prevail and Presbyterianism will prevail where it is properly carried out. To God be all the glory.

For the N. C. Presbyterian.

NOTES FROM GREENSBORO.

Yesterday morning after Dr. J. Henry Smith had begun to read the morning Scripture, before it was noticed he seemed quite short of breath. Dr. Egbert Smith was at his Lexington appointment. After reading, he said in substance, that he had been preaching fifty years, thirty-eight of it with this congregation, and never before did he feel he had to apologize to his people. He found that it was unwise for him to attempt a sermon, but was anxious to see the congregation together, especially as the collection, the second extra one in succession, was to pay our own home missionaries in Orange Presbytery money now due them. His recent illness was much from the same cause.

We are having a fearful winter up here now. Snow, ice, sleet, rain, and very cold.

M.

February 1st, 1897.

For the N. C. Presbyterina.

DAY OF PRAYER FOR COLLEGES.

The day of prayer for schools and colleges proved to be a very interesting and profitable one at Princeton Seminary. The program of exercises for the day was as follows:

9:30. Different groups of colleges were formed and at this meeting the representations from each college reported what seemed to be the specific need of his college and then prayer was offered for these special needs. Thus we had a *definite* object for which to pray. The reports from our Southern colleges were very interesting and the meeting of the Southern men very profitable. It may be interesting to state that the following were represented at our meeting: Johns Hopkins University (2), Centre College, Ky., (2), Washington and Lee, Erskine, S. C., Presbyterian College of S. C., Randolph and Macon, University of Alabama, and Davidson College, one representative each.

At 11 a. m., the student body met in the Oratory to hear statistical reports from all the colleges represented in the seminary. This was one of the most interesting meetings of the day. Reports were received from fifty colleges. Statistics were given showing the number of students, number of professing Christians, number of candidates for the ministry, number of missionary volunteers, and the kinds of Christian work in each college. Out of the fifty colleges represented Erskine (A. R. P. College at Due West, S. C.) had one of the best reports. The report gave 100 students, 95 professing Christians, 22 candidates for the ministry and five mission Sabbath-schools conducted. This was one of the best reports given and special mention was made of Erskine. We were sorry not to have a report from Davidson College.

One interesting fact noticed from the statistics is that the number of professing Christians and the number of candidates for the ministry is much larger, proportionately in the smaller colleges than in the larger colleges and universities.

At 4 p. m., a prayer-meeting was held in the Oratory led by Mr. Robert R. Galley, secretary of the Y. M. C. A., of the University. This was a very devotional meeting and very much enjoyed by all present. Mr. Galley is a very earnest speaker and is much interested in his work with the young men of the ministry.

At 7.45 Dr. Hodge spoke to the students on the need of a deeper spiritual life in our seminaries. His address was earnest and deeply impressed all who heard him.

The day was one of blessings and will long be remembered in Princeton Seminary. May much good result.

For the N. C. Presbyterian.

LETTER FROM MILTON.

To the Editor of the N. C. Presbyterian:

DEAR BROTHER:—For the information of my many friends in Wilmington and Fayetteville Presbyteries I thought I would write this, though under not very favorable circumstances. We arrived safely in Milton on the 8th inst., though finding a temperature a number of degrees colder than we were accustomed to in our late home. This was not noticed because of the warmth and cordiality of our reception. We found our larder supplied with all the good things needful, also a bountiful supply of fuel. I preached about as usual to a large, intelligent and appreciative audience; but on Monday, from undue exposure in visiting a sick parishioner living on what in my late home would have been called a mountain, I caught a severe cold, or the grip caught me, so that night I was in a very bad way.

Dr. Dodson, the able and experienced physician residing here, was called and began promptly his struggle with the troublesome and dangerous malady. But realizing his inability on account of such a press of professional work all around, to give to me the minute and constant care necessary, I summoned my son to assist in the case and under their constant and faithful care the more dangerous symptoms have been arrested and my condition is steadily improving. Though by no means an agreeable entrance into my labors here, the constant, tender and thoughtful attention of the kind people here has made me feel that if I must be sick it is well for it to be among these people who seem never to be able to do enough for us. Though undergoing great physical suffering I have enjoyed God's presence abundantly and have been able at all times to say, "Thy will be done." I believe that God will raise me up to do higher and better work than I have ever yet done and that this present discipline is being made a means for the fitting me for a higher and more faithful service for my Lord and Master.

Fraternally yours,

JOSEPH EVANS.

Milton, N. C., Jan. 25th, 1897.

Dictated.

In continuation of somewhat I had written to you nearly a week ago (for the information of my friends), I write this to say that by God's goodness I am slowly, but steadily improving. But it is probable that it will be three or four weeks before I can enter fully on the work here lying open before me. But it is God's work and He can best arrange the way for its being done. Nor is this time, trying in many respects, lost. No, by the co-operation of God's Spirit with God's good Providence I trust I am learning valuable lessons, which God grant I may learn effectually and never forget. Wishing God's blessing to all.

Fraternally,

JOSEPH EVANS.

We clip the following about the organ of the Second Presbyterian church, Charlotte, from the Observer of that city:

This church will have the largest organ of any church save one south of Baltimore.

The church has for years been greatly handicapped in its musical service by the miserable old organ which has been in use there. It was purchased when the old church was first built, about twenty years ago, and has since been in constant use. It has been a great eyesore to the several pastors and people as well, but until this year the way was not clear to the purchase of such an instrument as would be in keeping with the size and elegance of the new edifice.

A committee on organ was appointed and began to act at once. Six or seven factories, representing the best makes in the country, sent their men here to set forth the advantages of their instruments.

After due deliberation and consideration the committee awarded the contract to Geo. Jardine & Co., of New York.

The instrument will be a magnificent affair, filling the space behind the pulpit almost entirely. It will have three manuals, fifty one stops and 2,040 pipes, and will be supplied with pneumatic action. The work of building the organ will be begun at once, but as it will require four months it will not be heard until May.

MONEY TO LOAN.

on Eight Years Time, secured by Mortgage on Real Estate. Monthly payment, savings investment stock for sale, also FULL PAID COUPON STOCK, with semi annual cash dividends. Loans made promptly in any part of the State. Agents wanted. Address,

Mechanics and Investors Union,

22 Pullen Building, Raleigh, N. C.

COAL, WOOD AND SHINGLES.

Best quality and lowest prices. Satisfaction guaranteed. Your patronage solicited.

Respectfully,

P. R. FOWLER,

Successor to Fowler & Morrison.

MOTHERS

We have a book, prepared especially for you, which we mail free. It treats of the stomach disorders—worms, etc.—that every child is liable to and for which

Frey's Vermifuge

has been successfully used for a half century.

One bottle by mail for 25c.

C. A. S. FREY, Baltimore, Md.



E. M. ANDREWS,

—THE LARGEST DEALER IN—

FURNITURE, PIANOS AND ORGANS

—IN THE CAROLINAS.—

Goods bought direct from the manufacturers in large quantities and sold at only one small profit—no more. The complete furnishing and equiping of new houses a specialty. Pianos and Organs sold at the lowest prices and on easy terms. Furniture sold at a very small margin for spot cash, or on short time where parties are reliable. Small orders as well as large, receive careful and prompt attention.

☞ Write for Catalogues and prices. One Postal Card may save you many dollars.

E. M. ANDREWS,

Charlotte, N. C.

YOUR FRIEND, THE PROOF READER.

I suppose that I may as well confess in the very beginning that I am one of the long-suffering class to which the caption of this plea of the proof reader plainly points; hence my overpowering interest in everything pertaining to proof sheets, proof readers, "copy," "copy-holders," "galleys" and all the rest. Many a time have I wrestled with manuscript the writers of which made all words beginning with *th*, consist of those two letters and a wriggling dash.

I often wonder if any of the readers of the large papers that are sent out, both weekly and daily, have the slightest conception of the amount of labor in even that one department of the preparation of the sheet. I trow not;—with perhaps the exception of those who themselves write, and have the pleasure (?) of being amateur proof readers on their own work. Not once nor twice, but hundreds of times, have we received most urgent letters from our contributors, "Do not change one word," or "Send me a proof, that I may correct it and so be sure it is right." (All this heavily underlined and emphasized.) So we send him his proof. In due course of time it returns. Then I have my short hour of triumph, and am in part repaid for the many abuses the gentleman in question has probably showered upon my unknown and not always patient head. For there are almost always misspelled words, a lack or a preponderance of capitals, and a very meagre punctuation; in short, were it allowed to go into type as it is returned to us, the worthy gentleman would indignantly declare "That proof reader has been meddling again!" It is well he has.* Generally the only "meddling" done is to correct the misspelled words in the original manuscript!

We proof readers are so accustomed to blame, and so little accustomed to praise, that we do not always recognize the latter when it is offered to us. A laughable incident illustrative of this, occurred recently to one of my fellow workers. An article signed with the initials 'A. B. C." had been proof read in the office, and returned to the writer for any desired changes. It came back to the editor with the single comment, "Capital A. B. C." The editor handed it to the proof reader without a word. He glanced at it, and then broke out indignantly, "The A. B. C. *is* in capital letters already!" The writer had simply omitted the necessary comma after what was meant to be a word of praise.

Your friend, the proof reader, labors under manifold difficulties, of which the reading and judging public has but the faintest conception, but there is one sin which is often laid at his door of which he is not the least guilty. I refer to the hacking of articles, or the changing of words or sentences, or even ideas. That is a thing that the boldest proof reader dare not do Upon the head of the editor, or of his assistant, let your wrath descend,† oh, ye writers, when ye find your articles so abused.

"The proof reader is born, not made" is one of the truest of true and trite sayings. That is just the reason there is so much poor proof reading, there are not enough proof readers born every year. Instead there are too many men and women, who must be proof readers or starve. The above truism fell from the lips of Horace Greeley. Through the kindness of "Mark Twain," and a considerabie amount of legendary hearsay, I, as a proof reader, give thanks, morniug and evening, that Horace Greeley is no more.

There were, I believe, very few people, even those born so as to arrive at proof reading maturity when he began to write, who could decipher his scrawls.

Those who read merely for the sense of what they are reading, who have never tried reading for the sense and also keeping on the alert for any great or small mistake—noticing every punctuation mark, or the lack of it, every letter of every word, or the lack of it, every clause in every sentence, or the lack of it, the exact meaning, or the lack of it, do not, cannot, understand the immense mental effort required of a proof reader.

I should have liked to use the editorial "we" all through this, having been under the shadow of the editorial chair for so many years, (more shadow than sunshine to us, by the way), but as this must needs come under my editor's eye, I hope), I dared not.

I hope that the next time you are tempted to sneer at or upbraid the proof reader, some words of this feeble plea in his behalf will come before your mind's eye and cause you to refrain and to judge him more leniently, for the sake of the many worries from which he has saved you, all unknown to yourself, and for the sake of

One of Them in the Christian Observer.

*Our proof reader had to correct the punctuation, and otherwise "dress up" this correspondents article before publication. It is strange how obvious some little error appears, when printed from the type.

†Be it understood that the duty of an editor is simply to see that the language and the intent of the writer is always reproduced on the printed page to the best of his judgment.—[Eds.]

DEAL JUSTLY, MOTHERS.

"O dear, I don't know why I did that," said a mother, as her little one toddled off from her side in a burst of sobs.

The mother had come home very tired from a day's shopping and the little one had run out in the hall to meet her and grabbing the bundles from her hands had begun to try to untie them. The mother pushed the child away, with no gentle hand, and in a cross tone of voice said, "Get out of my way this minute, you naughty girl." Not long before the little one had been very ill, so ill that the doctors had given up all hope. Then it was that the mother prayed fervently to God to spare her child and promised on her knees to be a tender, patient, faithful mother, if it were given back to her, and now how soon she had forgotten, and in momentary vexation the same impatient cross words would come again, and the little one's sensitive honor had been made unjustly to suffer. The devoted, loving child, had run with a glad look on her wee face to meet mamma, who had been gone all day, so glad to see her, but for want of thought, and following a childish impulse, had reached forth the little hands to take the bundles and find out what was in them. All this came to the mother's mind as she heard the sobs of the little child, who had run back to the room and buried her face in the pillow of her little bed. And then came that work of undoing the wrong, which all mothers know about, but the cruel injustice toward the child would still burden the conscience of the mother long after.

We are often unjust to our children, because of our own moods and troubles. Things we pass over sometimes as of no moment, in hours when we feel "out of sorts" we make a great matter of, and hurt our children's sensitive natures when reproof is entirely uncalled for. Children are fretted at and found fault with, oftentimes, because we are in an irritable mood, or things do not go our way, notwithstanding that they are perfectly innocent of having helped to create those unpleasant conditions.

Justice in the treatment of children is something that should be conscientiously practiced. The child may have been full of the wish to help mamma in her work, and yet may have made some unfortunate break, or spot, in her efforts. But the motive was right, she meant to do something out of the kindness of her heart. But some mothers would have lost sight of the motive entirely, and scolded the child for the unfortunate results, instead of showing appreciation of the thoughtfulness of the child, and pointing out the difficulties in the way of doing work the little hands were not yet quite able to do. Let us deal justly with our dear children in our homes, and remember that we can make more impression on them by patiently and kindly showing them their faults than by nagging or scolding them.—*Southern Churchman.*



Fifty Years Ago.

Who could imagine that this should be
The place where, in eighteen ninety-three
That white world-wonder of arch and dome
Should shadow the nations, polychrome...
Here at the Fair was the prize conferred
On Ayer's Pills, by the world preferred.
Chicago-like, they a record show,
Since they started—50 years ago.

Ayer's Cathartic Pills

have, from the time of their preparation, been a continuous success with the public. And that means that Ayer's Pills accomplish what is promised for them; they cure where others fail. It was fitting, therefore, that the world-wide popularity of these pills should be recognized by the World's Fair medal of 1893—a fact which emphasizes the record:

50 Years of Cures.

GOOD COMPANIONSHIP.

High and strong character is fostered by companionship with its kind. No one so much as the active business man needs the daily contact with whole and meditative minds quite apart from business life. He would gain by it better judgment for ordinary transactions, as well as greater serenity in the midst of the bustle and drive of the market. Such companionship is always available. A Kempis, Bunyan, Flavel and a score of men like them, may wait at his library table every morning and evening, ready to converse with him. They are as different from the men he meets during the day as the closet and cloister differ from the Stock Exchange. They would prove an alternative to his mind and a purifier of his heart. They would give him perspective, making his successes elate him less and his disappointments less depressing, but giving to all his possessions a truer value, and to many of them a higher value, than he has set on them heretofore. Only these men of high and holy thought do not show their real selves to those who ask only a single sentence from their lips. They become companions to those who dwell at leisure on their words. —*The Congregationalist.*

GOLD DUST.

For a cap and bells our lives we pay;
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

—*Lowell.*

⁂

The tears of the woman who was a sinner is the distillation of her gratitude.—*Ruskin.*

⁂

That man lives twice who lives the first life well.—*Herrick.*

⁂

The apples that are now being gathered for the winter must be "hand-picked" if they would keep. In like manner must souls be gathered for Christ; each one sought out, prayed for and labored with face to face. That church will have the best harvest this year which has the most Christians in it who love to do *personal work* for Jesus Christ.—*Dr. T. L. Cuyler.*

WOULD YOU LIVE LIFE OVER AGAIN?

When a company of old men get together—"wise old heads," they sometimes assume to be, as if a man was sure to be wise because he was old—they are apt to exchange their experiences of life, in which they now see where they have made mistakes, and made them a hundred times over. Almost every man that has been in the business world, has had his chances to make a fortune. If he could only have that opportunity *now* he would make no mistakes; he would snatch the prize, and the rest of life would roll on smoothly and in a full, overflowing stream. How many hundred times have I heard this foolish talk—so often indeed that when I hear a man rattling away in this style, I think it is a sure sign that he is getting into his dotage, and that the sooner he bows himself off the stage the sooner will his friends be relieved from hearing his endless whinings and complaints.

Of course, if a man could begin life with all the wisdom that he has at forty or fifty, he would avoid many mistakes into which he has fallen. But that wisdom comes only by experience, and he has got to live half his life—or at least a good part of it—before he knows how to live in the best way, to secure the best result. So that, thinking it all over, I do not mourn inconsolably that I have made so many mistakes, but am grateful to the Power that has watched over me that I have made so few. How many dangers I escaped! If I were to go back and begin my life again, I might not do so well. So that, on the whole, I had rather accept the life that is nearly finished, than try the experiment over again. Though I have passed the line of three-score and ten, I would not be a day younger, but devoutly thank God for a life that has been thus prolonged, and for the goodness that has followed me all my days!—*H. M. F., in Evangelist.*

MAGAZINES.

The Ladies' Home Journal for February presents as attractive contents for the mind as the cover gives the eye. The Curtis Publishing Company, Philadelphia. Price $1.00 a year.

Art is the name given to a most excellent magazine for use in the Class room, the Workshop and Home. How to draw, materials used, artistic decoration and similar subjects are treated in a masterly way. The illustrations are many and good. Price $1 a year or 10 cents a copy. The Art Publishing Company, 411 Pearl Street, New York.

BOOK REVIEWS.

Makers of the American Republic New York, E. B. Treat & Co., 5 Cooper Union, pp. 405, cloth bound. Price $1 50

Ideal Young Men and Women. Same publishers, pp. 109. Price 50 cents. These two books by Rev. Dr. David Gregg, pastor of LaFayette Avenue Presbyterian church, Brooklyn, N. Y., are of unusual merit and interest. The first is a series of addresses showing the parts taken and the factors contributed in the making of the American Republic by the Virginia Colonists, the Pilgrims, the Puritans, the Hollanders, the Scotch, the Huguenots, Quakers, Columbus and Washington and the duty of all their successors and the possessors of their heritage to take and hold all for Christ. The second book is a series of three lectures of excellent advice and counsel and direction.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.* So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

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First Quarter—Lesson VII.

Feb. 14, 1897.—Acts v. 17-32.

Commit to memory verses 29-32.

Subject.—The Prison Opened.

Golden Text. "We ought to obey God rather than men." Acts v. 29.

CATECHISM.

Question 27. Wherein did Christ's humiliation consist?

Answer. Christ's humiliation consisted in His being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried and continuing under the power of death for a time.

Time. A. D., 30.

Place. Jerusalem.

INTRODUCTORY.

Our last lesson showed the danger to the Church from within This lesson shows a second and more violent attack from without. The opposition gathered force, becoming aroused by the blessings the Gospel was giving the people and the success it was having. There was the new sense of reverence and opposition to evil, shown in the case of Ananias and Sapphira, added to the marvelous cures of diseases and changes of character and life. There were manifestations of marvelous courage, earnestness, self-sacrifice, beneficence and joy in contrast with the lives of the rulers and the pople. All this provoked opposition.

Then came the spirit of jealousy. The sect of the Sadducess was specially affected. The success of the Gospel was drawing away their followers and lessening the homage paid to them. Leadership was rapidly passing over to the Apostles. Then, the doctrines taught were opposed to their teaching. The resurrection of Christ refuted their favorite doctrine. Still further, the teaching of the Apostles was a condemnation of their past and present conduct. The fact that Jesus was the Messiah condemned them of treason against their nation and denial of their national faith in crucifying Him. So, they must either accept the claims of Jesus as Messiah or they must stop the progress of the Gospel. They chose to try the latter.

LESSON NOTES.

Vs. 17. *The high priest*, Annas, *rose up* not from his seat, though that may be implied, but from the inactivity of indifference or idleness. He was aroused to the situation of the growing power of the Apostles. *All they that were with Him*, not merely in His presence, but of His party, *of the Sadducees. The sect* is from a word from which we get our word heresy and means a religious party separated from others by its opinions. *Indignation* means jealousy as this was an outbreak of party feeling.

Vs. 18. *Laid their hands on*, arrested *the Apostles*, it is not certain which, *the common prison*, R. V., "the public ward," or guard house, probably a room connected with the temple.

Vs. 19. *But*, a small significant word, the thrusting in of the hand of God to thwart all their plans. *The* (R. V., *an*) *angel*, one of the ministering spirits of Heb. 1. 14. The word occurs twenty times in this book and six distinct works wrought by angels are given. *Opened the prison doors*, silently and with that unseen power and ministry which we too often depreciate or ignore. The guards had not thought of this in their over confidence of the strength of brick and mortar, doors and bars.

Vs. 20. *Go....speak.* Do not conceal escape, and do not fear human power. See how divine power is about you. *Words of this life*, R. V., prints life with a capital L, as for the Gospel meaning Christ who is the Life.

Vs. 21. *Early in the morning.* About day break. The temple was open for worshippers. *The council*, the Sanhedrim and *all the Senate*, That is, the whole Sanhedrim were present, including all the elders who were members of it."—*Schaff.*

Vs. 22. *The officers*, some of the temple guard.

Vs. 23. *The keepers standing*, with care and caution, so that they could see no way for the prisoners to escape.

Vs. 24. *They doubted*, were very much perplexed, seeing no way to stop the work of these strangely mighty men.

Vs. 25. *Standing in the temple*, in one part among the worshippers while the Sanhedrim met in another part.

Vs. 26. *They feared the people* Mark the contrast, the Apostles fearing God and naught else, and the rulers without the fear of God afraid of the people.

Vs. 27. *The council* of the greater and less Sanhedrim met together in so important a matter.

Vs. 28. *Straitly*, strictly. *Ye have filled Jerusalem with your doctrine*, was a weighty testimony to the success of their preaching. *This man's blood*, the guilt of the crucifixion of Christ It was this, if proven, which stirred them.

Vs. 29. *Then Peter*, the spokesman, the appointed leader, and the quickest to frame the words for the thought of all. *And the Apostles*, standing by him to encourage him, to support his claims and to pray with and for him. The principle preached should be ours.

Vs. 30. *The God of our Father*, was a home thrust and a claim to teach the religion of the Old Testament. *Raise up*, to be Redeemer and Saviour God raised Him from the dead, where they had put Him.

Vs. 31. *Him hath God exalted*, by His ascension and sitting at the right hand of God, *to be a Prince* over all Head to the Church, and a *Saviour* from sin in its root, its power, its pollution and its penalty, *To give repentance*, as the work of the Spirit sent forth to apply His work, and *forgiveness of sins*, on the ground of His intercession.

Vs. 32. *We are His witnesses.* We did not originate this; we only testify of it. *So is the Holy Ghost.* By Pentecostal power according to promise, by all His mighty works done on the ground of the finished work of Christ and His intercession in Heaven.

PRACTICAL POINTS.

1. Let not the servants of Christ fear the face of man. He has legions of angels to minister and infinite power with exhaustless resources. Men set to oppose and guard prisons cannot see how God works.

2. When God delivers, let us not make much of the matter as it concerns us, but fearlessly testify of the grace of God to point others to Christ.

3. The Holy Spirit is given to those who obey God in the testimony and service of Jesus as Lord, vs. 32.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Feb. 14th, 1897.

BY REV. B. E. WALLACE.

Subject:

What our denomination is doing. Zech. 4: 1-14.

Text for the week:

Not by might, nor by power, but by my Spirit saith the Lord of hosts." Zech. 4: 6.

Monday, Work together. I Cor. 3: 1-9
Tuesday, Invite others. Num. 10:29-36.
Wednesday, A zealous church. Ex. 35: 21-29.
Thursday, Evil in the church. Jer. 5: 20-31.
Friday, Christ's beloved Church. Eph 5: 22-33.
Saturday, The Invisible Church. Heb. 12: 18-29.
Sunday, The Topic. Zech. 4: 1-14.

Suggestions for Leaders:

1. Be a *Christian* first. Then bring in your denomination.

2. Have different ones appointed beforehand to show what your denomination is doing.

a. Foreign Missions.

b. Home Missions.

c. Education for the ministry, and the various other lines of work.

3. Have some one (your pastor if convenient) to give a brief sketch of the *rise* and founders of your denomination:

a. Where did the Presbyterian Church start—who were the first to shape her doctrines, &c.?

b. If Methodist—Tell how this Church started and who were here first champions—and so on with other denominations.

Notes:

This is a very *necessary* and *important* topic. But let us not put our denomination above our Christianity. In some the partisan runs so high that there is constant and hurtful war among among the different churches. This works injury to the cause of Christ. Let each denomination cherish and revere its own intrinsic excellencies, and history of noble accomplishment, but at the same time have always in view God's glory in the salvation of sinful men. The struggle between the two lions is too constant and fierce for Christians to war among themselves.

The *Lion of the Tribe of Judah* is in the field and the appeal, "To Arms" is made to every Christian of every *name* and *tongue*—that the ensign of His cross may be planted in every human heart. The *Roaring Lion* is walking up and down through the earth devouring the souls of men. Listen at his roar as is voiced by the terrible "*Demon of Drink.*" Hear his roar in the "Sunday newspaper," Sunday train, and Sabbath desecration of every kind. Oh fellow-Christian, brethren in Christ, let us sound the note of peace and present one solid phalanx to stay the tramp of sin.

OPEN DOOR NOTES.

The Ladies' Home Mission Society, Statesville, N. C., was organized in October, 1892. Rev. R. P. Pell, at that time Synodical evangelist in Mitchell, Watauga and Yancey counties, had, by his indomitable energy, perseverance and consecration to the Master's service, succeeded in establishing certain schools in connection with his churches in Mitchell and Watauga.

Learning through him that these counties presented a promising field for the permanent establishment of Presbyterianism, and recognizing the fact that these schools would prove important factors in the progress of the work, fifteen ladies of the Statesville church were organized into a Home Mission Society. The object of this society has been, and still is, primarily, to foster these schools, yet it holds itself in cheerful readiness to promote in every legitimate way the growth of Presbyterianism in this mountain region Its contributions are placed at the disposal of the Presbyterial Home Missions Committee of which Rev. C. A. Munroe is the efficient chairman.

The society now numbers twenty five members and continues with unabated interest a work that should appeal to every Presbyterian in the State, more especially to those within the bounds of Concord Presbytery.

WHAT RELATION SHOULD THE CHRISTIAN ENDEAVORER SUSTAIN TO FOREIGN MISSIONS.

In considering this great question, there are first two other questions to be asked and answered. The first is, What is Christian Endeavor? the second is, what is Foreign Missions? If we transpose the name, Christian Endeavor, we find we have, endeavoring to be Christ-like. We all know something of that noble life, how He spent the few years that were given Him, while He was here among men. That He never refused to give the aid that would relieve suffering even though, it was to strangers. One of His most powerful sermons was preached to a strange woman and in a strange land. His eyes and ears were ever open to opportunities for doing good; so it behooves us, in honor to our name to study closely His life so that we may honor Him by our imitation. What is Foreign Missions? It is carrying out the last and greatest command of our risen Lord: "Go preach the Gospel to every creature;" it is giving to our brothers who speak in a different tongue from ours the bread of life, for with God there are no foreign lands nor different speech. His great all-seeing eye is above all and his great deep love and outstretched arms are round about all the world.

The Christian Endeavor Society should be the mainspring, the life, the sinew and backbone of mission work. No church having a C. E. Society under its care should fall short of her duty in this line. How can she, with such a motto as ours, "The world for Christ." There were missionaries and missionary societies before there were Christian Endeavor societies, but were there any missionaries before there were any Christian Endeavorers? I think not. Surely Paul was one of the grandest of Christian Endeavorers and he is accounted by many the greatest of missionaries. The purpose of the Endeavor movement is to raise the standard of practical devotion and consecrated religious enthusiasm of young people. How has this mission succeeded? At the convention held last July in Boston, General Secretary Baer has this item in his report.

"The largest amount reported to me by any Board, is from the Presbyterian Mission Board. The treasurer of that board states that during the last year $33,160.53 have been received, and that in the last five years, the total is $106,704.77. When you take into consideration that that represents but one board in one denomination, and that the Presbyterian Home Mission Board received $21, 330 90 last year, we can praise God for the missionary uprising among the young. But we can do better. We ought, we will."

It is true that as an organization we employ no missionaries, for it is one of our cardinal principles that all of our work shall be done through the regular denominational boards. In a letter of Miss Julia Hatch who is now laboring for the Master in Laos, which we received a short time ago, she tells us of a meeting which was held in that land during Presbytery, last December. She says: "Mr. Dodd told us of the Missionary Extension course with which he had been connected. Referring to what he had said in regard to Christian Endeavor work for Foreign Missions some one called for all who were supported by Christian Endeavor money to stand. In response nine stood, five wholly supported by Christian Endeavor funds." Mr. Clark, the father of Christian Endeavor, says that the great impetus that has been given to mission work in the Northern Church, is due to Christian Endeavor. Now, Endeavorers, all this is surely encouraging but there is much, O so much more to be done. When we are really alive to the full meaning of our pledge and have succeeded in making a full surrender of ourselves unto the Lord and can say from the heart: "Trusting in the Lord Jesus Christ for strength" then will the piteous cries which come from the laborers in foreign lands be a thing of the past. Read the urgent, and we might say, heartrending appeals from poor sin cursed Africa. What has been the burden of Dr. and Mrs. Snyder's letters for more than a year? We well know them as they appear from time to time in our Church papers and magazines. God has promised that if we will go in, we shall possess the land; Christ has commanded us to go, and still we move so slowly; why O why is it so? I think that we can find the answer in our Master's own words, "If you love me, keep my commandments." The question for each one of us to-day is, are we keeping His great command, Go?

"I will strive to do whatever He would like to have me do. Endeavorers do we think He would have us to close our ears and eyes to the great need of mission work? and to the cry that is continually coming to us from across the waters for more workers and more prayers. If this single clause of our pledge was made the prayer of each heart, each morning of our lives, then would our Lord's treasury be full to overflowing and the cry would go up from these young men and women, "Here am I, send me." We then would see in this fair land of ours a sight that would call forth shouts of joy from the angels which are around that throne to which we send our petitions. Then would that petition which is two thousand years old, "Thy kingdom come" be answered. We, as Endeavorers, should pray for missions as no other people can or do, for did He not spend much time in prayer, and are we not imitating Him? Before He performed any great work He went to His Father and talked to Him about it. It is useless to say that we do not know how to pray. Prayer is the simplest and most natural act in religion, it needs nothing but heart and will. The weakest infant cries when it is hungry, the poorest beggar can hold out his hand not waiting to find fine words to ask for the alms that he stands in need of, so the most ignorant can find something to say to his Father if he only feels his needs. Every Christian Endeavor Society should be a reservoir of missionary light and influence, each individual member of this vast army should be a missionary. The success of mission work and mission giving rests not upon officers and leaders nor upon the society, itself, but upon each individual member. God does not call all to be teachers or preachers to this most noble of all work, but He does command and He does require that each one of His redeemed children shall use to His honor and glory the pound which has been entrusted to them. Let us know that we, each one of us, has his or her own work to do in this warfare.

MRS. L. W. CURTIS.

Lakawn, Siam.

PUZZLE DEPARTMENT.

ANSWERS FOR JAN. 21ST.

The Lord's Day is mentioned in Rev. 1: 10—Cornie and Myrtle Wilkinson.

Noah, the first drunkard, Gen. 9: 21—Maggie Hall

Nathan, the first prophet, 2 Sam. 7: 2.—Maggie Hall. Jonah—Cornie and Myrtle Wilkinson.

What king "distinguished for his idolatry" was refused a burial with the kings, his ancestors?

Myrtle Wilkinson.

Where is the word confectionaries found? Mary Stewart Holmes.

Who said, "Let me die the death of the righteous and let my last end be like his?" Walter P. Sprunt.

What Bible character escaped the wrath of his enemy by being let down from a window by his wife?

Rosa Hall Witherspoon.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

ORMAND—BURKE At the residence of the bride's father, at Bessemer City, N. C., Jan 20th, 1897, by Rev. R. J. McIlwain, Mr. B. Frank Ormand of Old Furnace, N. C., and Miss Carrie E. Burke, of Bessemer City.

McDONALD—BAIN. At the residence of Mr. Hugh Bain, the bride's father, Jan 27th, by Rev. P. R. Law, Mr. Neill B. McDonald and Miss Flora E. Bain—both of Harnett county, N. C.

BOOKER—BAIRD. On January 28th, 1897, at the residence of the bride's mother, Mrs. Anne Morton, near Satterwhite, N. C., by Rev. W. T. Walker, of Townsville, N. C. Mr. Jas. Daniel Booker, of Manchester, Va., and Mrs. Betty M. Baird, of Granville county, N. C.

ARRASMITH—STRUDWICK. At the home of the bride's father, Dr. William Strudwick, Hillsboro, N. C., Jan. 27th, 1897, by Rev. H. S. Bradshaw, Mr. T. M. Arrasmith, of Greensboro, N. C., and Miss Mary Nash Strudwick, of Hillsboro, N. C.

DIED.

McQUEEN. In the death of Mrs. Sarah A. McQueen at Lumberton, Jan. 27th, a link binding the history of her home with the earlier and latter part of the century is broken. Had she lived till the 13th of February she would have rounded out her full four-score and yet, to those who but casually met her, there was but little evidence that she had reached that point in life when strength becomes "labor and sorrow," for to all, she was ever cheerful and glad to enliven the moments with her vivid recollection of the time long past. Her interest in passing scenes did not abate till her fatal illness and, even in these two weeks of pain, her mind took in all that interested those so dear to her and a marked characteristic of her whole life was seen in her purpose to banish from the mind all sadness, even though she anticipated the end. For many years she had been an earnest Christian and devoted to the Presbyterian church, of which she was a member. The present pastor of the church delights to put on record her cheerful sacrifices for his comfort and pleasure. Few days ever passed without some evidence of her thoughtfulness and even in her last hours she expressed a desire that those near her should remember him. Outside the home, she was much beloved for her gentle kindnesses, for, within her power, her hand was open to the cry of the needy, and many will miss her ready aid and sympathy. But her most beautiful life was seen within the family circle, for there it was all devotion, so that to be in her presence was a constant cheer and inspiration.

Thus, in turning the pages of her life, we note every where self-forgetfulness and labors of love that never wearied, with each made bright by the light of Him, whose she was and whom she served.

The sympathies of a community go out to the children and their families so sorely bereaved, and they pray that comfort will come in the assurance of never ending union with Him who is the Resurrection and the Life.

PASTOR.

Quackery is always discovering remedies which will act upon the germs of disease directly and kill them. But no discovery has ever yet been approved by doctors which will cure consumption that way. Germs can only be killed by making the body strong enough to overcome them, and the early use of such a remedy as Scott's Emulsion is one of the helps. In the daily warfare man keeps up, he wins best, who is provided with the needed strength, such as Scott's Emulsion supplies.

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'Tis sweet to know that he who tries
The silver takes his seat
Besides the fire that purifies,
Lest too intense a heat—
Raised to consume the base alloy—
The precious metals, too, destroy.

'Tis sweet to think how well he knows
The silver's power to bear
The ordeal through which it goes,
And that with skill and care,
He'll take it from the fire when fit,
With his own hand to polish it.

'Tis blessed, too, to know that he
The work he has begun
Will not forsake till he can see
The work itself well done;
An image by its brightness shown,
The perfect likeness of his own!

But oh, how much of earthly mold—
Dark relics of the mine,
Lost from the ore—must he behold!
How long must he refine,
Ere in the silver he can trace
The first faint semblance of his face.

Thou Great Refiner, sit thou by.
Thy purpose to fulfil;
Moved by thy hand, beneath thine eye
And melted at thy will,
Oh, may thy work forever shine,
Reflecting beauty pure as thine.

—*Southern Churchman.*

THIS IS HOW THEY RISE

A young woman recently found employment in a queensware store She immediately began a course of study, in her leisure moments, upon glassware and china. Then she read some recent works upon the appointments of the table, and in a short time, by applying herself to her business, became the most valuable employe in a large store.

In a military establishment the young woman who found time for reading a book or two on colors and their harmonious combination, found her own taste greatly improved and her ability to please patrons much greater. She was soon a favorite with the employers and customers.

The young woman who, to earn an honorable living, went into a lady's kitchen, and, instead of gossiping every evening, found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner; she knew what dishes were in season; she knew how to serve a meal in its proper courses; and more than that, she knew something about the food value of different dishes.

Of course, this sounds like an old fashioned Sunday school book, but the fact remains that there is always "room at the top," and that no unusual amount of intelligence is needed to reach the top. A fair average of good sense and a proper amount of application will accomplish everything.—*Womankind.*

WOMEN IN JOURNALISM.

Mrs. Margaret E. Sangster, in an address recently delivered before the students of Smith College on "Women in Journalism" said that the qualities that make a good housekeeper are of the greatest importance in newspaper work. She said: "The newspaper woman must be systematic, though she cannot be the slave of system. She must grasp details, make quick decisions and learn how to say no with every possible inflection. She must be quiet-mannered and self-controlled, not losing her temper when things go wrong. Considerate of others, she will receive consideration from her associates and will exact no deference which she is not willing to give. She will put heart and conscience in her work, and be thorough, leaving no loose end. She will welcome criticism, but hold to her own judgment if this be needful." Mrs. Sangster does not think that women in journalism will ever supersede men in any perceptible degree. Women have published as well as edited newspapers and periodicals, but in such exceptional and rarely recurring instances as to rather point to the assertion that women cannot compete with men in this particular than to serve as a precedent—*Picayune.*

"'TIS LOVE THAT MAKES THE WORLD GO ROUND."



Some people think money is a greater power than love. Oh! What a mistake! See how the great money kings are controlled by the little boy Cupid! See how the great soldiers and men of power are twisted around his little fingers!

A woman's most precious possession is the capacity for awakening pure and noble love More potent than wit or intellect is the womanly capacity for happy wifehood and motherhood.

A woman who is weak or diseased in the special organism of her sex is deprived of the power and prestige which naturally belong to her. Such troubles are not a necessity. Perfect health and strength of the feminine organism is insured by proper care and the aids afforded by enlightened medical science. Dr Pierce's Favorite Prescription cures all weaknesses and diseases of woman's special organism.

For nearly 30 years Dr. Pierce has been chief consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. No other physician has had a more extensive practice or greater success in the treatment of women's diseases. No other such perfect and scientific remedy for these ailments has ever been devised. It has restored health, strength and womanly power to tens of thousands of women.

Women who would understand their own powers and possibilities should read Doctor Pierce's thousand-page illustrated book, "The People's Common Sense Medical Adviser." It is the most interesting and enlightening book of the kind ever published. A paper-bound copy will be sent absolutely free to any one sending 21 one-cent stamps to pay the cost of mailing *only.* Address, World's Dispensary Medical Association, Buffalo, N. Y. For a handsome cloth-bound copy send 31 stamps.

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	8			7
	P. M.	— WILMINGTON —	P. M.	
	2 00	Lv Mulberry St. Ar	12 40	
	3 58	Lv Jacksonville Lv	10 42	
	4 30	Lv..Maysville..Lv	10 09	
	4 44	Lv Pollocksville Lv	9 55	
	5 20	Ar..Newbern..Lv	9 20	
	P. M			A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING,
General Manager.

J. W. MARTENIS,
Traffic Manager.

PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4 For 12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

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CHILDREN'S COLUMN.

FEBRUARY.

This cold little month with its twenty-eight days
Is the season of snow with its fast-fleeting sleighs,
When icicles hang from each corner and nook,
And skaters are skimming on river and brook,
When the sparrows come in from the snow covered lane
And chirrup for crumbs by the bright window-pane,
And dear little Cupid stops on his way
With missives of love on St. Valentine's Day.

—*Ladies' Home Journal.*

For the N. C. Presbyterian.

THE GRANGERS—A HAPPY FAMILY.

BY RACHAEL RICHARDSON.

CHAPTER 2.

Why Jerry Lost The Prize.

"I do think that Jerry Granger was the most mischievous boy that I ever knew," said Aunt Susie, when they had gathered round her for another tale.

"He began when he was such a little fellow, and his mother found it so hard to control his love for playing practical jokes. She said that while it was often harmless, it was nearly always a very selfish pleasure, for very few people liked to be teased, or to become the victims of a boy's practical joke.

When only three years old, he discoverd a pan of bread that had been set to rise and covered it with several shovelfuls of ashes. When his mother called him and questioned why he had done it he replied:

"Me was jus' doin' it for fun. Me wanted to see vat goin' to happen. Dat's all."

And his mother said quietly:

"Well, Jerry, you have spoiled our supper for fun, now mother must spoil your fun. I will get you a biscuit and a cup of water for your supper and then you must go to bed and stay until morning."

Jerry shed a few tears, but had too much sense to justify himself. And he never put ashes in the bread pan any more.

But I want to tell you how he lost the prize. Of course it was harder for him to get a prize for good behavior than for any of the others, just because teasing and mischief counted with mama. But he was an ambitious boy, and because this was a hard prize to get, Jerry wanted to win it. May be it would have been well for him to have had a better motive.

"I mean to get the prize next month, mama, you see if I don't"—he said one Friday night.

"I hope that you will my dear. Mother would be very proud for you to receive. You know the prize is nothing in itself. It is only valuable because it shows that you can do well, and that papa and mama are pleased."

"It is not that I pay my children for doing right, but that I want to encourage them, and to show them how pleasant the consequences of obedience and right-doing are."

Jerry went to bed that night making many resolutions.

"I won't pull Rosebud's curls.

"I won't call Mar a baby because he cries so easily.

"I won't hide Rob's pencil, or rubber, or book strap.

"I won't even pull Kitty Cat's tail to hear her hollee!"

"I won't"—but before he had finished that sentence he was far away in the Land of "Wynkin and Blykin and Nod!"

The next day he was so quiet and so good that Rob said:

"Jerry must be sick!"

"Oh no, said Lucy, don't you know he is trying for the prize!"

At breakfast, Lucy and Ethel had eaten without missing either their biscuits or handkerchiefs, something very extraordinary when you remember that Jerry was sitting between them.

All day Jerry wore a thick red string tied around his finger and a little piece of white paper pinned on the lappel of his coat.

"What's that string for Jerry?" asked Ethel laughing.

"And what have you got that paper pinned on your coat for?"

"Oh, just to remind me of something," he replied mysteriously.

Saturday night the Grangers call Sunday-school night, because every body gathers around the table with papa and mama, and studies the lesson for next day, and it is generally the pleasantest evening of the week.

Papa is the leader, but every one takes turns to be teacher. And the teacher feels very proud when some one is sent to the foot of the class—for you see they have "head and foot" in that Sunday-school class!

Jerry was so quiet that his silence was almost oppressive. No body had to say: "Oh, Jerry!" and the little bell did not ring once.

After prayers when all the children were gone, Mr. Granger said:

"My dear, what has come over Jerry? He is so quiet. Is he quite well?"

Mrs. Granger laughed:

"Why certainly, didn't you see what a supper he ate? You forget that he is trying hard for the prize this month!"

"Oh, oh, well, I must remember that."

Sunday was always an interesting day at Sunny Side, and Jerry passed this particular Sunday without a tinkle of the bell at home, or a nod from mama at church.

But I never could have done it, thought Jerry, if it had'nt been for the red string around my finger!"

Sometimes in the effort to keep from teasing some one, his face would get very red, and it was hard to keep from laughing at him, but one of the household rules at Sunny Side was:

"No laughing at people's efforts to do right!" and so Jerry went to bed Sunday night, with a great feeling of satisfaction, in his heart.

The next Sunday was a beautiful fall day. The sun shone brightly. The skies were as blue, and the birds sang as sweetly as if it was spring time, and of course the children were all happy, and their spirits high.

Unfortunately for Jerry, one of his school mates who was a very solemn looking fellow, sat just in front of him in church.

This boy had very red hair, and just before service began, Jerry, recalling a joke that he had heard a few days before, put out his hands to the boy's head, as if to the fire, and then rubbed them together.

All of the other children remembered the joke, and saw what he meant, and this was too much for their gravity, and for that of some large girls sitting just behind him, and Mrs. Granger, who had her head turned away, was startled by hearing a very decided though suppressed titter from the whole family!

When she glanced down from the pew, anxiously, Jerry's face was very red, and he was trying to look very innocent and grave.

"What is the matter," said Mrs. Granger in a loud whisper.

Nobody dared to speak for fear of laughing aloud.

"Tell Jerry to come next to me."

By this time Jerry was feeling very badly. The red sting and the white paper and all of his good resolutions together had not saved him. And yet afterwards when he was talking to his mother and confessing how sorry he was to have been irreverent in church he said:

"But mama, I did'nt do it just to be irreverent. I did'nt stop to think, it just seemed as if I must, for Alf is such an old solemn, prig!"

Mrs. Granger tried to make it plain to him, that a thing may be very innocent in itself, and yet become wrong, by reason of circumstances.

"Oh mama, will I lose the chance of getting the prize this month," he asked, in a troubled tone.

"I wish you would think of the sin of irreverence, and of God's displeasure rather than of the prize. I hope that I will never have to feel as mortified again, at the behavior of one of my children. But remember, me dear, as to the prize: It is not given for perfect conduct—that is an impossible thing, but it is given for sincere, honest, faithful effort to obey even in little things."

So Jerry was encouraged to begin again on Monday.

But my! he couldn't throw water on Bob while he was bathing, he "could'nt do anything!"—as he expressed it.

"Oh! oh! and there are two more Sundays too." Jerry felt very much aggrieved.

"Sometimes there are five Sundays," said Lucy. There were five that month that I got the prize."

"Oh yes, but you are a girl, and an awfully quiet one at that."

Jerry did not say this scornfully. He really meant it as a compliment, and the Granger boys were trained to think that their sisters were almost as lovely as mama, and they really believed that girls were naturally better than boys.

(Continued.)

LETTER-BOX.

Dear Presbyterian: This is my first letter to you. My grandma takes the PRESBYTERIAN and I enjoy it very much. Our pastor is Rev. M. S. Severence. My Sunday-school teacher is Miss Hattie Harwood. I united with the First church of Bennington last fall. My grand uncle Charles H. Robinson was a member of this church. Some time I will tell you about a nice old gentleman that spends his summers here.

Your friend,
ALICE SEARS.

Bennigton, Vt.

Dear Editor: It has been a long time since I wrote a letter for your [illegible] I had a nice time Christmas. [illegible] many presents, a story bo[illegible] and several pretty toys. Our uncle from Wadesboro came to see us, we had lots of fun plaing our games with him, we love him so much. We had a sociable at our church for the little children. I go to Sunday-school, Miss Mamie Adams is my teacher, I love her, she is so good and kind to us. I must close

Your little friend,
JOSEPH R. POSTON.

Statesville. N. C.

Dear Presbyterian: You were so kind as to publish my other letters I will write again and try to do better this time. I am glad to get your good paper every week and always read the children's page first. We had two weeks holiday, this term commencing first Monday in this month. My teacher gave me a nice present for not missing the "roll-call" last term. I hope to get another present my birthday, February 10th. I will close by asking a question.

Your little friend,
MYRTLE WILKINSON.

Ridgeville, N. C.

Dear Mr. Editor: I have been thinking of writing to your paper a good while. We have a little society here under the superintendance of Miss Lucy Boney called "The Pansy" for the orphans at Barium Springs which contributes to that cause about $5 yearly. The ladies of this church also clothe one of the little orphans, Brownie Lineberger. I think it would be real nice for her to come down to see us next summer and spend some time with us. I am always glad when the PRESBYTERIAN comes. I enjoy reading the letters from the little folks so much, especially those of the Barium Springs children. Wishing your paper much success in the future I remain

Very truly yours,
MAGGIE E. ROBINSON.

Wallace, N. C.

SECULAR NEWS.

NORTH CAROLINA.

The Stimson Lumber Company of New Berne was destroyed by fire on Friday last. Loss $50,000.

The suspected case of smallpox at Greensboro has been examined by Dr. Ramsay Nevitt, of Washington, D. C., a smallpox specialist, who states that it is a peculiar case of chicken-pox.

Hydrophobia is playing havoc among the hogs in some sections of Richmond county.

DOMESTIC.

Mr. Tom Hoshi, the Japanese minister at Washington, is visiting the Southern cotton ports and studying the cotton industry.

The freeze at Americus, Ga., killed the vegetables and it is feared that the oat crop has been destroyed.

The freeze in Florida has not materially injured the orange crop on account of the short duration.

Charleston is to follow the example of New Orleans and establish a school for training negro men and women as nurses.

Secretary of the navy Herbert will visit Charleston during the maneuvers of Admiral Bunce's squadron of evolution. Secretary Herbert is a native of South Carolina.

The storm last week in New York city was the heaviest for five years, ten inches of snow falling in thirteen hours. Three thousand men were engaged with three thousand five hundred carts by eleven o'clock in the morning and the superintendent of the streets stated that employment could be given to five thousand men if the carts could be secured. The cost of cleaning the last snow was $40,000, but as in this storm there were no great drifts to contend with it is thought the expense would be less.

The school board of Caroline county, Md., furnishes all grades of the public schools with free books. The increase in attendance has been large, especially among the negroes.

The Norfolk and New Brunswick hoisery works of New Brunswick, N. J., have resumed operation, giving employment to six hundred persons.

Last week one hundred tons of Buckingham Virginia slate were shipped to Liverpool, Eng., from Richmond. This slate compares favorably with the best Welsh slate and commands better prices in England than the slate from other sections, it being free from lime and having unfading color.

FOREIGN.

A second exhibition of motors and machine tools will be held in Munich, June 11th to Oct. 10th, 1898, to which the manufacturers of all countries are invited. The first exposition was held ten years ago.

The American colonists who took up their residence at Topolobampo, Mexico, several years ago are in a destitute condition. They are 600 miles from a railway. The attention of minister Ransom will be called to their condition.

Election of Officers.

The annual meeting of the Mechanics' and Investors' Union was held in the office of the company on yesterday.

The annual reports of the officers were made, showing a very satisfactory and prosperous condition, having loans in force to the amount of $16,550. The following officers were elected for the year: Jno. C. Drewry, president; J. S. Wynne, vice president; B. S. Jerman, treasurer; George Allen, seretary; J. N. Holding, attorney. Other directors, W. S. Primrose, C. G. Latta and Wm. Woolcott.

This is probably one of the most conservative and best managed companies of the kind to be found in the State. They loan chiefly to build dwellings, on eight years' time.—*News and Observer (Raleigh.)*

Bremo Bluff, Va., June 18, 1896.

Messrs. J. B. Watkins & Bro.:

Dear Sirs:—Complying with your request, I cheerfully enclose you the address of some of my friends who might patronize you. I have taken pleasure in advancing your business because your trees are larger and cheaper than those sold by agents. Sometimes their prices more than double yours, and trees much smaller. Wishing you an extensive patronage and scores of new orders,

Very respectfully,
MRS. JULIA A. WOOD KAUFFMAN.

THE QUAKER CRIMPED CRUST BREAD.

A novelty in bread baking.
Can't burn, must cook evenly.
Every flavor and savor of the bread held.
Not a breath of goodness gets away.
An even, uniform loaf.
Moist inside em stays fresh a long time.
Crisp of crust and delicate of texture.
Crimped edges insuring even, perfect slices.
You'll say its the perfection of bread.

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Wayne Junction, Pa.

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JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT Dec. 20, 1896.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	7.50a.m
Arrive Fayetteville	11.00 "
Leave Fayetteville	11.21 "
Leave Fayetteville Junction	11.27 "
Leave Sanford	1.00p.m.
Leave Climax	2.55 "
Arrive Greensboro	3.25 "
Leave Greensboro	3.35 "
Leave Stokesdale	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall	5.26 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11.07p.m
Arrive Greensboro	11.55 "
Leave Greensboro	12.15 "
Leave Climax	12.43 "
Leave Sanford	2.55 "
Arrive Fayetteville Junction	4.12 "
Arrive Fayetteville	4.18 "
Leave Fayetteville	4.35 "
Arrive Wilmington	7.45 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	8.30a. m
ArriveMaxton	9.40 "
LeaveMaxton	9.50 "
Leave Red Springs	10.18 "
Leave Hope Mills	11.01 "
Arrive Fayetteville	11.19 "

SOUTH BOUND	No. 8. Daily
Leave Fayetteville	4.28p m.
Leave Hope Mills	4.49 "
Leave Red Springs	5.36 "
ArriveMaxton	6.09 "
Leave Maxton	6 17 "
ArriveBennettsville	7.25 "

NORTH BOUND.	No. 16 Mixed. Daily ex Sunday
Leave Ramseur	6.45a. m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.	No. 15 Mixed Daily ex Sunday
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6.05 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

SOUTH BOUND CONNECTIONS,

at Walnut Cove with the Norfolk & Western R. R., for †Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

W. E. KYLE,
Gen'l Passenger Agent
J. W. FRY,
Gen'l Manager

SEABOARD AIR LINE S.A.L. VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE

April 5th, 1896.	No. 41	No 35.	No 403
	P M.	PM.	A. M.
Le Wilmington, S. A. L	*3 20	†630 PM	.....
Ar Maxton "	6 12	2 45	.....
Ar Hamlet "	6 55	5 15	.....
Le Hamlet "	7 15		*9 10
Ar Wadesboro "	8 01		9 52
Ar Monroe "	8 55		10 40
Le Monroe "	9 10		10 45
Ar Charlotte "	10 30		11 35
			P. M.
Ar Lincolnton "			12 55
Ar Shelby "			1 50
Ar Rutherfordton "			3 00

		A. M.	
Le Hamlet	S. A. L	†9 25	
Ar Osborne	"	9 50	
Ar Kollock	"	10 25	
Ar Cheraw	"	10 45	
			P. M.
Le Cheraw	S. A. L		†530
Le Kollock	"		5 50
Le Osborne	"		6 25
Ar Hamlet	"		6 50
		P. M.	P. M
Le Wilmington,	S. A. L	*8 30	† 6 30
			10 45
Le Monroe	"	9 05	A. M.
Ar Chester	"	10 32	12 03
			P. M
Ar Clinton	"	11 58	1 20
		A.M.	
Ar Greenwood	"	1 00	2 33
Ar Abbeville	"	1 32	3 00
Ar Elberton	"	2 36	4 00
Ar Athens	"	3 38	5 10
Ar Atlanta	"	5 20	6 45
Le Atlanta	A. & W. P	5 35	
ArMontg'ry	W es of Al	10 45	
		P. M.	
Ar Mobile	L. & N	4 10	
Ar New Orleans	"	*8 30	
		A. M	P. M.
Ar Columbia	C. N. & L	*10 00	*4 30
		A. M.	B. M.
Ar Augusta	P. R.& W.C	†9 35	*5 05
		A.M.	P. M.
Ar Macon	C. & G.	*11 00	*11 18

EAST AND NORTH.

April 5, 1896.	No38	No402
	P. M	P. M.
Le Wilmington, S. A. L	†6 30	*8 20
Ar Hamlet "	A.M	6 55
Le Hamlet "	*8 15	10 35
Ar Southern Pines "	9 15	11 21
		A. M.
Ar Raleigh "	11 26	1 21
	P M.	
Ar Henderson "	1 00	2 33
Ar Weldon "	*3 00	*4 05
	P. M.	A. M.
Ar Portsmouth, S. A. L	*5 50	*7 30
Ar Norfolk "	6 10	7 50
	P. M	A. M.
Ar Richmond A. C. L	*6 40	*6 40
Ar Washington P. R. R	11 10	10 45
	A. M	P. M.
Ar Baltimore "	12 48	12 05
Ar Philadelphia "	12 45	2 20
Ar New York "	*6 58	*4 53

Arrive Wilmington from all points North, East, South and West. 12.50 noon daily and 8.45 a. m., daily except Monday.

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Sleeper between Wilmington and Hamlet on train 25.

Pullman Sleepers between Hamlet and Washington. Trains 403 and 402. Trains 403 and 402 are "The Atlanta Special."

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Close connections at Portsmouth for Washington, Baltimore, Philadelphia, New York and the East.

*Daily. †Daily ex. Sunday. ‡Daily ex. Monday.

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ROSIN: Strained $1.45 and Good Strained $1.50—firm.

CRUDE TURPENTINE: Hard $1.30 Soft $1.80

TAR: Steady throughout at 95 cents.

COTTON: Middling 6¼ cents—closing firm.

TIMBER: Hear of no change.

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ATLANTIC COAST LINE.

Schedule in Effect Jan. 19th 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY No. 55—Passenger—Due Lake 8:25 P M Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 27 p m, Columbia 9 50 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY No. 49—Passenger—Leave Bos 5:45 P M ton †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY No. 41—Passenger—Leave Bos 9:30 AM ton 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 25 p m, Weldon 9 44 p m, †Tarboro 6 05 p m, Rocky Mount 6 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 53 a m, Magnolia 8 06 a m.

FROM THE SOUTH.

DAILY No. 54—Passenger — Leave 12:15 P M Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Hailfax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

H. M. EMERSON,
Ass't. Gen'l Passenger Agent.
J. R. KENLY, Gen'l Manager.
T. M. EMERSON Traffic Manager

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(For Contents see Second Page)

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CHANGED.

From the outskirts of the town,
Where of old the mile-stone stood,
Now a stranger, looking down
I behold the shadowy crown
Of the dark and haunted wood.

Is it changed, or am I changed?
Ah! the oaks are fresh and green,
But the friends with whom I ranged
Through their thickets are estranged
By the years that intervene.

Bright as ever flows the sea,
Bright as ever shines the sun,
But alas! they seem to me
Not the sun that used to be,
Nor the tides that used to run,
—*Longfellow.*

A GOOD INVESTMENT.

There is something in religious living of the nature of an investment. That investment is made on faith in the ultimate fulfillment of divine purposes and promises. The servant is asked to give of his time and his thought and his affection and his interest and his reputation, as well as money, to the furtherance of religion, and he does this with the assurance that the gift will be followed by appropriate and sufficient returns. To the believer it is given to know that his labor is not in vain in the Lord. Service as well as soul committed to Christ's keeping will be kept against loss. Even when the service required is not promising to human eyes, obedient faith takes up the words of one of the first disciples and says, "Nevertheless, at thy command we will." Peter was not afraid of failure when he reached out his hand to help a confirmed paralytic to his feet, because it was in the name of Jesus that the word was spoken and the help extended. An enlargement of faith means an enlargement of service.—*Central Baptist.*

REV. SAMUEL OSCAR HALL.

We have the pleasure of presenting to our readers the portrait and the following brief sketch of this esteemed brother, which will be received with great pleasure by a large circle of friends, both in this Synod and elsewhere.

The Rev. S. O. Hall, is a native of the State of Alabama. At the old homestead, in the fertile county of Talladega, he was born, on Nov. 6th, 1856. His heritage was that one of the greatest of God's blessings, a pious ancestry, and a good name. Of Scotch descent, there are not wanting in him the sterling characteristics of that blood. His father, Samuel Hall, was a substantial and prosperous cotton planter. His mother, Elizabeth L. Hughes, was the excellent woman that would be expected to give such noble sons as she did to the service of the Church and of the State.



Mr. Hall grew up under the spiritually and physically healthful influences of his home and farm life, and well prepared, went forth from home to enter on college life. Having attended Howard College, Alabama, for three years, in 1881, he graduated from that institution with distinction and honors, receiving the orator's medal. Feeling called of God to the gospel ministry, amid some discouragements, but with a faith and courage that surmounted all difficulties, Mr. Hall began at once the work of preparation for his high calling, and entered Union Seminary, Virginia, at the opening of the session in 1881. There, as a student, he enjoyed the fullest confidence and highest esteem of the faculty and of his fellow students. All during his three terms at the seminary, he went every Sabbath to a point several miles in the country to engage in Sunday-school and mission work. He is still affectionately remembered by his scholars and the people to whom he thus ministered. His last seminary vacation, that of 1883, was spent in ministering to several churches of Montgomery Presbytery in Giles county, Virginia. Standing among the first in his large class, he graduated from the seminary in May, 1884 The same week he was licensed by Montgomery Presbytery at Covington, Va. Having already received calls from the Pearisburg and Walker's Creek and Hoge's Chapel churches, the churches in Giles county, which he had served so acceptably during vacation, he accepted the calls and was ordained and installed at Pearisburg and Walker's Creek in November, 1884. Here in his first pastorate, the young minister "showed himself a workman that needed not to be ashamed;" he was beloved by his people and his labors were blessed of God. After more than two years of happy and successful service in this field he received urgent calls from Madison, Wentworth and Leaksville churches of Orange Presbytery, in Rockingham county, N. C. He accepted the calls and entered his work there in January, 1887, and was soon after installed as pastor of those churches. Here, constantly growing ability in and usefulness, Mr. Hall labored faithfully and with much encouragement for nearly seven years. The deepest attachement existed between the people of this charge and their almost idolized pastor. In their just estimate of him it would be hard to say too much in his praise; and still they love and can never forget their former pastor. With mutual regrets these happy bonds were severed by Mr. Hall's removal to Greensboro, N. C. He accepted a call to the Westminster church in that city, began his work there October 1st, 1893, and was installed pastor the following month. Now in the fourth year of his pastorate there, his devoted people with one consent bear testimony to the fidelity and wisdom and grace with which he has discharged his duties.

Mr. Hall was happily united in marriage, September 10th, 1895, to Miss Elizabeth Steele Houston, the fourth daughter of the Rev. Rutherford R. Houston. In this lady of rare graces of person, gifts of mind and beauties of character, he finds a true help-meet.

Blessed with a fine physique and conscientiously observant of the laws of health, Mr. Hall is robust and capable of much labor and endurance, and "*in hoc sano corpore*" is the "*sana mens.*" He has a strong, clear, well-trained intellect. Calm and gentle in his demeanor, cool and of great self-control, he is a peacemaker. Truly modest and humble, meek and patient, self-retiring and with a delicate sense of propriety, he is yet firm, bold and commanding. With a composure and cheerfulness born of faith, there is linked the simplicity and geniality of a big heart aglow with Christian love.

Mr. Hall is a wise and good pastor. He is an excellent sermonizer and a good preacher. His discourses are strikingly simple, lucid and logical in their arrangement. He writes his sermons in full, but delivers them without the use of any notes. With a rich, strong, sympathetic voice, and an open, earnest delivery, Mr. Hall is an impressive and effective speaker. With exalted views of the ministerial calling, deep convictions of the truth, and of unswerving loyalty to Christ and the Church, he proclaims "the whole counsel of God" with unflinching fidelity. Mr. Hall has marked evangelistic gifts as is evidenced by the success attending his efforts in protracted services. He is recognized by his brethren as a faithful and valued Presbyter.

He has a gifted younger brother in the ministry, the Rev. Wm. A. Hall, pastor of Rocky Mount church, Virginia, whom he was instrumental in leading into the ministry.

Said a preacher as he passed out of the pulpit: "I have told these people how to be saved, and if they don't choose to take my advice they needn't. I am done. I've cleared my skirts." Alas, that so much of our Christian work should aim no higher than that! If Peter had only designed to clear his skirts he would have told the lame man at the gate to rise and walk, and then passed on. It was because he aimed higher that he reached down and took the man by the hand. It is not preaching, but personal contact that testifies to our love of souls.—*Bible Reader.*

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"THAT WILL I DO."

Taking again and pressing the claims of the truth of our editorial on "Greater Things" we feel the force of the question. How can this be possible? We confess a failure in the past to l[illegible]im to the blessing herein offered, because we have asked this question and have allowed human reason to offset these claims with the difficulty of seeing how it is possible for any one to do the works Christ did and greater works. This was in part because of failure to study the words and to admit their full and necessary meaning. It was also because of failure to find out what was the purpose of Christ in going to the Father and the promise He made to send forth the Holy Spirit. This has been dishonor to the power and ministry of the Spirit, as it now appears, and awakens the inquiry whether all the coldness and worldliness and secularism of Christians and the Church is not due to neglect of the promise of Christ to be fulfilled by the Holy Ghost.

Still another reason why the Church may fail to enter into the fulness of this Word of Jesus appears in the connection with the following words: "And whatsoever ye shall ask the Father in My name, I will do." It is not the believer of himself, or even helped by Christ who is to do these works, but Christ says: "I will do, whatsoever ye shall ask the Father in My name." The condition is the faith of the believer. The worker is Christ. We do not stop now to ask how Christ works, living in the believer as His Life, and as the believer abides in Him. For the present Jesus says, "I will do."

The means on the part of the believer is prayer: "Whatsoever ye shall ask the Father in My name." Jesus is not stating that as an independent promise out of which fanaticism may take an unwarranted plea or excuse, but in close connection with the foregoing promise. These, all believers, are left in the world to do the works. They cannot of themselves; Jesus says He will do the works in answer to prayer. Lest any reader have not the paper with a foregoing editorial on "Greater Work" at hand the reference is to John xiv. 12, 13. The point pressed is the power of prayer, as the means appointed of Jesus by which His disciples in His absence could do the works He did and greater works. If this call forth criticism or controversy, the answer here is, read again and study long on bended knees this wonderful word. There is the "and" at the beginning of verse 13, binding these verses inseparably.

In the beginning of His ministry, in the Sermon on the Mount Jesus taught the disciples as beginners, as children to pray to God as "Our Father," to have a humble, childlike, teachable spirit. His teachings on prayer then had reference to the needs, experiences and growth taught, to pray. A year la[illegible] in answer to a request, "Lord teach us to pray," Jesus added the truth, and it marks advance, that the believer must provide for others, like the friend at midnight, and for what he did not have to give he might and should go to the Friend who had, and could and would give all he needed not for self, but for a needy friend. Here at the end the office of prayer is shown to be the taking hold upon God in the name of Christ, for the power to do the works of Christ.

It is therefore added: "that the Father may may be glorified in the Son." Christ came not to do His own will but the will of Him that sent Him. All He did here on earth He did that the Father might be glorified in Him. The works the believer can do, the works Christ did and greater works, to be done in answer to prayer, must be such as glorify God in Christ. This only makes the teaching of Christ about prayer more wonderful. It only makes our prayers seem more empty and unavailing. They are so selfish and narrow in their scope, so feeble and faltering in their faith. In this sense of laying hold of the Almighty God in Christ to work in and by the means of prayer all that Christ has here promised, have we even prayed at all? Is it not time to review our lives along this line?

Christ everywhere teaches that prayer is to be answered. Too many do not expect answers to their prayers. It may be that some only expect a reflex benefit or blessing of of prayer. The Bible does not make prominent that good of prayer. It is good in that direction. But the Bible, especially in the teachings of Christ, makes prayer a means of taking hold upon what God has to give and to do by the Holy Spirit in the name of Jesus Christ. Christ teaches that those who pray should expect their prayers to be answered.

THE RELIGIOUS OUTLOOK.

The initial number has reached us. At first sight we confess to some feeling of disappointment in that the News Department is not what we looked for, but second thought showed the unreasonableness of expecting perfection here in initial number. It will surely improve. The editorial notes are very good. And the views of Dr. McPheeters, one of the editors on the tendency not only to ritualism, but more and more to ritualism, plesse us exceedingly. The contributions are delightful reading. The articles short and the style crisp and bright—there is not a heavy line that we have seen. What could be more satisfactory than the terse and telling article of Dr. Samuel M. Smith on "The Brier in the Bonnie Bush"—it is *so* characteristic of the author. The pruning is done so deftly and the "Brier" is exposed so plainly. But the other articles are well up in merit. Dr. Reed, our "Clark" is on a subject that cannot be treated otherwise than seriously—but he is, as always, original and strong, and Dr. Dabney's reminiscences of his "Student Life at Union Seminary"—charming with the promise of "the rest hereafter" to allay the disappointment at its brevity. But space is up. Other article from Dr. Girardeau, Dr. Laws and others we cannot even mention here. The list of contributors is exceedingly large and embraces the brightest, strongest minds in the Church. We wish it abundant success. Bryan Publishing Company, Columbia, S. C. $1.00 per year in advance.

On Thursday of last week, 4th inst., at his home in Lumberton, N. C., died William Wallace McDiarmid, editor of the *Robesonian* of that town—in the 51st year of his life. The news threw a pall of gloom over every one to whom Mr. McDiarmid was personally known, for such was his frankness of manner with sincerity of heart and kindliness of disposition that he drew to him from every hand those who were favored with his acquaintance. But it was not the open-hearted geniality of manner and of disposition that is our departed friend's best claim to honorable remembrance. He was a power, through the influence of the paper which he had through twenty-five years of variable fortune brought to success, and that power was exerted for the good of his community and of the State. He was honest and firm in his convictions and unswerving in pursuance of what he considered the right, yet he was singularly free in his official duties from all malice and uncharitableness.

He never sought prominence, though his brethren of the press made him president of their association, and for years he was called to serve his county as its treasurer. He was a deacon in the Presbyterian church, and here as elswhere, he performed his duties faithfully, not as the servant of man, but as the servant of the great Head of the Church.

In his family relations he was tender and loving, and here the loss, it well may be, will tell deepest and longest, but upon his county to whose welfare he specially devoted his labors, his State and his church, falls a blow from which it must take years to recover.

Mr. D.L. Moody celebrated his sixtieth birthday on the 5th inst. Some of his friends have collected $30,000 which will be used to erect a chapel for the use of the Mount Hermon school near Northfield. The plan for this gift originated with Rev. F. B. Meyer, who has been instrumental in raising the funds. The spot chosen for the chapel is a beautiful knoll overlooking the Connecticut river and valley. There are about three hundred and fifty boys at Mt. Hermon from all parts of the country. The school is non-sectarian.

A note from Rev. L. H. Baldwin who has been in the Retreat for the sick in Richmond for the past three months, states that he hopes he is improving. He also desires the brethren of dear old Mecklenburg Presbytery to know that his heart goes out to them in fraternal greetings. He asks that the prayers of the brethren may be offered for a restoration of health, and ability to take up the work again.

Our deepest sympathy goes out to our young friends, Rev. and Mrs. L. W. Curtis, in the death of their child, Amanda Alice, which occurred at Lakawn, Siam, on November 25th last. For only the short period of two months and eleven days did the little life gladden the home, but its mission was not to bear the burdens of earth—God has taken it to shine among His own. May the God of all comfort grant the parents strenthening grace in their bereavement.

For the N. C. Presbyterian.

NOTES FROM HAMPDEN-SIDNEY.

The preaching service in the seminary chapel on last Sunday evening was conducted by the Rev. A. S. Rachal, of the class of '95. Mr. Rachal has resigned his charge in Lynchburg and is here resting up for a short period before undertaking other work.

Rev. M. G. Woodworth, a member of last year's class, is with us again for a few weeks. He is attending Dr. Strickler's classes and is thus reviewing the subject of theology.

By the way, Dr. Strickler's plain, practical, popular way of teaching the great doctrines of theology has revived a marked interest in that study. He possesses the happy faculty of being able to clothe the very greatest truth in the very simplest language imaginable, and thus conducts the student back to the origin of these great truths without compelling him to follow through a labyrinth of metaphysical arguments. The subjects presented in the text-book are interspersed with popular lectures occasionally, showing the bearing of the subjects on practical duties in Christian living.

We regret very much that Mr. J. M. Forbis, a member of the Senior Class, has been compelled to discontinue his studies on account of his eyes. After treatment under Dr. Wakefield in Charlotte, N. C., he will probably take charge of three churches in Southern Florida.

Drs. Moore and English are, at present writing, in Richmond on business connected with the new seminary buildings in progress of erection there. Dr. English will go on to Norfolk and will occupy the pulpit of the First Presbyterian church on Sunday.

Among the visiting young ladies at the Sigma Chi fraternity banquet last week, which, by the way, is said to have been a very sumptuous affair—were Miss Dunnington of Farmville, and Miss Etta Watkins of the same place, the latter of whom was the guest of Miss Emma Venable for several days.

Hampden Sidney, Va., Feb. 6, '97.

For the N. C. Presbyterian.

THE FINAL FRUITAGE.

Many earnest Christian workers for God get discouraged too soon. Because the fruits of their labors do not appear as speedily as they expect they sigh over the situation and set themselves down as failures, when, as a matter of fact, their labors are far from being in vain. The editor of the Christian Observer says: "Only recently we knew of a minister who, nearly twenty years ago, on a brief summer vacation in a secluded locality, preached two or three times and went away without knowledge that he had accomplished anything. But six months later one young man from that vicinity professed faith in Christ; twelve years later another man attributed his conversion to one of those sermons: and eighteen years after the visit a widow told him that her husband's piety dated from one of his efforts during that vacation." Surely, in the light of such relations, that minister's labors during that brief time were far from being in vain. That was a well-spent and very successful vacation. The final fruitage was glorious. I say "final," and yet those three conversions may not have been the whole of the blessed fruits. Possibly others will yet appear. Certainly, no earnest preacher of a pure Gospel has any real right to despair because he does not see any immediate fruits of his work. Our present duty is to do well our work, leaving results with God.

C. H. Wetherbe.

☞ *Friends, some of them earnest, sincere friends of the* N. C. Presbyterian, *delay payment of their subscriptions presumably from pure thoughtlessness, not really indifference, but that which amounts to the same in its effects upon our exchequer. Now friends, we need every cent due us, and in behalf of justice as well as for sake of friendship, we ask you to remit promptly. Is it not right to do this even if it costs you an effort? Think of this and oblige us by acting promptly.*

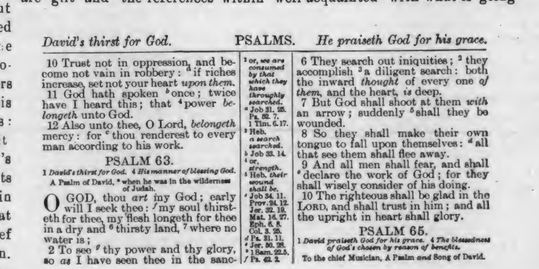
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The binding is flexible, the edges medium thro which one can become are gilt and the references within well acquainted with what is going



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*
11 God hath spoken [a]once; twice have I heard this; that [b]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [c]thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [a]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [b]my soul thirsteth for thee, my flesh longeth for thee in a dry and [c]thirsty land, [d]where no water is;
2 To see [e]thy power and thy glory, so *as* I have seen thee in the sanc-

[a] or, we are consumed by that which they know throughly searched. [a] Job 31. 23. Ps. 32. 7. [b] 1 Tim. 6. 17. [c] Heb. a search searched. [b] Job 33. 14. [c] or, strength. [d] Heb. their secured. shall be. [e] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25. [d] Ps. 31. 12. [e] Jer. 50. 28. [f] Rom. 12. 3. [g] Ps. 42. 2.

6 They search out iniquities; [a] they accomplish [b]a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [c]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [d]all that see them shall flee away.
9 And all men shall fear, and shall [e]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable

God proves us in this life, that He may the more plenteously reward us in the next.—*Wake.*

on in the Synod of North Carolina—on the folowing terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

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The Premium offered is the Genuine Edition of the Oxford Teacher's Bible.

We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

Do the duty which lies nearest thee, which thou knowest to be a duty. Thy second duty will already have become nearer.—*Carlisle.*

A TRIP TO CHANGCHOW*.

A few days ago Mr. Woodbridge wrote, asking me to come over to Changchow and see two Chinese gentlemen, our friends. We were able to get off last night, leaving by house-boat after supper.

We took Ah Meh along to cook for us and mind the baby. The next morning found us at Changchow and we passed in through the East Gate while we were eating breakfast. Mr. Woodbridge was looking for us and we went into his house and spent the day. E. enjoyed the change greatly and William was as g[illegible] as could be. Mr. Woodbridge went over to see our mandarin friends and were received as brothers. They had expected me the night before and asked Mr. Woodbridge to bring me over to supper at their house. They sent me a bed over to Mr. W.'s thinking that he was not prepared for me. That was just like friends at home wasn't it? I found that the sick one was just getting started into consumption. Poor fellow, he looked so downhearted when we told him that his disease was a very serious one. Nothing has helped me to a true view of the Chinese as that trip the other day. I saw the higher class in their real home life without any of the veneer of "party" manners. I liked them very much. Just think! I was received as an intimate friend into the finest house in one of the finest cities in this province. Their intercourse with foreigners has been only of the best kind, principally with Mr. Woodbridge, who is eminently suited to that kind of work. I met a young fellow who will soon receive a high appointment in the government. Mr. Woodbridge's house, rented and paid for by the young men, is a part of a very large and very fine ancestral temple built by the family of Li Hung Chang. Changchow is their ancestral home. I took a picture of William in one of the gardens of this fine temple. We left the city about five o'clock in the evening and reached home before daylight the next morning. We had a nice boat. E. said she travelled with more comfort and pleasure than on any trip since she has been in China. We travelled thirty miles by night, spent a day and returned by night; in all sixty miles—in a nice boat with three rooms, all for the small sum of $1.80 (in gold). That is one cent per mile for three grown persons, including the sleeping accommodations, without any dust or cinders or smoke.

I have been treating a most difficult case in the country for about a week and the young woman has improved very much, and stands a fair chance of recovering now. Her family are delighted and the father says he intends having a tablet inscribed and presented to me. I met her husband on the road to-day and he was smiling in the broadest way at me. I tapped the young woman last night, taking off about a gallon and a half of water. They bought her coffin and made preparations for her funeral. I told them that her chances for life were about *one* in a hundred. I do earnestly hope that she will recover. These medical cases have given us splendid opportunities for preaching. Mrs. Sykes told me to-day that the women in that house listened to the Gospel to-day better than any at any time since she has been here. The old woman who came and had a tumor removed from her foot has gone home and the fame of the operation has gone out in all the parts round about here. She went away with a better knoweldge of the Gospel and with apparently a better disposition toward it than almost any person that Mr. McGinnis has preached to. (Those are his statements.) Yesterday a man came and begged me to remove a tumor of the eye which is as large as my fist. He is such an ugly sight that he says nobody will employ him. I agreed to try my skill on him, and he will return in a few days. It is strange to hear the ideas that these people have of us. They think that I am a fairy, (an immortal,) that I can do anything that I choose. If I tell them that a certain disease is incurable they do not believe it, but will ask Mrs. Sykes or Mr. McGinnis to use their influence with me to get me to cure them. They think that I can cure *any* disease if I only wish to. If I say the disease is incurable it only means that I do not *desire* to cure it. This would tend to puff a fellow up if only he could get rid of the thought that he is treading on a mine all the time. I am a good spirit so long as I cure their troubles, but if some of my patients die under very obscure circumstances, I might have a whole raft of people about my ears holding me, a devil, to account for some person's death.

It is a glorious work and the Lord will take care of His own.

[*Extract from letter of Dr. G. C. Worth.]

For the N. C. Presbyterian.

PRESBYTERIANISM IN PENSACOLA, FLORIDA.

I had not so much as dreamed of being located in this city, whilst in Louisville, Ky., I received a letter from my old friend, Rev. W. T. Matthews, who was just retiring from this field, inviting me in the name of the session to come and spend a month with the church. I did so and at the expiration of this period was given the usual summer vacation, and during my absence was elected pastor, and on the 9th of December last was duly installed by the Presbytery of Florida. On my my arrival here, June the 10th, and during the month following, as I surveyed the field carefully, I was favorably impressed with the prospects of usefulness. No sinecure, to be sure with thirty or forty barrooms to contend with and all the vice and crime so prevalent in our seaports where all nations are represented and the restraints of home and religion are thrown aside. Here I found a large comfortable manse located on one of the most popular streets and within a few blocks of the church. The church also is centrally located, practically new and built after modern plans of architectnre and cost about $14,000. No debt rests upon the church building and the debt on the manse the past year was reduced by $1,161, leaving a balance of only $1,000. I also found some very active workers among the officers of the church. Elder C. V. Thompson was superintendent of the Sabbath-school and president of the Christian Endeavor Society. Elder Dr. H. C. Cushman was secretary and chaplain of the Sailors Bethel, holding more than one hundred services a year, which were attended by more than two thousand sailors. He has this year added to his charge the prisoners of the county jail. Deacon Wm. Fisher, one of our most prominent lawyers and most successful business men of the city was the self-constituted pastor and teacher of the inmates of the county poor house, located a few miles from the city. Not a Sabbath came, when at home, that he did not visit this unfortunate class of people and minister to their wants both temporal and spiritual. Deacon J. W. Gerelds has now assumed this charge, leaving Wm. Fisher, Esq., to give his Sabbath evenings to the establishment of a colored Sabbath-school to be organized under the care of our session. Rev. O. B. Wilson, of Tuscaloosa, Ala., the Assembly's evangelist for the colored people, has recently paid us a visit in the interest of the colored work and I take this occasion to commend him most heartily to all my brethren who are thinking of undertaking work among the colored people. He is patient and persistent and enthusiastic and withal very judicious and tactful. The result of his visit here is the purpose of our people to organize a Sabbath-school immediately and six or eight of our most godly men and women have volunteered to teach in this school. Two of these teachers are members of our city bar.

The report of our church for the year, 1896, is not all that we could desire, but affords ground for encouragement. There were fifteen additions to the church; five on examination and ten on certificate. The amount received for all purposes was $3,828.

We are now making preparations for the coming of Evangelist Pearson who will begin a union meeting here on February 7th and remain with us for three Sabbaths. The services will be held in a hall which will seat a thousand or twelve hundred persons. We are holding services this week in the Methodist, Baptist and Presbyterian churches, conducted by the pastors of these churches. Mr. and Mrs. Pearson will arrive on Friday, February 5th, and Mr. Pearson will hold his first service in Armory hall on the following Sabbath night. These pastors greatly feel the need of united and hearty effort at this time. We have two immense Catholic churches and only one Methodist, one Baptist, and one Presbyterian church. Very few young men attend any of these Protestant churches and a great number of adults of both sexes who belong to our congregation have so far failed to confess Christ before men. I hope to have "good tidings of great joy" for the Presbyterians at the close of our union meeting.

WM. E. MCILWAIN.

To the Members of Mecklenburg Presbytery:

DEAR BRETHREN:—In obedience to your order of fall meeting of Presbytery, I closed the work of Bethany Presbyterian church and the daily school in connection with church work; so now I am altogether out of work. I have written to several friends asking for work in their Presbyteries. I have written Dr. A. L. Phillips, of Alabama and Rev. J. H. Summerell, of South Carolina; if neither of these gentleman can find work for me, my only chance is to accept work in my sister Church, the Northern Presbyterian, and in order to do that I must be connected with one of their Presbyteries, now then I cannot do that before spring; brethren how shall I live until then? I must pay six dollars rent per month whether I eat or no? Please help us a little until we can find work brethren. Asheville Presbytery has given me the church lot for the debt my little church owed me, I thank the brethren for it. I have preached every Sunday in this month twice a day for my brethren here, but I got no pay for it. I hope the way will open up soon for work. I went at the first of this month over to Rutherfordton my old home thinking I might find school work there, it is true I found a school, but the people are farmers in the neighborhood of the school and did not want it taught before summer. I shall thank any of the brethren to inform me of a school in his field that I can get at once. I shall thank the ladies and gentlemen for any aid you may give me until I can get regular work. Yours in the Gospel.

J. S. MORROW.

Asheville, N. C., Jan. 25th, 1897.

Mecklenburg Presbytery appointed a committee to prepare a program for celebrating the 250th anniversary of the Westminster Assembly at the next spring meeting. The program is as follows:

The time, April the 12th, 2.30 p. m., and Rev. Roger Martin to preside.

(1.) The Necessity for the Westminster Assembly and Its Composition, by Rev. A. A. Little.

(2.) The System of Doctrine Formulated, by Rev. J. M. Grier.

(3.) The Relation and Effects of this System as to Civilization, by Rev. J. W. Stagg.

(4.) The Prospects of this System, by Rev. J. R. Howerton, D. D.

(5.) Opportunity given each member of the Presbytery to make a short talk.

R. A. MILLER,
R. P. SMITH,
For Committee.

P. S.—The Gastonia church will offer to give the members of the Presbytery a social entertainment at night as a finale of the occasion.

MR. EDITOR:—In my remarks to the Synods last fall I called attention to a series of four short tracts, by Rev. A. M. Frazer, bearing upon the subject of One's Life Work, the title is: "What is to be Your Life Work? Why not the Ministry?" I think pastors and others would do well to supply themselves with these tracts, as they are admirably adapted to the purpose for which they were written. They may be had of our Committee of Publication, and I trust will be ordered in large quantities. Multitudes of our young men need more instruction on the great question of their life work. I would also again call attention to the fact that for the last two years, there has been a falling off in the number of candidates for the ministry. In 1894, we had 445. In 1896, 402. If this falling off should continue three or four years longer it would be calamitous to our church work. It has been suggested that this falling off is the result of greater care on the part of Presbyteries receiving candidates. It is to be hoped that this is true, but it does not alter the fact that we need many more ministers. And this ought to lead all our pastors and churches to most earnest prayer to Him who can supply us, not only with a sufficient number, but with the right kind of men.

More thought, more study and especially more prayer is needful on this all important subject.

E. M. RICHARDSON,
Secretary.

Memphis, Tenn., Jan. 28th, 1897.

DO NOT MEDDLE WITH GOD'S PLANS.

Many men wreck their lives by determinedly carrying out their plans without reference to the plans of God. In an army every part, every brigade and regiment, must wait the commander's orders. If any battalion move independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself in the end. So each individual must always wait for God's commands to move. Keep your eyes on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your hand to it, but it will strike wrong. You can hurry the enfolding of God's providence, but you will only mar the divine plan unless you wait for him.

You can tear the rosebud open before the time it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to His plan that we mar the web. Stop meddling with the threads of your life as they come from the Lord's hands; every time you interfere you make a flaw. Keep your hands off, and let God weave as he pleases.—*Associated Reformed Presbyterian.*

LITERARY JOTTINGS.

Queen Victoria's book will be published in America by The Century Co. There will be 100 copies on Japanese paper at $50 and 600 on fine paper at $15. Both editions are strictly limited and no more will be printed.

"The Circle of the White Rose" was the beautiful name Ian Maclaren gave the reading circle of one hundred young women at Knox College, Galesburg, Ill., and with it he gave the explanation of the name he selected for his famous book. "The white rose was the symbol of the Jacobites. It was the lines from their song, 'There grows a bonnie brier bush in our kail yard, and white are the blossoms out in our kail yard,' that suggested the title to me. In Scotland the kail yard of any peasant can grow the white brier rose."

The oldest known comedy, "Ralph Roister Doister," was written by Nicholas Udall, a school master of considerable learning probably about the middle of the eleventh century.

John Sartain, well known as the first great American engraver, and, moreover, as a man of letters, the half-owner and managing editor, in the forties, of Sartain's Magazine, the friend of all the great literary men of his time, still lives quietly in Philadalphia. Mr. Sartain was a firm friend of Poe. In his wild moods, frequently, it was Mr. Sartain only who could control the outburst. Mr. Sartain used to buy Poe's hasty lines and thus furnish the poet with a dinner—sometimes sadly needed. It was in this way that he bought The Bells. One day Poe, very ragged, rushed into the office of the magazine, with a bit of verse that he wished to sell. Out of compassion for his apparent [illegible]ring, the editor bought the poem [illegible]ter the writer had rushed out, he read it, without much admiration; and filed it away. Presently Poe, very wroth, asked why the poem had not been published. Being informed, he wrote a second, more elaborate version, and when that too had been refused he wrote a third. This was the form in which the poem at last appeared.—*Boston Commonwealth.*

BOOK REVIEWS.

Inebriety. Its Source, Prevention and Cure. This gilt-top-cloth hand book of 109 pages, by Charles Fallen Palmer is published by Revell Co., N Y. Price 50cts. It is scientific, medical, high-sounding enough for a select audience of specialists. It is well written and Utopian and impracticable. It makes one ask at the end: Well, after all this, so ideally impossible, what common-sense remedy treatment can somebody offer for the cure of drunkenness? It fails utterly of its purpose by leaving out of account the grace of God.

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April (one collection)—Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

CHANGES OF ADDRESS.

Correspondents will please note th following changes of address:

Rev. M. W. Dogett, D.D., from Pulaski, Va., to Fincastle, Va.

Rev. G. P. Watson, from Anderson, S. C., to Summerville, S. C.

Rev. R. W. Hines, from Hobgood, N. C., to Rolling Fork, Miss.

NORTH CAROLINA.

Dunn:—On the first Sabbath in this month Dunn Presbyterian church ordained and installed Mr. W. Doug Smith a ruling elder. Mr. Smith has been a member of Bluff church from boyhood until very recently when he joined with the church at Dunn. For more than twenty years he has been a deacon in the Bluff church and no man in the Presbytery has had better training than he, for the office of a Presbyterian elder. The church at Dunn feels much strengthened in the presence and council of this able and respected man and officer.

VIRGINIA.

Lexington:—Messrs. W. C. Stuart and W. P. Irwin and Prof. W. S. Currell have been elected elders in the church here.

Covington:—At last communion eight persons united with the church, two by letter and six upon profession. The pastor, Rev. C. Stokes, was assisted by Rev. Dr. Quarles, of Lexington.

SOUTH CAROLINA.

Newberry:—Rev. J. L. Williamson was installed pastor on the 24th ult. At the morning service Rev. Dr. Jas. Woodrow presided and propounded the constitutional questions. At the evening service Rev. R. P. Pell delivered the charges to pastor and people.

FLORIDA.

Presbyterianism in Pensacola:—An unusually interesting article on this subject will be found on our fourth page.

ALABAMA.

Decatur:—The work under the pastoral care of Rev. W. Stephens Tucker is progressing very favorably. A mission has been begun within a mile from the town and steps are being taken to enlarge the church building. Mr. Tucker began his labors here in October.

LOUISIANA.

New Iberia:—We are now at home in our new chapel. It is a brick building, 24x36 feet, with slate roof, and is very comfortable. Congregations are increased in numbers. Three new members were added by profession last Sabbath. This makes twelve in all since last May.—*Southwestern Presbyterian.*

MARYLAND.

Franklin Street Church, Baltimore:—The congregation of this church have engaged the services of Rev. A. F. Carr, who has faithfully served them for the past nine months, as assistant pastor to Dr. Murkland. Dr. Murkland will return to his labors in about six weeks, and though greatly improved will be unable to fulfill without aid the onerous duties of this pastorate. Dr. Murkland preached to a large congregation on last Sabbath.

KENTUCKY.

Portland Ave., Church, Louisville:—Rev. J.H. Hopper recently assisted the pastor, Rev. David M. Sweets in a series of services which resulted in fifty-nine persons uniting with the church. The church members have been strengthened and the whole community benefitted.

WEST VIRGINIA.

Montgomery:—Rev. C. G. Brown, pastor. Fourteen members were recently received, making ninety upon profession during the month of January. Most of these were the result of the services conducted by Rev. C. M. Howard.

Carlisle:—Rev. H. M. Scudder recently completed his twenty-sixth year as pastor of this church. Eight persons were recently received upon profession of faith. The pastor was assisted by Rev. I. S. McElroy.

GENERAL.

Information was received on Feb. 5th, at the office of the Philadelphia Missionary Council of the death of Rev. P. Cameron Scott, of Brooklyn, N. Y., fodnder and director of the African Inland Mission at Nzawi, British East Africa, on December 4th last. He was twenty-nine years old. Mr. Scott left Philadelphia city in June, 1895, with a party of eight and in less than a year had established four mission stations.

PERSONALS.

We regret to see it stated that Rev. H. D. Lequeux of Greensboro has been sick and unable to fill his appointments.

Rev. F. E. Maddox has resigned the pastorate of the Second church, Birmingham, Ala., in order to accept a call to Greenwood, Miss.

Rev. J. T. Bruce, pastor of the church at Eufala, Ala., was drowned at West Point, Ga., on Jan. 24th.

Rev, D. W. Snyder will be in Georgia during the month of February. His mail, however, should be sent care of Foreign Mission Committee, Nashville, Tenn.

Dr. E. O. Guerrant will spend the remaining winter months at Umatilla, Fla.

Rev. Wm. Black was to have assisted Rev. Mr. Coppedge at Rockingham in a series of services during this week. We hope to have full particulars next week.

A correspondent from Alexandria, Va., writes the Central Presbyterian: The Second church was highly favored on Sunday, January 24th, in having the pulpit occupied by Rev. Joseph R. Wilson, D. D., the universally beloved and honored stated clerk of the General Assembly of the Presbyterian Church in the United States, who preached, in his usual genial and scholarly style, sermons which were greatly enjoyed by all who were privileged to hear him. It is truly refreshing in these degenerate days to sit under the preaching of one of the "liners," who holds so tenaciously to "the faith once delivered to the saints" and hesitates not "to declare the whole counsel of God."

Rev. W. G. F. Wallace, of Florida, is visiting Lexington, Va., for his health.

Rev, L. H. Paul, of Mossy Creek, Va. is spending a month in Texas. The pulpit will be filled by Rev. Carr Moore and other ministers.

REPORT OF LAUREL HILL CHURCH.

Below we give a copy of the pastor's report of the Presbyterian church at Laurel Hill. The year's record is certainly encouraging to the members of this grand old church and Rev. A. N. Ferguson, who has been its pastor for more than twenty-five years, should certainly feel encouraged with the fruits of his labors. The warm place he occupies in the hearts of his people gives to him an influence over his congregation, which few pastors enjoy.

The annual report made by the pastor of Laurel Hill church on last Sabbath, for the year ending 1896, was quite encouraging in a financial point of view.

The aggregate amount contributed by the church for various objects of church work and Christian benevolence, was nearly $1,250. In this amount is included $333 paid on pastor's salary. The above amount is the largest contributed by the church in any one year during the past twenty-five years, although the membership has been materially diminished in the last few years by dismissals to new organizations and removal by death.

Present resident membership, 139; additions during year, 7; removal by death, 7.—*Laurinburg Exchange.*

For the N. C. Presbyterian.

DAVIDSON NOTES.

Commencement Marshals Elected—Death of a Former Professor—The Lake Wiley Dam Broken Again.

The Literary Societies elected the Commencement Marshals last week. The following are to wear the regalias:

Chief: P. F. Henderson, Aiken, S. C.; Assistants: Eu. Society, T. S. Plunkett, Augusta, Ga.; W. L. Dick, Charleston, S. C.; R. B. Baxter, Sparta, Ga.: C. W. Hewitt, Darlington, S. C. Phi. Society: S. A. Robinson, Gastonia, N. C.; C. M. Brown, Washington, N. C.; L. C. Griffin, Mint Hill, N. C.; R. S. Abernethy, Lincolnton, N. C.

On Saturday, Jan. 30th, the ice on Lake Wiley was four inches thick, and in response to a petition the faculty omitted the regular recitations, and the whole college adjourned to the Lake. A glassy floor of twelve or thirteen acres furnished ample opportunity for skating, "shinny," tobogganing and every other sport dear to an "ice crank."

The memory of the day's enjoyment has been rendered even more vivid by the recent accident to the dam. The rain storm of last Friday night overflowed the college rain gauge, tore up the roads in every direction and swept away twenty feet of the Lake Wiley dam. The lake was stocked with choice fish and hundreds were caught by hand the next day in shallow pools left by the retreating waters.

A telegram was received this morning announcing the death of Prof. W. S. Graves, who resigned the Chair of Latin here four years ago, and has since been practicing law in Bedford City, Va. Prof. Graves was an elder in our church and one of the most honored, useful and public spirited citizens of the town. No particulars of his death, which occurred at his home in Bedford City, have been received.

On Jan. 30th and 31st, Dr. Smith delivered three addresses in the interest of the college in Maxton, N. C., and its vicinity. To-night the Junior King's Daughters give an entertainment in the church parlors. It is entitled "North Carolina," and consists of music, recitations, &c., arranged by their indefatigable President, Miss Julia Holt.

Since the death of Mrs. J. P. Irwin, of Charlotte, Mr. Irwin and his daughter, Miss Anna, have come to Davidson to live. They will make their home at the manse with our pastor and his wife, who was Miss Isabel Irwin. L.

Davidson, N. C., Feb. 8th, 1897.

For the N. C. Presbyterian.

MISSION SCHOOLS OF CONCORD PRESBYTERY.

A few years ago Concord Presbytery undertook the establishing and support of schools within her mission fields. Rev. R. P. Pell was then the evangelist of the Presbytery, and succeeded in establishing a school at Spruce Pine, in Mitchell county, as also at other points. The support of the evangelist was, and is, provided for by the Synodical and Presbyterial committees; but no regular and permanent support was, or is, provided for the school work. It is the purpose of this article to make a suggestion to the churches and ladies' societies of the Presbytery, whereby it is hoped a *permanent* and *certain* support can be secured for this feature of our mission work. In the olden days the church and the academy were planted side by side, and the intelligent Christians who were the results of this arrangement proved the wisdom of the plan. Something of this sort is now being attempted in this mission field. Testimony is not wanting to show what immense value and help these faithful ladies, who have taught these schools, have been to the evangelist. It ought not to be necessary to argue the importance of these schools to all permanent and successful mission work. Hence the question of support is the only one which seems to need to be discussed. Take, as an example, the school at Spruce Pine. Here a successful school has been taught six months in the year for the past three or four years, at an annual cost of about $300. How has this money been raised? By personal efforts of the evangelist, and special appeals from the Home Mission Committee. In other words, the support has been of an *uncertain* and *spasmodic* character. Sometimes it has been necessary to take the evangelist from his work, and send him among the churches, or send out a member of the committee on a special tour of appeal, in order to secure funds to pay the faithful teachers after their work was done. Now it is the opinion of the writer that all the Church's work should be run on business principles, or failure will be the result. How can we secure a *certain* and *regular* revenue for the support of this school work? The writer has answered this question so far as his own church in concerned by saying to the ladies' societies, "Will you promise me a certain sum (naming the amount) for the support of our mission schools?" and the amounts have been pledged. Now this is the suggestion made to all our pastors; get your Ladies' Society to promise some definite amount; any amount from $10 to $100 *or more*, if you choose; and report to the Home Mission Committee. If you have no society then call your officers together and get a similar promise from them. Send in your names and amounts that the Committee may be able to place this school work on a firm and safe basis.

J. ALSTON RAMSAY,
Secretary Home Mission Committee.

MINUTES OF SYNOD.

As the question has been asked, "Why have not the minutes of Synod appeared?" it may be satisfactory to give the answer in a note through the "N. C. PRESBYTERIAN." The delay has been occasioned mainly by three causes: First. The unusual size of the minutes this year, as they will contain the elders and deacons of all the churches; thus adding forty or fifty pages to the usual size of the book. Second: Delay in receiving the rolls from some of the stated clerks of Presbyteries: and even at this time there is one Presbytery not yet reported. Third: Sickness among the force in the printing office. A note from the printer to-day states that he will have them ready for distribution soon, if not delayed by the roll of elders and deacons which has not yet come to hand.

STATED CLERK.

For the N. C. Presbyterian.

THE BEST NEWS.

MY FRIEND:—Have you ever thought what is the best news you could possibly hear from any quarter?

Suppose you should hear that one of your ancestors had left a great estate, and that the will had been so drawn that finally a very large inheritance had legally become yours.

No doubt you would very greatly rejoice. And you would quickly take all the necessary steps even at great expense of money and time and trouble to make it secure.

But I have far better news for you than this. It is of a far richer and more lasting inheritance. And it is yours. you will have it, not by the will of some unknown ancestors now dead, but by the express offer of a living and loving Father, who waits to welcome you home to himself! Will you take the same pains, and use the same promptness and the same diligence to make sure of this inheritance that you would to secure an earthly estate?

Perhaps you answer, "I do not know this to be true."

Will you listen while I tell you how YOU MAY CERTAINLY KNOW?

Consider first how you would act if the first news of the earthly estate came to you as a mere report, or a mere floating newspaper paragraph, you would at once begin a *very diligent enquiry*. You would try to trace the report to its origin, and, as far as necessary you would gather all the evidence you could from every quarter to ascertain the facts of the case, and to prove your claim to the inheritance.

Why should you do less than this in a matter so very, very *far most important?*

Consider secondly upon what sort of knowledge you are now building your present hope, and your present life. Is it really any more certain than that which God offers you concerning the Heavenly inheritance?

Of course the present moment. while the brief moment lasts, seems very real and very certain. But how dreamlike it will seem a few years hence, growing more and more dim and shadowy as the years fly by. It is very certain that it must very soon be gone forever. And what real certainty have you for the immediate future? You may claim strong probabilities. But the children of God claim absolute certainties. Nothing can be more certain than the testimonies and the promises of the living God who "cannot lie."

Why cannot you trust His Word (that shows its holiness and truth to your very conscience) as much, at least, as you can trust to your own hopes of a brief future without any guarantee from God?

Consider, thirdly, the sure test which the Lord Jesus Christ has himself given whereby a man may certainly know the truth. See John vii: 17, "If any man do his will, he shall know of the doctrine." As certainly as Christ spoke the truth, a man may certainly know the truth of His doctrine by this sure and simple test Nor need you fear that you will be guilty of the least wrong or of the least folly in beginning to do this. You have no need to fear that you will be mistaken or deceived in doing the will of God as revealed in His Word. Myriads of the best and wisest of men have proved the truth of His Word by their own happy experience. And so may you. S. G. L.

Children

are a source of comfort. They are a source of care, also. If you care for your child's health, send for illustrated book on the disorders to which children are subject, and which *Frey's Vermifuge* has cured for 50 years.

One bottle by mail for 25 cents.

E. & S. FREY,
Baltimore, Md.

FOREIGN MISSION RECEIPTS FOR JANUARY.

The receipts of the Foreign Mission Treasury for January were $9,140.42, being a decrease as compared with last January of $1,728.68. A like decrease for February and March will, we fear, bring us to the close of the fiscal year in debt. It will certainly mean the stopping of all further reinforcement of the Missions, and the beginning of a disastrous course of curtailment in our work.

If this should meet the eyes of any of our members who have given nothing to the cause during the year, we beg all such to considor whether they can afford to have no part or lot in such a work.

S H. CHESTER,
Secretary.

NOTICE.

The requirements of the Book of Order having been complied with, I hereby call a meeting of Orange Presbytery in the First church, Greensboro, February 17th, at two o'clock p. m., to transact the following business, viz:

1. To change the place of the regular spring meeting of Presbytery.

2. To receive and act upon the resignation of Rev. M. McG. Shields, and dismiss him to the Presbytery of Mecklenburg if the way be clear, and to elect a chairman of Home Missions Committee if necessary.

R. E. CALDWELL,
Moderator.

At the last meeting of the company that recently sold the St. Louis Presbyterian to a Louisville, Ky., firm the board of directors adopted the following resolution in regard to the conduct of its affairs by manager Walter Williams, of Columbia:

Resolved, That the Board of the Presbyterian Publishing Co., of Columbia, Mo., hereby expresses its thanks to Walter Williams, manager of the company, for his able management and his untiring and self-sacrificing labors, recognizing these as his tribute, not to the company, but to the cause of Presbyterianism in the West The board commends Mr. Williams for his courteous and honorable conduct of difficult and delicate transactions committed to his charge, and feels indebted to him for the continuance of his unselfish work in closing the affairs of the corporation.

By order of the board

J. [illegible], President.

Mr. Williams is [illegible] present editor of The Columbia Missouri Herald.

The Presbyterian church of Durham has issued a tastely gotten up memorial of the twenty-fifth anniversary of that church which was celebrated on Dec. 27th last. The work is comprehensive giving as it does the historical sketch and plans for work in each of its several missions and will be found exceedingly interesting to all and invaluable to the members of the church.

Rev. W. W. Moore has consented to deliver the address at the closing of Red Springs Seminary in June This scores another success for this rapidly growing Institution and shows that the sympathy of very many are with her in the effort she is making for the good of the girls of the Old North State.

The agent of Foreign Missions of the Presbytery of Wilmington wishes to urge all churches or individuals who have money on hand or wish to give to Foreign Missions to send the same at once to the Treasurer, Mr. Erskine Reed, P. O. Drawer 457, Nashville, Tenn., through the Treasurer of Presbytery if possible. There is great reason to give to this cause and to send what we have given *now*.

Jules Verne is one of the most laborious of authors, and a popular one, too. But, considering the fashion in which his books have gone around the reading world, he has had but a small return. He has never made more than $4,000 a year in his life.

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E. M. ANDREWS,
Charlotte, N. C.

THE BEST INVESTMENT.

It was stated in the secular papers last week that one of the twenty institutions, among which the sum of $3,000,000 of the Fayerweather estate was to be equally divided, was Union Theological Seminary. This is not our beloved institution in Virginia, we are sorry to say, to which this large sum of $150,000 is bequeathed, but the seminary of the same name in New York city.

Our Union Seminary ought to have just such a sum, in addition to her present resources, in order to the proper prosecution of her great work. Ours is the oldest and largest seminary in our Church, and has a larger endowment than any of our other theological schools, and yet it never has been large enough to enable the institution to do its work to the best advantage. It has only been by the most skillful and economical management that the present income has been made to meet expenses. There will be some reduction in these expenses under the new plan contemplated for the conduct of the institution when removed to Richmond, as it will be in the not distant future, but as it is expected that the number of students in attendance will then increase, it is no less necessary than it has been heretofore that the benevolent should remember it in their donations and bequests. The catalogue states that the legal title of the corporation is, "The trustees of Union Theological Seminary in Virginia."

There are many things which the directors and professors have long wished to do in the way of enlarging the facilities and increasing the efficiency of the seminary, but which they have been unable to do for lack of funds. And now, when former students of our seminary are writing back from the best institutions at the North, and in Scotland, where they have gone to get certain post-graduate courses not offered anywhere in the South, that the regular course at Union is more perfectly organized and more thoroughly taught than in any seminary at the North or abroad, and that all she lacks in this way is the addition of the advantages referred to, the time is opportune for people of means, who recognize the vital importance at the present time of a thoroughly equipped ministry, to meet this need. The large gifts recently made to the seminary by several liberal gentlemen, who knew the worth of the institution and its importance to the work of Christ, were made for the specific purpose of providing suitable buildings for it in its new location, and it must now look to other friends for the means to provide for the increased number of students which may be expected within two or three years. The seminary makes no charge for tuition, room rent, or furniture. We are informed that $50 will furnish a room completely and keep its furnishings in repair for some time. Our people may occasionally forget that even in theological seminaries furniture and bedding wear out in the course of years, and bowls and pitchers get broken.

A donation of $1,000 establishes a scholarship in the seminary, the interest on which will help to support some needy and worthy young man in his preparation for the ministry, and will keep on doing it every year throughout all the future. There are various needs of our seminary which we are sure any of the professors would take pleasure in stating to inquirers more fully than can be done here. May God put it into the hearts of many of our Christian people not only to give to its work in their life-time, but, when considering what portion of their estates they wish to leave to the cause of Christ, to remember this old, tried, and fruitful training school of ministers which has been so much to our Church in the past, and which is to be so much to it in the future. "There is no investment like *living voices* for Christ."—*Central Presbyterian.*

BUDDING AND GRAFTING.

BY OBADIAH OLDSCHOOL.

Of the millions of trees in the orchards of California, not one in a thousand is a seedling. When the nursery man or orchardist wants to propagate a choice variety of fruit he does not plant its pits or seed, but those of some hardy variaty to make what he calls a stock. Then, when the scions are a year old or less he buds them. Let me explain. We are preparing to plant, next year, from ten to twenty acres in a new variety of petite prunes. We have one or two trees of this variety that we bought several years ago, and that are now old enough to bear, so that we have tested its value. Now what do we do? We go to our almond orchard and gather a bushel or two of hard shell and bitter almonds—almonds that have almost no market value. We plant them in nursery rows. They send up vigorous shoots Then we take long branches, covered with leaf buds, from our new prune trees; we cut out one of these buds, taking a little splinter of the bark and wood with it; we make a perpendicular slit in the bark of the scion an inch or two above the ground, and a cross slit in the middle of the perpendicular one; we fold back the bark of the scion, insert the bud, press the bark open, bind it in place with thread both above and below the bud, which of course is left uncovered. This is a somewhat delicate process, requiring both care and skill. But it can be performed very rapidly. One man can bud hundreds of scions in a day.

When the sap of the scion enters this bud, mistaking it for one of its own, and it begins to grow, we cut off the scion above and close to the bud. The result is that all the growth thenceforth goes through that one bud until it becomes a tree. It will not be an almond tree, however, but a prune tree. The insertion of the new bud, and cutting off all the original buds of the scion, gives us a new tree, and one that is sure to be like that from which the bud was taken.

But grafting is a very different process. A friend of mine has an orchard of 4,000 trees ten years old. They are large and healthy, but the fruit they bear is not satisfactory. He does not want to dig them up, and wait five or six years for a new crop. So he hires a gang of grafters. They charge him 25 cents a tree, which makes a round $1,000 for changing his orchard from almonds to prunes. They cut off the limbs three or four feet from the ground, split the ends, insert in each of the clefts two wedge shaped cuttings from a prune tree, adjust the graft so that its bark shall be closely united with the bark of the almond tree, cover the cleft and the end of the cloven branch with grafting wax, and the work is done. But to do this on half a dozen limbs of each tree requires a great deal of time, as well as care and skill, so that grafting is from fifty to a hundred times as expensive as budding. It would have been a great deal cheaper and better for my friend to have budded those trees when they were a year old than to graft them when they are ten years old. And yet grafting is better than digging them up and starting again.

Now the Bible again and again speaks of the Christian as a tree of righteousness, planted in the house of the Lord, a tree bearing fruit, etc. The church therefore may be regarded as an orchard; and the question is, How can we get the best trees in in this best of orchards? We can not depend upon seedlings. The child of pious parents is not born pious. All the native stock of the race is like that of our hard and bitter almonds. This active stock must be changed by what we call regeneration. The roots of character remain. Conversion does not destroy our constitutional traits; it does not make the dullard a genius, or the sluggard energetic. The Holy Spirit takes men as they are, and makes as good Christians out of them as he can. But when shall he take them, cut back the native growth, and start the buds of a new character and life? Shall he do it when they are scions or when they are full grown trees? The Spirit is wise, wiser than our wisest nursery men, and, of course, he seeks first, as the most hopeful subjects of regenerating grace, the little children, such as Jesus took in his arms while on the earth.

When a tree is grafted we have not only the roots of the old stock under ground but a part of the trunk above ground. In this trunk there are dormant buds. The sap reaches them first, and they develop into what we call "suckers." These suckers the orchardist has to watch for and cut off. And such suckers are ever springing up in the hearts of those who are converted in the maturity of manhood or womanhood.



Fifty Years Ago.

No theory of germs to chill
Affection's budding blisses;
When ardent lovers took their fill,
No microbes on their kisses.
How happy they were not to know
The germ-fad—go years ago.

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50 Years of Cures.

The devil finds a dormant bud of carnality, and he stimulates it until the tempted believer cries, with the great apostle, "O wretched man that I am, who shall deliver me from this body of death?"—this trunk of the old nature full of unholy habits and imaginations!

As a rule the budded tree is free from suckers, and so the Christian who becomes such in childhood escapes many temptations, and grows up a more symmetrical tree of righteousness. It is also far easier and cheaper to bud than to graft. Hence if our ministers, who are the nurserymen and the orchardists in the garden of the Lord, want to do the most and best work for the Master and for the world, they should labor especially for the young. But, alas! how many of them seem almost to "despise these little ones." They want to work at the old trees because even their mutilated trunks are more conspicuous than the scions in the nursery. But as the budded scion may live and bear much fruit for years after the grafted tree has perished, so the child-convert may be an eminent and useful Christian long after the man-convert has been released from his life-long struggle with the sproutings of the carnal nature. Let us save the children and we will save the world.—*Interior.*

BELIEVING AND TRUSTING.

Faith accepts as true everything which God has said. Trust puts all to practical and personal use. The need of trusting is so great that the Bible is full of exhortations concerning it: "Trust in the Lord and do good;" "Trust ye in the Lord forever;" "O, Lord of hosts, blessed is the man that trusteth in thee;" "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. The comfort of every promise is ours if we trust. We may believe it all—what rational person would doubt what God has said?—but the blessedness of the promises is ours only when we trust God to carry them out in our life and being. When shall we trust? When we are conscious of sin let us trust the finished work of Christ for us. When tempted, trust Him who is able to keep us from falling. When perplexed, trust Him who has promised to lead the blind by a way they know not. When tired, trust Him who says, "I will rest you." When full of pain, so that even prayer is difficult, trust Him who says, "Your Father knoweth what things ye have need of before ye ask Him." When you are weak and unable to meet the duty or the pain of life, trust Him who says, "My grace is sufficient for thee. When resources fail, trust Him who says, "God shall supply all your need." "Trust in Him at all times; ye people, pour out your heart before him; God is a refuge for us.—*Exchange.*

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Sabbath School Dep't.

CONDUCTED BY REV. A. D. McCLURE.

First Quarter—Lesson VIII.

Feb. 21, 1897.—Acts vi. 8-15; vii: 54-60.

Commit to memory verses 57-60.

Subject.—The First Christian Martyr.

Golden Text. "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii: 10.

CATECHISM.

Question 28. Wherein consisteth Christ's exaltation?

Answer. Christ's exaltation consisteth in His rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Time. A. D., 37.

Place. Jerusalem.

INTRODUCTORY.

We have seen how the early Church had all things common and many having property converted it into money for the need of others. Now there were two classes of the disciples. The native Jews spoke Aramaic and used the Hebrew Scriptures. Many Jews foreign born spoke Greek and used the Scriptures in their Greek translation. Of both classes there were poor and needy ones. The complaint was made that the widows of the Greek Jewish Christians were neglected in the daily distribution. This might have occurred without blame to any one. Or the complaint might have been, without intention, unjust. It, thereupon, became necessary for some special provision to be made for attending to the temporal affairs of the early Church without taxing further the ministers of the Word. Some men of honest reputation, full of the Holy Ghost, capable of attending to this were chosen. In the planting of the Church the office of elder was simply carried from the synagogue into the church and linked in the well ordered providence. Of the first deacons one was of eminent spirituality and strength in the service and became as seen in this lesson: "The First Christian Martyr."

LESSON NOTES.

Vs. 8. *And Stephen.* One of the most active of the seven deacons, probably a Grecian Jew, as the wisdom and charity of the disciples appears in choosing almost all from theGrecians whose widows were neglected. He was *full of faith* as a man of eminent piety, trusting in God, being a Christian by faith in Christ, *and power*, of the Holy Spirit. The R. V. has "grace" instead of "faith," because the thought was not so much of his being a saved man and of his faith in God, as of his character and standing. He was also chosen like the other deacons for his practical discretion and ability to manage the money matters of the Church. He was a man of spiritual deeds, *did great wonders* by the power of God, *and miracles* as signs of the approval of God on his ministry, and as the ministry of Christ by the Spirit in the loving, saving spirit of the Gospel.

Vs. 9. *Then.* R. V., "but" as a new difficulty the *synagogue of the Libertines*, composed of foreign Jews, who were Libertines or freed men who had been Roman captives. *Cyrenians*, citizens of Cyrene in North Africa. *Alexandrians.* From Alexandria in Egypt. *Africa.* The province of Asia Minor of which Tarsus was the capital. *Asia.* Not the great division but Asia Minor. *Disputing with Stephen*, probably in the synagogue.

Vs. 10. *Were not able.* In truth and spirit *to resist*, to answer or withstand

Vs. 11. *Suborned.* Provided secretly and influenced to tell the falsehood that *he had spoken blasphemy* in contempt *against Moses* and the institutions God gave by him. This was a capital offense. Deut. xiii: 6, 10.

Vs. 12. *Stirred up the people.* The first notice of opposition from the people. *The elders and scribes* would thus be supported in attacking Stephen. *Caught him*, meaning in the Greek with great violence. *Council*, the Sanhedrim.

Vs. 13. *False Witnesses*, by perverting and distorting his words. *Against this holy place.* The temple, the same charge brought against Christ.

Vs. 14. *Change the customs.* This was said, but not as if destroying or making void those customs, but transforming them in the Gospel.

Vs. 15. *His face... as the face of an angel.* Like to that of Moses and by the indwelling of the Holy Ghost.

vii. Vs. 54. *They were cut to the heart* by the wonderful addresss of Stephen as recorded in this chapter. *They gnashed.* With impotent rage in a demoniac feeling.

Vs. 55 *Full of the Holy Ghost.* Not a sudden inspiration but a permanent state. *Looked up steadfastly into heaven*, seeing no longer the council, but some manifestation of the glory of God. *And Jesus standing.* Not sitting as in Matt. xxvi: 64, but having risen to protect His servant and welcome him to Heaven.

Vs. 56. *The heavens opened and the Son of man* appeared to this dear servant and first martyr.

Vs. 57. *Ran upon him.* R. V., "rushed." This was not a judicial punishment.

Vs. 58. *And stoned him.* As the Jewish mode of capital punishment. *And the witnesses*, according to the law of Moses were to cast the first stone. *A young man's feet whose name was Saul*, the later great apostle Paul, probably thirty-four years of age then.

Vs. 59. *They stoned.* Went on stoning *Stephen*, even while he prayed.

Vs 60. *With a loud voice.* So that his persecutors could hear him, and his prayer was the same as Christ prayed for His enemies. *He fell asleep* in Jesus as every Christian does to awake in body at the resurrection, the Spirit being with Jesus, meanwhile.

PRACTICAL POINTS.

1. There should be order in the hands of pious officers full of the Holy Ghost and of suitable capacity in the Church.

2. The testimony of Jesus may cost us dear.

3. It will be reward to have the concern and care of Christ and His welcome to Himself. That is heaven.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Feb. 21st, 1897.

BY REV. B. E. WALLACE.

OUR LITTLE WORRIES, AND HOW TO GET RID OF THEM. Psa. 121: 1-8; Jno. 14: 1.

Text for the week:

"Casting all your care upon Him, for He careth for you" 1 Peter. 5: 7.

Daily Readings:

Monday, Christ Saves From Them, 1 Peter 1: 3-9.

Tuesday, Moses' Worry, Exodus 4: 10-17.

Wednesday, Elijah's Worry, 1 Kings 19: 1-18.

Thursday, The Widow's Worry, 1 Kings 17: 8-16.

Friday, Trouble Without Worry, 2 Cor. 4: 8-18.

Saturday, A Cure For Worry, 1 Sam. 30: 1-6.

Sunday, Topic—WORRIES, Psa. 121; Jno. 14: 1.

Suggestions for Leaders:

1. Do not worry because you are leader—ask the Holy Spirit to fill your *heart* and open your *mouth*.

2. Give out before hand references proving the *sufficiency* of God's grace.

3 Explain why Jesus never worried over anything.

Notes;

Complaints and *worries* as a genera rule make up our daily lives. This fact shows a lack of faith. Jesus says, "Let not your heart be troubled," for everything works for good to those that love the Lord. We cannot wait for the issue. An emergency arises, we want to grapple it and hasten the solution. And in doing this we get into greater depths, open wider breaches and pile up more abundant *worries*.

A good light right here and one that is hard for us to see is, WAIT ON THE LORD. It takes great faith to be still and see the hand of the Lord. When worries come let us:

1. Carry them to Jesus, He is the *burdenbearer*.

2. Not fret about them. Think of God's care for the lilies, the sparrows.

3. Not drown them in *drink* or wordly pleasure. We reap what we sow.

4. Not complain, but rather drown them in Christian activity. *Forgetting*, says Paul, "I press toward the mark."

"But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil, 4: 19.

OPEN DOOR NOTES.

In an infant class of our acquaintance the children are asked to bring upon the Sunday following their birthdays the number of pennies that they are years old. With pride the little ones bring the amount and a nice little sum is collected. The whole is contributed to the cause of missions on Children's Day.

A Westminster League has been organized at Lawrenceburg, Ky., with twenty members. The number will be largely increased in a short time.

A friend at school in Massachusetts writes of the Christian work existing among the pupils: "If I were in college now I might write something that would be of interest, of the religious life there but you know we are a small school and there is little to be said We have a society somewhat after the plan of the Christian Endeavor, and we have a little prayer-meeting every Thursday night. One of the teachers or girls selected by the prayer meeting committee leads the meeting, and we have sentence-prayers songs and remarks, both from the leader and others who have anything to say. We distributed little packages of envelopes among all, and each promised a small weekly offering for missions. On Sunday morning the envelopes are dropped in a little receiver in the hall and the treasurer keeps a record of each person's contributions. My room mate is the treasurer, we have a secretary and I am president. I am glad we have our weekly meetings. They are very pleasant and I think a help to all, coming as they do in the midst of our work."

PUZZLE DEPARTMENT.

ANSWERS FOR JAN. 28TH.

Joshua set up twelve stones in the middle of the river Jordan to mark the spot where the priests which bare the ark of the covenant stood—Maggie Hall, Rosa Hall Witherspoon, Mary Oates Caldwell.

Jehoram, 2 Chron. 21 20—Maggie Hall, Mary Oates Caldwell.

The Lord is my shepherd. I shall not want—Cornie and Myrtle Wilkinson, Maggie Hall, Mary Oates Caldwell.

WORD CROSS.

I am a word of five letters and spelled when read up and down and from right to left a leader of the Israelites.

My first is the name of a parent; second, a word meaning near; third, a leader of the Israelites; fourth, a word meaning rapidity; fifth, to throw away.

Archie C. Dalton.

Who set his throne upon great stones hid in clay on a brick kiln?

Edward S. Wood.

Where did the Levites stand when they sang the "songs of degrees?"

Cornie Wilkinson.

FUNDS FOR THE BIBLE CAUSE.

Comparatively few of the churches in the Synod of North Carolina have as yet sent in to me their contributions to the Bible Cause this year. I therefore fear that they may be lying in the hands of the Treasurers. As our fiscal year closes with March, I respectively urge that in such cases the funds be promptly remitted to me. The American Bible Society is in pressing need of them and they ought to go forward at once.

THOS. H. LAW,
District Superintendent.

Spartanburg, S. C., Feb. 8th, 1897.

Sir Julian Pauncefote, the British ambassador to the United States, is now 70 years old. He will soon reach the age when the rule of the diplomatic service will require his retirement.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

COFFIELD—GILCHRIST.—On Feb. 4th, 1897, at the home of the bride's father, Mr. James Gilchrist, by Rev. M D. McNeill, Mr. R. P. Coffield, of Apex, N. C., and Miss Sallie A. Gilchrist, of Cameron, N. C.

CAMERON—McLEAN.—On Feb. 4th, 1897, at the residence of Angus McLean, the father of the bride, Mr. W. D. Cameron and Miss Jennie McLean, by Rev. McN. McIver.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

In the obituary notice of Mrs. McQueen last week the name was given as Mrs. Sarah A. McQueen—it should have been Mrs. Susan A. McQueen.

McDUFFIE.—At the home of her mother, near Coffer, N. C., on February 1st, 1897, Miss Sarah McDuffie, in her 45th year. She was a consistent member of White Hill church.

McDONALD.—At her home near Marks Creek church, Mary, the wife of John Allen McDonald. A devoted husband and children mourn her loss. She was a faithful member of the church of which her sorrowing husband has long been a ruling elder. She gently and calmly went to sleep.

Beyond life's narrow sea
Where every sigh is hushed to rest,
There let our treasures be.

PASTOR

McDIARMID.—In the death of Mr. W. W. McDiarmid, editor of "The Robesonian," at Lumberton, Feb. 4th, the Presbyterian church is again called upon to mourn the loss of a valued member, for his life, for many years, had been so intimately joined to it that its struggles and triumphs were his. With power he bent his broad shoulders to all burdens, and as an office bearer—deacon—he cheerfully answered all calls.

A man among men, most genial; an editor, judicious and clean; and with an open life, revealing devotion to the en nobling, opposition to all defamation steadfastness to principle and staunch adherence to the Christian faith.

"The elements" were
"So mixed in him, that nature might stand up
And say to all the world, this was a man!"

He had just begun to rally from the staggering blow of the fire that left, as the only visible result of a life's work, a crumbling heap of brick. But that blow prepared the way for the final stroke. With less than a week's illness, he passed into that eternal life toward which his eyes had long been turned.

This whole community, bending low, extends the hand of sympathy to the widow and son so heavily afflicted.

D. W. F.

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WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington, D. C., Feb. 3rd, 1897.

Although the arbitration treaty has been favorably reported, with amendments, to the Senate by the Committee on Foreign Relations, there is little probability, according to those who ought to know, of its being ratified at the present session of Congress. While no Senator has specifically said as much, it is easily inferred from public remarks made by several of them that some of the opposition to immediate action on the treaty arises from an idea that promptness in ratifying the treaty would cause the Senate to lose prestige in English eyes. There is very little doubt that some of the Senators who as yet have only stated their desire to have the treaty fully considered and discussed before being disposed of, are at heart opposed to the treaty either amended or unamended, but hesitate to make an open fight upon it because of the strong public opinion which favors it, and which is hourly making itself felt, if not heeded, by Senators.

The Christian Endeavorers of New Jersey have submitted a petition, through Senator Sewall, asking that the bill which has been passed by the House, prohibiting the sale of intoxicating liquor in the Capitol building, be passed by the Senate, and a letter has been received by the Senate Committee on Public Buildings and Grounds, from Miss Frances E. Willard, President of the National W. C. T. U., in advocacy of the passage of the same bill. Miss Willard says in her letter: "The sentiment against the sale of intoxicants at our Capitol buildings, and especially at the National Capitol, is strong. It is not a question of legalizing the traffic in general, but simply whether it is right to have temptations placed continually before the law makers of this great self-governing nation." The bill amending the liquor license laws of the District of Columbia has been favorably reported to the Senate; also the bill prohibiting the sale of intoxicants in the Capitol. The last bill might have been passed this week had not Senator Hill objected when Senator Morrill asked for unanimous consent to take it up and pass it.

Scenes at the great Christian Endeavor Convention of '96, were recalled by the enthusiam at a meeting held this week at the First Congregational church, as a testimonial to the members of the committee which made the arrangements for the Convention, from the District of Columbia Union. The following was unanimously and enthusiastically adopted and an engraved copy presented to each member of the committe. "The hosts of Christian Endeavorers of the District of Columbia greet you and thank you for your magnificent service in arranging for and entertaining one of the greatest religious conventions held since the morning stars sang together in the dawn of creation. We esteem you as a brother. We honor you for your fidelity to duty. We congratulate you on your brilliant success. May brightest sunshine fill your life; may happy memories, like summer breezes, chant their sweet songs in your heart! May the beautiful convention pictures of 1896, ever hang on the walls of your memory, bringing back these happy days with their kindly words and loving faces! May our Father bless you richly, and give many years of helpful service for Christ and the Church, ere the angels shall welcome you to a home in heaven."

Temperance people are pleased at the action of the Inaugural Executive Committee, prohibiting the sale of wine at the Inaugural Ball. It is understood that this will be the first time an Inaugural Ball has been held without the sale of wine. The committee is said to have been actuated by a desire to compliment Mrs. McKinley's temperance views. What caused the committee to take this action isn't half so important as the action itself, which cannot be too highly commended.

At the last mass meeting under the auspices of the Anti-Saloon League, the principal speaker was Representative Calderhead, of Kansas, who gave a sketch of the rise and growth of prohibition in his State and the good it has done. He told how the prohibition amendment was proposed as a joke by the enemies of prohibition and was adopted by a large majority of the voters. Although he admitted that the law was openly violated in some of the larger cities of the State, he stoutly contended that taking the State as a whole prohibition did prohibit, and as a consequence that there were thousands of boys in Kansas who had never seen a saloon and who would grow up honest citizens over whom the liquor evil would gain no power. He closed his remarks by expressing the positive conviction that Divine influence was guiding the anti-saloon movement.

Mrs. Waterbury, of Boston, Secretary of the Woman's Baptist Foreign Missionary Society of the East, who is in Washington arranging for the annual meeting of that society in this city in April, spoke twice at Calvary Baptist church on Sunday, first to a union meeting of woman's missionary societies, in the afternoon, on "Woman's Influence," and again in the evening to a young people's meeting on "Mission Work in India."

Dr. Herbert L. Willett, of the Chicago University, will on the 12th inst., begin a series of six lectures on the Bible, under the auspices of the Society of Religious Education. T.

One reason why Scott's Emulsion cures weak throats, weak lungs, makes rich blood, and strengthens puny and delicate children is because all its parts are mixed in so scientific a manner that the feeblest digestion can deal with it. This experience has only come by doing *one thing* for nearly 25 years.

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A Michigan Romance.
An interesting story by Stanley Waterloo; also containing valuable information about the summer resorts in the north, will be mailed to any address on receipt of 4c to pay postage. Address D. G. Edwards. Passenger Traffic Manager, C. H. & D. Ry., Cincinnati, O

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FOR THE FAMILY.

THE OLD LECTURE ROOM.

The following touching lines were written by Mr. W. S. Primrose recently on the occasion of the last service in the Session House, in Raleigh, N. C.:

Sweet mem'ries of an hallow'd past
Come to our willing hearts unasked.

A halo gathers o'er this place
As each dear form and each dear face
Of those we loved, who worshipped here,
In all the past, to us appear.
Here sweet-toned voices oft did blend,
Even as now, *our* songs ascend;
So their's in prayer and sweetest praise
Were heard as oft in by-gone days.

This dear old place will soon be gone,
And though another may adorn
These premises with ampler space,
With costlier work and added grace,
Yet still at parting we'll combine
To leave one tribute at *its* shrine.
No more we'll meet at call of bell
In this loved place—and now farewell,
Dear Lecture-room, again farewell.

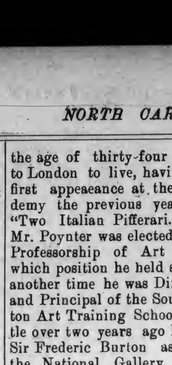
The most gigantic harp ever constructed, so far as the record goes, was that made by Veritan, the provost of Burkli, near Basel, Switzerland, in 1787, says the St. Louis Republic. That was a long while ago, but the fame of Mons. Veritan's gigantic harp was such that it is still occasionally mentioned by writers on the rare and wonderful, just as the sea serpent, bloody rain, live mastodons, etc., are. Mons. Veritan's colossal musical instrument was 320 feet in length, and, on that account, was constructed in an open lot, instead of a harp factory. It was most simple in construction, consisting of fifteen wires strung tightly between two poles. The wires were of different sizes, the largest being one-sixth of an inch in diameter and the smallest one-twelfth of an inch. They were stretched north and south, and inclined in such a manner as to form an angle of from 20 to 30 degrees with the horizon. This queer instrument was not intended as an exaggerated toy, but was constructed for the express purpose of foretelling changes in the weather, which were calculated by Prof. Veritan according to the different tones the instrument made when the wind was blowing through it.—*Ex.*

Edward John Poynter, who has just been elected President of the English Royal Academy, to succeed the late Sir John Everett Millais, comes of a family of artistic distinction, being the son of an architect and the grandson of a sculptor. He was born in Paris sixty years ago, but received his earlier education in England, returning to France, however, afterward to take up art. There he became a pupil in *L' Ecole des Beaux Arts* and of Charles Gleyre, and the sketch of him in "Trilby," as a student in Paris, has brought his personality very near to the public. At the age of thirty-four he returned to London to live, having made his first appearance at the Royal Academy the previous year 1859, with "Two Italian Pifferari." In 1871, Mr. Poynter was elected to the Slade Professorship of Art at Oxford, which position he held six years. At another time he was Director of Art and Principal of the South Kensington Art Training Schools, and a little over two years ago he succeeded Sir Frederic Burton as Director of the National Gallery. There has been some opposition to Mr. Poynter's election among friends of other prominent candidates, and it is said the influence of the queen was the power that really secured it. But nevertheless the new President is an artist of high ideals and wide reputation, and one who will both socially and artistically worthily fill the place of his illustrious predecessors, Sir Francis Grant, Lord Leighton, and Sir John Everett Millais. Perhaps Mr. Poynter's best known composition is the famous "Atalanta's Race," which has been popularized, like much of his work, by engraving.—*Ex.*

A mixture of olive oil, three parts; ammonia, one part, is an excellent remedy for chilblains. Before retiring wash feet with warm water and castile soap, gently dry them, apply mixture and draw on socks that the feet may be kept warm.

Eternal Vigilance.

"Eternal vigilance is the price of liberty." It is the price of everything worth having.



It is the price of life itself. A man needn't be always looking for danger, afraid that something will happen to him; but a wise man will form a habit of care about the important things of life.

It isn't half so much trouble to take care of yourself as it is not to. A man who follows regular, healthy habits, feels good all the time. Life is worth living to him. But a man who "don't want to bother" with taking care of himself has more pain and misery crowded into one day than a good healthy, hearty man who lives right would ever know of in a whole year.

When a man's stomach is out of order, and his digestion don't work; when his liver gets to be sluggish and won't clear the bile out of his blood, it is time for him to look out for himself. He gets no nourishment out of his food. His blood gets thicker and thicker with impurities. His nerves get irritated. He loses energy and fighting force.

He may say, "I can stand it, I will feel better to-morrow;" but the chances are he will feel worse to-morrow and worse still next day. He ought to put himself right at once. He needs Dr. Pierce's Golden Medical Discovery. It is made for just this condition. It rouses up the digestive and nutritive organs, and gives them power to extract from the food all the nutritious elements and transform them into rich, nourishing blood. It enables the liver to cleanse out all bilious impurities and pour into the circulation an abundance of highly vitalized blood, full of the life-giving red corpuscles which build up healthy flesh, muscular strength, and nerve-energy. It does not make flabby flesh. It is the only suitable tonic and strength-builder for corpulent people.

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8			7	
P. M.		— WILMINGTON —	P. M.	
2	00	Lv Mulberry St. Ar	12	40
3	58	Lv Jacksonville Lv	10	42
4	30	Lv..Maysville..Lv	10	09
4	44	Lv Pollocksville Lv	9	55
5	20	Ar..Newbern..Lv	9	20
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

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No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

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KING FROST HAS COME.

The Winter winds shut down the lid,
And Jack Frost turns the key,
And Summer's treasures safe are hid
From storms that are to be;
A treasure chest
Is old earth's breast.
Safe locked for you and me.

Then swift the wind's wild shuttles fly
To spin the blankers rare,
All soft, and warm, and many ply,
Of snowflakes in the air.
All fleecy light,
And downy white,
She wraps them round with care.

And so we spare a little while,
Our treasures from our sight;
The verdure which makes Summer's smile—
The flowers, the earth's delight—
And turn to see
What joys there be
Around the hearthstone bright.

But just a scrap of Summer's wealth,
A bit of Summer bloom,
We'll win to brighten heart and health,
And cheer our Winter room.
So, Heaven, which takes
Our dearest, makes
Its own cheer 'mid earth's gloom.

—*Vick's Magazine.*

ONLY A PIN.

"Only two or three days ago an overseer in an English mill found a pin which cost the company nearly a hundred pounds."

"Was it stolen?" asked Susie. "I suppose it must have been very handsome. Was it a diamond pin?"

"O, no, my dear! not by any means. It was just such a pin as people buy every day and use without stint. Here is one upon my dress."

"Such a pin as that cost nearly a hundred pounds!" exclaimed John. "I don't believe it."

"But mamma says it is a true story," interposed Susie.

"Yes, I know it to be true. And this is the way the pin happened to cost so much. You know that calicos, after they are printed and washed and dried, are smoothed by being passed over heated rollers. Well, by some mischance, a pin dropped so as to lay upon the principal roller and indeed became wedged into it, the head standing out a little from the surface.

"Over and over went the roller, and round and round went the cloth, until the piece was measured off. Then another piece began to be dried and wound, and so on until a hundred pieces had been counted off. These were not examined immediately, but removed from the machinery and laid aside. When at length they came to be inspected it was found that there were holes in every piece throughout the web, and only three-quarters of a yard apart. Now, in every piece there were from thirty-five to forty-five yards, and at nine pence a yard that would count up to about £180.

"Of course the goods could not be classed as perfect goods, so they were sold as remnants, at about half the price they would have brought had it not been for the hidden pin.

"Now, it seems to me that when a boy takes for his companion a profane swearer, a Sabbath breaker or a lad who is untruthful, and a little girl has for her playmate one who is unkind and disobedient, or in any way a wicked child, they are like the roller which took to its bosom the pin. Without their being able to help it, often the evil influence clings to them, and leaves its mark upon everybody with whom they come in contact.

"That pin damaged irreparably four thousand yards of new print, but bad company has ruined thousand of souls for whom Christ has died. Remember, 'one sinner destroyeth much good;' therefore, avoid evil companions."—*Exchange.*

GOD'S TELEPHONE.

Little Marcie is a happy girl. She has a nice home, kind parents, and a dear little brother for a playmate.

Three years ago God took Marcie's Grandma, whom she dearly loved, to heaven. Though but a wee tot when Grandma left them, Marcie has not forgotten her.

Marcie's mamma is a very busy woman, but she takes time to tell her little girl many stories about heaven—dear Grandma's home.

One day mamma was called to the telephone. Marcie was very quiet and thoughtful. Mamma asked what she was thinking about.

"O mamma!" said Marcie, "wouldn't it be nice if there was a telephone to heaven, so that we could talk to Grandma?"

Mamma drew Marcie to her, and said:

"There is a telephone to heaven, dear, and our prayers are little messages going straight up to our kind heavenly Father."

"Well, mamma," said Marcie, "I am going to send a message to heaven every day, and I think God will tell Grandma, don't you?—*Almeda in the Sunbeam.*

LITTLE-GIRL GRADMA'S DEER.

When grandmother was a little girl she had a pet deer. Her father had caught it in the woods one day, back of the house, and brought it home to her. It soon grew very tame and would often follow little grandma into the house, and go from room to room, and could even go upstairs.

One day, just the very day before Thanksgiving Day, the big brick oven had been heated, and little girl grandmother's mother had baked a great many very nice Thanksgiving pies. She had spread them out in an unused room upstairs right over the kitchen, on the shelves of a big closet.

There were many mince and apple pies with crisp, flakey crusts, and there were delicate custard and golden squash and spicy pumpkin pies, all side by side, in tempting array.

Some time that afternoon, little-girl grand-mother heard a noise overhead—a little *tap, tap, tap*, as if some one were walkin, about in the empty room over the kitchen. Upstairs little girl grandmother went. And what do you think she saw?

She saw the closet door wide open, and she saw the empty crusts of her mother's nice Thanksgiving pies and the naughty, guilty, little deer who had licked out all their sweet delicious contents! And what did she do then? She took him by his pretty ear, and led him down the stairs, and he went as peaceably as though he had done nothing wrong.—*Babyland.*

LIFE'S LITTLE DAYS.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We cannot carry the load until we are threescore and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived. *British Weekly.*

LETTER-BOX.

Dear Mr. McLaurin:—As I have not written to you I will write. I enjoy reading the letters. My sister loves to read the letters too and is going to write soon to your good paper. Papa has been taking the PRESBYTERIAN ever since I can remember. I will close.

Your unknown friend,
LUOLA BELLE KELLY.

Carthage, N. C.

Dear Editor:—As my brother is writing to you I will write too. I like to read the letters from the little folks in your paper. I am going to school. I am in the second grade. Miss McCall is my teacher. I was eight years old this month. I am going to take music lessons soon. I hope you will publish this letter as I want my uncle at Wadesboro to see it.

Your little friend,
SADIE M. POSTON.

Statesville, N. C.

Dear Presbyterian:—I enjoy reading the children's letters every week. I am twelve years old. Our pastor, Rev. J. A. Ramsay, preaches for us once a month. We like him so much that we wish he could preach for us every Sunday. Our manse was burned down last winter. Our Sunday-school gave a birthday party Christmas and we had a nice time. My Sunday-school teacher, Miss Lizzie Campbell, has a class of seven girls who all love her so much. My oldest sister teaches music at Red Springs Seminary, and we miss her so much. I will ask a question in the Puzzle Department.

Your little friend,
ROSA HALL WITHERSPOON.

Newton, N. C.

Dear Mr. Editor:—I will write my third little letter to your readers. We had a nice Christmas. I went to a Christmas tree, and I enjoyed it very much. I got a present off of it. There were about ninety children at it. I have been going to school, but is over now. I have five brothers and two sisters. I will tell you their names. My oldest brother is named John William. Lizzie is my oldest sister. Albert is my next brother. Rena is my youngest sister. James Franklin is my third oldest brother Cecil Nox is next and Robert Spellman is my youngest brother. So I must close, in fear of the waste basket.

I hope to see my letter in the Letter Box.

Your friend,
ANNIE B. COUNCIL.

Council Station, N. C.

Dear Mr. Editor:—I have seen so many little letters in the PRESBYTERIAN paper that I thought I would write one too. I am a little girl eleven years old. I have five brothers and two sisters. My grandpa has been taking the PRESBYTERIAN going on twenty-years. As this is my first letter I will close. I hope to see my letter in the Letter Box.

From yours truly.
LIZZIE COUNCIL.

Council Station, N. C.

Dear Presbyterian: I will write to tell of my great aunts' deaths. There may be some one who reads the PRESBYTERIAN and knows them and would like to hear from them. They lived near Cedar Grove by themselves, just two old ladies. It was Aunt Jennie and Aunt Pollie Wilkinson. Aunt Jennie died the 21st and Aunt Pollie died the 24th of January, 1897. Their mother and father were buried in the same grave. She died the 30th of January and he died the 31st of January, 1842. He was complaining some when she died. They always said that they wanted to die at the same time, and they got their wish. There were eleven children and only one living and that is papa's father. Mama had an uncle to die in a pulpit. It was Rev. A. G. Hughes. He died in Cross Road's pulpit where Rev. R. W. Culbertson preaches. Probably some of your readers knew Uncle Anderson. I don't remember him. He has been dead a long time. We will have preaching at Grier's church the first Sunday in February, Rev. Joseph Evans is our pastor,

Your friend,
CORNIE WILKINSON.

SECULAR NEWS.

NORTH CAROLINA.

The exposition which is being managed by the Ladies Auxiliary of the Y. M. C. A. Charlotte, is pushing on with every prospect of success worthy of that progressive town. Relics are asked for and especially articles of use during the Confederacy. Many works of art will be exhibited and an effort will be made to secure Mr. Wanamaker's celebrated painting of Christ before Pilate, by Munkascy.

The through train known as the Florida Special, heretofore running solid from Washington, D. C., to Florence, S. C., will stop on each way at Fayetteville. We hope this will prove advantageous to our sister city as before the building of the "Short cut" many Northern passengers would visit Wilmington.

The North Carolina Rolling Exposition will be the inscription upon a car especially made by the largest car works in our country at Wilmington, Del., for the transportation and disply of the products of our State. The car will be under the management of Messrs. Ramseur and Moore who have given great thought and labor to this enterprise. In no better way could our State be advertised throughout the north and west.

The Athletic Association of the Presbyterian High School was re organized Feb. 5th, with twenty-seven members. The following officers were elected for the coming season: President, M. C. Tuck; Vice-President, R. H. Bellamy; Secretary and Treasurer, C. E. McMillan; Manager Base Ball Team, Prof. J. E. Mills. The prospects of a base ball team are very good We have some good material, which, under good training, will turn out a first-class team. We intend going in training very soon.

DOMESTIC.

Hon. W. L. Wilson, Postmaster General in Mr. Cleveland's cabinet, has been informally tendered the presidency of Washington and Lee University, Lexington, Va.

The oat crop of Houston, Ga., was seriously injured by the cold.

Mrs. Leland Stanford has decided to close up the estate of her late husband and after paying $1,000,000 over to the legatees under the will, the balance will go to the Stanford University at Palo Alto.

Mrs. Marilla M. Ricker, a well-known lawyer of Washington and Dover, N. H., is an applicant for the office of United States Minister to Colombia.

The United States warships, New York, Maine, Columbia, Amphitrite and Marblehead arrived off Charleston bar on the 8th inst., after a terrible experience off Cape Hatteras. The steamers were forty miles out and well below the Cape, the wind blowing from the southeast. Four lives were lost, eight men seriously injured and many minor injuries. The vessels showed the effects of the storm but the maneuvers will not be interfered with.

A mail carrier from Keysville to Abilene, Charlotte county, Va., froze to death during the severe cold last week.

FOREIGN.

The artist Munkascy who has been suffering with spinal paralysis has become insane and been placed in an asylum in Buda-Pesth.

Dr. Nansen, the Arctic Explorer, is in London where he was received with many honors.

The effects of the famine are spreading in India. In the Deccan district even farmers are applying to the government for aid and people of the lower caste are feeding upon the carcasses of cattle which have died by the wayside.

The illness of King Humbert of Italy is regarded as serious. His sickness was a stroke of paralysis.

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We offer a splendid assortment of first-class

Whole Root Home Grown Trees Standard Varieties.

Apple, 2 and 3 years, 5 to 7 feet high 15 cts. each; $1.75 per dozen; $10 per 100.

Peach, 1 year, 4 to 6 feet, 15 cts. each; $1.75 per dozen; $10 per 100.

Pears, standard, 5 to 7 feet, 35 cts. each; $4 per dozen; $20 per 100.

Cherries, 5 to 6 feet, 30 cts. each; $3 per dozen.

Plums and Apricots 35 cts. each; $3.50 per dozen.

Grapes, 2 years, from 10 to 50 cts. each; and from $3 to $10 per 100.

Also Quinces, Currants, Gooseberries, Raspberries, Blackberries, Strawberries, etc.

Evergreen, Ornamental Trees and Shrubs.

Poland China Pigs, 2 months old, eligible to registry, $6 each; per pair, $10; either sex; also few young boars and sows.

Also Bronze Turkeys, Brown Leghorn and Plymouth Rock Cockrels and Pullets, and eggs for hatching in season.

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CONDENSED SCHEDULE.

IN EFFECT Feb. 7th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	7.50a.m
Arrive Fayetteville	1.00 "
Leave Fayetteville	11.31 "
Leave Fayetteville Junction	11.37 "
Leave Sanford	1.00p.m.
Leave Climax	2.55 "
Arrive Greensboro	3.25 "
Leave Greensboro	3.35 "
Leave Stokesdale	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall	5.26 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11.07p.m
Leave Greensboro	11.55 "
Leave Greensboro	12.15 "
Leave Climax	12.43 "
Leave Sanford	2.55 "
Arrive Fayetteville Junction	4.12 "
Arrive Fayetteville	4.18 "
Leave Fayetteville	4.35 "
Arrive Wilmington	7.45 ',

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	8.20a. m
ArriveMaxton	9.25 "
LeaveMaxton	9.33 "
Leave Red Springs	10.02 "
Leave Hope Mills	10.47 "
Arrive Fayetteville	11.08 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.28p m.
Leave Hope Mills	4.49 "
Leave Red Springs	5.36 "
ArriveMaxton	6.09 "
Leave Maxton	6 17 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16 Mixed. Daily ex Sunday
Leave Ramseur	6.45a. m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.	No. 15 Mixed Daily ex Sunday
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6.05 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

SOUTH BOUND CONNECTIONS,

at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

W. E. KYLE,
Gen'l Passenger Agent

J.W. FRY,
Gen'l Manager

SEABOARD AIR LINE

VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE

April 5th, 1896.	No. 41	No. 35.	No 403
	P M.	PM.	A. M.
Le Wilmington, S. A. L	*3 20	†630 AM	.....
Ar Maxton "	6 12	2 45	.....
Ar Hamlet "	6 55	5 15	.....
Le Hamlet "	7 15		*9 10
Ar Wadesboro "	8 01		9 52
Ar Monroe "	8 55		10 40
Le Monroe "	9 10		10 45
Ar Charlotte "	10 20		11 35
			P. M.
Ar Lincolnton "			12 55
Ar Shelby "			1 50
Ar Rutherfordton "			3 00

Le Hamlet	S. A. L	A. M. †9 25	
Ar Osborne	"	9 50	
Ar Kollock	"	10 25	
Ar Cheraw	"	10 45	
			P. M.
Le Cheraw	S. A. L		†530
Le Kollock	"		5 50
Le Osborne	"		6 25
Ar Hamlet	"		6 50
		P. M.	P. M
Le Wilmington,	S. A. L	*8 20	† 6 30
			10 45
Le Monroe	"	9 05	A. M.
Ar Chester	"	10 32	12 03
			P. M
Ar Clinton	"	11 58	1 20
		A.M.	
Ar Greenwood	"	1 00	2 33
Ar Abbeville	"	1 32	3 00
Ar Elberton	"	2 36	4 00
Ar Athens	"	3 38	5 10
Ar Atlanta	"	5 20	6 45
Le Atlanta A. & W. P		5 35	
ArMontgo'ry Wes of A.		10 45	
		P. M.	
Ar Mobile	L. & N	4 10	
Ar New Orleans	"	*8 30	
		A. M	P. M.
Ar Columbia C. N. & L		*10 00	*4 30
		A. M.	B. M.
Ar AugustaP. R.& W.C		†9 35	*5 05
		A.M.	P. M.
Ar Macon	C. & G.	*11 00	*11 18

EAST AND NORTH.

April 5, 1896.	No38	No402
	P.M.	P. M.
Le Wilmington, S. A. L	†6 30	*3 30
Ar Hamlet "	A.M	6 55
Le Hamlet "	*8 15	10 35
Ar Southern Pines "	9 15	11 21
		A. M.
Ar Raleigh "	11 26	1 21
	P M.	
Ar Henderson "	1 00	2 33
Ar Weldon "	*3 00	*4 05
	P. M.	A. M.
Ar Portsmouth, S. A. L	*5 50	*7 30
Ar Norfolk "	6 10	7 50
	P. M	A. M.
Ar Richmond A. C. L	*6 40	*6 40
Ar Washington P. R. R	11 10	10 45
	A. M	P. M.
Ar Baltimore "	12 48	12 05
Ar Philadelphia "	12 45	2 20
Ar New York "	*6 53	*4 53

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*Daily. †Daily ex. Sunday. ‡Daily ex. Monday.

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ATLANTIC COAST LINE.

Schedule In Effect Feb. 8th 1897.

DEPARTURES FROM WILMINGTON—
NORTHBOUND.

DAILY No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY No. 53—Passenger—Due Lake 3:25 P M Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 45 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m. Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—
FROM THE NORTH.

DAILY No. 49—Passenger—Leave Bos-5:45 P M ton †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY No. 41—Passenger—Leave Bos-9:30 AM ton 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 13 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 05 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 53 a m, Magnolia 8 06 a m.

FROM THE SOUTH.

DAILY No. 54— Passenger — Leave 12:15 P M Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9.50 a. m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m, arrive Conway 1 00 p. m. leave Conway 2 25 p. m., Chadbourn 5 30 p. m., arrive Hub 6 00 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m, and 9.15 p.m. Returning leaves Clinton at 7 00 a m, and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 50 p m, Smithfield 2 58 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 38p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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Plain Steamed Pudding.—Mix well together one cupful of molasses, one cupful warm water, one cupful chopped raisins, two and one-half cups of flour, one egg, and one teaspoonful of soda. Steam two hours. Sauce.—Ten tablespoonfuls of water, six of sugar, four of butter, one of currant jelly. Stir, and cook well. Serve with pudding hot.

Various sweet sandwiches can be made by cutting sponge cake into thin slices and placing one of the following mixtures between: Chocolate sandwich: Take two ounces of butter and two ounces of grated chocolate, mix thoroughly; spread on the cake, cover with another slice, and cut in three-corned shapes. Cocoanut sandwich: Mix half a teaspoonful of desiccated cocoanut with one ounce of castor sugar and the beaten white of an egg; use as before. Both these sandwiches may be iced, the former with chocolate icing and the latter with lemon icing.



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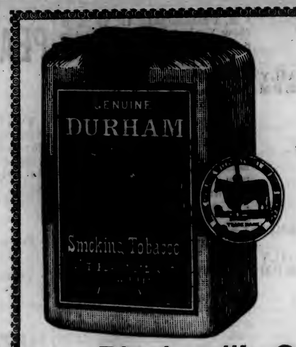
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(For Contents see Second Page)

Checks or orders in payment of subscription may be made payable either to John McLaurin, or to North Carolina Presbyterian. Please send forward promptly.

AN UNSPOKEN QUESTION.

Would you love or hate me, if you knew all—
You that to-day I am calling friend?
In vain to your heart my heart may call—
Yea, though I speak, will you comprehend?

If the saddest failure, the strife before,
Alike were shown, would you praise, or blame?
If you knew—that I am both less and more
Than the thing you see—would you rest the same?

If the deeps of passion, the heights of prayer,
Lay bare, could you measure the low, the high,
By the strange temptation you could not share,
And the great revealing that passed you by?

Ah, you are dear, but I dare not call!
Too dread are the deeps, and the heights above.
Is friendship false, then? But One knows all;
Does he love or hate me? He says, "I love."

Carl Spencer, in Sunday School Times.

Politeness costs little, but it pays well. Courtesy in the home is like morning sunshine pouring in at every window. An employer can well afford to be polite to an employee, for it makes the workingman do better work and binds together the two classes in a beautiful fellowship. In the effort to settle the differences between capital and labor, if we could bring into the controversy more courtesy and less bitterness of speech it would help amazingly in solving the question. —*Selected.*

If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.

HELP THESE INDIANS.

The picture shows one of the brightest and most promising among our Alabama Indians in Polk county, Texas—Joseph Sylistine. There are two brothers—Joseph and Davis Sylistine—in the Alabama Indian church. They both read, write and speak English very well. They will pray in public, and speak a word of exhortation in the prayer-meetings and Sabbath-school. They have families and have worked industriously for their support, but the drought last summer cut short very much their crops. Before returning to their farm work, they are pursuing their studies in Mrs. Currie's mission school. Their teacher kindly charges them nothing for her instruction, but their family expenses must be met. So we are paying them ten dollars per month while they attend school. With their earnest desire to gain knowledge, we hope in this way they will be much improved, and fitted for usefulness in imparting much Christian instruction to their tribe, and thus develop into intelligent ruling elders, and be valuable helpers to their pastor. The fund from which we have helped them is now about exhausted. Will not many readers of this paper kindly send contributions of large or small amounts to aid in carrying on this good work? "They that turn many to righteousness shall shine as the stars forever." Our readers have in a former communication been told of the wonders of God's grace in reforming so many of this tribe, their church now having about one hundred members. The Rev. L. W. Currie, formerly of North Carolina, began this mission when this tribe was in the darkness of heathenism. Mr. Currie's widow keeps up a mission school for them, and Rev. W. A. Jones preaches monthly to a full congregation of these Indians. Contributions may be sent to the undersigned for this mission, in large or small amounts.



S. F. TENNEY,
Pastor of the Presbyterian Church.
Crockett, Texas.

[Readers of the PRESBYTERIAN, who can go back some ten years or so, will remember Rev. L. W. Currie and the very self-sacrificing work that he did among these Indians and others. Ed. N. C. P.]

This is always true—that the people who do not make worldly good their first object are the people who can be most safely trusted with it, and who get most enjoyment out of it. Whether in the precise form of the gift to Solomon or not, outward good does attend a life which postpones a pleasure to duty, and desires most to be able to do it. All earthly good is exalted by being put second, and degraded as well as corrupted by being put first. The water lapped up in the palm, as the soldier marches, is sweeter than the abundant draughts swilled down by self-indulgence. "Seek ye first the kingdom of God * * * * and all these things shall be added unto you."—*Alexander McLaren, D. D.*

Cross-bearing calls for strenuous effort. And by cross-bearing we do not mean chastisement. Cross-bearing is doing for others. The cross is the pre-eminent symbol of altruism. The cross of Jesus represents a voluntary work which He took up in behalf of suffering men. The cross of the Christian is participation with Christ in the great propaganda, in His effort to build up the kingdom of truth and righteousness on earth and so to deliver the race from sin. It was with this intent that our Lord said, "If any man will come after Me, let him deny himself, take up his cross and follow Me." The work of the universal church is cross-bearing. To do good at the sacrifice of personal preference and convenience. To do good as fishers of men. Oh! the blessedness of this service—to grow weary in toil beside the Son of God!—*David J. Burrell, D.D., in "The Spirit of the Age."*

HUMILITY.

Pride, the loss of humility, is the root of every sin.

Humility is the displacement of self and the enthronement of God.

Humility is the beauty of holiness.

Humility should be the chief mark of those who profess holiness.

Humility is the ladder to honor in God's kingdom. Lu. 14:7-11.

Humility is the essential element of discipleship. Jno. 13: 14.

Humility toward men is the only proof of humility before God.

Take no place before God or man but that of a servant. Mat. 23: 11; Lu. 22: 26.

There is nothing so God-like as being the servant of all. Ph. 2:7, 8.

The disappearance of self is a sure mark of the presence of God. Isa. 66:2.

When God is all, self is nothing. Col. 3:8-11.

In our treatment of each other the heart of humility is seen. Ro. 12:10, 16; Eph. 5:2, 21, 23; Col. 3:12, 13, R. V.; 1 Co 13.4.

All lack of love, all indifference to others, all sharp, hasty judgments, all temper, touchiness and irritation, all bitterness and estrangement, have their root in pride.

There is no pride so dangerous, because so subtle, as the pride of holiness.

We have pride from Satan, we must have humility from Christ. Mat. 11:29.

Humility was the first grace in the life of Jesus, 2 Co. 8:9; the health of our spiritual life will depend upon our putting this grace first. Ro. 16:24.

Humility will not come of itself, it must be the object of special desire, prayer, faith and *practice.*

Pray to be humbled with Christ and like Christ.

Use every opportunity of humbling yourself before your fellow men as a help to abiding humble before God.

Look upon every one who tries you as God's means of grace for the exercise of humility.

Humble yourself unto the death. Ro. 6:11. In death to self, humility is perfected.

Claim in faith the death and life of Jesus as thine. Ro. 6:3-9.

Sink every morning in deep nothingness into the grave of Jesus; every day the life of Jesus will be manifest in thee.—*Gems from Andrew Murray.*

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"IN MY NAME."

In the verses we have had under consideration for two preceding editorials the expression "In His Name" is used as the condition of prevailing prayer. This expression is used six times in the fourteenth, fifteenth and sixteenth chapters of John. This is the first time it is used as a condition of prayer. It occurs in several places in the later books. Until that time of His parting words with His disciples our Lord had never used the expression with this meaning. He had as we find in Matthew xviii. used the similar expression, "Met together in My name." That had reference to a counsel or court of the Church to consider a question of trespass between brethren and the similar meeting of worshippers. A very common mistake is made in prayer, using the words "Where two or three are met together in My name, there am I in the midst" and adding "to own and bless" as if these words were Scriptural. They are not. The reference is not to Christ in the midst "to own and bless" the worshippers, but to preside in the council or to have headship and authority and to direct in the worship.

Until the time of this parting address the disciples had not asked anything in the name of Christ. But now Christ repeats unceasingly this expression in connection with the promises of unlimited meaning, "whatsoever," "anything," "what ye will" to teach that His name is the only and the all-sufficient plea in prayer. The power of prayer and answers to prayer depend on the right use of these words, "In His name."

The name of any person calls up and represents that person. It calls up the nature, character and reputation with whatever of historic importance or practical workings of the person are known. It calls up also the opinion of the person and the impression he has made. Thus the name of a king calls up his reign and stands for his honor, his power and his kingdom. The name of a commander includes his courage or his cowardice, his defeats or his victories, his tenderness or his tyranny. Each title of God found in Scripture, embodies and represents some part of the glory of the unseen One. No one title can be called His name. His name includes them all. So the name of Christ is an expression for Christ Himself. His name as a condition of prayer is the expression of all He is, has done, and lives to do, as our Mediator, Intercessor and Lord. Where He gives the use of His name it means that He puts Himself on the side of His disciple and pledges Himself in His name.

To pray in the name of Jesus is to come with His *authority*. It is far more than the phrase "for Jesus' sake." It means more than many mean in closing the words of a prayer, by merely repeating carelessly "for thy dear name's sake" or similar words. Jesus has all authority. From that He commands and teaches to pray. To give of this authority to another implies a community of interest. It means that He can entrust His interests and His honor and His service in the hands of the disciple to whom He gives the authority to use His name. A merchant needing to leave his business for a time gives his name to his chief clerk to make orders, pay bills and conduct the business. What a shame! nay it could not be just, that the clerk would use the name of the proprietor to further his own private and personal plans. So Jesus gives authority to pray in His name only to those whom He can trust to use that name for His glory, or, as He says, "that the Father may be glorified in the Son." Jesus gives His name to His disciples to draw all needed supplies to conduct His business. They have the authority to draw upon the spiritual power at the presentation of the name of Jesus, just to the extent to which they yield themselves to live only for His interests and His work.

"In the name" of Jesus in prayer must further mean according to His *appointment*. The disciple must wait and look to Jesus for that as to place, time and object. He has linked, private prayer with a subsequent, social supplication and public worship. In that order they have a logical sequence.

This further means, and must mean, with His *approval*, not merely as to the thing sought or the plan proposed, but as to the spirit of the worshipper. Children of God may ask for what they need for themselves or others, but not to be used against the will or to the dishonor of the Father. They ask in Christ's name when according to His nature of love which seeketh not her own, but the will of God for the good of all. "In His name" is according to His desire for us, according to the Father's will, according to the Spirit's teaching. It can only be in its fulness, in the of the Holy Ghost, in union with Christ in the will of the Father.

WE HAVE seldom, in the same length of time, enjoyed greater pleasure than in reading "America Revisited," by Samuel Smith, Member of Parliament, published by a London firm. To whom we are directly indebted for this pleasure we do not know, but our acknowledgements are hereby gratefully tendered. Mr. Smith presumably is a gentleman of very considerable wealth; this pamphlet is of itself clearest evidence that he is on governmental topics a gentleman of amplest information and of soundest judgment, and that in a peculiar degree he has the ability to impart to others clear and correct ideas on matters of general interest. He visited this country after an absence from it of thirty years, during which time it is fair to suppose he felt a lively interest in its governmental policy and practice. During the last presidential campaign our author occupied the vantage ground of entire disinterestedness, and brought to bear upon the questions so exhaustively discussed, and upon the underlying causes which induced the discussions, rare powers of observation and rarest intellectual acumen. It is refreshing to follow him as without a tinge of partizan feeling or a single discourteous expression he traverses the position of both political parties, and states his conclusions, so clearly and so justly, as must commend them to every fair mind. His views of the unreasoning prejudice which exists in America among the less informed and the less wisely thoughtful of the people against Great Britain, are measurably just, and his idea of the cause of it is in the main correct. We are free to say tho that Mr. Smith is probably mistaken as to the extent of this feeling of prejudice. There are very many Americans, we believe the great bulk of those in the solid middle class of society, who regard Great Britain and her government and her history with nothing less than admiration, and who entertain nothing but the kindliest feelings toward her. And this is truly strange in the face of the undeniable fact, as alleged by our author, that the history books and the secular papers largely, perpetuate prejudice—and very many children get no correcting education otherwise.

The closing chapter on the United States, we find perhaps the most interesting: The prodigious, untiring persevering energy of this country and the amazing brain power exerted in the accumulation of its vast wealth; its freedom from snobbishness in recognition of actual worth, albeit financial success is in general estimation the grand standard of worth; and the strange conglomeration of uncongenial and even opposing forces in the political sphere, on the religious plane and on social lines. The wise and just conclusion that no power, save the religion of Jesus Christ, can generate such a strong moral force as can hold together in peaceable union "this huge agglomeration of mingled peoples," leads to this expression of hope for the future of our country:

"My predominant feeling is one of hopefulness for the Great Republic. It has overcome great perils in the past, and I trust and believe it will surmount the dangers of the future."

DEATHS OF MINISTERS.

For some time REV. ANDREW McMILLAN has been in very poor health, not having been able to leave his room since December. For the last week or so he has been very low indeed and his death was not unexpected. The end came, peacefully and quietly, last Monday, [8th inst.] about 12 o'clock. While Mr. McMillan has suffered for a long time from a complication of diseases, his death was, no doubt, largely due to old age, for he was in his eighty-ninth year. He was buried at the McNeill grave-yard, Rev. A. McFerguson conducting the funeral ceremonies. Long and useful indeed has been his life, spent in the service of his Master and for the uplifting of mankind.

Greatly beloved has he been as pastor, teacher and friend and many indeed are they who now mourn the loss of one they loved so well. His death comes upon the community as a public bereavement and well indeed may the end of such a life be mourned. The light of a gracious influence has gone out; a life of goodly example and faithful precept is no more. His life's work has been great and good and, though all of its achievements may never be known, rich indeed will the harvest in that home, to which his soul has been wafted.

We clip the above from the Laurinburg *Exchange*. The writer's recollection of the deceased brother dates from early boyhood when Mr. McMillan preached occasionally in the First Presbyterian church, Wilmington. His ministerial labors were confined chiefly to the Synod of North Carolina and the Presbytery of Fayetteville.

An appropriate memorial tribute will appear next week.

REV. DR JOHN H. BRYSON, died at Shelbyville, Tenn., on February 1st, inst. He had not been in good health for sometime. He was born in Fayetteville, Tenn., April 3d, 1831. His education was received at Erskine College, Due West, S. C., and at Newbury, N. Y., under the auspices of the Associate Reformed church. Since 1881 Dr. Bryson has served the church in Huntsville as pastor. Previous to that he had been pastor of the church at Shelbyville, Tenn., and of the First church at Columbia, S. C. Dr. Bryson was moderator of the General Assembly at Augusta in 1886. He traveled extensively abroad and had visited Palestine. He never married.

WE HAVE RECEIVED the initial number of the Synodical Evangelist. It is as one would expect of anything under the control of Rev. A. J. McKelway—bright and sprightly. As the name indicates, this little paper will be devoted to the interest of Home Missions in our Synod. There are fifteen evangelists in the field, with Rev. Wm. Black as general evangelist and Rev. A. J. McKelway superintendent. The standard is—a church in every county in North Carolina before this century ends. May we all lend our aid, if only the widow's mite, to bring about this result.

A GOODLY number of new subscribers are coming in and we thank our friends heartily for their interest. We are striving to make the NORTH CAROLINA PRESBYTERIAN worthy of patronage and appreciate the many letters of commendation received. One party writes that he is more than delighted with our gold watch given for seventeen new subscribers; our sets of spoons have given universal satisfaction; our commission of 25cts for each subscriber has started several to work raising money for their bands, and last, but in no ways least, our beautiful premium Bible is creating interest.

Some have sent subscribers without any remuneration for which we thank them. We are glad to have our friends work in this way or upon any of the propositions we offer. We want the paper to go into a thousand families where it is not taken now, and we offer rare inducements to those who are willing to work to that end.

DAVIDSON NOTES.

Dr. Shearer's father, who has been in failing health for some years, died at his home in Spout Spring, Va., on Feb. 10th. The Dr. and Mrs. Shearer will return from Virginia to-day. All sympathize with them in their affliction.

Dr. E. Q Houston, of the Medical College, is slated for the position of director of the Charlotte Mint, under the new regime. So at least common rumor says. He has just sold his drugstore to two of our younger citizens, Dr. W. H. Wooten and Mr. Joe White.

Dr. Smith during the past week has lectured in behalf of the college at Fort Mill and Rock Hill, S. C. On Monday next he delivers a lecture on the Xrays in Durham on the same subject. Next Sabbath he will devote to the churches at Burlington and Graham.

The annual banquet of the Sophomore Class takes place next Friday evening. Covers will be laid for fifty participants.

Dr. and Mrs. Harding entertained a number of students and their friends last Monday evening.

The cultivation of oratory is the engrossing pursuit of the Junior Class at present. The annual "Junior Speaking" takes place Feb. 22rd and 23rd, at which time the representatives of the societies are chosen for the ensuing commencement. L.

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The Premium offered is the Genuine Edition of the Oxford Teacher's Bible.

We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

Instead of praying for effects, let us pray that we may be enabled to fulfill causes.—*Professor Drummond.*

It is noticeable that those who indulge most in liberty of speech make the least of their liberty to work.

David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
11 God hath spoken [8]once; twice have I heard this; that [9]power belongeth unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [5]thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His reverence of blessing God.*
A Psalm of David, [6]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [7]my soul thirsteth for thee, my flesh longeth for thee in a dry and [8]thirsty land, [7]where no water is;
2 To see [9]thy power and thy glory, so *as* I have seen thee in the sanc-

[3] Or, we are consumed by that which they have (through sacrifice) searched. a Job 31. 25. Ps. 92. 7. 1 Thes. 5. 17.
[8] Heb. a search searched. b Job 20. 14. c or, strength.
[9] Heb. their wound shall be. d Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25.
[5] Ps. 31. 11. e Jer. 50. 29. [6] Num. 22. 5. Ps. 42. 2.

6 They search out iniquities; [2] they accomplish [3] a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [4]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4]all that see them shall flee away.
9 And all men shall fear, and shall [5]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David proclaimeth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm and Song of David.

For the N. C. Presbyterian.

LETTERS TO A BEREAVED FRIEND. I.

MY DEAR FRIEND:—I cannot tell you how my heart bleeds for you in your terrible grief. Day by day I try to bear you up in the arms of my faith, and I trust that God in great mercy will speedily lift upon you the light of his countenance and give you peace. You mourn for your dead, but you do not impeach the wisdom or goodness of your Heavenly Father, or charge Him with cruelty in taking from you your precious daughter. And yet you tell me that you do not intend ever again to enter the room in which she died, or visit her grave, or even to attend again the services held in the old church, whence your sweet child was borne to her last resting place. Now, will you let me talk with you about these resolutions of yours? Rest assured I would not thus trespass upon your time and patience, were I not fully persuaded that this a matter vital to your usefulness and your well-being as a child of God.

And first, let me urge upon you this thought: that whatever comfort and strength are possible to you, must come to you through the channels of your own faith, resignation and resolve. Through your faith, because if you do not cling to your faith in the God of all consolation, and trust the word which assures us that he "doth not afflict willingly nor grieve the children of men, "you have already surrendered the fortress of your soul's strength to the great adversary, and you cannot recover your peace of mind until you drive him from his vantage ground. Through your resignation, because if you do not submit your will to His will in this, and indeed in all the affairs of life, you are at war with Him; and there cannot be in the very nature of the case, any peace in all the universe for a soul at war with God. But also through your own resolve, because even in your affliction it is God who "worketh in you, both to will and do of his good pleasure." God's precious purpose, in all afflictions He sends upon any of His children is, that He may renew our wills in the creation of righteous character and conduct. Christian graces are not wrought in us as it were irresistibly; but as one has said, "free grace leads free will in the accomplishment of God's sovereign purpose."

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness in them that are exercised thereby." Let me press upon you this question: Is your affliction bringing forth in you the peaceable fruit of righteousness? Is it leading you to strive more earnestly than ever before to do your whole duty as wife, mother, neighbor, friend? Are you striving now to do more good in the future than you have ever done in the past? You do right to cherish the memory of your dead: is that memory an inspiration to all holy endeavor?

Is there not much of selfishness in your sorrow? Do you not realize that you are taking more thought about your loss than is becoming in a child of God? If you sorrowed as do those who have no hope, none could complain. If despair were lawful, reason might justify complete surrender to such grief as yours. But you believe in immortality and heaven, and in a Christ who is "mighty to save." Already, when you stop your mourning to listen, you can hear the voices of these sweet angels of hope, who ever and anon sing to the sorrowful soul, bidding it look away from the trials of earth to the re-unions of a blessed immortality. And if you are willing to heed the whispers of hope, should you not also listen to the voice of duty?

In your present seclusion, and in your refusal to participate in the work and worship of the Church, I feel sure you are making a terrible mistake, which cannot fail to hinder your peace, if it does not work the ruin of your soul.

You are violating a plain command. "Forsake not the assembling of yourselves together, as the manner of some is; but exhort one another and so much the more as ye see the day approaching." You remember, too that the Sabbath was not designed to be merely a day of rest and of pious meditation, but a day for the public worship of God. It was a day of "holy convocation." "On the seventh day ye shall have an holy convocation," was the distinct command of the old law; and the New Testament Church, in giving up the observance of the Jewish Sabbath, made the first day of the week their day of rest and worship, and called it the "Lord's day." From the earliest ages, Christians have been wont to assemble on the Lord's day to engage in social worship and to hear the Word of God read and expounded. An Apostle has warned us of the danger of lightly regarding the privileges of the sanctuary: "Despise not prophesying," he writes to the Thessalonian Church. The necessity for public worship and for the public exposition of the Word, is grounded in the very nature of the soul, as well as in the highest consideration for the good of society. Your habitual absence from the Sabbath services cannot fail to work injury to your own soul and to other souls as well.

I know you have an excuse, and perhaps for every absence a special excuse; but any excuse that would justify you in ignoring the public worship of God and the public proclamations of the Gospel of His grace, would justify any other soul that has suffered bereavement. None of us should venture to consider ourselves privileged characters in God's world. We are all of us made of the same clay that others are made of; are heirs of the same fallen, sinful nature; are involved in the same fearful condemnation; need the same helps in our spiritual life; are dependent upon the same sovereign grace for pardon and renewal of soul; and must all render account of ourselves at the last day to the same righteous, omnipotent Judge.

You are not only violating a plain command, but you are ignoring the example and the testimony of the noblest of God's saints in all ages. Hear David: "How amiable are thy tabernacles, oh Lord of Hosts! My soul longeth yea even fainteth for the courts of the Lord." And this, too: "I was glad when they said unto me, let us go into the house of the Lord." And in these testimonies David utters the longing of the purest and best of God's people everywhere and through all time. If you do not enter into their experience, and cherish the same love for God's house and its solemn assemblies, it can be only because the great enemy of God and man is already blinding your eyes and seeking to lead you captive at his will. Dear sister, may a gracious God help you to realize your danger. Remember the Master's word: "He that keepeth My commandments, he it is that loveth Me." If you fancy that your bereavement excuses you from ordinary Christian duty, you are committing a grave error.

Besides, you are forfeiting unspeakable precious privileges. The house of God is the place in which He delights to make Himself known; the place of which He has said, "Mine eyes and mine heart shall be there perpetually." There your Saviour will manifest His presence and grace to you in the breaking of the bread of life. There He remembers His people while they remember Him in that memorial feast which He has ordained. Comfort abounding, instruction suited to all your spiritual perplexities, and strength to bear all your burdens, would come to you if you would only wait before the Lord in the service of praise and prayer, and "receive with meekness the engrafted word which is able to save your soul." The very building which now seems to you so gloomy and forbidding, because it sheltered for such a brief space the remains of your daughter, will become radiant with the light of heaven, and prove to you a Bethel, where you will gain new views of God, and experience angelic ministries, and realize the nearness of the unseen world. And if you cannot find comfort in God's house neither can you find comfort in God' Word. There can be no real and abiding comfort to those who "refuse Him that speaketh." Ignoring the official audiences of the ambassadors of heaven, and despising the ordinances of the sanctuary, how can you expect the angels to visit you in your sorrow?

But other duties demand my attention just now, and I must reserve other considerations for a future letter. Meanwhile, I beg you to think of what I have said, to test it all by the Word of God, and pray Him to rouse you from the lethargy of soul into which your grief has brought you, and enable you to address yourself once more to the duties that lie before you. With warmest love, and earnest prayers that the God of all consolation may speedily bless and comfort you, I remain, as always,

Your devoted friend,

MARTHA.

A CARD.

To Pastors, Church Officers and Christian People:

It was confidently hoped that the late January contribution to Assembly's Home Missionary work, would exceed, by some thousands of dollars, the contribution of January, 1896. To this date, since Jan. 1st, the receipts at the office in Atlanta are about $1,600 less than during the same weeks in 1896.

Brethren this is alarming! The January contribution must furnish the bulk of the money needed to carry the work up to Sept. 1st, until which time there can be no other regular collection for this cause.

In a few weeks the work for the next year which begins April 1st, must be mapped out: it must be mapped out on the basis of the funds in hand March 31st. We cannot go in debt. Shall the Presbyteries be told to drop a number of their missionaries when the number needs to be largely increased? Shall our Church go very much backward in its work for our Lord and our country?

By order of our Executive Committee these facts are laid before the churches which have not as yet sent in a contribution since Jan. 1st, and before the individual Christians who can sincerely say, "I love Thy king-Lord," in the hope that they will rescue the work from what threatens now to be an inevitable and very hurtful curtailment.

E. H. BARNETT,
Chairman.

J. N. CRAIG,
Secretary.

Atlanta, Ga., Feb. 9th.

WINCHESTER PRESBYTERY.

The Winchester Presbytery held an adjourned meeting in the Presbyterian church, of this place, Tuesday evening, February 2d. Rev. S. M. Engle, of Oakland, the last moderator present, presided.

The special business before the Presbytery was to hear from the Piedmont church as to the dissolusion of the pastoral relation between Rev. J. W Lafferty and itself. The church, after expressing its high regard for Mr. Lafferty as an earnest and faithful pastor, reluctanly acquiesced in his request for dissolution of said relation, whereupon Presbytery announced that the relation is dissolved, and granted Mr. Lafferty permission to labor without the bounds of this Presbytery, if the way be clear, until the stated spring meeting.

The following communication was presented, read to Presbytery, and ordered to be forwarded, for publication, to *The Central Presbyterian*:

To the Members of the Winchester Presbytery:

DEAR BRETHEN:—Having learned that your body has been called together in special session to consider the contemplated discontinuance of the pastoral relation of Bro. J. W. Lafferty to the Presbyterian church of Piedmont, W. Va., we, the undersigned ministers of the Gospel, desire hereby to give expression to our personal esteem for Bro. Lafferty, as well as to our regret concerning his departure.

During the entire term of Brother Lafferty's ministry among us his life has been so upright and consistently pure as to win for him the confidence and respect of all good people, without regard to church affiliation, while to us, who, as fellow laborers for Christ, have been more intimately associated with him, he has peculiarly endeared himself.

Brother Lafferty is a man of deep piety and high ideals of Christian life, he has strong convictions, and the courage to stand by them, and while humble in spirit, could not be induced to depart from what he conceives to be his duty, for any consideration of personal gain. The possible loss of popular favor or personal friendship does not for a moment deter him from duty. He makes no compromises involving his conscience.

We have always found Brother Lafferty ready to aid us in any good work, or to stand with us in any conflict with evil.

In his departure from our midst we feel that the Church of Christ, in all its denominations, in Piedmont and Westernport, sustains a loss, and that we personally are deprived of the intimate association of a true and Godly man.

Very respectfully,

C. F. MOORE,
Pastor M. E., ch., South.

LEWIS BEEMAN BROWNE,
Pastor M. E. church.
Westernport, Md.

HARRY BOGGS,
Pastor M. E. church,
Piedmont.

J. W. BUTLER,
Pastor Mt. Calvary Evan. Lutheran ch., Westernport.

After reading and approving the minutes, the Presbytery was led in prayer by Rev. J. W. Lafferty, and adjourned.

A. C. HOPKINS,
Clerk.

THE PEACE OF JESUS.

Some people are apt to belittle the peace of Jesus because they have peace of life. They have had no bitter disappointments, no cruel wrestles, no crushing afflictions, no fiery temptations. The world has dealt kindly by them and they have fitted into their environments. Moments there are when the sailors of the deep envy those that sail in the smooth sheltered waters because they have not been driven to and fro on stormy seas and been in danger of the turgid swells. Other moments the sons of tribulation pity those unfortunates who have never seen the great billows lie down as a dog chidden by his master and God turn the storm into a calm. One half of the Bible is a closed book to them that sit at ease because only a pierced hand can open the pages. The promises are for them whose hearts are sore; the invitations are to them who hunger. Jesus' peace was the best of all gifts to that handful of broken men in the Upper Room, whose first step would be in the darkness, but it may not seem any great thing to the favorites of this world. Yet it is not wise for any one to make too much of an outward peace, dependent on health of body, and the goods that are kept in barns, and the suffrages of the multitude, which to day cries "Hosanna," and to-morrow "Crucify," and on the whims of fickle, selfish people. Let a man be as far-seeing, accommodating, politic, unscrupulous as may be, he cannot hope always to escape disaster, for this peace is as uncertain as the lovely Mediterranean. One day you look out through the motionless foliage on a still expanse of blue, and the next morning the orange blossom is strewn upon the ground and the spray is dashing on your garden wall. "As the world giveth."—*Rev. John Watson, D. D., in "The Upper Room."*

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LITERARY JOTTINGS.

The S. S. McClure Company have issued advance copies of their life portraits of Benjamin Franklin. They are fifteen in number and will appear in *McClure's Magazine* and will add greatly to this very popular periodial.

It is said that Whittier is the only American poet whose verse has ever been translated into Latin by an English scholar. When, in the autumn of last year, the late Dean Vaughan, of Cambridge University, sickened unto his death his solace in many hours of bodily weariness and pain was our poet, and one poem especially was read and reread with loving tenderness, as if it were the very voice of the soul's adequate expression. This was the poem entitled "At Last," which was the nobly soothing and deeply spiritualized poem which Dean Vaughan in his last days converted into Latin verse. Just before his death he had 1400 copies struck off and distributed among the theological students as tokens of his esteem.

Those who have traveled recently along the eastern shore of the Hudson have noticed that extensive changes are being made at Sunnyside, Washington Irving's home in Tarrytown, and considerable feeling has arisen in regard to possible desecration of this literary landmark. There is no ground, however, for any alarm. A grandnephew of Irving has bought the house from the poet's two nieces (now quite old ladies), and is attempting to restore the building in accordance with its original style of architecture. All the wings, porches, etc., that were added since Irving's day have been removed, and now the house stands as he rebuilt and remodeled it. Tho' it is to be increased in size, no one can perceive the change, as the additions are in the rear. The vines and ivy taken by the poet from Walter Scott's home in Abbotsford still run riot over the walls and almost entirely cover the house, and the noble trees and beautiful lawns running down to the quiet river (alas! now the railroad tracks), are well kept and uninjured. The old furniture has been temporarily removed for safety's sake; but when the new occupants move in next spring, everything will be arranged as it was before, the rooms having previously been photographed for the purpose. There is no more beautiful spot to visit on a warm summer's day than Sunnyside; and if perchance you meet the old gardener who used to work for Irving long ago, if you peer in at the study through the little windowpanes and see the author's library filled with books of travel, history and romance, if you watch the sails on the river move slowly along, and hear the orioles and thrushes sing in the tall trees and bushes, you will not wonder why the critics have never tired of writing about Sunnyside or praising its beauties.—*Independent.*

MAGAZINES.

To those wishing to pass a most delightful hour amid oriental scenes we heartily recommend the Threepence Monthly *Travel*, Dr. Henry T. Lunn is editor and Horace Marshall & Son, 125 Fleet Street, E. C. London, Publishers.

The February number of *St. Nicholas* holds its own and appears filled with good stories. One specially we note is the article on Lincoln's Birthplace which is fine and instructive. Price $3.00 a year, The Century Co., Union Square, New York.

American Homes for January is devoted to Colonial Architecture and contains a paper on the Architecture of Old Egypt. To those interested in building or design, this magazine will be most enjoyable. Published at Knoxville, Tenn. $1.00 a year.

Popular Science Monthly is easily reaching the front by its excellent articles and illustrations upon scientific subjects. It is sold at 15 cents for single copy and published by the Popular Science Co., New York.

The Century Magazine for February is ably illustrated and very full of good matter. The frontispiece is Lincoln as a Lawyer and Grant as Major General. Campaigning with Grant, by Horace Porter still continues. Also Autobiography of Hugh Wynne, by Dr. Weir Mitchell. This copy as usual is made up of thoughts of the best known authors. We will mention some few found therein. Places in New York; Body to the Soul; Monotypes; Battle of Copenhagen; The Surprised Avowal; An Inland Venice; Death Dream Armenia; A Man and Some Others; Billy and Hans, etc.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April (one collection)—Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. J. G. Anderson, from Millersburg, Ky., to Tampa, Fla.

Rev. J. W. Lafferty, from Piedmont W. Va., to Davidson, N. C.

Rev. R. M. Hammock, from Stephens, Ark., to Stamps, Ark.

Rev. E. H. Stover, from LaMoure, N.D. to Garth, Albemarle county, Va.

Rev. J. I. Norris, from Little Rock, Ark. to New Port, Ark.

NORTH CAROLINA.

Pee Dee Group:—Fayetteville Presbytery, there are five churches in this group, viz: Wadeville, Sharon, Pee Dee, Ellerbe Springs and Mt. Carmel. Since November last we have had communion services in each church except one.

At Wadeville one member was received on examination on the third Sunday in January. We have a Sunday-school and a Missionary Society in each church except one and we hope to have one there soon. The young pastor has been encouraged in many ways by these good people. During the fall he lost a fine horse, but through the kindness of the ladies in the different congregations, the greater part of this loss was assumed by others and in some places, irrespective of denominational lines. For this tangible evidence of appreciation, I heartily thank each one exercised therein, and pray that they may realize that "It is more blessed to give than to receive."

A. McL.

Mecklenburg Presbytery:—Met in Charlotte, Feb. 11th, in *pro re nata* session with seven ministers and one ruling elder present. Rev. J. R. Howerton, D. D., was received from Norfolk Presbytery, and the following order taken for his installation as pastor of the First church, Charlotte; time, Feb. 28th, 1897, at 7.30 p. m. Rev. J. W. Stagg to preside and charge the people; Rev. Dr. J. B. Shearer, (of Concord Presbytery) to preach the sermon, and Rev. A. A. Little to charge the pastor. The matter of adjusting our financial relations with Asheville Presbytery was docketed until spring meeting, and Asheville Presbytery was invited to send an official representative to be present at that meeting. Adjourned to meet at Gastonia, April 9th 1897, at 7.30 p. m.

EUGENE L. SILER,
Stated Clerk.

Raleigh:—The contract has been given and all papers signed for the new church. The old Sunday-school room, erected about 1830, has been removed and work will begin on the church building, March 1st.

Greensboro, Westminster Church:—On last Sunday, Feb. 14th, interesting services were observed. The occasion was the ordination and installation of Messrs. T. G. McLean and M. G. Newell, ruling elders-elect; and Messrs. A. L. Rankin and M F. Kersey, deacons-elect. Within the last two weeks five persons have been received into this church.

VIRGINIA.

Bradford:—Rev. L. W. Irwin was recently installed pastor of Radford and Radford Central churches. The services were conducted by Rev. Dr. Hooper, of Christiansburg, Rev. J. M. Holladay, of Blacksburg and Mr. Wm. Inglis, of Radford.

SOUTH CAROLINA.

Synodical Evangelization:—The Synod of South Carolina at its last meeting, for the first time in its history entered formally upon the work of Synodical Evangelization and appointed an Executive Committee to inaugurate the work. The committee has put the Rev. N. J. Holmes into the field to visit the churches, present the cause and raise in advance the funds necessary to sustain the work. The plan being to raise $12,000 if possible. Mr. Holmes has been very successful so far. In the first month and a half he has secured contributions to the amount of about $1,500. He presented the cause last Sabbath to the church at Spartanburg and raised a collection of nearly $350, promptly subscribed in the church, without personal solicitation.

ALABAMA.

Second Church, Montgomery:—Rev. Neal L. Anderson, prstor. The manual for '97 shows steady growth in this young church. It was organized on July 30th, 1891, with thirty two members, three ruling elders and five deacons; there are now one hundred and eighty-four members, four elders and six deacons. The four societies and Sabbath-school are all doing earnest work for the cause of the Church and Home and Foreign Missions. Mr. Anderson has cause to take courage and press on.

MISSOURI.

Fulton:—For some months past, the young people of the Fulton church, headed by an able and energetic committee, have been raising money for a pipe organ. The church is now ornamented with a beautiful instrument as the fruit of their labors. It was built by W. W. Kimball and Company of Chicago. It has seventeen full stops, tubular pneumatic action and water-motor for pumping. The action is entirely noiseless. The motor and bellows are underneath the choir-stand. The pipes are above, resting on a platform, which is supported on two elegant Corinthian pillars of solid oak The choir-stand and other wood work are finished in quarter-sawed oak, and the whole is a most beautiful piece of work, harmonizing well with the other furnishings of the church. The entire cost will be $2,250. On Thursday, Feb. 4th, an audience of between 600 and 700 gathered to hear the first performance, a recital by Harrion Wild, of Chicago. The selections were admirably chosen, played in a masterly manner, and tested the instrument thoroughly. Its tones are remarkably clear, sweet, flexible and powerful. Its use for the first time in worship on last Sunday demonstrated its entire fitness for its purpose. The whole enterprise, in its management so far, the success which has crowned its labors, and the beautiful instrument purchased, reflects great credit on the young people and those who have headed their efforts, and is an evidence of the vigor and life of the Church under its present pastor, the Rev. A. A. McGeachy.

GENERAL.

Rev. S. C Luckett has been elected Synodical Missionary of the Cumberland Presbyterian Church in Texas.

PERSONALS.

Rev. Dr. J. S. Watkins, of Spartanburg, S. C., has delivered a series of sermons upon the Ten Commandments which are noted for their scholarship. The congregation intend to publish them at an early date.

Rev. R. W. Hines, of Hobgood has accepted a call to the pastoral charge of a group of churches in Central Mississippi Presbytery. His address is Rolling Fork, Miss. Our best wishes attend Mr. Hines in his new field of labor.

The party consisting of Rev. L. B. Turnbull, D D., and Mr. G.W. Watts and family sailed from New York on Saturday last. They will visit as before stated, Europe and the Orient. Dr. Turnbull's pulpit will be filled during his absence by leading ministers of North Carolina and Virginia. Among them being Rev. Dr. Jos. R. Wilson.

Dr. W. W. Moore and wife have been called to Salem, N. C., on account of the illness of Mrs. Moore's mother.

Prof. W. S. Currell, Ph. D. has kindly consented to deliver the annual address before the Society of Mission Inquiry of Hampden Sidney, next May.

Rev. W. W. Bruce has resigned the pastorate of Hanging Fork church, Hustonville, Ky.

Rev. R. E. Sherrill, of Haskell, Texas, is recovering from a severe attack of la grippe.

Our sympathy is extended Rev. Dr. Shearer of Davidson upon the death of his aged father.

Rev. Kenneth McDonald has returned to his labors. We trust that both he and Mrs. McDonald who were quite sick here have fully recovered their strength.

On the second inst., the Presbytery of Wilmington in session at Immanuel church, received Rev. R. V. Lancaster from the Presbytery of Concord. We welcome Mr. Lancaster within our bounds.

Rev H. T. Graham has arrived in Fayetteville and begun his labors as co-pastor of the church there. Mr. Graham is a brother of Rev. A. T. Graham, of Davidson and Rev. Jas. Graham now in China. Mr. Graham is heartily welcome to our Synod.

For the N. C Presbyterian.

COLUMBIA SEMINARY NOTES.

During the present year the faculty have secured several prominent men to deliver lectures before the students and faculty.

This week we have enjoyed two delightful ones from Rev. Dr. Barnett of Atlanta. The seminary chapel is too small for the audiences that attend these lectures, so that the first one was given in the lecture room of the First church. Dr. Barnett's subject was, "His Travels in Palestine." Most of the lecture was concerning Bethlehem and Jerusalem. The lecture was highly entertaining and instructive, containing as it did much that is not obtainable from books, and made bright by many amusing incidents connected with the speaker's travels.

The second lecture was Thursday night in the chapel of the Presbyterian College for Women. Although it was a disagreeable, rainy night, there was a large audience. Dr. Barnett took for his subject "Egypt." Glancing hastily at the country as to its geographical and geological formations, he hastened to his main theme, which was to show by the description of the more recent investigations, that the Egyptians were not a rude barbarous race, but refined and civilized. Their engineering in many respects is far superior to ours, who think that if the United States were blotted out, wisdom would die with us. The two lectures were very much enjoyed and appreciated by all who heard them

The friends of the seminary are now hard at work raising money to build a new dining hall. It is to be a large two story building, containing matron's quarters, rooms for one married student, and bath rooms. The ladies have organized themselves for systematic work. Mrs. Furgerson is president. Mrs. Laws is vice-president, and Mrs. Brimm secretary of building committee. They are in earnest and expect to have the building ready for use by next session.

Dr. Tadlock has had a slight attack of the grip, but it has only kept him in for a week. We are glad to say he is as well as ever again.

The first number of the "Religious Outlook" came out last month. It is published by Profs. McPheeters and Brimm. They will have contributed articles from many of the first scholars of this country. It is to be hoped that this new monthly will meet with marked success. There is a place for such a sheet, and we feel confident that the "Religious Outlook," with its able staff, will fill the place successfully.

Columbia, Feb. 13th, 1897.

For the N. C. Presbyterian.

MEETING OF ALAMANCE ASSOCIATION.

It was decided some weeks ago by the Association of Presbyterian ministers of Alamance county to hold a Field Day in the interest of Presbyterianism on the fifth Sabbath in January. In accordance with a prearranged program, the Association met with the Mebane church Saturday, Jan. 30th. Notwithstanding the unfavorable weather, a good crowd was present, and the exercises were opened with a strong, able, and practical sermon on the Responsibilities of Elders and Deacons by Rev. W. P. McCorkle. It would be well if all these officers in the State could have heard this sermon.

In the afternoon we had a clear and able delineation of Presbyterian Polity by Rev. R. W. Culbertson. This is a subject about which much ignorance prevails even where least expected. Those present doubtless went away with clearer conceptions of our Church's polity than they had before.

This was followed by a resume of the History of Presbyterianism by Rev. M. McG. Shields. The principle of this form of Church government was traced from the old Jewish Church, through the Apostolic and post Apostolic ages, down through the "Dark Ages," *apart from the Romish Church* to the Reformation, and thence to the present day. Presbyterians have reason to be proud of their history.

On Sunday, the first hour was given to Sabbath-schools, their Relation to the Life of the Church, and How to Increase their Efficiency.

At eleven o'clock a popular meeting in the interest of Home Missions with special reference to the needs of Alamance county was conducted by Rev. M. McG. Shields. At the close a collection, one of the largest ever taken in the church, was made for the Home Mission cause.

After recess, Rev. R. W. Culbertson, in a strong, logical, and Scriptural paper, presented the "True Law of Christianity." This was followed by timely and wise suegestions as to the proper and successful conduct of missionary societies, by Rev. W. P. McCorkle.

At night a popular meeting in the interest of Foreign Missions was held. Different phases of this cause and work were presented by Revs. M. McG. Shields and W. P. McCorkle.

The meeting was presided over by Rev. H. C. Kegley, pastor of the Mebane church, and the exercises were interpersed with musicial selections delightfully rendered by the choir and congregation.

This, the first effort of this kind by the Association, was voted a complete success. The next meeting will be held in Graham, May 29th, and 30th, 1897.

SECRETARY.

NOTICE.

The Contingent exchequer of Wilmington Presbytery is empty and bills are pressing for payment. Will not the churches in debt to the fund relieve the situation by prompt payment?

JOHN McLAURIN,
Treasurer.

For the N. C. Presbyterian.

HAMPDEN SIDNEY NOTES.

At the regular monthly meeting in behalf of Foreign Missions last Sunday night the subject was Africa. Mr. E. E. Gillespie spoke on the needs of the "Twilight Continent" as a whole and how those needs were being met. He was followed by Mr. R. W. Jopling, whose theme was the Life and Work of Moffat. Mr. R. L. Wharton closed the discussion with a short account of the work that is being done in the Congo Free State. The dawn is indeed breaking in that benighted land, but there is still much to be done by those to whom God has entrusted the bearing of the light to the millions of Africa who are still sitting in the region and shadow of death.

The Homiletic Society, organized by some members of the middle class, discussed at its last meeting the question as to whether church fairs are justifiable. The question, on the merits of the debate, was decided negatively. And when we come to think of it, isn't it really amazing how church fairs, suppers, bazaars and the like have been allowed to become so prevalent in the church? From a business stand-point, what business organization would ever think of resorting to such clap-trap devices to raise capital to carry on its business? Imagine Paul suggesting to the Corinthian Church that they get up a big supper in order to raise some money for the poor saints at Jerusalem! The true view of giving to the service of God is being entirely perverted by the unscriptural methods now so much resorted to, and it is time that the Church were realizing this. J. Hudson Taylor, the great missionary, spoke a great truth when he said "God's work, done in God's way, will never lack God's supplies."

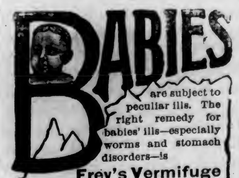
G.

Hampden Sidney, Va., 1897.

MEETINGS OF PRESBYTERIES.

Mecklenburg Presbytery will meet at Gastonia, N. C., April 9th, 1897, at 7.30 o'clock p. m. Send Sessional Records, Sessional Reports, and Presbyterial Assessment.

EUGENE L. SILER,
Stated Clerk.



BABIES are subject to peculiar ills. The right remedy for babies' ills—especially worms and stomach disorders—is Frey's Vermifuge—has cured children for 50 years. Send for illus. book about the ills and the remedy. One bottle mailed for 25 cents. E. & S. FREY, Baltimore, Md.

WATCH FOR A FEW HOURS' WORK



Taking orders for our VISITING CARDS, latest styles, printed equal to engraved, 25c. a pack. Everybody wants them. Get up a Club of 10 and we will give you a HANDSOME NICKEL WATCH for your trouble. Write to-day for samples and premium list, containing 100 useful prizes we give our Agents. Cash commissions if desired. Address, W. M. ANDERSON & BROTHERS, No. 2 S. Twelfth St., - RICHMOND, VA.

For the N. C. Presbyterian.

VIRGINIA STATE SUNDAY SCHOOL CONVENTION.

This Convention met in Lynchburg, Va., Feb. 3rd-5th. It was composed of representatives of all the principal denominations of the State. The interest shown in the addresses and discussions and the benefit received from them by the Sunday-school workers who were present was very great.

There were several features that especially characterized the Convention. Among them was the perfect harmony that prevailed. Another was the evident intention of all those who attended to get all the help possible to fit them for their work at home. Then there was an immense amount of practical common sense shown in the addresses made and plans suggested. Those who belonged to the weak country schools found that just as many suggestions were made for them as for the strong city schools.

Prof. H. M. Hamill, Field Worker of the International Sunday-school Union, was present and added very greatly to the success of the Convention. Any Sunday school Association that is looking forward to holding a convention would do well to secure his aid. His wide experience and great practical common sense make his suggestions to workers of very great value.

All of those who attended went away feeling that it was good for them to have been there, and regretting that all the Sunday-school superintendents and teachers of the State could not have shared with them the rich feast of good things which they had enjoyed.

The next Convention will be held in Staunton, Va., the time to be fixed by the Executive Committee.

THE TWENTY-FIRST ANNUAL STATE CONVENTION.

YOUNG MEN'S CHRISTIAN ASSOCIATION OF NORTH CAROLINA—WINSTON-SALEM, FEB. 19TH-22ND.

The Twenty-first Annual State Convention promises to be a very fine meeting. The attendance will be large and the program interesting. Among those who are to make addresses are Dr. A. C. Barron, pastor First Baptist church of Charlotte; Rev. Wm. Black, the well known evangelist; Prof. P. P. Claxton of Greensboro, and J. A. Bivens, of Charlotte. The International Committee will be represented by Messrs. H. P. Anderson and H. W. Georgi. Topics will be discussed covering the whole range of Association subjects. Especial attention will be given to the Educational work, to Bible Study and to the Religious work of our Young Men's Christian Associations.

A conference of the College Associations Presidents will be held by Mr. Georgi on Feb. 18th and 19th, and it is hoped each College Association will send its new president in order that he may be instructed in his important work.

All Christian workers, and especially Christian men in towns where there are no Associations are cordially invited to attend; and every pastor will be welcomed.

Reduced rates on all the railroads.

Those desiring to attend should write to F. P. Turner, State Secretary, Charlotte, N. C.

STATESVILLE FEMALE COLLEGE.

STATESVILLE, N. C.

The Spring term opens on the 5th of February and closes the 15th June 1897.

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GOLD DUST.

Falsehood may have its hour, but it has no future—*Pressense.*

***

"Too much of joy is sorrowful,
So cares must need abound:
The vine that bears too many flowers
Will trail upon the ground."
Alice Carey.

***

"The twists and cracks in our poor earthenware,
That touch me to more conscious fellowship
(I am not myself the finest Parian)
With my co evals"
—*Geo. Elliott.*

***

When Christ brings His cross He brings His presence; and where He is none are desolate, and there is no room for despair. As He knows His own, so He knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.—*E. B. Browning.*

For the N. C. Presbyterian.

THE WOMEN'S EXPOSITION OF THE CAROLINAS.

Many of the readers of the NORTH CAROLINA PRESBYTERIAN will remember the Woman's Edition of the Charlotte Observer, issued under the auspices of the Woman's Auxiliary of the Young Men's Christian Association. The success of the undertaking has so stimulated the women of Charlotte that they have undertaken the Women's Exposition of the Carolinas with several motives in view; first, to advance the interests of art, science and history in the Carolinas, and second, by the industrial exhibits which will be made by merchants and manufacturers at home and abroad, to add to the Purpose Fund which the ladies are accumulating and which will ultimately be spent upon some permanent feature of the association's work for young men.

The undertaking is a large one. The Executive Committee, composed of women of reputation of the city and county will be aided by an advisory board of Charlotte's ablest business men and it is their intention to make the affair a credit both to the city and the State. It is their intention to bring together the finest art collection ever exhibited in the State. Some valuable collections have already been secured and their agent will leave for the North during the present month to arrange for exhibits from artists and collectors.

One of the most arduous undertakings is the exhibits of colonial and war relics. These are to be received not only from collections already existing, but an effort is being made to gather together the great wealth of valuable relics, rich in history which are hidden away in the homes of our people.

In this work the ladies ask the aid of every man, woman and child in the two States. Any information regarding loans will be gladly received by the management, and persons having relics which are worthy of exhibit are earnestly requested to at once address the manager of the Museum, care Woman's Exposition, Charlotte, N. C All exhibits will be returned at the close in as good order as when received.

While the active work of the Exposition has just begun, the plans have been formulating for more than a year. The ladies have secured to assist them in the detail management, Mrs. Minnie Hebb Kellogg, who has had extensive experience in work of this character.

Reduced rates will of course be granted on the railroads of the States and excursions will be run during the Exposition.

GREATNESS SHOWN THROUGH LOVE.

Law is great, but personality is greater. The latter implies love, help, grace. If a father stood to his boys for no more than the enactment and enforcement of law, how meager would his fatherhood be! The true father is indeed their lawgiver, but he is also their helper to live the law freely and gladly. He is not simply the one who establishes the standard, but the one who makes it possible to live up to that standard. So of the heavenly Father in his relation to his children. Some seem to know him only as the law-maker, and they see Him only through the atmosphere of conscience and its demands. They agree that he is to set up the standard by which they are to live, but that he leaves it to them to achieve such a life. Their souls are burdened by the very loftiness of their vision of the divine purity and justice, and the demands of these upon them. But they come not into the joy of finding these divine attributes to be forms of the divine activity by which men are renewed into the divine image, and that the loftiness of God in perfectness is his lowliness in help. God's very greatness brings him near to us in his love for men.—*Sunday School Times.*

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ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION	New York.
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DISRAELI AND HIS WIFE.

Mr. Brett explains the secret of Beaconsfield's conquest of the Queen's good will by saying: "In trifles Disraeli never forgot the sex of the sovereign. In great affairs he never appeared to remember it." A similar explanation was given in a story which went the rounds some fifteen years ago to the effect that some one had inquired of the Queen the secret of her preference for Beaconsfield over Gladstone, and that she had replied: "Mr. Gladstone always tells me what he thinks; Lord Beaconsfield always asks me what I think." Those who have studied Benjamin Disraeli's character, as shown by his writings and by all that is known of his private life, will not doubt that his courtly deference to the Queen was the sincere homage of a great man to a good woman. All through his life he showed himself possessed of a singularly strong and almost superstitious belief in the power and influence of superior women. He implicitly believed that his wife had done more toward the making of his great career possible than he himself. It was in 1839 that Benjamin Disraeli led the widow of his friend, Mr. Wyndham Lewis, to the altar. At the previous election he and Mr. Lewis had run together for the borough of Maidstone and both were elected. Parliament opened but Mr. Lewis never spoke, and died within a few months of his election. Two years later Mrs. Lewis, who was the daughter of Capt. Viney Evans, R. N., became Mrs. Disraeli and brought to the future premier not only a considerable fortune, but perfect companionship. She was ten years his senior, and if a passage in "Endymion" is to be trusted as autobiographical, she relieved him of fully half the embarrassment of popping the question. To her influence he on many occasions ascribed the success of his after life. "Women will do much for you," says Myra to Endymion Ferrars, (Disraeli's mask,) and certain it is that Benjamin Disraeli believed that they had done more for him than all the other instrumentalities combined. Truth is stranger than fiction, and it is the simple truth that Mrs. Brydges Wyllyams, of Torquay, Devonshire, out of her woman's admiration for his genius, made him the heir to her estate, some $150,000. She only exacted from him in return his friendship while she lived and a promise that she should rest after death among the Disraelis at Hughenden.

The Queen's favorite prime minister was all chivalrous deference to women in general and all devotion to one woman in particular. Addressing the farmers in Buckinghamshire at a harvest festival, he called his spouse "the best wife in England." He dedicated "Sybil" "to the most severe of critics, but a perfect wife." At every turn in the road along which we trace his path to fame, we see standing beside him this enchanting figure of a faithful wife, nerving his ambition, soothing his defeats and entering with zest into his ultimately startling triumphs. An anecdote that well illustrates the fine sympathies that existed between them relates how she rode with him down to the House of Commons, giving no sign of the acute pain resulting from her thumb having been severely crushed by the carriage door, lest her distress might unnerve him for the great speech which he was shortly to deliver. The vicinage of their home at Hughenden was, while they lived, full of touching stories of their home felicity. Disraeli purchased Hughenden Manor from the Norris family, and Mrs. Disraeli did with it, as long as she lived, what she pleased. The handsome mansion was more than half hidden by beeches and elms, and the gardens and conservatories were exceedingly beautiful. In a little basket carriage, behind a shaggy black pony, called "Jack," Mrs. Disraeli was accustomed to ride around among her husband's neighbors and tenantry, with smiles for her social equals and an open hand for those of poorer station. At her instance Mr. Disraeli built a convenient and well-appointed schoolhouse, in connection with St. Michael's Church, where they were to be seen kneeling together every Sunday when Parliament was not in session. They both took a deep interest in the laborers' families on their estate, and each cottage was a little model of convenience and comfort. It is not surprising that this fond couple should have been regarded as something more than common clay by the simple country folk thereabouts.

After they had passed through nearly thirty years of life together—years in which his political career had been an almost unbroken succession of defeats—there came a day, in 1868, when the Queen offered him a peerage. He declined it, but asked her Majesty to bestow the honor upon his wife. He had won a coronet—always one of his pet ambitions—and laid it at her feet. Mrs. Disraeli accordingly became Viscountess Beaconsfield. A little over four years later, in December, 1872, she died. On foot, with uncovered head and alone, he followed her remains to the crypt of the little church of St. Michael's, which he soon after restored and beautified in her gracious memory. Later on he became the Earl of Beaconsfield. Those who enjoyed his intimacy have testified to the crushing effect of her death upon him. Yet his was the poetic, the hopeful, the unquenchable spirit, and he lived on and worked with something of the same fine fire. And yet not quite! He amazed the world with his "spirited foreign policy" and entertained it with his "Endymion," but there was something lacking in it all. There is no reason to believe that Mary Anne Disraeli was the intellectual equal of her husband. But it was evident that minus her association, he was not his old self.—*Baltimore Sun.*

God is with us by His gracious Fatherly presence and not merely as He is everywhere, by His essential presence. We are His family attending on Him; as His children we are ever with him.—*Baxter.*

Those who are growing old should strive to live in the present rather than in the past. It is the common infirmity of old age to dwell on the scenes and events and companionships of earlier years. They who can overcome this tendency and keep up an interest in passing events, and maintain a vital sympathy with those who are near to them, are in a fair way to retain the freshness of youth on through the years. Such persons do not grow old.—*Herald and Presbyter.*



Fifty Years Ago.

This is the stamp that the letter bore
Which carried the story far and wide,
Of certain cure for the loathsome sore
That bubbled up from the tainted tide
Of the blood below. And 'twas Ayer's name
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CONDUCTED BY REV. A. D. McCLURE.

First Quarter—Lesson IV.

Feb. 24, 1897.—Acts viii. 1–17.

Commit to memory verses 5–8.

Subject.—The Disciples Dispersed.

Golden Text. "They that were scattered abroad went every where preaching the Word." Acts viii. 4.

CATECHISM.

Question 29. How are we made partakers of the redemption purchased by Christ?

Answer. We are made partakers of this redemption purchased by Christ by the effectual application of it to us by his Holy Spirit.

Time. A. D., 37.

Place. Jerusalem and Samaria.

INTRODUCTORY.

The church is seven years old at the time the events of this lesson took place. There has been a phenomenal ingathering at the beginning and a steady growth since. The power and influence grew as the numbers increased. Its relation to the Scriptures of the Old Testament and the Jewish dispensation was being better understood. Victories over opposition from without and hypocrisy within had been secured. Then came that death of the first martyr recorded in our last lesson. In all this the Church was centered in Jerusalem. There was no plan to carry it to the regions beyond. It is the universal religion with a mission to make the Church world-wide. A new epoch of extension to other parts of Palestine and onward to the ends of the earth and of broadening the views of the disciples as to the nature and work of the Gospel opens in the present lesson. This was the first step to carry the message of salvation to all nations. It was taken as a result of persecution which scattered the Christians of Jerusalem to preach the Gospel to the surrounding peoples. This led, as we shall see, to the reception of the Samaritans into the Church with the approval of the apostles and under the endorsement of the Holy Spirit.

LESSON NOTES.

Vs. 1. *And Saul*, who had witnessed the stoning of Stephen and was to become the great apostle, *was consenting unto his death.* The word means hearty approval as he probably spoke and voted against him in the Sanhedrim. *At that time*, R. V. "On that very day," immediately after the stoning. *There was a great persecution against the Church*, of such severity and variety of suffering as shown in Jas. ii. 6 and 2 Cor. xi. 23–25. *Were all scattered abroad* to escape the persecution and by this hardship to take the good news to others, first throughout *the region of Judea* whose capital was Jerusalem, and then to *Samaria*, the district of the despised. *Except the apostles*, who had learned to bear any suffering for Jesus' sake and who would need to hold together until the foundations of the early Church were laid.

Vs. 2. *Devout men*, such as were mentioned on the Day of Pentecost as pious Israelites whether now Christians or not. They would be opposed to mob violence, and by burying Stephen showed their opposition to persecution.

Vs. 3. *Made havoc of the Church.* As appears from chapter xxvi. 10. Saul with the sanction of the Sanhedrim, ravaged and devastated the Church as a wild beast would tear in pieces its prey or a freebooter's army the peaceful country invaded. This shows that Saul was mightily aroused, as a terrible battle was going on within and the Holy Spirit was pressing the weight of Stephen's martyrdom and the claims of Christ within him. *Entering every house* that none might escape, *and haling men and women*, dragging them forth, hauling them out, committed *them to prison*, awaiting trial.

Vs. 4. *Went every where preaching the Gospel*, as explaining why they had left Jerusalem and were wanderers. They left all possessions but did not lose their faith.

Vs. 5. *Philip*, not the apostle, of that name, but one of the seven deacons chosen to aid the apostles and elders. He testified of Christ and did the work of an evangelist in the conversion and baptism of the Ennuch. *The city of Samaria*, the capitol of the district of Samaria. *Preached Christ*, proclaimed the Christ.

Vs. 6. *The people....gave heed*, as probably a part result of Christ's words, John iv. They *heard* the words of Philip and saw *the miracles which he did.*

Vs. 7. *Unclean spirit*, demons that defiled the body and degraded the life. These and the other miracles were of the most difficult kind.

Vs. 8. *Great joy* R. V. "much joy," strong, deep and universal, the fruit of the Spirit.

Vs. 9. *Called Simon.* Little is known of him. He is the one through whom the Gospel is first brought into collision with the "wicked spirits." *Used sorcery*, in some measure like the ancient magicians and modern juggler, or fortune teller, all of whom the Bible condemns in witchcraft and sorcery. Such like do wonderful things and people are amazed and led away under the delusions of Satan.

Vs. 10. *The people were so far deceived* as to call his tricks and wonders an evidence of God's power in him.

Vs. 11. *To him they had regard*, R. V. "gave heed," hoping he was the deliverer, they looked and longed for. *Bewitched them* R. V. "amazed them."

Vs. 12. *They believed Philip*, were persuaded that the Gospel was true as preached by him. *They were baptized* as believers, making the administration of this sacrament the open confession of Christ as their Saviour.

Vs. 13. *Then*, following the popular tide, only taking a new turn of his hypocrisy. *Simon ...believed* the facts, but not by accepting Christ as Saviour and Lord. It was only an intellectual belief and not the faith of the heart, giving the life. *He wondered beholding the miracles and signs*, showing his idea that this was only superior skill in such things.

Vs. 14. *Samaria had received the Word of God* and thus the bridge from Jew to Gentile was built.

Vs. 15. *Receive the Holy Ghost*, not in his ordinary work, but "the promise of the Father."

Vs. 16. *He was fallen upon none of them*, as at Pentecost and later.

Vs. 17. *They received the Holy Ghost* as special after conversion and baptism.

PRACTICAL POINTS.

Our God turns every tide of persecution against His people into a wave of blessing to His Church. The movements of Providence are wide and far-reaching.

2. The Church should welcome all who receive the Gospel even though despised as Samaritans or barbarian as other nations.

3. The Church should not be content with the ordinary operations of the Holy Spirit.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Feb. 28th, 1897.

BY REV. B. E. WALLACE.

From what does Christ save man? Titus 3:1–7.

Text for the week:

"Thou shalt call his name *Jesus*: for he shall save his people from their sins." Matt. 1:21.

Daily Readings:

Monday, From Want, Jno. 6:32–40.
Tuesday, From Death, Jno. 3:9–17.
Wednesday, From Fear, Psa. 91:1-8.
Thursday, From Danger. Psa. 91:9-16.
Friday, From Sorrow, Luke 4:16-22.
Saturday, From Selfishness, Luke 10:25-37.
Sunday, Topic, Titus 3:1-7.

Suggestions for Leaders:

1. Have the Daily Readings read emphasizing *special point* in each.

2. Show significance of names, *Jesus, Christ, Messiah*, and give other names by which he was called.

3. Have special prayer for the *unsaved* of your congregation.

Notes;

SALVATION! Is there a sweeter word to a sinner's ear? "What is it to be saved? Eye hath not seen, nor ear heard. It is a rescue, and from such a shipwreck! It is a rest, and in such an unimaginable home! It is to lie down forever in the bosom of God in an endless rapture of ineffable contentment." What would our religion be without a Christ? Take every CHRISTIAN out the world's composition to day and see the terrible ruin and desolation. No *light*, no *virtue*, no *truth*, no *honesty*, no *purity* Yea thrice happy is that religion whose Saviour is THE CHRIST.

Christ saves us:

From,	To,
Captivity,	Freedom,
Weakness,	Light.
Misery,	Joy,
War,	Peace,
Death,	Life,
Hell,	Heaven.

Tell to sinners far and wide, *JESUS SAVES!!*

OPEN DOOR NOTES.

The Westminster League of Clarksville, Tenn, has done good work in looking after the poor of the city.

A Cottage Prayer-meeting Committee has been added to the Westminster League of Winston. This League is doing excellent work.

The annual convention of the East Carolina Christian Endeavorers will convene at Faison on March 26th. An interesting program has been prepared.

Some of our societies are working upon our offer of 25 cents for each new subscriber to the N. C. PRESBYTERIAN, the money to be devoted to church work. We would gladly add others to the list.

The Greensboro Presbyterian states that the Lexington Christian Endeavor is in a flourishing condition. Will not Dr. Smith or some of the members give us some fuller account of their work?

The invitations to the Poverty Party given by the Home Mission Society of Statesville were printed on brown paper and the refreshments served were in keeping with the design of the evening —buttermilk, coffee and beaten biscuit with candy and apples for the children. This band works for the mission schools in Mitchell and Watauga counties.

The public does not generally know that the name of that widespread organization, the Society of Christian Endeavor, originated with Dr. Edward Eggleston, who called the church in Brooklyn of which he was pastor "The Church of the Christian Endeavor." Later this title was adopted by the young society organized by Mr. Clark —*Independent*

President Francis E. Clark has secured for use as a gavel at the next general Christian Endeavor Convention, to be held at San Francisco, the shoemaker's hammer used by William Carey before he went as a missionary to India. This is the contribution of a prominent English Endeavorer Another convention gavel is being made by a Hindu society in India and will be brought home by Dr. Clark.

The Men's Union of the Second Presbyterian church, Knoxville, Tenn., is a unique organization for the purpose of bringing "the men into closer fellowship with each other, to interest them in the highest welfare of this city and of the strangers who may come into the community, and to induce them to cooperate in civic, moral and spiritual work." The work is carried on by the several committees and the Union is a great aid to the pastor in his labors.

The monthly meeting of the Westminster League of the First church, Wilmington, was held on Thursday night of last week. A most interesting letter was read from Dr. Geo. C. Worth, who stated that his medical work in Wusih was very encouraging. Dr. Worth is very desirous now that some young lady would devote her life as trained nurse in this field. Reports were read from the different committees; the Fragment Circle contributed $5 to the medical fund and the Sunshine Band $10 for the same cause. Dr. E. A. Alderman was chosen as the speaker for the annual meeting of the League to be held next month.

NEW HOPE CHURCH:—Endeavor day was observed Sunday, the 14th. The program as prepared by the United Society was carried out, and every one entered into the celebration with the true spirit of endeavorers. Special mention should be made of the Junior Society in rendering their part of the program. These were considered by many to be the best part of the exercise. We had a good congregation and all were pleased with the services.

On Friday night, the 12th inst., we had our regular missionary meeting. In these meetings we take a country and study it in all its prominent features, that bear on missions. Parts are assigned to different members as follows:

1. Sketch of country (on blackboard) and General History.
2. Habits and Customs of the People.
3. Religion of the Country.
4. Christian Missions.
5. Short biography of some of the most prominent missionaries.

These papers are all short and to the point so as not to prolong the meeting to an undue length. Our people are much interested in these meetings, and we trust they will be the means of increasing missionary zeal among us.

PUZZLE DEPARTMENT.

ANSWERS FOR FEB. 4TH.

Jehoram, 2 Chron. 21:20 — Jessie Sharpe.

Confectionaries, 1 Sam. 8:13—Jessie Sharpe, Sallie McGoogan.

Balaam said, "Let me die the death of the righteous and let my last end be like his." Num. 23:10—Jessie Sharpe, Maggie Hall, Sallie McGoogan, Mary Oates Caldwell.

David, 1 Sam. 19:12—Maggie Hall, Sallie McGoogan, Mary Oates Caldwell.

What four things are spoken of in the Bible as small, but wise?

Jessie Sharpe.

How many names and titles of our Lord and Saviour Jesus Christ can be found in the Bible? I. N. H.

Who was the first Christian convert after the resurrection of Christ?

Cornie Wilkinson.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

DAVIS—HESTER. On Feb. 10th, near Bladenboro, N. C., by Rev. A. McFadyen, Mr. John C. Davis and Miss F. Cora Hester, daughter of Rev. Snowden Hester.

COLLIE—SIDDLE. On Feb. 11th, at the home of the bride, Locust Hill, N. C., by Rev N. B. Campbell, Mr. George T. Collie and and Miss Florence Siddle.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

HUNTER. Mrs. Martha M. Hunter, widow of Henry Hunter, of Mecklenburg county, N. C. Born June, 1812. Died Feb. 4th, 1897. Member of Mallard Creek church. Full of cheer and sympathy for others. She died greatly beloved after an illness of only twenty hours. The Lord spared her the suffering and us the pain of seeing her suffer.

CLINE. Mrs. Clarissa White Cline, at her home near Rocky River church, February 3d, 1897, aged 78 years. Her husband died twelve years ago, but four of her children survive her. She was a devoted member of the Presbyterian church. First, of the First church, Concord, second, of Zion church, and lastly, of Rocky River. A life of constant faith was hers.

SMITH. At his home in Poplar Tent congregation, February 4th, 1897, Robert Houston Smith, aged 46 years. He first joined Rocky River church in early life. Seventeen years ago he was transferred to Poplar Tent, where he was deacon for the last eight years of his life. He was a modest man of quiet disposition. Loyal and public-spirited, both in Church and State. A good neighbor, a kind husband, an affectionate father has gone to his reward He leaves a wife and six children who will miss him sorely, the eldest child being sixteen, the youngest one year old. May the God of all grace be their comfort.

TATE. Mr. Armstrong Tate died at his home in Burlington, N. C., Friday, Jan. 22d, 1897. He was the youngest son of John and Henrietta Armstrong Tate, and was born near Hawfields July 1st, 1840. He was educated at Dr. Alexander Wilson's school, and was preparing himself for the study of medicine, when at his country's call, he joined Company F. sixth N. C. Regiment and entered the civil war.

After the long marches of the war were over, Sept. 14th, 1865, he was married to Miss Amelia White. Seven children were born to them, two of whom Mrs. McBryde Holt, and Mrs. Henry Jerome Stockard, are still living. After twenty-eight years of loving companionship, the wife of his youth "fell on sleep" Nov. 6th, 1893.

He was appointed clerk of the Superior Court of Alamance county in 1877, and was elected to this office for three successive terms, thus ably serving his county in this capacity for thirteen years.

In 1891 he moved to Burlington, where he engaged in banking and insurance businesss. In June, 1895, he was married to Miss Bertha Morrison. To this marriage there were born two children, one of whom a bright little girl is yet living to bring consolation into the saddened life of her lonely mother.

Mr. Tate was prominent not only in business and political affairs, but in his church as well. Before he was twenty five years of age he was ordained a ruling elder in Hawfields church. Afterwards on removing his membership to Graham he was called to the same office in that congregation. And at the time of his death he was a faithful and valued elder in the Burlington church.

The above sketch indicates no ordinary man. Truly "he was diligent in business, fervent in spirit, serving the Lord." Though called upon to discharge public duties, he was in no sense a *policy* man He abhorred the word. He was a man of strong personality and decided convictions, with the courage of maintaining them. A man of unbending integrity and uncompromising hostility to what he conceived to be wrong, but with a tender sympathy for an erring brother, ready to "restore such an one in the spirit of meekness." Throughout his whole life he gave evidence of those sterling qualities of Christian manhood that mark one of nature's noblemen. Should a description of his life be written in one sentence, it should be: "Uprightness of life, and fidelity to duty." Our county has lost one of its best citizens, the church a valued and able counsellor, his pastor a tower of strength, and his family their stay and comfort. Surely "there is a prince and a great man fallen this day in Israel." PASTOR.

Tribute of Respect.

WHEREAS, God in His allwise providence and unerring judgment, has claimed for His own, by calling her to Himself, on January 20th, 1897, our beloved sister, MAGGIE MCKEITHAN, the highly esteemed and faithful president of the Ladies' Missionary Society of Cameron Presbyterian church; and

WHEREAS, There has never lived in Cameron a lady more universally loved, and who had a more purifying and uplifting influence upon society generally therefore

Resolved, That we sustain a great and irreparable loss, not only in our society and in our church, but the entire town and community enter no less keenly into the sentiment,

"To know her was to love her
To name her was to praise."

Resolved, That we bow in humble submission to the will of Him who ordered it so, and look to Him for comfort and grace in this hour of bereavement. That by her noble example of Christian devotion and untiring energy in the Master's work; we be stimulated to worthy emulation of her consecrated zeal and integrity in work for Him whom she delighted to honor.

Resolved, That we extend our warmest sympathy and condolence to the bereaved family who in survival mourn their loss.

Resolved, That copies of these resolutions be placed on society records, sent to family of deceased and published in NORTH CAROLINA PRESBYTERIAN.

MRS. N. A. MCFADYEN,
MRS. LULA PERRY,
MISS MAMIE ARNOLD,
Committee.

Memorial of Mrs. Stevens

From the Ladies' Aid Society and Home and Foreign Missionary Societies.

Again we are called upon to record the death of one of our members. Mrs. Helen M. Stevens was called from earth to Heaven on the morning of December 4th, after an illness of six weeks.

She had been connected with the benevolent work of our church, as represented in the Ladies' Aid and Home and Foreign Missionary Societies ever since their organization, and though for many years providentially prevented from taking an active part in the work, manifested her sincere interest in every way possible. Her life was one of much sorrow and many trials, which she accepted as the will of her Father, and went on her way with sweet endurance and patient resignation.

While we shall miss her presence in our meetings and pray for grace to imitate her example of faith and fortitude, we look behind the grave with thankfulness for the hope given us that for her the light of eternal day has forever banished the clouds of earth, and that she is rejoicing in the presence of her Redeemer with the loved ones gone before. MRS. M. P. BAUMANN.

January, 1897.

In Memoriam.

HOLT. At Chase City, Va., January 6th, 1897, Thomas M. Holt, Jr., younger son of the late Hon. Thomas M. and Mrs. Louisa Moore Holt, passed away after a brief illness, in the 25th year of his age.

Amiable, gentle, generous: prepossessing in appearance and of winning address; always courteous in bearing, charitable in judgment, and kind in speech; Mr. Holt was greatly beloved by a large circle of kindred and friends. A child of the covenant, dedicated to God in his infancy and trained up in the Christian faith, he was led in early life to recognize his personal religious obligations, and was admitted to the communion on profession of his faith in Christ by the session of Waynesboro' church, Va., while a student of Fishburne Military School.

Gifted with unusual talents, he seemed eminently fitted for a career of high usefulness and distinction; and, encouraged by the promise of his youth, his family and friends anticipated for him a future of rare success and honor. But scarcely had he crossed the threshold of manhood when the hand of an insidious and fatal disease was laid upon him. Thenceforth his life became, more and more as the days wore on, a weary, painful, dark and desperate struggle for health and life.

Only He who is "touched with the feeling of our infirmities" could enter into the trials of that bright young spirit. Unable to do any work that required exertion or necessitated confinement; borne down oftentimes by the terrible depression which is inseparable from the malady that was carrying him to the grave, and suffering constantly from various disorders engendered by it; haunted by the anticipation of sudden death, and knowing that in any event his days were few; restless always and often wretched; right manfully did he bear the burden of his infirmities, and struggle to retain his hold on life. He was to the very last noted for his cheerfulness, rarely referring to his sickness, and often concealing his sufferings, in order that he might not hinder the happiness of others.

Recently he had derived great benefit from the mineral waters at Chase City, Va., and thither he had gone to spend a few days when his last illness came upon him. But he had declared his fearlessness of the last enemy, and in his last hours he was comforted by the faith of his childhood. He welcomed the affectionate ministrations of Rev. Dr. Drew, pastor of our church at Chase City, and expressed his humble reliance upon the mercy of God through our Lord Jesus Christ.

His mortal remains were brought back to the home of his boyhood, and laid with the ashes of his kindred in the cemetery at Graham. A large concourse of mourning friends and relatives attended the funeral services, and rarely has it been the writer's lot to participate in a service so touching. The casket was borne to the grave by the hands of six noble young men, all of them near kinsmen of the departed one. As the sweet words of the burial service were pronounced all hearts responded to the message of Gospel comfort embalmed in the words "in hope of the resurrection of the dead and the life of the world to come." And then, when the new made mound of earth was being covered with sweet flowers and evergreens, brought and laid there by the gentle, loving hands of fair cousins, all eyes were dimmed with tears—tears of sympathy for the bereaved circle, and of grief that a young life had been so sadly cut short and that a heart so noble had ceased to beat on earth. W. P. M.

Graham, N. C.

In advanced stages of Consumption, Scott's Emulsion soothes the cough, checks the night sweats and prevents extreme emaciation. In this way it prolongs life and makes more comfortable the last days. In every case of consumption—from its first appearance to its most advanced stages—no remedy promises a greater hope for recovery or brings comfort and relief equal to Scott's Emulsion. Book on the subject free for the asking.

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FOR THE FAMILY.

LOVE'S JOURNEY.

Love one day upon a mission
Started forth with eager speed;
All his thought was bent on bearing
Healing balms to those in need.

He had heard with heart o'erflowing
Of the griefs that all men bore,
So he knocked at palace gateway
And at every humble door;

But he found no word of welcome
Answering to his generous call,
Tho' his wondrous balms of healing
Were so freely offered all.

Bolts and bars were drawn the firmer,
And the porters bade him go;
Then he turned him homeward, weeping
That his gifts were slighted so.

Speedily he sought his Master,
Whose quick eye the story read;
"Royal messengers should always
Royally be clad," he said.

'Love has kingly gifts of blessing
To the suffering world to bear;
Didst thou dress thee for thy journey
In such robes as Love should wear?'

"Only he who wears the garment
Of unfailing courtesy
Finds an entrance to the suffering
That most need his ministry."

Then Love wrapped that robe around him,
Started with his gifts once more;
Lo, as he appeared, each porter
Gladly opened wide his door!

—*Mary G. Slocum, in Independent.*

THE CONGRESS OF MOTHERS.

On the 17th of February a convention is to meet in Washington city that is absolutely unprecedented in history. It is a great convention to consider the duties and responsibilities of mothers. Its purposes are in no way political. Its object it to influence parents in the training of their little ones and to impress the responsibility of the fireside that is so sadly overlooked in this rushing age.

The aim of the congress is to try to reach not only the hard working mother, who has little time to give to the training of her children, but the fashionable mother, who willingingly delegates the care of her little ones to servants. Efforts will be made to establish clubs throughout the country among women of leisure and means, who will purchase books and study subjects bearing on the object of the club, the importance of home influence and the responsibilities of motherhood. The idea of this congress originated with Mrs. Theodore Birney, who presented it to several State Chautauquas, where it was received with much enthusiasm Among the most ardent supporters of the plan are Mrs. Adlai Stevenson, Mrs. Hearst, whose philanthropy equals her wealth; Miss Morton, the sister of the secretary of agriculture, and for many years teacher of languages in Detroit, and many other prominent women throughout the country, The congress will open at the Arlington Hotel, and immediately afterward Mrs. Cleveland will receive the ladies at the White House.

During the three days' session papers will be read on the following subjects: "Day Nurseries and Mothers of Submerged Classes," by Mrs. Lucy S. Bainbridge, head of the woman's deparement of city missions of New York; "Mother and Child in Primitive Life," by Prof. Frank Hamilton Cushing; "Needs for a National Training School for Mothers," by Mrs. Robert Cotton, of Falkland, N. C., and it is hoped that such a school may be an outcome of this congress; "Mothers and Schools" by Mrs. W. F. Crafts; "Nature Studies in the Home," by Miss Anna C. Schreyver, of Michigan State Normal School. Dr. E. Stanley Hall, of Clark University, Worcester, Mass., will make an address upon "Some Practical Results of the New Study of Childhood." Hamilton Mabie, of the Outlook, will talk upon "The Importance of Bringing the Youth in Touch with Great Literature;" Dr. John H. Vincent, chancellor of Chautauqua, will speak on "The Ideal Home;" Mrs. Margaret E. Sangster, editor of Harpers' Bazar, will suggest "Leading Courses for Mothers;" Miss Frances Newton, superintendent of the Chautauqua kindergarten work, will talk about "Punishments." Miss Amalia Hofer, editor of the Kindergarten Magazine, of Chicago, will speak on "What the Kindergarten Does for Mothers," and "Reproduction of Natural Laws," will be the subject of Mrs. Alice Lee Moque.—*Pica yune.*



Love in the Scale.

"How much does the baby weigh" is only another way of asking, "Is he healthy and strong?" When a baby is welcomed into the world with loving care and forethought, his chances of health and strength are increased a hundred-fold.

A prospective mother cannot begin too early to look after her own health and physical condition. This is sure to be reflected in the baby. Any weakness or nervous depression, or lack of vigor on the mother's part should be overcome early during the expectant time by the use of Dr. Pierce's Favorite Prescription, which promotes the perfect health and strength of the organism specially concerned in motherhood.

It makes the coming of baby absolutely safe and comparatively free from pain; renders the mother strong and cheerful, and transmits healthy constitutional vigor to the child.

No other medicine in the world has been such an unqualified blessing to mothers and their children. It is the one positive specific for all weak and diseased conditions of the feminine organism. It is the only medicine of its kind devised for this one purpose by a trained and educated specialist in this particular field.

Mrs. F. B. Cannings, of No. 4320 Humphrey St., St. Louis, Mo., writes: "I am now a happy mother of a fine, healthy baby girl. Feel that your 'Favorite Prescription' and little 'Pellets' have done me more good than anything I have ever taken. Three months previous to my confinement I began using your medicine. I took three bottles of the 'Prescription.' Consequences were I was only in labor forty-five minutes. With my first baby I suffered 18 hours, then had to lose him. He was very delicate and only lived 12 hours. For two years I suffered untold agony, and had two miscarriages. The 'Favorite Prescription' saved both my child and myself. My baby is not yet three weeks old and I do not think I ever felt better in my life."

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In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.	STATIONS.	SOUTH BOUND.
8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv..Maysville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 20
P. M		A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

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No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20 00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw bezel—guaranteed 20 years—retails at $16.00

No. 4. For 12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

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No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

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JAS. K. HAZEN, *Sec'y and Treas.*,
Richmond, Va.

CHILDREN'S COLUMN.

BECAUSE HE DIDN'T THINK.

Once a little turkey, fond of her own way,
Wouldn't ask the older ones where to go or stay;
She said: "I'm not a baby—here I am half-grown;
Surely, I am big enough to run around alone!"
Off she went; but somebody, hiding, saw her pass.
Soon like snow her feathers covered all the grass.
So she made a supper for a sly young mink,
'Cause she was so headstrong that she would n't think.

Once there was a robin lived outside the door,
Who wanted to go inside and hop upon the floor.
"No, no," said the mother; "you must stay with me!
Little birds are safest sitting in a tree!"
"I don't care," said robin, and gave his tail a fling;
"I don't think the old folks know quite everything."
Down he flew, and kitty had him 'fore he'd time to wink—
"Oh!" he cried, "I'm sorry; but I didn't think."

Now, my little children, you who read this song,
Don't you see what trouble comes from thinking wrong?
Can't you take warning from their dreadful fate,
Who began their thinking when it was too late?
Don't think there's always safety, don't suppose that you know more
Than anybody knows who has gone before.
But, when you're warned of ruin, pause upon the brink,
And don't go under headlong, 'cause you didn't think.

—*Phoebe Cary.*

THE SPREADING OF FAITH'S "NAUGHTY."

ANNIE HAMILTON DONNELL.

Faith was in her little white night-gown, going to bed. When mamma came back with the drink of water, she met her at the door.

"I'm sorry mamma," she said softly.

"I'm sorry too," said mamma.

She set the glass on the bureau and held out both arms to Faith.

"How many sorry folks do you suppose there are to night, dear, just because my little Faith-girl was naughty? Let's count them. Hold up your fingers."

"There's me, mamma," she said, wiggling her thumb.

"An' you, mamma," checking off the forefinger, next door.

"I 'spect that's all, and that's two sorry people—that's all.

But mamma touched Faith's little thimble finger gently.

"This one stands for Maggie. Maggie is sorry."

"Maggie, mamma? What for? She didn't do anything."

"Wait. Faith disobeyed and took mamma's beautiful vase down, and then she broke it. But that wasn't half as bad as hiding the pieces and running away. O Faith!"

Faith's face burrowed into mamma's neck, and the tell-tale fingers trembled with remorse.

"Then," mamma went on, "I found the pieces and thought poor Maggie hid them, and she felt so bad about it that she cried herself into one of her dreadful headaches."

"Yes'm," Faith murmured, an' it made her sick—that's three sorry fingers, mamma."

At the finger with the new gold ring on it mamma said: "This one is Maggie's mother. She is very lame, and lies in bed always. Maggie couldn't run over and read to her as usual Wednesdays, and it must have been a great disappointment, I think. Poor old woman! She counts the days till Maggie can come."

The face in mamma's neck felt damp and warm. Mamma rocked back and forth two or three times, steadily. She held her own hand over the thumb and three fingers, and only the little last little finger stood up, wavering, ready to be checked off, too.

Faith sat up and looked at it through her wet eyes.

"I know who that is. It's papa. He was dreffle sorry 'cause you had to get supper for Maggie an' couldn't go to meet him an' look at the pictures at Gill's."

The little finger went down with the rest into mamma's warm clasp and then Faith slowly, very slowly, raised the other hand. But mamma shook her head,

"Five sorry folks—that' enough. Five sorry's to one little girl's naughty!"

They were both still a long time, and mamma wondered if Faith had gone to sleep, but, by and by, she felt a little moist face up against hers, and heard Faith saying sorrowfully: "Good night, mamma. The next time I'm beginning a naughty I'll count my fingers quick an' 'mind myself. I wouldn't have b'lieved it could spread so."—*Zion's Herald.*

LETTER-BOX.

Dear Presbyterian: As I have read so many letters in your paper, I thought I would write one. I am eleven years old. I go to school every day to Miss Minnie Shaw, and I go to Sunday-school at St. Pauls. My teacher is Mrs. L. Shaw. I have two pets. A dog and a cat. My papa takes the PRESBYTERIAN and I like to read the letters very much.

Your truly,
A. STEWART MCGOOGAN.

St. Pauls, N C.

Dear Presbyterian: I am the smallest boy in the Orphans' Home. I ring the Mary Augusta bell. I have recited the motto texts for 1896. I came to the Home from Greensboro. A young lady in Fayetteville supports me. But who she is I must not tell you. I like to write to her. I have recited the Child's Catechism. Mr. Watts sent us a big box with sixty-eight books in it. I am eight years old. Mr. Boyd is trying to get me sent off to have my foot straightened.

THADDEUS HENDRIX CROCKER.

Barium Springs, N. C.

[We are glad to hear from the boys as well as our girl friends.]

Presbyterian—Dear Sir: I thank you very much for the money you allowed me. I put it in my Indian money box. Since I wrote to you before I have gotten two little twin girls to work for Christian Indians, six years old. They sent me their photos—nice looking. I have read five Indian books. In my other letter, I asked your little readers if they could tell me another book about the Indians, besides, "How Achonhoah Found The Light," but I've gotten three since then. They are just splendid. "Red Cloud," is about the Sioux—"Matonchon," the Comanches and Apaches, in Indian Territory. Then another book, "Our Life Among the Iroquois." You asked me to tell you about my Indian books so, I thought I'd do it. The weather has been so dark and gloomy our "Little Willing Workers" thought it night, and *went to roost;* we haven't met in a long time. I have eight rabbit hollows setting. I caught twelve or thirteen. I sent some to a sick old man. I like to read the little letters in the Letter-Box.

RUFUS J. REID.

Mt. Mourne, N C.

Dear Mr. Editor:—I will write you a few lines to let the little folks know what I am doing. I am going to the High School and I have one of the nicest teachers I ever went to school to. I just love her. Well I go to Sunday-school too, to the Presbyterian church in the evening. I do love to go as my teachers are all so kind to me. My teacher's name is Miss Sue Maxwell. We have preaching in the morning and in the evening we have Sunday-school and at night we have preaching in the church too. Mr. Graham is our preacher. I do like him. On Wednesday night we have prayer-meeting. Well I must close for fear of the waste basket.

Your unknown friend,
CHARLES B. FLOWE.

Davidson, N. C.

Dear Mr. Editor:—I will write you a letter for my first time. We take the NORTH CAROLINA PRESBYTERIAN of which we are all very fond. I never did read your paper very much until the last few months. I have become very fond of it, and I am always glad for the day to come when I can get the N. C. PRESBYTERIAN out of the postoffice so I can read about the ministers and all about the work of our Presbyterian churches. My father and mother are both living. I have three brothers and three sisters and they are all living. One of my brothers is in Washington, and two are in Alabama. One of my sisters is married and she has two little children, one is named Nellie Lee and the other is named Florence Marian, and they are just as sweet as children get to be. All of us are members of the Presbyterian church. My father is the superintendent of the Sunday-school. Our Presbyterian Sabbath-school has sixty five members of which there are six teachers. My teacher's name is Mrs. Witmer, and she is certainly a good teacher. We had a Christmas tree at the church for the Sunday-school Christmas, and we just had a jolly time, every one received presents. I acted as Santa. I had on a Santa Claus face. While all the small children were reciting their Christmas speeches. I was hid behind the tree and when they got through I came from behind the tree, said a long speech, and when I was through with that I sang a Santa Claus song, it certainly made the children's eyes dance. We are having a lot of snow this winter, and we have had some real cold weather too. The thermometer went as low as eleven degrees below zero, now don't you know, that was cold! Mr. Editor I hope that you and I will get acquainted with one another some day if we cannot see one another. May be I can write you another letter, so you can read my letters and I will read your papers and that will do as well. Ever remember

Your true friend,
ALBERT ORR.

Brevard, N. C.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.* So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours,

T. A. SLOCUM, M.C., 183 Pearl St., New York.
When writing the Doctor, please mention this paper.

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Session opens September 30, 1896. For further information write to

REV. C. G. VARDELL,

Red Springs, N. C.

SECULAR NEWS.

NORTH CAROLINA.

A bill has been introduced in the Legislature for the establishment of graded schools in High Point.

The Produce Exchange and Chamber of Commerce of Wilmington have taken action and adopted resolutions upon the retirement of Gen. W. P. Craighill, chief of the U.S. Engineer Corps of Engineers. General Craighill was stationed in Wilmington at the time of the closing of New Inlet, 1879, and our city is under obligations to him for opening up the seaport and his interest in her welfare. General Craighill has been invited to visit this city upon his return from Florida.

Prof. C. W. Toms, of the Durham Graded Schools, will be superintendent of the Summer School at Chapel Hill during the coming season.

A block of mica weighing 450 pounds was recently discovered by Prof. Holmes, State Geologist. This is the largest block ever found. The mica industry is one of the most important of western North Carolina.

The negroes, prominent in the educational advancement of their race, have asked that a normal school be established for negroes, similar to the Normal and Industrial School of Greensboro.

The work on the batteries at Fort Caswell is progressing. It is stated that 180 men will be needed for the works when all is completed. Lieut. Jadwin of the U. S. Engineer Corps has been stationed at Southport and the prospect of that town are brightening.

The first exhibit for the Women's Exposition, Charlotte, arrived on the 11th inst. It was a picture from St. Louis.

DOMESTIC.

The Florida Steamship Company of Jacksonville, capital $40,000 has been incorporated.

There are indications of a revival of activity in the worsted mills of Providence, R. I.

Pineapple culture is to be tested in Gainesville, Ga.

An increase of $57,300 has been made in the Agricultural appropriation bill; $30,000 will be used for the purchase of flower and vegetable seed for free distribution.

New York will have a $12,000 exhibit at the Nashville International Exhibition.

The dynamite boat, Vesuvius, ran the blockade successfully at the Charleston maneuvers, showing that in spite of the developments of modern naval practice, the aid of searchlights, etc., blockade running is still a possibility.

The Senate of Tennessee has passed a bill prohibiting the sale or giving away or bringing into the State for the purpose of selling or giving away any cigarettes or cigarette paper.

FOREIGN.

Two banks have been organized in Peru; one with a capital of $680,000, the other $260,000.

A British bark in port at Iloilo, Philippine Islands, for Delaware Breakwater, U. S., was burned at her wharf last week with a cargo of 1,200 tons of sugar.

There is said to be no foundation in the reports of the Czar's ill health.

The Prince of Wales has consented to become honorary president of the committee in charge of the Kaiser's Jubilee yacht race.

The boiler of the Chilian gunboat Gaviota exploded on the 11th inst., at La Cahuano killing five persons and injuring eight others.

A Michigan Romance.

An interesting story by Stanley Waterloo; also containing valuable information about the summer resorts in the north, will be mailed to any address on receipt of 4c to pay postage. Address D. G. Edwards. Passenger Traffic Manager, C. H. & D. Ry., Cincinnati, O

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Whole Root Home Grown Trees Standard Varieties.

Apple, 2 and 3 years, 5 to 7 feet high 15 cts. each; $1.75 per dozen; $10 per 100.

Peach, 1 year, 4 to 6 feet, 15 cts. each; $1.75 per dozen; $10 per 100.

Pears, standard, 5 to 7 feet, 35 cts. each; $4 per dozen; $30 per 100.

Cherries, 5 to 6 feet, 30 cts. each; $3 per dozen.

Plums and Apricots 35 cts. each; $3.50 per dozen.

Grapes, 2 years, from 10 to 50 cts. each; and from $3 to $10 per 100.

Also Quinces, Currants, Gooseberries, Raspberries, Blackberries, Strawberries, etc.

Evergreen, Ornamental Trees and Shrubs.

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P. R. FOWLER,
Successor to Fowler & Morrison.

C. F. &Y. V. Railway Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In Effect Feb. 7th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	7.50a.m
Arrive Fayetteville	1.00 "
Leave Fayetteville	11.31 "
Leave Fayetteville Junction	11.37 "
Leave Sanford	1.00p.m.
Leave Climax	2.55 "
Arrive Greensboro	3.25 "
Leave Greensboro	3.35 "
Leave Stokesdale	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall	5.26 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11.07p.m
Arrive Greensboro	11.55 "
Leave Greensboro	12.43 "
Leave Climax	12.15 "
Leave Sanford	2.55 "
Arrive Fayetteville Junction	4.12 "
Arrive Fayetteville	4.18 "
Leave Fayetteville	4.35 "
Arrive Wilmington	7.45 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	8.20a. m
ArriveMaxton	9.25 "
LeaveMaxton	9.33 "
Leave Red Springs	10.02 "
Leave Hope Mills	10.47 "
Arrive Fayetteville	11.08 "

SOUTH BOUND	No. 8. Daily
Leave Fayetteville	4.28p.m.
Leave Hope Mills	4.49 "
Leave Red Springs	5.36 "
ArriveMaxton	6.09 "
Leave Maxton	6.17 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16 Mixed. Daily ex Sunday
Leave Ramseur	6.45a. m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.	No. 15. Mixed Daily ex Sunday
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6.05 "

NORTH BOUND CONNECTIONS,

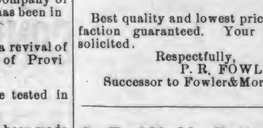
at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

SOUTH BOUND CONNECTIONS,

at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

W. E. KYLE,
Gen'l Passenger Agent

J. W FRY,
Gen'l Manager



April 5th, 1896.

		No. 41	No. 35.	No 403
		P M.	PM.	A. M.
Le Wilmington,	S. A. L	*3 20	†630	.....
			A M	
Ar Maxton	"	6 12	2 45	.....
Ar Hamlet	"	6 55	5 15	.....
Le Hamlet	"	7 15		*9 10
Ar Wadesboro	"	8 01		9 52
Ar Monroe	"	8 55		10 40
Le Monroe	"	9 10		10 45
Ar Charlotte	"	10 20		11 35
				P. M.
Ar Lincolnton	"			12 55
Ar Shelby	"			1 50
Ar Rutherfordton	"			3 00

		A. M.
Le Hamlet	S. A. L	†9 25
Ar Osborne	"	9 50
Ar Kollock	"	10 25
Ar Cheraw	"	10 45
		P. M.
Le Cheraw	S. A. L	†530
Le Kollock	"	5 50
Le Osborne	"	6 25
Ar Hamlet	"	6 50

		P. M.	P. M
Le Wilmington,	S. A. L	*3 20	† 6 30
			10 45
Le Monroe	"	9 05	A. M.
Ar Chester	"	10 32	12 03
			P. M
Ar Clinton	"	11 58	1 20
		A. M.	
Ar Greenwood	"	1 00	2 33
Ar Abbeville	"	1 32	3 00
Ar Elberton	"	2 36	4 00
Ar Athens	"	3 38	5 10
Ar Atlanta	"	5 20	6 45
Le Atlanta	A. & W. P	5 35	
Ar Montgo'ry	W es of Al	10 45	
		P. M.	
Ar Mobile	L. & N	4 10	
Ar New Orleans	"	*8 30	

		A. M	P. M.
Ar Columbia	C. N. & L	*10 00	*4 30
		A. M.	B. M.
Ar Augusta	P. R.& W.C	†9 35	*5 05
		A. M.	P. M.
Ar Macon	C. & G.	*11 00	*11 18

EAST AND NORTH.

April 5, 1896.		No38	No402
		P. M.	P. M.
Le Wilmington,	S. A. L	†6 30	*3 20
Ar Hamlet	"	A. M	6 55
Le Hamlet	"	*8 15	10 35
Ar Southern Pines	"	9 15	11 21
			A. M.
Ar Raleigh	"	11 26	1 21
		P M.	
Ar Henderson	"	1 00	2 33
Ar Weldon	"	*3 00	*4 05
		P. M.	A. M.
Ar Portsmouth,	S. A. L	*5 50	*7 30
Ar Norfolk	"	6 10	7 50
		P. M	A. M.
Ar Richmond	A. C. L	*6 40	*6 40
Ar Washington	P. R. R	11 10	10 45
		A. M	P. M.
Ar Baltimore	"	12 48	12 05
Ar Philadelphia	"	12 45	2 20
Ar New York	"	*6 58	*4 53

Arrive Wilmington from all points North, East, South and West, 12.50 noon daily and 8.45 a. m., daily except Monday.

Pullman Sleepers between Hamlet and Atlanta. Trains 41 and 38.

Sleeper between Wilmington and Hamlet on train 35.

Pullman Sleepers between Hamlet and Washington. Trains 403 and 402. Trains 403 and 402 are "The Atlanta Special."

Pullman service between Charlotte and Portsmouth on trains 402 and 403.

Close connections at Atlanta for New Orleans, Chattanooga, Nashville Memphis and the West and Northwest.

Close connections at Portsmouth for Washington, Baltimore, Philadelphia, New York and the East.

*Daily. †Daily ex. Sunday. ‡Daily ex. Monday.

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E. ST. JOHN, Vice-President and General Manager.

V. E. McBEE, Gen'l. Supt.
H. W. B. GLOVER, Traffic Manager.
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SAY SOES.

Misery is caused for the most part not by a heavy crash of disaster, but by the corrosion of less evils, which canker enjoyment and undermine security.

This question sometimes fores itself upon us: Is the minister ordained to preach the Gospel, or to be a free bulletin board for advertising purposes?—*Mid-Continent.*

People with hair that is continually falling out, or those that are bald, can stop the falling, and get a good growth of hair by using Hall's Hair Renewer.

The spirit which prompts the giving money, time, and life itself, for the betterment of the ignorant and the oppressed, receives its impulse from Him who was not willing that any should perish.

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FOR

WEEK ENDING, FEB. 17, 1897

SPIRITS TURPENTINE: In early part of report 26½ cents for machine barrels and 26¼ cents for country barrels—at close nothing doing.

ROSIN: Strained $1.50 and Good Strained $1.55—firm.

CRUDE TURPENTINE: Hard $1.30 Soft $1.30—closing nominal.

TAR: Receipts taken day by day at 95 cents—closing firm.

COTTON: Middling 6¾ cents—closing firm.

TIMBER: Has come in quite freely and has sold readily at from $3@$8.50—chiefly from $5@$8 for fair good mill timber.

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ATLANTIC COAST LINE.

Schedule in Effect Feb. 8th 1897.

DEPARTURES FROM WILMINGTON—NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY 3:25 P M — No. 55—Passenger—Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 45 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 35 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 48 p m, †Tarboro 6 05 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 53 a m, Magnolia 8 06 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54—Passenger—Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9.50 a. m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 25 p. m, Chadbourn 5 20 p. m., arrive Hub 6 00 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m, and 9.15 p.m. Returning leaves Clinton at 7 00 a m, and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 58 p m, Smithfield 2 58 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 38p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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Ass't. Gen'l Passenger Agent.
J. R. KENLY, Gen'l Manager.
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It offers also thorough preparatory courses. Correspondence solicited.

Board and English Tuition One Year $200.

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THINGS USEFUL.

It is said that if each of the large peppers is rolled in paper and put in a dark, cold place it will keep green and may be used for a vegetable until mid-winter.

Oysters a la Creme.—One quart of oysters to one pint of cream. Wash the oysters and put them in a double boiler until they curl. Pour them out and put the cream in the boiler. Take three tablespoonfuls of corn starch; wet with cold milk until smooth. When cream commences to boil, stir in the corn starch. Add two spoons of butter, salt enough to season. Put in the oysters and let them boil. Have ready a platter of golden brown toast, well buttered. Pour the oysters over the toast and serve.

Ham Croquettes.—Any pieces of cold ham, whether boiled or fried, may be made into delicious croquettes. Chop the ham very fine and to each cupful of the chopped ham add two cups of bread crumbs, two eggs, pepper, a little chopped parsley and unless the ham is very salty, a little extra salt may be needed. Then add milk until the bread crumbs and the entire mixture is quite moist. Drop by tablespoonfuls into a hot frying pan with a little butter or drippings. When browned on one side turn; do not cook them long, to make them dry, as they should be quite moist when done.



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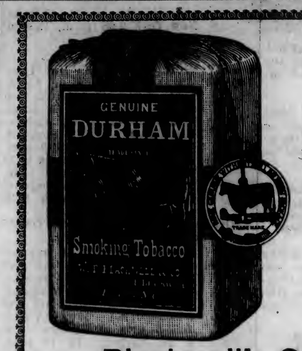
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FLOUR, BACON, SUGAR, LARD
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The Sixtieth Year Begins September 10th, 1896.
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THAT OUR BRAND OF FLOUR
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Is the best Flour on the market. Double Patent, and produces more bread than any other.
Large lot of Groceries of all kinds always on hand
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NUTS, &c.
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Wilmington. N C



This is the very best Smoking Tobacco made.
Blackwell's Genuine
BULL DURHAM
You will find one coupon inside each 2 ounce bag and two coupons inside each 4 ounce bag. Buy a bag, read the coupon and see how to get your share of $250,000 in presents.

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Wm. C. COART, Secretary.
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TINWARE,
Agricultural - Implements.
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In fact, the prudent buyer, who always wants the
Best Goods at the Lowest Prices.
Will find just what he wants in our large variety and assortment.
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Old Stand of Giles & Murchison, Orton Building, Wilmington, N. C.

North Carolina Presbyterian.

New Series—VOL. XXIX—No. 1,520. WILMINGTON, N C., THURSDAY, FEBRUARY 25, 1897. Old Series. Vol. XXXIX—No. 2,680

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(For Contents see Second Page)

Checks or orders in payment of subscription may be made payable either to John McLaurin, or to North Carolina Presbyterian. Please send forward promptly.

For the N. C. Presbyterian.
A SUNNY LIFE.
BY REV. W. E. BOIES.

As boon from heaven is a sunny life,
Whose days are never dreary,
Though the flesh be worn and weary
From the world's hard toil and strife.

Its light fed from a source divine,
Serenely ever shining,
Lends even a golden lining
To clouds when storm and stress combine.

Unknowing what the freighted year
May bring or ruthless sever,
Its cheery trust fails never
Growing more dear as heaven draws near.

It would not lift the veil that hides
The coming joy or sorrow,
Though near as is the morrow
But patiently its set time bides.

Unselfish must be such a life,
Blest in blessing another
Be he stranger or a brother,
In a world with ills and tears so rife.

Contagious, too, it is always;
Even croakers cease their cawing,
And cynics are seen thawing
Under those genial sunny rays.

The sunny pilgrim journeys on
With a firm step ne'er receding,
And a brave heart ever heeding
The pledge of a yet brighter dawn.

When those great lenses which give modern telescopes such wondrous power are nearly completed all polishing tools are laid aside, and they are brought to their delicate perfection by touches of the thumb dipped in the finest of rouge. The lines of flinty glass are changed by so light a thing as the finger-tip. Character is perfected by little touches. And it is a beautiful thought that the Infinite Being who made the worlds and holds them in His mighty hand superintends with wondrous patience and surpassing gentleness every process in shaping and perfecting the character.—*Independent.*

REV. KENNETH McDONALD.

Rev. Kenneth McDonald was born May 24th, 1840, in Cumberland county, about ten miles southeast of Fayetteville, N. C. His parents were John and Janet McDonald. His father and maternal grandfather Neill McNeill came from Scotland and both were ruling elders in Big Rockfish church which Kenneth joined when about sixteen years old under the ministry of the late Rev. Neill McDonald. His early religious training at home was supplemented in an Evergreen Sabbath-school of which his father was superintendent and A. B. McFadyen assistant. With him, in that Sabbath school were three boys who to-day are preaching the Gospel and many others who are now earnest workers in the Master's vineyard. The war coming on, he enlisted in the company of which Rev. Jas. H. McNeill, deceased, was captain and no more faithful soldier followed the fortunes of Gen. J. E. B. Stuart than private Kenneth McDonald. In the fall of 1866, along with his cousin A. McFadyen and brother Angus at Sardis church, he was taken under the care of Fayetteville Presbytery as a candidate for the ministry. In his twenty-eighth year he entered the Bingham School and then Davidson College and from there he went to Union Theological Seminary, Virginia, where he graduated and was licensed to preach at Ashepole church in the spring of 1874. Coming to Wilmington Presbytery he was ordained to the full work of the ministry at Mt. Horeb church in the fall of 1876. As an evangelist he spent six months in Fayetteville Presbytery and two years in Wilmington Presbytery. Harmony church was organized as the result of his labors Once he was sent to the General Assembly and several times he has moderated his own Presbytery. For years he has served the churches of Black River and Caswell as pastor and for a while South River as stated supply. Bro. McDonald's preaching is plain and practical and at times his message is delivered with great earnestness and feeling. Those who know him best appreciate his preaching most, believing that a man of God is speaking to them. Genial and pleasant, he is much beloved by his brethren in the ministry. Knowing that "it is not good for man to be alone" he added to his happiness by marrying on Nov. 8th, 1876, Miss Laura E. McDuffie, of Sampson county.


REV. KENNETH MCDONALD,
Moderator of Wilmington Presbytery.

AN AID TO DIVINE WORSHIP.

On takiog one's seat in a place of worship, it is of importance to remember that the great object of coming together is, or ought to be, *the honor of God.* It is to praise Him for His goodness, to thank Him for His blessings, and to pray for His continued grace. To listen to sermons is, or ought to be, a very subordinate part of worship, if indeed, it is not to be distinguished from worship altogether. For when a sermon is being listened to the worship is, necessarily, more or less suspended, although we may be thus incited to subsequent devotion. The sermon is for *our* benefit. The worship is for *God's* honor. These must carefully be distinguished. Hence, in assembling for worship, it is well at once to endeavor to realize the presence of God; and, inasmuch as He is approached chiefly through the Lord Jesus, it is needful to try to realize the presence of Christ by setting before the mind the image of His Person, or at least by remembering that He is a living divine being, actually existent, although now out of our bodily sight.

Turning in faith to Him as the *risen* Jesus, He will give us joyous hopes of everlasting glory with Him and with those we love, redeemed by Him in heaven. He will sing, "Fear not even death; for I am He that liveth and was dead. And behold, I am alive for evermore, and have the *keys* of hell and of death."

And by His Spirit He can shine into each heart, for it was through the eternal Spirit that Christ offered Himself up. The Holy Spirit was without measure in Him, even the *same* Spirit that is in His humble children. Thus keeping the mind prayerfully fixed on *Christ*, worship will be more blessed to the worshipper, more glorifying to the Great Creator, and an humbly joyous preparation for the glorious devotions of eternity.—*Southern Churchman.*

PERSONS AND PAPERS.

If I ever feel like envying any one it is not the world-famous author, but some serene, devout soul who has made the life of Christ his own and whose will is the divine will.—*J. G. Whittier.*

* * *

Duties never conflict. God has but one duty at a time for any child of His to perform, If we are doing the one duty God has for us to do at the present moment, we are doing just right. If we are not doing that one duty we are at fault, no matter how good or how important the work we are doing.—*Sunday School Times.*

* * *

A man may know that he is without God if he is without prayer Prayer is the simple expression of the desire for God. It is by prayer we invite God to come in to occupy His throne, and when He is in, prayer is inevitable.—*James Stalker, D. D.*

* * *

The example of Christ is not simply in the fact of His holiness, but in the fact that He was holy under temptation. He was within the approach of the great enemy who lost no opportunity to assail Him, and yet He did no sin.—*United Presbyterian.*

* * *

As the seed cannot disclose what is in it unless it fall into appropriate soil, and be stimulated to growth by suitable conditions, so the word of God cannot disclose all that it contains, unless it grow in an understanding mind and in a loving heart; unless, by meditation and prayer, it can expand from the seed form to the blade and the ear and the full corn in the ear."—*Dr. Macmillan.*

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THE FRIEND AT MIDNIGHT.

There appears to be three stages in the teaching of our Lord Jesus Christ on the subject of prayer. In the beginning of His ministry, in the Sermon on the Mount, beginning to teach and train the disciples to be His apostles, He gives them the simplest view of the relation to God as "Our Father which art in Heaven." He pointed out the consequent necessity to come to God as children to a father able and willing to bless, ready to answer prayer. The things asked for in that earlier teaching were the simplest and only suggested or implied the possibilities of prevailing prayer.

The third and last stage of His instruction appears in the verses we have been considering in the past three weeks. The disciples were henceforth as apostles to go forth as founders of the early Church and with others to carry forward the redemptive work of Christ in its purpose to save sinners, to accomplish the complete sanctification of the saved and to use all such, while growing in grace, for the service of the Lord. Hence His assurance that they should do the works that He did and greater works was to be realized in their answers to prayer in His name.

Between these two, about one year after the Sermon on the Mount, seeing Christ pray, (amazing spectacle!) the disciples said to Him: "Lord teach us to pray." His response was first to say in substance, what He said earlier about prayer as children. Then He gave them the parable of "The Friend at Midnight." This is a link between the earlier and later teaching, a stepping-stone from the first to the third stage. Through all runs the thread of which we seem to think least and trust the feeblest. It is this that all true prayer should expect to be answered. Prayer is not given merely for its reflex benefit to one who prays. It is given as our access to God and "Every one that asketh receiveth."

This parable of Luke, xi: 5–8, is one of the simplest and yet profoundest of all parables. It is a simple eastern possibility that a belated traveler should come to his friend at midnight weary and hungry, and that friend, having nothing of food to give, should go to his friend and seek and get, only for his importunity, what his friend needed. But the spiritual meaning is well on toward that final teaching about "greater works." Our Lord applies its meaning, which He had used at the first, only taking this advance. Instead of saying "give good things," He says, "give the Holy Spirit"—which is the special subject matter of His parting words and the source of power in the name of our Lord Jesus Christ.

The thought is not merely of importunity, nor of that chiefly, but rather of *the boldness of God's friends*, to seek not for self, but for others what self has not and cannot get except from God. As we look into the depths of this clear mirror lakelet, we see the *love* which seeks to give help, the *need* of helplessness to look to one who can help, and the *confidence* that a friend, who has, will give to the one who has not, that which may be given to his needy friend. All that calls for careful consideration and much meditation. The added features of the unexpected *refusal* and the success of *perseverance* are of vast importance. But we must not let the human element out of which the parable arises mislead us to think that God seems to refuse to give us what we ask for a needy one, for reasons such as selfishess or unwillingness to put ourselves to any discomfort suggest. God does often delay to answer true prayer, and seems sometimes to refuse to give what is asked. But not for human reasons, He has the good of the one who prays, and the best time to bestow the blessing on the needy, clearly before Him. He delays, but He never refuses to give what is asked at the right time and for the very best in His wisdom and love.

The one thought now is of prayer as an appeal to the friendship of God.

The Baltimore Sun says: A copy of an interesting tablet connecting the early history of Christianity with the ancient empire of China has been received by the Woman's College, Baltimore, and placed in its rapidly growing oriental collection.

It is a "rub" made upon rice paper, seven feet and a half long by three feet wide, thus reproducing in exactness the tablet recently found near Se-San-Foo, which was, fifteen hundred years ago, the capital of the Chinese empire. In the year 633 of the Christian era a priest of the Nestorian faith, an early sect of Christianity widely popular in the East, arrived in China from Rome. This priest, whose name was Olopeen or Olopun, won the favor of the reigning emperor, Tai-Tsing, and the latter encouraged the spread of Christianity in his empire, built churches and had Chinese believers ordained as Christian priests. The tablet records this early attempt to Christianize China, part of it being in Chinese characters and part in Nestorian characters. There is given an abstract of Christian doctrine, an account of the coming of Olopeen, bringing sacred books and images, and the history of the church down to the year 780. There is also a recapitulation of these facts in eight-syllabled verse written in 781.

We invite special attention to Dr. Hazen's circular anent the Publication and Colportage Work and its needs at this time. The reminder that "the Sabbath-school missionary work has been almost entirely neglected" is worthy of serious consideration and the cause assigned points out the means to be employed to correct this wrong doing. The Church, as Dr. Hazen says, is deeply interested in the matter of progression on this line, but financial means are absolutely necessary to that end.

The great need is that the churches shall give due thought to this matter and that each church shall do something towards helping on this work. Dr. Hazen is modest in his appeals. He does not call often, and when he does the call ought to be heeded.

The Congress of Mothers which assembled last week in Washington City was a unique affair. It was composed of women of high estate, notably, but it numbered also among its members women noted for their philanthropy, and not a few women of very superior attainments and of marked ability. There was glitter and show enough to be sure, and fashion could not be ignored, but apart from all this there was real, hearty good feeling, and good sound, practical sense. They came from all over the land to discuss a subject—the proper training and rearing of children, in the broadest sense—which only mothers could properly discuss. What would a congress of men do with such a subject as that? We trust good will come of it.

The ladies did not forget to call on Mrs. Cleveland, the First Lady of the Land, and the eagerness to see her and to shake her hand led to a crushing scene.

The war in Crete seems now to be absorbing the interest which has been given Armenian matters and even Cuban affairs, so much nearer home. The Powers as usual disagree what action to take. Great Britain, France and Italy approve the action of Greece in working for annexation of Crete to that country. Germany is so averse to this as to desire the entire evacuation of the island by the Grecian troops. Russia is sphynxlike in her attitude and Austria's position is not clear.

Our thanks are due to Rev. Wm. C. Buchanan of Nagoya for a copy of the Nineteenth Report of the Council of Missions, co-operating with the Church of Christ in Japan. The Missions represented are the Reformed Church of America, United Presbyterian Church of Scotland, Presbyterian Church, North and South, Reformed Church in the United States, and Woman's Union Missionary Society. There are one hundred and fifty missionaries in all, twenty-six of whom are from our Southern Church, and Miss Isabella Leete, of Tokyo, is from our own State though working in connection with the Northern Assembly.

We note with pleasure the translation of religious works and the Child's Catechism into Japanese, the educational facilities for young men and women, the kindergarten, and the forward movement in evangelization. Although discouragements are given, and some are very real, yet the work is going bravely on and to quote Rev. M. Pieters' reply to the statement that dynamite was needed to move the people, "the work now

being accomplished is like tunneling the rock and storing the dynamite within it. When the Master sees that the preparatory work has been sufficiently done, we may look for that electric current of Divine power that will rend to pieces the infidelity and heathenism of this land."

We have been requested to publish from one of our contemporaries, an article which will explain some miapprehensions of fact regarding the "Union Seminary Buildings." The article will appear as soon as practicable.

For the N. C. Presbyterian.

THE WALDENSES AND FEBRUARY SEVENTEENTH.

The 17th of February is a memorable day in the history of the Vaudois. It is called by them Emancipation-Day. It is the birth-day of liberty; the day of their emancipation from a thraldom which had lasted for centuries. On Feb. 17th, 1848, Charles Albert of Savoy, the grandfather of the present King of Italy, issued "letters patent" granting to the Vaudois" an equality of civil rights with his other subjects and free toleration in matters of religious difference." Thus ended the persecutions of centuries, and the day of emancipation, so ardently desired, so long retarded, dawned at last. This day is to the Waldenses what the 4th of July is to Americans, and in the Valleys of the Piedmont is celebrated very much after the same manner, by bonfires and illuminations, processions and speech-making. Exercises appropriate to the day are held in their schools, and the story of the struggles of their fathers in behalf of religious freedom is recounted, and the children are assiduously taught to revere their memories and emulate their virtues. After these exercises the children form in procession and march through the streets of their villages, bearing the banner of the Church. (This is a square flag, imprinted with the motto, "*Lux lucet in tenebris*," underneath seven stars, the picture of an open Bible with a lighted candle resting upon it, and below the words "Eglise Evangelique Vaudois.") Each child is usually presented with a small pamphlet, specially prepared every year, containing the story, briefly told, of the persecutions endured for centuries and of their final emancipation by Charles Albert.

It was a happy inspiration, it seems to the writer, which led the Rev. Barth. Soulier, the pastor of the Waldensian Colony at Valdese, N. C., to choose this day, Feb. 17th, as the time for the laying of the corner-stone of the commodious new church to be erected at Valdese, and hereafter to be known, for reasons which will appear, as the "Bethany Waldensian Church." It is significant of a purpose, doubtless, to make this sacred building the place for the inculcation of that pure religious faith and the maintenance of those principles, for which their fathers contended for centuries, and for which they suffered often cruel martyrdom-principles taught their ancestors in the Valleys of the Piedmont by Apostles themselves. It was a great day at Valdese. The colonists were out in large numbers, men, women and children in holiday attire. I doubt if a single Waldensian was absent. A goodly number of the neighbors from the region round about was present. A dozen or more friends of the colony from Morganton were there to express their interest and sympathy. Bethany church, Philadelphia (popularly known as Mr. Wanamaker's church) was represented by two of its members. They came to bring greetings from the church they represented, to assure the colonists of Mr. Wanamaker's continued interest in their welfare, and as the bearers of two checks, $100 each, one from Mr. Wanamaker personally and the other from his church. The colonists expressed their appreciation of the liberal gift by adding the name "Bethany" to that by which they have been hitherto known. The religious exercises in connection with the laying of the corner stone were peculiarly interesting. The music (and the music was quite a feature in the exercises) was peculiarly sweet, conducted by a choir of some thirty or forty voices. The songs the Waldensians sing are usually strange to us, but occasionally one hears a familiar air. Their voices are very plaintive and sweet. All sing and seem to find great pleasure in this part of the service.

Brief and appropriate addresses were made by the Waldensian pastor, by the gentlemen from Philadelphia, and by the Pastor.

The day was everything one could wish, bright and pleasant and spring-like. And a happy day it was to the Waldensians!

John M. Rose.

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The essence of lying is in deception, not in words. A lie may be told by silence.—*Ruskin.*

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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*
11 God hath spoken [b] once; twice have I heard this; that [c] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [d] thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [a] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [e] my soul thirsteth for thee, my flesh longeth for thee in a dry and [f] thirsty land, [g] where no water is;
2 To see [h] thy power and thy glory, so *as* I have seen thee in the sanctuary.
3 Because thy lovingkindness *is* better than life, my lips shall praise thee.
4 Thus will I bless thee while I live: I will lift up my hands in thy name.
5 My soul shall be satisfied as *with* marrow and fatness; and my mouth praiseth *thee* with joyful lips:
6 When I remember thee upon my bed, *and* meditate on thee in the [i] watches.
7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee: thy right hand upholdeth me.
9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
10 They shall fall by the power of the sword: they shall be a portion for foxes.
11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm *and* Song of David.

6 They search out iniquities; [j] they accomplish [k] a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [l] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [m] all that see them shall flee away.
9 And all men shall fear, and shall [n] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

[a] or, we are consumed by that which they have thoroughly searched.
[b] Job 33. 14. Ps. 62. 7.
[c] 1 Tim. 6. 17.
[d] Heb. a search searched.
[e] Job 33. 14.
[f] or, strength.
[g] Heb. their wearied shall be. Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Col. 3. 25. 1 Pe. 1. 17. Jer. 50. 29. Rev. 22. 12.
[h] Heb. is search searched. Job 23. 14.
[i] or, strength.
[j] Heb. their wearied shall be. Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Col. 3. 25. 1 Pe. 1. 17. Jer. 50. 29. Rev. 22. 12.
[k] Heb. a search searched.
[l] or, they are consumed by that which they have thoroughly searched. Job 33. 14. Ps. 62. 7. 1 Tim. 6. 17.
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1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over 1,600 pages.*

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JOHN McLAURIN,
Manager N. C. Presbyterian.

God writes with a pen that never blots, and speaks with a tongue that never slips, and acts with a hand that never fails.

For the N. C. Presbyterian.

REV. ANDREW MC MILLAN.

Rev. Andrew McMillan departed this life at his residence in Richmond county on the 8th inst., in the 83d year of his age. For several months previous to his death he had been suffering more or less from spinal disease. But recognizing his afflictions as being ordered by the hand of the great loving Father, and as being sent by Him in faithfulness, he bore his affliction with much cheerfulness and submission of spirit. Even while the failing body was groaning under the burden of disease, he was frequently singing and praising God, and making melody in his heart unto the Lord.

On the day of his death he seemed perfectly conscious that the time of his departure was at hand; only a few minutes before the dissolution came his daughter read to him one of his favorite Psalms, the 103d—he then with utmost calmness and composure, made some comments on the Scripture read, and giving his parting blessing, presently remarked, "My time is up," and closing his eyes, he quietly fell asleep in Jesus.

"Asleep in Jesus! blessed sleep!
From which none ever wakes to weep!
A calm and undisturbed repose,
Unbroken by the last of foes!"

This brother died in the same vicinity in which he was born and reared, so his mortal remains were laid in the same cemetery where sleeps the dust of his parents, brothers and sisters of a large family of children, but one now survive, an aged sister ver[illegible] on her fourscore years, and l[illegible]g forward with pleasant anticipations to the time when she shall in the home above join the loved ones who have gone before.

The subject of this notice was born in Richmond county, N. C., June 1st, 1814. He in early youth connected himself with Laurel Hill Presbyterian church. When seventeen years of age, and during an attack of typhoid fever he felt that he was called of God to preach the Gospel. According to his own testimony this call came to him in a night vision, and next morning his fever was abated, and he continued to improve rapidly until fully restored. He prepared for college and entered Chapel Hill whence he graduated in 1840, and afterward went to Union Seminary, Va., where he completed his theological course, and was licensed to preach by Fayetteville Presbytery, April 13th, 1844. For sometime he served some churches in the eastern part of the Presbytery (now included in Wilmington Presbytery.)

In 1846 he served Laurel Hill as stated supply and for a number of years, as teacher, he kept up a prosperous school in the bounds of the congregation. Several of the members of this church now in declining years were his pupils, and some of them not only recollect how thorough he was in his teaching, but also very distinctly recollect his energy, and thoroughness in the use of the rod, when he thought its application was needed.

In 1856 he removed to Alabama where he spent five years in teaching and preaching; there he found her who was to be his help-meet for the remainder of life, who like himself was a thorough and successful teacher. She still survives him, but in much feebleness of body because of disease, and much distress of mind because of the sore bereavement that has befallen her.

After leaving Alabama he returned to the place of his nativity, and for a time was engaged in teaching at Laurel Hill, and also preaching as he had opportunity. From thence he removed to Rockingham (the county seat of his native county) there he and his wife opened a school which they carried on with a good degree of success for several years. On leaving Rockingham he removed to Marlboro county, S. C., where he taught for one year. From there he and his family returned to the old home, where the remainder of his long life has been spent, and during which time he was engaged in the work of the Master in the way of preaching to vacant churches within his reach or in doing other religious work that opened up before him.

For a length of time he served as stated supply the churches of Marks Creek, Elerbe Springs and Mount Carmel. His service to these churches was mainly a labor of love, as he received for service, rendered often through much self-denial, comparatively little compensation of a pecuniary character.

In his closing years he did a good work in preaching to the colored people in his neighborhood, and evidence of their respect for him, and of their appreciation, was manifest on the day of his burial, in that an unusually large number of them attended the funeral services. Much might be written in commendation of the character and work of this "good and faithful servant of God, but we must forbear. In his death the last of "the old land marks" of Fa[illegible]etteville Presbytery has been removed. May the Lord call forth other laborers into His vineyard to take the places of those who are being called to their reward.

For the N. C. Presbyterian.

LETTER FROM NEW YORK.

DEAR PRESBYTERIAN:—The series of meetings in Carnegie Hall, just closed have had a very happy significance. They have clearly shown that the love of God's Word and true spirituality of mind and heart, have by no means died out in New York city.

The single fact that such immense audiences should be assembled to hear such a man as Rev. F. B. Meyer, and that they should so gather day after day, morning and afternoon, for nearly a whole week, shows a very wholesome relish for spiritual things.

The building will hold, I believe, about three thousand people, perhaps more, and with the exception of the fourth gallery, it was filled at every meeting, and this gallery also was filled on several occasions.

The singing was well conducted by Mr. J. H. Burke. Occasionally he would request the great choir to sing the hymn, and the rest of the congregation to join in the chorus. Sometimes those on the floor would sing and those in the galleries respond with the chorus, or vice versa. And then the whole great congregration would join in the final chorus. Probably the antiphonal singing of the ancient Hebrews, in the temple service, was of a similar character. It was certainly very delightful, inspiring and impressive.

At times there was a very solemn stillness throughout the great hall, so that one "might hear a pin drop," and occasionally though very rarely so, there was quite a ripple of innocent and holy mirth. But oh how different from that "laughter of fools," which is "like the crackling of thorns under a pot."

Every one seemed to feel that God was with us, and unfolding to us "great things out of his law," yea even "the deep things of God." And we all felt that we were "sitting together in heavenly places in Christ Jesus." Christ was continually held up and exalted, the power of His cross was shown, and our absolute dependence upon His Holy Spirit.

On Thursday, immediately after the afternoon service, another meeting was held for ministers alone, in the Central Presbyterian church. (Dr. Merle Smith's) near by, and the body of the church was filled with about three or four hundred. Mr. Meyer spoke very pleasantly and even affectionately, earnestly thanking the brethren for their kind and loving reception of him, and then with great wisdom and promptness, answering the various questions proposed on various points of doctrine.

I shall not attempt any resume of his teachings which are so widely known, but will remark that his ten lectures are to be published in full in the New York Witness and Sabbath Readings, and afterwards in book form, half of the profits going to Mr. Moody's work at Northfield and half to Mr. Meyer's institutional work among the poor of London.

S. G. L.

New York, Feb. 13th, 1897.

For the N. C. Presbyterian.

ONE OF HIS BRETHREN.

For some years it has been the custom of the Earnest Workers' Society at Charlottesville, Va., to send a box to some Home Missionary every year, while all the *money* they make is by the constitution of their society, pledged to Foreign Missions.

Two years ago they sent their box to a minister in one of our frontier States, who was struggling to support six people on $300 a year. The letters from his wife at that time gave such a vivid picture of that home of self-denial for Christ's sake, of their dire need (this in answer only to definite questions), of their cheerful uncomplaining faith, and the overflowing thankfulness for the help sent, that the ladies of the society felt personally drawn to these dear people, and with Dr. Craig's approval sent the box this past December to them again. In response to their request for definite information, they learned these facts.

A family of six, with a salary now reduced to $8, *eight dollars* a month. The father, an educated man, an ordained minister: the mother a refined intelligent woman, as her letters show: both delicate, of consumptive families: the children frail, one lately threatened with pneumonia. The mother does all her household work. Last summer the minister taught the public school six miles away, and made $35 a month. He could have had the same school now in its winter session, but with "his bad cough" he cannot ride back and forth in bad weather: to live near the school, he would have to give up the little flock that look to him as shepherd, so he stands to his post heroically.

If something is not done, they will starve: they can hardly keep up their table, though they live hard. No wonder health fails when proper food is wanting. Nor is this the worst. With a sensitive, honest man's horror of debt, he has gotten behind with his store account $40, and this $40, with his inability to pay, might as well be $400.

They are full of gratitude to their people who "do the very best they can." Teachers give tuition and music lessons; at Christmas, a merchant gave them $12 on their store account, "and he could not afford it." The loss in their income must be because the Home Mission treasury has failed, and that because "God's people forget."

Let us try to do better. And to begin will you not give something to remove this burden of debt from this patient uncomplaining servant of our Master? Send a dollar or more or a dime. Miss Eva Harris, 412 West Main St., Charlottesville, Va., will gladly receive and forward.

"Bear ye one another's burdens and so fulfill the law of Christ."

T. K. M.

For the N. C. Presbyterian.

EXTRACTS FROM MISS CLAUDE GRIER'S LETTERS.

Kobe, Japan, Jan. 4th, 1897.

I had thought that the steamer sailing on the 7th would carry home a letter from "Tokushima," but here I am with the McAlpines who gave me such a warm welcome on the 31st of December. I am detained here by the absence of Miss Patton from Tokushima—she being here attending examinations on the language. Missionaries are required to stand examinations at the end of first and second years. So you see there is work ahead of me.

I sent letters from Yohohama telling of our delightful day's rest there. The others of the party were so charmed with Japan I think they would all be glad to be in my place, and all said our first day here was a good omen for me; an earnest of the sweetness and brightness I am to find in my life here. I found six letters awaiting me at Yohohama and the missionaries extended to me a most cordial welcome. * * * I find my outfit entirely suitable. Kobe is no colder than Charlotte. Foreigners burn coal, but their grates are too small. Tokushima is eight hours by boat from here and we go there on Saturday. * * * I find but little that is strange to me. I must have a vivid imagination, for the street scenes are perfectfully natural to me. When I saw the jinricksha men, darting about with their two wheeled vehicles, the women with their queer wooden shoes, shiny black eyes and hair, with their babies tied on their backs I said, "Well, this is just what I expected." Indeed, nothing could be better represented in pictures than Japanese scenes are.

Tokushima, Japan, Jan. 16th, '97.

I found on my arrival at my new home here, letters from you all, and several NORTH CAROLINA PRESBYTERIANS and Charlotte Observers. You can imagine how eagerly I devoured all, when you hear that I have heard nothing from home since Nov. 26th, at Tacoma.

Well, I really do live in a Japanese house. We reached here Saturday a. m., stopped in the entry *to take off our shoes* before entering our own house, leaving the shoes in a drawer by the street door. We pushed back the sliding paper door and entered the tiny front hall. Then the sweet young Bible woman Maria San stood all smiles to welcome us, and while we got into our cloth slippers (had mine made at Kobe of wool cloth with leather soles,) I had time to observe the decorations in our house. Over the door the words "welcome" in large letters, and bushes of ferns and holly on every side. On the walls of the dining-room, which is only the other end of the hall, hung a large card-board with the words, "How shall they preach except they be sent? and it is written how beautiful are the feet of those that preach the Gospel of peace and bring tidings of good things." The English was poor and must have cost the dear girl much labor. Was it not a sweet welcome for me.

X X X

"I CANNOT BEAR IT."

She had borne up under the "waves and billows" of sorrow, to the surprise of all who heard not, as she heard, "It is I, be not afraid." But one day she seemed alone in her grief. The voice of the Comforter had such a far-off sound, that her heart did not respond as was its wont, "Even so, Father," but instead, thinking of herself alone, she cried in bitterness of soul.

"I cannot bear it! I cannot!"

And burying her face in her hands, she sobbed aloud. But presently she felt an arm about her neck, and heard in loving tone: "I'm sorry for you, auntie.

The unexpected words of sympathy increased the sobs, for a time, and then half ashamed that the child, above all others, should have seen her so overcome, she tried to smile, through her tears, saying:

"I am weak to-day, darling, but it seems to me as if I cannot bear my grief any longer."

The child, evidently at a loss for words, lovingly patted the tear-stained face, a moment, and then she picked up a tiny, rubber band, through which she put her little hands, and childlike, stretched it back and forth, until a happy thought seemed to strike her, and sweetly:

"See, auntie, how I do with the rubber. I stretch it until I see it won't bear any more, without breaking, and then I let up on it. Say, don't you think, auntie, God does—does that way with, with folks?

The homely illustration was surely heaven sent, for to the grief-stricken one it sent home the half-forgotten words, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." And drinking in the sweet comfort of it, she said, with glad tears in her eyes:

"There is a 'let up,' to my grief now, dear, too, for through you the Comforter has reminded me of a way of escape."—*Helena H. Thomas, in New York Observer.*

If frankness, loyalty and honor ought to reign anywhere, it is in the hearts of the children of the Gospel that they should find their refuge and their seat of empire. — *Le Courtier.*

MAGAZINES.

The current number of *The Eclectic Magazine of Foreign Literature* contains eighteen excellent papers on science, arts, history, politics, and various topics of the day, with several interesting bits of fiction. The leading article bears the suggestive title "The Progress of Mankind," and is a sort of historical and sociological review, which is of timely interest thus early in the year. Chief among political papers is Mr. Sidney Low's discussion of "The Olney Doctrine and America's New Foreign Policy," reprinted from the *Nineteenth Century*. "Journalism as a Profession," and "The Selling of Books" are two incisive articles of similar nature, and to those readers who enjoy half historical, half reflective, but bright essays, there is pleasure in store with four numbers: "The Memories of St. James Square." "Tyburn Tree," "Sir Philip Sidney and His Friend Languet," and "Llanthony Abbey and Two of its Priors." Sketches of foreign customs include "A Shinto Funeral" and "Secret Societies in China." After the four very good short stories and an amusing essayette "Concerning Tea," a mention of Karl Blind's weighty article "On Turkey" may seem out of place, but is important. The number, with its varied selections from the best foreign periodicals, illustrates the claim of the magazine to be a small library in itself.

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LITERARY JOTTINGS.

Albert Barbieux, who died the other day in Paris, was one of the companions of Victor Hugo, when he was exiled from France in 1851, but, unlike Hugo, he took advantage of the amnesty that was granted after the war with Italy, and returned to France. In 1870, during the siege of Paris, he was commandant of a battalion of the national guard of the fifth arondissement. Arrested in 1871, after the commune, he was brought before a court martial and condemned to pay a fine of 1,000 francs.

Robert Louis Stevenson told a Washington writer that his story of "Dr. Jekyll and Mr. Hyde" had for its foundation an incident related to him by a London doctor who made diseases of the brain a specialty. None of his work was absolute fiction, and most of it had a basis in actual experience. "I do not believe," he said, "that any man ever evolved a really good story from his inner consciousness unaided by some personal experience or incident of life." —*New York World.*

As Irving was the first American author whose writings won favor outside of his native land, so another New Yorker, James Fenimore Cooper, was the first American author whose works gained a wide circulation outside of his native tongue. While the "Sketch Book" was as popular in Great Britain as in the United States, the "Spy" and the "Pilot" and the "Last of the Mohicans" were as popular on the continent of Europe as they were in America, North and South. To the French and the Germans, to the Italians and the Spaniards, James Fenimore Cooper is as well known as Walter Scott. Irving was the first American writer of short stories, but Cooper was the first American novelist; and, to the present day, he is the one American novelist whose fame is solidly established among foreigners. *Brander Matthews in An Introduction to American Literature.*

Queen Elizabeth of Roumania, "Carmen Sylva," is said to be the only living author who has written verse in four languages—Rumanian, German, Swedish and English. Her latest work is a libretto in French on a Turkish plot for an opera by Massenet.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April (one collection)—Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. J. G. Anderson, from Millersburg, Ky., to No. 312 Sixth Ave., Tampa, Fla.

NORTH CAROLINA.

Bethany Waldensian Church:—an interesting article entitled "The Waldenses and February 17th" appears on third page.

Immanuel Church, Wilmington:—At the Sunday service two young boys decided for Christ. Our members are getting down to good work. Sunday-school is increasing. Eleven committees are at work in the Christian Endeavor Society. Six new members to join next Wednesday night. Rev. B. E. Wallace, pastor.

McAden League:—The monthly meeting of the League was held in the First Presbyterian church on Thursday evening last. Mr. Henry Farrior, of Kenansville, was present and gave a most encouraging report of the work being done by Rev. R. V. Lancaster in the Duplin field. Mr. Lancaster in addition to his regular services, preaches once each month at the County Home and has made arrangements for weekly services to be held at that place.

Rockingham:—Rev. Wm. Black, Synodical evangelist, closed a series of meetings lasting ten days at Rockingham, Feb. 16th. All the denominations co-operated and seemed to have received great benefit. The good effects of Bro. Black's plain, earnest, and forcible preaching were seen the following Sabbath in the increased attendance at church and Sunday-school. The universal sentiment is that it is the most genuine awakening the community has had for years. Fifteen have been received into the Presbyterian church. The Methodists have received five and the Baptists one. Other accessions are expected at Rockingham, while some will join the churches in the suburban factory village, where we also have an organization.

Elkin:—We see by the News Observer that Messrs. J. H. Ball and H. F. Boney were installed elders, and Messrs. T. L. Green and Joseph Chatham, deacons, on Sunday, the 14th inst. This church is in charge of Evangelist C W. Robinson.

Fayetteville Presbytery:—Met in called session on the 9th and granted permission to Rev. C. H. Dobbs, Jr., and Rev. H. T. Graham to labor in its bounds until the spring meeting. Mr. Graham is to work in the bounds of Fayetteville and Sherwood churches and Mr. Dobbs is to supply Carthage church Rev. A. J. McKelway tendered his resignation as chairman of the evangelistic committee and it was not accepted. D.

Orange Presbytery:—At a called meeting of Orange Presbytery, held in the First church, Greensboro, N. C., Feb. 17th, inst., the place for the regular spring meeting of Presbytery was changed from Durham to High Point. Presbytery will convene in High Point, April 27th, 1897, instead of Durham. The pastoral relation existing between Rev. M. McG. Shields and the Burlington church was dissolved, and Mr. Shields was granted a certificate to unite with the Presbytery of Mecklenburg.

Mr. Shield's resignation of the chairmanship of the committee of Home Missions was accepted to take effect the 1st of April, in order that Bro Shields may complete and formulate the report on Home Missions for the year ending April 1st, 1897.

The Presbytery parts with Bro. Shields with great reluctance, and with a deep sense of his valuable service, as a member of the Presbytery, and success as a pastor. CLERK.

VIRGINIA.

Fredericksburg:—Rev. B. W. Webane writes: We have had a fine meeting in our church. Rev. F.P. Ramsay assisted the pastor and preached with great power. There were seven accessions to the church last Sabbath, and others will follow.

Smithville:—The churches of Rev. W. McC. Miller in Charlotte county have been in a revived state since the hearty observance of "the week of prayer." This is one more testimony to the efficacy of true united prayer, where *this* mark of the Apostolic Church soon after the ascension is present, the other marks of that great revival in the church will not long be wanting.

FLORIDA.

Tampa:—The Rev. J. G. Anderson lately of Millersburg, Ky., has just taken charge of the First Presbyterian church at this place. The people of his charge have given him a hearty welcome, and he begins his labors under circumstances that augur well for the future of the church here.

ALABAMA.

Death of Rev. W. A. Milner:—Rev. W.A. Milner died in Summerville, Ala., on Friday, 12th inst. For some weeks previous to his death, he had been suffering from nervous prostration from overwork. For a quarter century he had been the beloved pastor of the Presbyterian church at Summerville. He was fifty-one years of age. He leaves a wife and two children.

TEXAS.

Dallas:—Thirty-one persons were recently received into the First church.

Anna:—Rev. C. L. Ewing, evangelist, recently organized a church here with fourteen members. Messrs. T.W. Greer and J. M. Robinson were elected elders and Mr. J. F. Greer, deacon.

LOUISIANA.

Chinese Mission, New Orleans:—The Southwestern Presbyterian states that the new year celebration was very pleasant and successful. The Sabbath evening service was conducted by Rev. Dr. Nall, assisted by Dr. Palmer. The program on Monday evening consisted of Scripture reading by the scholars, an address and prayer after which a bountiful supper was served. The evening closed with fireworks. Four scholars of this mission recently united with the Canal Street church.

GENERAL.

The one hundredth anniversary of the birth of Mary Lyon, on February 28th, 1797, will be taken advantage of by the Alumnæ Association of Mt. Holyoke College to interest the friends of that college by securing subscriptions, and by church collections to raise a fund to make good to some extent the loss by fire which destroyed their main building. The new building is to bear the name of Mary Lyon; and the institution, which deserves all the help it can receive, now claims for itself the name of "the "Mother of Colleges."—*Independent.*

Mrs Ballington Booth co-commander of the American volunteers spoke in Baltimore on the 17th inst., at Brown Memorial Presbyterian church and the Mt. Vernon Methodist church. Mrs. Booth stated that though the volunteers were not yet a year old they had four hundred commissioned commanders and a staff of from fifty to sixty active workers with local posts in two hundred cities in the United States.

The Pearson's fund for the endowmen of Colorado College amounts to $200,000 Dr. Pearsons recently gave $50,000 as the pledge for that sum, should the friends of the college raise $150,000. The growth of the college in the past three years has been remarkable, and the educational interests of Colorado greatly enhanced.

Dr. T. H. Law recently visited Durham, N. C., in the interest of the American Bible Society. The meeting which was held in the Presbyterian church was composed of the different denominations of the city. Mr. Jas. H. Southgate, president of the Durham County Bible Society, presiding. The sum of $80.05 was contributed to this cause.

Rev. Theodore L. Cuyler, D. D., of Brooklyn, N. Y., has accepted an invitation to preach the baccalaureate sermon at Roanoke College, Va., on Sunday, June 13th.

PERSONALS.

Rev. G. H. Cornelson, of Malvern, Ark., writes: We are looking forward and praying for our meeting in March. The pastor of the First church, Little Rock, will be with us.

The announcement that Dr. E. A. Alderman, of Chapel Hill, would deliver the annual address of the Westminster League of the First church, Wilmington, was received with much pleasure. The services will be held some Sunday evening during March, not yet decided upon.

Rev. Robt. H. Taylor, pastor of the Second Presbyterian church, Baltimore, was married on the 17th inst., to Miss Annie Lee Moore, of Fayetteville, N C.

On the same date Rev Byron C. Clark, formerly of Clarkton, N. C., now of Mt. Washington, Maryland, was married to Miss Maria Edith Oldham, of Accomac Court House, Va. Our best wishes are extended.

Rev. S. H. Spencer and family formerly of Brazil, Tenn., are spending sometime at Morven, N. C. On account of ill health Mr. Spencer's physician has advised rest. May he be speedily restored that he may be about the Master's business.

We exceedingly regret to hear of the ill health of Rev. J. W. Johnston, of Aberdeen. May the remedies used prove effectual under the blessing of God for his complete restoration to health.

Rev. Chas. C. Weaver, of Ripley, Tenn., is serving the church at Cameron Texas.

Rev. J. B. Gordon has been called to Beulah church, near Louisville, Ky., for half his time.

Rev. J. W. Heagan is serving the Sweet Home church, Ark. This church is a mission of the First church, Little Rock.

Rev. L. M. Fleming, of the Louisville Seminary has been asked to serve the Lubbock St. church, Houston, Texas, where he labored last summer.

Rev. F. P. Ramsay, of Kentucky, but lately supplying the Independent church of Savannah, is at present with the Prytania St., church, New Orleans.

The Southwestern Presbyterian gives a full account of the work of Rev. Dr. W. D. Morton for the month of December under the heading Evangelistic Work in Red River Presbytery. This section has suffered seriously by the drought, but the Spirit of Christ was manifest and many were brought into the Church of God.

Rev. John L. Allison, of Portsmouth, Va., has accepted the call to Westminster church, Baltimore. Mr. Allison is a Virginian by birth and a graduate of Clarksville Seminary.

Rev. T. Freeman Dixon, of Towson, Baltimore county, Md., has been called to the pastorate of the church at Frederick, Md.

ERRATA.

We are requested by the author of the article "Cases without Process" (Rev. E. Daniel), in the Union Seminary Magazine for January-February, to insert the following corrections:

P. 189, fifth line from top, begin quotation.

P. 190, lines nine and ten from bottom, omit the word "not."

P. 191, first line at top, omit first "not."

P. 195, last line, period after 'turn."

THE ASSEMBLY'S PROGRAMME.

The last General Assembly appointed an ad interim Committee to prepare a programme of commemorative exercises, and to select speakers for the celebration, during the next Assembly in Charlotte, N. C., of the 250th anniversary of the formulation of the Westminster symbols of doctrine. This committee consisted of Rev. J. Henry Smith, D. D., chairman; F R Beatie, D D., W M McPheeters, D D., T C Johnston, D D., W A Alexander, D D, and John A. Preston, D D.

Dr. Preston died a few weeks after the appointment, the other members of the committee performed the duty assigned them, and we have the pleasure now of giving the programme to our readers:

I.—HISTORICAL AND DESCRIPTIVE.

(1) The Social and Political Condition of Britain at the time, with special reference to those aspects of the times that (*a*) prepared the way for the calling of the Assembly, and (*b*) exerted an influence on it when called.

Principal.—Rev Henry A White, DD, Lexington, Va.

Alternate.—Rev Robert P Kerr, D D., Richmond, Va.

(2) The Religious Situation of Britain at the time.

Principal.—Rev Robert Price, D D., Clarksville, Tenn.

Alternate.—Rev C R Hemphill, D D. Louisville, Ky.

(3) Description of the Assembly—its personnel, proceedings and place of meeting.

Principal.—Rev T D Witherspoon, D D, Louisville, Ky.

Alternate.—Rev R K Smoot, D D., Austin, Texas.

II.—EXPOSITORY AND CRITICAL.

(4) The Doctrinal Contents of the Confession—its fundamental and regulative ideas; and the necessity and value of Creeds.

Principal.—Rev Robert L Dabney, DD, Victoria, Texas.

Alternate.—Rev Jno S Watkins, D D., Spartanburg, S C.

(5) Nature, Value, and Special Utility of the Catechisms.

Principal.—Rev G B Strickler, D D., Hampden Sidney, Va.

Alternate—Rev S A King, DD., Waco Texas.

(6) Polity and Worship—emphasizing their relation to doctrine.

Principal.—Rev B M Palmer, D D., New Orleans, La.

Alternate—Rev Eugene Daniel, D D., Raleigh, N C

III.—INFLUENCES, RELATIONS, &c., &c.

(7) The Churches that hold the Westminster Symbols, and the Reformed Churches generally—their points of contact and contrast; their present relations, work and outlook.

Principal—Rev J D Tadlock, D D., Columbia, S C.

Alternate—Rev J W Walden, D D., Athens, Ga.

(8) The Westminster Symbols in their Relation to and Influence Upon the Missionary Character and Activities of the Church.

Principal.—Rev Moses D Hoge, D D., Richmond, Va.

Alternate.—Rev W F V Bartlett, D D., Lexington, Ky.

(9) The Westminster Symbols considered in relation to Current Popular Theology and the Needs of the Future.

Principal.—Rev Sam'l M Smith, D D., Columbia, S C.

Alternate—Rev E H Barnett, D D., Atlanta, Ga.

(10) The Influence Exerted by the Westminster Symbols upon the Individual, the Family and Society.

Principal.—Rev J F Cannon, D D., St. Louis, Mo.

Alternate.—Rev A R Cocke, D D., Waynesboro, Va.

(11) The Influence of the Westminster System of Doctrine, Worship and Polity, on Civil Liberty and Responsible Government.

Principal.—Hon W M Cox, Baldwyn, Miss.

Alternate.—Judge J Q Ward, Paris, Kentucky.

All the speakers have been heard from except Dr. Tsdlock and Dr. Moses Hoge—and all heard from have accepted, except Dr. Palmer who is suffering from a physical ailment which unfits him for such service at this time. Rev. Eugene Daniel, as his alternate, has accepted.

For the N. C. Presbyterian.

FOREIGN MISSIONS IN FAYETTEVILLE PRESBYTERY.

Last year all of our seventy seven churches reported a collection for Foreign Missions except two. This result easily made Fayetteville the banner Presbytery in the Synod, if not in the General Assembly, as to the number and proportion of churches contributing to this cause. We are proud of this result, but we are not satisfied with it. We hope to report to the spring meeting of Presbytery that all our seventy-eight churches without any exception have contributed to Foreign Missions this year. And this will we do if every minister, every church session, and every Missionary Society in the Presbytery will see to it that a collection is taken and forwarded in time to reach our Treasurer, Mr. J. A. McAlister, Lumberton, N. C., before the first of April Then you will have a share in this glorious work, the Savior's benediction will rest upon you, and we will greatly rejoice.

W. B. ARROWOOD,
Ch'm. Foreign Mission, Fayetteville Presbytery.

For the N. C. Presbyterian.

SOMETHING MUST BE DONE!

DEAR FRIENDS:—In order to remove a debt overhanging the Academical and Industrial Institute, the Synod of North Carolina at its late meeting in Newbern recommended that one third of December collection for Colored Evangelization in the Synod be retained and sent to Mr. G. W. Watts, of Durham, N. C. its treasurer. Now after a lapse of nearly two months it appears that only about $70 has reached the treasurer,

The collection has been taken and the money, doubtless, lies idly in the several treasuries, while the Institute creditors have grown impatient waiting for their money. The Committee at Birmingham has declined to aid us, possibly because of the Synod's action. It further appears that our Northern friends will not do much for us at this season because of debt in their work and the innumerable host of idle men, women and children to be fed daily while the mills and factories stand with closed doors.

Brethren something must be done and that early or the Institute property comprising fifteen acres of land with school and other buildings, whose value approximated $2,000, will pass into the sheriff's hands. Just think of it with more than forty young men and women all of whom are promising and doing well, cheerful and ambitious, eagerly desiring to improve themselves for usefulness, being thus closed out. The building of the Institute has been done by the sacrifice and self-denial that its superintendent has undergone, envolving more than $100 out of his small salary, a stipend for his service as minister of the Gospel, together with his household furniture, &c. Shall we lose this property? Mr. J. M. Rogers, of Winston, N. C., will receive and receipt for all monies while Mr. Watts is abroad. Prayers and help are earnestly begged.

S. F. A.

The Report of the North Carolina Penitentiary for the years 1895 and 1896, sets forth in detail the work which has been conducted under the general management of Hon. A. Leazar. Mr. Leazar has added greatly to his already fine reputation by his conduct of affairs.

MOTHERS

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From the Richmond Times.

DR. CAMPBELL'S LABORS FOR PEACE.

The Rev. William A. Campbell, D. D., before his removal to Richmond, in 1887, and while he was a resident in Fredericksburg, Va., began to agitate the question of the churches of the world uniting in a petition to the Powers in the interest of arbitration. He conferred with Hon. J. L. Marye, in Fredericksburg, and with prominent men elsewhere, as he had opportunity, all agreeing that it would be a good thing, with but few encouraging him to look for any practical result of such a movement. It was believed that the nations were too jealous of each other, and many of them too eager for conquest, to agree to that which would put them under obligation to seek only for the ends of justice in international affairs.

Dr. Campbell, however, was not discouraged, and after his removal to Richmond, in 1887, he continued to agitate the question of arbitration.

It was during a serious illness in the spring of 1890 that he wrote an address to be sent to all ecclesiastical bodies throughout the world, begging them to appoint committees to unite in a movement, the object of which was to present through influential persons in each country, a formal petition for the abolishment of war and the settlement of all disputes by arbitration. Just at this time, Mr. J. B. Wood, an officer of the Christian Arbitration and Peace Society, located in Philadelphia, made him a visit and encouraged him to go forward in his wise scheme. Dr. Campbell read his paper to a few intimate friends in Richmond, and at a meeting of the Presbyterian Ministers' Association it was first made public. This was in April of 1890.

In May of the same year Dr. Campbell presented his scheme in the form of an overture to the General Assembly of the Presbyterian Church, South, at Asheville, N. C., and that body unanimously adopted his address to the churches of Christendom. After a premable referring to the evils of war, the paper reads: "We, therefore, ask you to join us in petitioning all the governments of Christian countries to take measures to banish warfare as the means of settling the strifes that arise between nations, and to substitute a more rational and Christian tribunal." All Christian churches were invited to appoint delegates to meet at a time and place to be determined afterwards, to carry out the purposes of the movement, Dr. Campbell and Rev. Moses D. Hoge, D. D., were appointed delegates to the meeting to be held, and a committee, consisting of Dr. Campbell (as chairman) and Drs. Hoge and Kerr, and Mr. M. M. Gilliam was authorized to secure the holding of the conference at such time and place as might be decided upon. Shortly after this a public meeting was held in Richmond in the Second Presbyterian church, by which meeting Dr. Campbell was appointed to attend a general peace congress in London the same year. This he did, and presented there the ecclesiastical branch of the movement, upon which he had been so long engaged.

In New York in 1891 a meeting of delegates from ecclesiastical bodies was held, having been worked up most laboriously by Dr. Campbell. At this meeting he made an earnest address. Speeches were also made by Rev. M. D. Hoge, D. D., Rev. John Hall, D. D., and others.

In August, 1893, by Dr. Campbell's efforts, a similar meeting was secured in Chicago. In 1895, by invitation, he delivered an address before the convention of the Christian Arbitration and Peace Society at Ocean Grove, N. J., on the ecclesiastical branch of the work.

During all these years, since the movement was undertaken, Dr. Campbell labored with incessant zeal, and without any salary, but at considerable expense of money and a great deal time, to carry his project to a successful issue. Rev. Dr. Paul Menzel, of this city, rendered valuable assistance in making translations of the address to the churches into several of the languages of Europe, and others gave what aid they could, but the burden of the work rested upon Dr. Campbell, and the correspondence with representative men throughout the world would have been sufficient to employ the whole time of a less systematic and energetic man. The address and petition were translated into the languages of thirty-two different countries, and were brought before the representatives of all of the great churches of Christendom. Catholics and members of the Greek Church as well as Protestant bodies everywhere, were induced to join in the undertaking, and signed the petition. Cardinal Gibbons signed for the Catholic Church of America.

This original and novel idea of a petition to the Powers from all churches owed its origin to Dr. Campbell, and it is believed has been productive of great results, doing more, perhaps, than any other agency to create a public sentiment in favor of arbitration, and to cause the preparation of the treaty between Great Britain and the United States, which is now the subject of so much rejoicing and hope among the people of the world, and which promises to lead to similar treaties between other nations looking to the prevention of war.

Dr. Campbell did not live to see his labors crowned with the honor of this present splendid achievement, but the great work he inaugurated and established goes on, and Richmond is glad to have been the city in which the plan was first made public, and from which it was promulgated throughout Christendom.

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For the N. C. Presbyterian.

COLLECTION FOR PUBLICATION AND COLPORTAGE.

Office of the Executive Committee of Publication,

Richmond, Va., Feb. 1st, 1897.

To the Pastors, Sessions and Members of the Presbyterian Church in the United States:

DEAR BRETHREN:—This letter, designed to remind you of the March collection for the cause of Publication and Colportage, is sent by us with the conviction that this cause demands at this time at your hands a more careful attention and consideration and a more generous support than it has had in the past.

Unless we have mistaken the indications, there is a growing desire in our church that more efficient measures should be devised and prosecuted for the wider distribution of our literature, and for the enlargement of our Sabbath-school work.

For years past, under the orders of the General Assembly, an attempt has been made to carry on the work of colportage, and in view of our limited means much has been accomplished; but one feature of that work as originally designed, viz, the Sabbath-school missionary work, has been almost entirely neglected, for the simple reason that the Church has failed to contribute adequate means to enable us to do it.

In the last Assembly this subject received much attention, and measures were taken to put this part of the work on a better footing; and while the way has not seemed clear to carry these measures into effect, the fact remains that a large portion of our Church is deeply interested in the matter, and earnestly desires to see this work prosecuted in some way; but whatever plan may be devised for the accomplishment of the purpose, nothing efficient can be done unless the means are provided with which to do it. It is useless to make new plans, to provide new agencies, or to give instruction to the agencies already provided, unless there is a marked increase in the contributions to this cause. When the funds necessary are provided we can prosecute the work, either by measures that have already been devised or by such others as may seem expedient.

The last General Assembly directed that an earnest effort be made the present year to raise the sum of $20,000 for this cause, and an apportionment of this amount be made among the Presbyteries. This apportionment was made and placed before the Presbyteries at their fall sessions. The ability of the Presbyteries to meet these apportionments will depend on the response of the churches. If more than one-half of the churches decline to give anything, as has been the case in the past, the amount will not be realized; but if the matter be presented and the opportunity of contributing be given in every church, there is no reason to doubt that the necessary amount will be raised.

Brethren, the whole matter is in your hands. If you devise liberal things for this cause, a great work can be done for the Master, for His church, and for the souls of men. The work is waiting. God in His providence has placed the Executive Committee in a position to do it effectively if the necessary funds are provided, but it cannot furnish them. Shall the opportunity be lost?

An adequate supply of this circular for distribution and envelopes for collection will be supplied to any church on application.

In behalf of the Executive Committee.

JAS. K. HAZEN, Secretary.

THE BEST CURE FOR WEARINESS.

There is nothing which will give a chance for rest to the overtired nerves so surely as a simple religious faith in the overruling, wise and tender Providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we cannot help that we often do the most of our spending. A simple faith in God, which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that he cares for us at least as much as we care for those who are the dearest to us, will do much to give the tired nerves the feeling of the bird in its nest. Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things which are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great, everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength. — *Anna C. Bracket, in Harper's Magazine.*

Have you a second hand Presbyterian hymn books? Rev. C. M. Tidball one of our missionaries preaches in a union church building at Charleston, Ark. Hymn books are much needed and if any of our churches can gather up some copies of our Church or of any good Presbyterian second-hand hymn books and send him from a dozen to forty copies they will do a good deed. Probably you can form no idea as to how much good you can thus accomplish. If a number of individuals will send one or two copies each the want may be met. Not over four pounds in one package can go by mail, postage one cent for each two ounces or fractional part thereof prepaid of course. A few copies with the tunes are much desired. At once please, if at all.



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Grandfather's favorite cough remedy.
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Or baby at night waked the house with a whoop,
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That no cold or cough would e'er fail of a cure.
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First Quarter—Lesson X.

Mar. 7, 1897.—Acts viii. 26-40.

Commit to memory verses 29-31.

Subject.—The Ethiopian Convert.

Golden Text. "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Acts viii: 35.

CATECHISM.

Question 29. How doth the Spirit apply to us the redemption purchased by Christ?

Answer. The Spirit applieth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling.

Time. A. D., 37.

Place. Desert, southwest of Palestine.

INTRODUCTORY.

"Professor Stifler has pointed out that the first five chapters of Acts are almost exclusively concerning the church in Jerusalem. From the twelfth chapter onward the history is chiefly concerning the Gentile Church. The intervening chapters relate the story of the transition." *Peloubet's notes.* In our last lesson we studied the account of the mission of Philip, one of the seven who were elected and ordained the first deacons in the Church. He was one of "the disciples dispersed" who went everywhere preaching the Gospel. By this the martyrdom of Stephen gave proof of that later saying: "The blood of the martyrs is the seed of the Church."

Thus God made the wrath of man to praise Him. The first converts were in Samaria as the stepping-stone from Jew to Gentile. The present lesson gives another step in advance toward the Gentiles. The incident is a specimen only of many in the dispersion of the Christians.

Between these lessons is the case of Sin on Magus, who had practiced the arts of sorcery and had gained great influence among the people. He professed faith in Christ, but as the sequel showed not honestly; seeking the works of the Holy Ghost by the disciples he hoped to get the power so far beyond his artifice. He even supposed that it could be purchased with money and offered to buy it. This was set right and Philip proceeded to further work.

LESSON NOTES.

Vs. 26. *The* (rather *an*) *angel of the Lord.* We are told how he communicated with Philip, that one of "the ministering spirits," a real messenger bringing a real message from God, *Spake to Philip*; not the apostle, but the deacon "full of faith and of the Holy Ghost," as evangelist, whom we saw in our last lesson in Samaria. *Toward the south.* Across all the roads from Jerusalem to Gaza. *Down from Jerusalem* As Jerusalem was on high ground and roads would descend to the coast, and because it was customary to speak of going up to Jerusalem as the capital and *vice versa. Unto Gaza.* A city of the Philistines. The southern route through Hebron is as there were other roads and the one described was *the way . . . . . which is desert.*

Vs. 27. *And he arose and went.* As obeying the command, though not seeming to know why. He came into the road from Jerusalem to Gaza. *A man of Ethiopia.* A general term for lands south of Egypt, but now known as the kingdom of Meroe by the name of the queen Candace. *A Eunuch.* A chamberlain chosen as suited to watch the women's apartments in a great house. *Under Candace.* Not the name of an individual, but a dynasty as Pharaoh or Cæsar. *Queen of Ethiopians.* As in the time of Augustus and much later the kingdom of Meroe was governed by queens. *Charge of her treasure,* like our secretary of the treasury. *Had come to Jerusalem.* Using what light he had, to *worship*, seeking at great expense, more light. He had shown a sincere soul in accepting the truth he had and seeking more.

Vs. 28. *Was returning.* From Jerusalem where he must have heard of Jesus and probably did not get help to Him from the Jewish teachers whom he might have consulted. As the questions about Messiah were up he was reading the prophecy about Him in Isaiah, as he was *sitting in his chariot. Esaias.* The Greek form of Isaiah, as he was reading a manuscript translation into Greek, made in Alexandria and well known in Egypt.

Vs. 29. *The Spirit said unto Philip.* As having charge in the name of Jesus and teaching and guiding His servants, the Spirit now made known the object of sending him. As this Eunuch probably had a retinue a single traveler might join the company for safety, but the Spirit was to use him for a higher safety, even the soul's salvation of the Eunuch. *And Philip.* Walking or running by the side of the chariot. *Heard him read.* As the eastern custom is, aloud. *Understandest thou?* Intimating his readiness to explain.

Vs. 31. *How can I do?* The passage, Isa. liii: 7, 8. was a difficult one for a Jew to understand. It seemed to state impossible contradictions. Only the facts which Philip knew could solve the problem. *And he desired* (besought) more than merely asked.

Vs. 32. *The place of the Scriptures.* In the Greek version describing the suffering Messiah, seeming to contradict other descriptions as King, Counsellor, Deliverer.

Vs. 33. *In his humiliation.* Poverty, obscurity and sacrificial death. *His judgment.* The justice due him *His generation.* Begotten of God yet "as a root out of a dry ground" to His generation.

Vs. 34. *Of whom speaketh the prophet this?* Probably the point was discussed.

Vs. 35. *And preached unto him Jesus.* Literally "announced to him the glad tidings of Jesus."

Vs. 36. *Came unto a certain water.* An indefinite expression "suggesting naturally the idea of a small degree or quantity." Joseph A. Alexander. *What doth hinder me to be baptized?* The Eunuch asked this because in the passage he was reading was the words, 'So shall he sprinkle many nations," suggesting the ordinance, and the mode by sprinkling.

Vs. 37. *If thou believest.* As baptism is to be applied to believers and their children on the faith of believing parents.

Vs. 38. *He baptized him.* This was distinct from "going down," and "coming up," before and after baptism by sprinkling.

Vs. 39. *The Eunuch went on his way rejoicing* in Jesus, by the Spirit who caught Philip and took him elsewhere.

Vs. 40. *But Philip was found.* Came to consciousness and was recognized.

PRACTICAL POINTS.

Philip probably made the region to which the Spirit carried him, for many years the centre of His witnessing for Christ.

1. The Eunuch would also carry the news home and tell it.

2. The testimony of both was the same Jesus of Nazareth the fulfillment of the Old Testament and the consistency of Messianic prophecy.

3. The Holy Spirit makes the testimony convincing and reveals Jesus.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, March 7th, 1897.

BY REV. B. E WALLACE.

Subject:

Opportunities To Do Good:

Seeing Them Using Them Jno. 4: 5-15; 1 Cor. 9: 19-22.

Text for the week:

"Whatsoever ye do, do it heartily, as to the Lord and not unto men." Col. 3: 23.

Daily Readings:

Monday, Rebekah's Opportunity Gen. 24: 15-28.

Tuesday, Rahab's Opportunity, Josh. 2: 1-22.

Wednesday, David's Opportunity, 2 Samuel 9: 1-13

Thursday, David's Friends 2 Samuel 17-22-29.

Friday, Boaz and Ruth, Ruth 2: 1-17.

Saturday, The Barbarians, Acts 28 1-10.

Sunday, Topic, Jno 4: 5-15; 1 Cor, 9: 19.

Suggestions for Leaders:

1. Leader, this is YOUR OPPORTUNITY.

2. Explain the meaning of the *opportunity.*

3. Give every member an *opportunity* to speak a word for Christ in this meeting.

Notes:

This subject is opportune. Our prayer should be not for *more* opportunities, but that God would open our eyes to see *those we have.* There is no question about the first part of the Topic, "Opportunities to do good," they lie around us on every hand, but the difficulty is in *seeing* them and *using* them How can we see them?

1. Ask for *heavenly* light.

2. Look beyond *self.*

3. Study the life and work of Christ.

4 To see *great opportunities* begin by looking for *small ones*

How can we use them?

1. The *occasion* will usually suggest the *way.*

2. Lay hold upon them in the strength of the Master.

3 We must employ much tact, much prayer, much humility.

The Master, worn and weary sits down by Jacob's well, waiting for the return of his disciples who had gone to buy some meat, nourishment for the physical man. Will there be an opportunity at this time to do good? Yes, the open eye of *incarnate* love always sees them. The Samaritan woman comes to get water to slake her *thirsting body* and the Master pours into her *soul* the *"living water."*

Lessons Drawn;

1. Past opportunities can never be recalled.

2. A little word spoken or a little deed done in the name of Christ is always rewarded.

3. When the Spirit moves you to speak, or pray, or go, or stay, do not drown His voice.

As long as the devil can have the first chance at our children, he will not care how high we build our church steeples. *Ram's Horn.*

OPEN DOOR NOTES.

The Young Men's Christian Association of the Presbyterian High School held its annual election of officers, Sunday, Feb. 14th. The following are the officers for 1897-'98: President, A. B. Croom, Jr., Burgaw, N. C.; Vice-President, J. H. Allison, Caldwell Institute; Recording Secretary, J. A. Ratliffe, Elon College; Corresponding Secretary and Treasurer, W T. Johnson, Concord, N.C.

The Marion church of which Rev W. H. White is pastor, has in active operation a Young People's Society of about fifteen members, which meets monthly and has raised during the past year $15 or more for the Orphans' Home, and Home and Foreign Missions. Also a Ladies' Missionary Society which has twelve members and raised $60 for Home and Foreign Missions and church improvement. We are glad to hear of this excellent work among our friends in that section

The formation of a society of Christian Endeavor in Bourgas, Bulgaria, has just been reported to us by Rev. James F. Clark, a missionary of the American Board. The society was formed December 10th, 1896, under circumstances of unusual interest. It was organized by a Quaker lady who is in Bulgaria ministering to the Armenian refuges. The members of the society at the time the report was sent to us were three young men and three young women, all of whom had fled to Bulgaria to escape the sword of the Turk. The new society has started out vigorously and nobly. May these pledged Endeavorers become the nucleus of a wide-spread movement "for Christ and the Church" among these who have suffered so much for the name of the Redeemer.—*Golden Rule.*

The program of the Convention of East Carolina Christian Endeavorers which will meet in Faison on March 26th has been issued. Among the interesting features are papers upon Pastors' Relation to Young's Work, Rev. R. V. Lancaster, The Christian Endeavor Society in Country Churches, Foster Pridgen. The Endeavorer for Temperance, R. W. Miles, Good Citizenship, W. L. Latta, The Social Committee in Country Churches, Miss Margaret Cromatie. Our Unions, State and National, Mrs. Jackson Johnson, The Information Committee, Need and Work, J. E Smith. The Lookout Committee, Miss Bennie Williams. Good Literature in Christian Endeavor Work, Mrs. P. McIntyre. The Endeavorer as a Visitor, Miss Estelle White. Junior Work, Mrs. I. F. Hill. The Endeavorer in Missions, Mrs. B. E. Wallace. How the Endeavor Society helps the Pastor in Spiritual Work, Rev. John Wakefield. How to Conduct a Live Prayer Meeting, W. H. Sprunt. The Work of the Sunday School Committee, Miss Ida Thomson. Music will be interspersed among the exercises and special song service will be led by Rev. B. E. Wallace and Rev. A. D. McClure.

Abingdon Presbytery is adjourned to meet in Green Spring church, Washington county, Virginia, on Tuesday, before the first Sabbath in May (April 27th) at 7.30p. m.

I. N. NAFF,
Stated Clerk.

PUZZLE DEPARTMENT.

ANSWERS FOR FEB. 11TH.

m a M m a
a b O u t
M O S E S
s p E e d
w a S t e

Nebuchadnezzar — Cornie Wilkinson.

On the flight of fifteen steps at the magnificent gate of Nicanor.

Who disputed about the body of Moses?—Maggie Hall.

A BIBLICAL ARITHMETIC PROBLEM.

To the age of Noah when he died add the age of Isaac when he died. Divide by the number of tribes of Israel, after the division, add the number of books in the New Testament that James wrote. Divide by the number of books Paul wrote. Multiply by the year in which Jesus was baptized. Multiply by the chapter of Luke which contains the healing of the Centurion's servant. Subtract the year in which John the Baptist's coming was prophesied by Malachi. Subtract the number of apostles Paul saw. Add the chapter of Matthew which contains an account of Jesus' temptation. Add the longest psalm.

The result will be a very important year (B. C.) in the history of the children of Israel.

What was the year and what caused it to be such an important event? Also an important modern event.

C. E. M.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

WATT—McLELLAND. — On Feb. 17th, 1897, at the residence of the bride's father, Mr A. E. McLelland, of Fancy Hill, N. C., by Rev. W. C. Brown, Mr John Preston Watt and Miss Minnie McLelland—both of Iredell county, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

CARTER.—At her home in Madison, N. C., on Feb. 17th, 1897, Mrs. Cora I Carter. She had long been a consistent member of the Presbyterian church Devotedly pious, this eminent saint entered upon the rest which remaineth to the people of God.

PHIFER.—At the home of her brother, B. F. Phifer, near Elmwood, N. C., on Jan., 18th, 1897, Miss Ziba Phifer, in the 69th year of her age. She was a consistent member of Third Creek church. One who knew her well said that it would be hard to speak in too high praise of her consistent Chritian character.

R. S. A.

Resolutions adopted by the King's Daughters' Circle of Lumberton, in memory of Mrs. S. A. McQUEEN:

WHEREAS, Our loving Father hath of His own purpose and for His own glory taken from our Circle our sister, Mrs. S. A. McQueen to "His ain royal palace" there to dwell with Him in peace and joy, therefore be it,

Resolved 1st, That we humbly thank Him that He graciously permitted her to tarry with us so long, showing forth in her daily life what a true daughter of the King should be.

2nd, That we, remembering her faithful example, strive constantly to be active in the service of our King, ready as was she, at all times to do His will.

3rd, That we extend our sympathy to those so deeply afflicted, assuring them that they are not alone in their sorrow.

4th, that a copy of these resolutions be sent to the family of Mrs. McQeen, that they be recorded in the minutes of our Circle, and also forwarded to the NORTH CAROLINA PRESBYTERIAN for publication.

MISS EMMA NORMENT,
MISS LENA WESSEL,
MRS. D. W. FOX,
Committee.

GRAHAM.—Jas. C. Graham, was born Aug. 15th, 1862, and died at his home near Cleveland, N. C., Jan. 24th, 1897. In his death his aged mother lost the stay and comfort of her old age, his devoted wife and sisters lost a companion who was always loving and kind, his two little children were bereft of a father who would have guided their footsteps in the ways of truth and righteousness, and Third Creek church lost one of her most consistent members, and most zealous deacons.

He was universally esteemed. At the close of an earthly Sabbath he entered, we trust, into the Sabbath rest prepared for the people of God.

R. S. A.

BEATTY.—On 17th inst., Mr. Hays White Beatty died at his home in Bladen county. He was born in Bladen county on May 4th, 1812, and on the paternal homestead he passed the greater part of his life. At one time he lived for some years in Wilmington, and at that time was a member of the First Presbyterian church of that city. His father Wm. H. Beatty was possessed of ample means and gave this son and his other children a good education and afforded them fine opportunities for general culture. Mr. Hays Beatty was for many years a ruling elder in Black River church, and was zealous and constant in performance of his religious duties He married twice—the first time a daughter of Dr. Benjamin Robinson, of Fayetteville and on Sept. 22d, 1853 Miss Catharine, daughter of the late Neill McLaurin, of Wilmington. He leaves besides his widow, four sons to mourn his departure. Two sons and a daughter had gone before to the heavenly inheritance.

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IN EXPLANATION.

Concord, N. C., Feb. 18th, 1897.

EDITOR N. C. PRESBYTERIAN:

Your kind letter of interest and sympathy has been received. In reply to your inquiry and in view of the fact that rumors concerning Bro. Pool's intentions have been widely published by the secular press of the State, I send you for publication the following card which appeared in the Charlotte Observer of yesterday. It speaks for itself and will place Bro. Pool in the true light in the eyes of his many friends throughout the State.

Yours truly,
W. C. ALEXANDER.

WILL NOT BECOME A CATHOLIC.

To the Editor of the Observer:

Please say for me through the Observer that I have decided not to connect myself with the Roman Catholic Church.

Sincerely yours,
A. K POOL.

Concord, N. C., Feb. 15th, '97.

The Presbytery of Fort Worth will meet at Cisco, Texas, April 14th, 1897, at 8. p. m.

J. D. LESLIE,
Stated Clerk.

Presbytery of Mississippi will meet in Hazlehurst, Thursday, April 15th, 1897, 11 a. m. Opening sermon by Rev. W. B. Bingham. Sessions will send up records narrative, statistical reports and commissioners fund.

S. C. CALDWELL,
Stated Clerk.

The Presbytery of Pee Dee will meet at Timmonsville, S.C., Wednesday, April 7th, at 8 p. m.

A. H. MCARN,
Stated Clerk.

The Presbytery of Eastern Texas meets at Nacogdoches, Tuesday, April 20th, at 11th a. m. Sessional records are required at this meeting. The assessment is fifteen cents per member. Sessional reports are to be sent to the stated clerk ten days before Presbytery meets.

S. F. TENNEY,
Stated Clerk.

Mecklenburg Presbytery will meet at Gastonia, N. C, April 9th, 1897, at 8 o'clock p. m Send Sessional Records, Sessional Reports, and Presbyterial Assessment.

EUGENE L. SILER
Stated Clerk.

HOW TO CHOOSE PAINT.

It is probable that people are cheated in the quality of paints they buy more often than in other things, because people in general know so little about them. It costs just as much time and labor to put on a paint that lasts six months, as it does one that will last five years, so every person should get the information that will enable them to choose a good quality made of pure white lead instead of a cheap adulteration in which barytes is the chief ingredient. There are about twenty-seven brands of honest white lead, and there are numberless cheats Every one who buys or uses paints can learn all about these, free of any cost whatever, if they will mention this paper and send their address on a postal-card to the National Lead Company, 1 Broadway, New York City, for a free book on the subject. They will receive some beautiful cards showing samples of colors, and pictures of twelve houses painted in different tints and combinations which will be very valuable in choosing colors to use on buildings, etc —*Farm and Fireside.*

A Michigan Romance.

An interesting story by Stanley Waterloo; also containing valuable information about the summer resorts in the north, will be mailed to any address on receipt of 4c to pay postage. Address D. G. Edwards, Passenger Traffic Manager, C. H. & D. Ry., Cincinnati, O

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FOR THE FAMILY.

AS YE WOULD.

If I could see
A brother languishing in sore distress,
And I should turn and leave him comfortless
When I might be
A messenger of hope and happiness—
How could I ask to have what I denied,
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day,
How could I care—
When in the evening watch I kneel to pray—
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart—
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend:
But if it show
A burden lightened by the cheer I send,
Then do I hold the golden hours well spent,
And lay me down to sleep in sweet content.

—*Chatham Planet.*

GREATEST VALLEY ON EARTH.

The greatest valley in the world, according to Dr. J. W. Gregory, an English explorer, is the Great Rift valley, which runs through eastern Africa 4,000 miles, "from the Lebanans almost to the cape." The Great Rift Valley" is the title of Dr. Gregory's book, which has just appeared in London, which is the newest, most comprehensive and important of the works that have appeared on this region.

One of the most fascinating portions of this record of travels is that relating to the Massai, the most ferocious of the African tribes. You can never be sure of your Massai even when you have spat upon him and he upon you. That is how they swear eternal friendship. Dr. Gregory says the harder one spits the more the other feels flattered. How it is done and what the Massai equivalent for handshaking is the traveler explains in this wise:

"The chief came up to me, and for the first time held out a 'knobkerry' cut from a rhinoceros horn, for me to shake. I of course, shook it, glad of this expression of friendliness, though quite aware that if it stopped at this it meant nothing. But as I walked down the slope from the camp after the men he came up again, and this time, not only held out his knobkerry, but as I shook one end he shook the other. After walking a few yards he repeated this more vigorously. Then at last he held out his hand; we shook hands at first coldly and then more cordially. Finally, after we had walked a couple of hundred yards, he repeated the process, and the chief spat upon me, a salutation which I returned with perhaps unnecessary vigor. I had been warned that whenever Masai retire from a conference without spitting the spit of peace, squalls may be expected. I was, therefore, much relieved when the friendly rite had been performed."

But this meant nothing, for that very night a band of Masai warriors, led by this same chief, came crawling snakily through the grass, bent upon massacring the camp. But the traveler was ready for them; and they crawled back, leaving several of their dead upon the field.

Dr. Gregory's botanical and zoological observations are full of interest. He seems to have solved one of the problems that have vexed African explorers for a long time—why there should be in some places vast heaps of bones of animals all mixed together. Some writers have attributed this to the action of a deluge, but Dr. Gregory says the bones are the remains of animals that, in season of drouth, have fought around the water holes for their last drop.—*New York Journal.*

The Strength of Nature.



According to the ancient mythology, when Hercules wrestled with Antæus, every time he was thrown stronger than power from earth. Hercules jumped up again ever, gaining fresh every contact with the les conquered him at last only by holding him in the air away from the source of his strength, until he grew weaker and weaker and finally became exhausted. Antæus is a perfect symbol of mankind. Nature is the real source of health and vigor. The closer we keep to Nature's laws the stronger and healthier we grow. When we get away from them we are sure to be overcome by weakness and disease. When sickness gets hold of a man the only remedy to really cure him must be natural remedy. It must work according to natural laws and bring him right in touch with Nature. Any unnatural stimulus or mere temporary "appetizer" does no permanent good to a person who is debilitated and "run-down."

In these conditions the most perfect, natural strength-builder is Dr. Pierce's Golden Medical Discovery. It acts directly upon the natural nutritive processes, and creates solid, permanent strength and vital force in the same way that Nature creates them.

It capacitates the stomach and liver to vitalize the circulation and feed the nerve-centres with pure, healthy blood. This is exactly Nature's way of curing nervous exhaustion, debility, insomnia, and neuralgia.

During the past 30 years, Dr. Pierce's medicines have become recognized standard remedies throughout the world. His "Pleasant Pellets" are a perfect and permanent cure for constipation.

Sister Eliza L. de Falcon, of Corpus Christi, Nueces Co., Texas, writes: "This is to tell you that I have been ill for twenty-one years and was finally cured by your medicines 'Golden Medical Discovery' and 'Favorite Prescription.' I was completely cured after taking the medicine."

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In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.		STATIONS.	SOUTH BOUND.	
8			7	
P. M.		— WILMINGTON —	P. M.	
2	00	Lv Mulberry St. Ar	12	40
3	58	Lv Jacksonville Lv	10	42
4	30	Lv..Maysville..Lv	10	09
4	44	Lv Pollocksville Lv	9	55
5	20	Ar..Newbern..Lv	9	20
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

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General Manager.

J. W. MARTENIS,
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PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

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CHILDREN'S COLUMN.

ON GUARD.

You have a little prisoner,
He's nimble, sharp and clever,
He's sure to get away from you,
Unless you warn him ever.

And when he once gets out he makes
More trouble in an hour
Than you can stop in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what isn't so,
And uses many ugly words
Not good for you to know.

Quick, fasten tight the ivory gates,
And chain him while he's young!
For this same dangerous prisoner.
Is just your little tongue!

—*Priscilla Leonard, in The Presbyterian.*

A LESSON IN PROVOKING.

"Please don't, Marion. Now, Marion Benson, you are just too mean, and I can't stand it another minute."

"Girls," called Mrs. Benson from her room, and the two little girls came in. They were twins, and looked so much alike that even their father had sometimes to look twice before he knew which was Margery and which was Marion.

"Mother, Marion, doesn't give me a minute's peace. I wanted to finish painting a picture to show father to-night and she keeps teasing me so, and shaking the table till I expect to spoil it every minute."

"It's too fine to stay indoors," broke in Marion. "I want her to come out to the orchard; it isn't healthy to sit in the house too much."

"But you shouldn't take that way of asking her," said mother gravely. "This teasing habit of yours is a very bad one, and makes a great deal of trouble."

The mischief died out of Marion's eye and she looked ashamed.

"But, Margery," mother went on, "nothing should make you speak to your sister as you did just now."

"She does provoke me so," murmured Margery.

Mrs. Benson was silent for a moment. These little quarrels between the sisters were becoming too frequent, and she had been wondering how she could put a stop to them.

"Then, Margery," she said at last, "why don't you try provoking her?"

"Why, Mother Benson, haven't you always taught us never to fight back, and always to 'do unto others,' and all that, ever since we were little children?"

Margery was astonished, and Marion interested.

"Bring me my Bible, dear," was the only reply.

"Oh, let me get mine, too, I always remember so much better when I read out of my own." And Margery went off to her room.

"Bring mine, too!" shouted Marion.

So they all three sat down, and mother helped the little girls to find the place, and then read:

"And let us consider one another to provoke unto love and to good works."

"I thought provoke meant to tease," said Marion after a pause.

"We always use it that way now, but it has another meaning," said Mrs. Benson.

So they went to father's big dictionary, and, finding the word, Margery read slow:

"'Provoke: to make angry, to offend.'" Then, a little farther down, "'To stir up, to induce.' It kind of means to persuade, doesn't it?" she asked.

"Yes," answered her mother.

And then they were all still a moment, till Margery said:

"We'd better learn that for next Sunday's verse."

The next night, as the girls were going to bed, their mother came in for her little bedtime talk. They chatted away about the happy day they had had, then said their prayer, and tumbled into bed.

"Mother," said Marion, and her mother stooped for a good night kiss, "Margery provoked me today."

"Did she?" said her mother, knowing that there was more to come.

"Yes, she provoked me to a good work," went on Marion. "She was reading, and I wanted her to go down to the big barn to see the new little calf, and she said she would if I'd dust our room. It was my day and I had forgotten it; so she helped me do it, and then went with me."

"And have you provoked Margery that way, little daughter?"

"No, not yet," said Marion, sleepily, "but I'm going to-morrow: I've got it all planned."—*Sunday School Times.*

"TOO MUCH WORK."

"I wish I had a kite like John Clark's," said Harry.

"Why don't you make one this afternoon?" suggested his sister Sue.

"Too much work; I can't afford to;" and he stretched himself upon the grass and fell asleep.

After tea they all gathered around the lamp. "Now for our arithmetic lesson," said Sue, as she brought out books and slates; "here is a long example in partial payments, Harry, for us to work out."

"I'm not going to do it," he answered; "it's too much work. I understand the principle, and if you get the correct answer I shall just copy your figures and carry them into the class."

"I don't think that will be right," said brave little Sue; "it seems like cheating."

"O pshaw: well cipher aloud, and I will stop you if I notice any mistakes;" and he leaned back lazily in his chair.

"Seven times eight are fifty-six, and three are fifty-nine," murmured Sue; "set down the nine and carry the five"—and just then some one knocked.

"I can't stop a minute," said Mr. Mayhew, the druggist, briskly; "I just stepped in to say that if Harry will take hold and study Latin this term next summer I will give him a place in my store."

"O how splendid!" cried Sue, after he had gone; "of course you'll do it, Harry."

"Not I" he replied; it's too much trouble to learn those declensions and conjugations; it makes me tired just to think of it;" and he leaned back still farther in his chair.

* * * * * * *

An old man is leaning on the gate of the almshouse, and wondering how his school-mates all happened to be successful men, while he was almost always poor, and out of employment. And no one likes to tell him that it is all owing to three little words, too much work!—*Exchange.*

A CHAT WITH MR. CATER PILLAR.

BY ELIZABETH P. ALLAN.

I walked out under my June apple tree this morning, and found a queer little gray cone hanging to one of its twigs. A large, furry caterpillar was lying along the same twig, looking at it.

"What is this queer thing, Mr. Caterpillar?" I asked.

The Caterpillar sighed before he answered, "It is the grave of my dearest friend."

"O!" said I, "you mean it is a cocoon?"

"So you call it," he answered, and sighed again.

"You seem to feel very badly about it," I ventured to say.

"Of course I do," he said; "I am never to see him again, for one thing, and then I know it is only a question of weeks, before I, too, must wind myself up in this horrid shroud, and die."

"O, but you don't die," I cried, "you turn to a beautiful butterfly!"

"So they say," was the mournful reply, "but who knows whether or not it is true? Besides, I do not want to be a butterfly, I'd much rather be a caterpillar."

"Think of the beautiful wings you'll have," I suggested.

"What do I want with wings? I like to crawl. I like to keep close to the earth. It would make me dizzy to fly through the air."

"You will feed on the sweetest honey."

"But I do not like honey; "I like the young apple leaves, which I can then never eat any more. No you need not try to comfort me; you cannot help me, a caterpillar; I must submit to my hard fate." And the caterpillar turned and crawled away.

Do you know what the caterpillar's stupid answers reminded me of? I could not help thinking of some people I knew, who always turned away their heads when passing a burial place; who sighed when they spoke of the dead; who shuddered when they thought of dying themselves; who never seemed to enjoy for a moment the thought of having a glorious spiritual body, beautiful and perfect and fitted to high and holy service.

Not that the poor caterpillar is so much to blame as these people; he was made in a low form; his grovelling desires are satisfied by a caterpillar's life; he has served the purpose of creation faithfully.

But these others? God Himself has revealed to them that this suffering, sinning, sorrowing life is not worthy to be compared with the glory He has in reserve for them; and yet they sigh, and sulk, and shudder, and weep, because they *must* be angels in heaven some day.

Are they not more senseless than the caterpillars? You do not answer. Surely *you* cannot be one of them!—*Exchange.*

LETTER-BOX.

Dear Mr. Editor:—I am a little girl eight years old. I am going to school to Miss Caldwell. We all love her very much. She is so kind to us. I have three brothers. I must close.

Your little friend,
EDNA ROSS.

Providence, N. C.

Dear Mr. Editor:—I am a little girl six years old. I have one sister and two brothers living and one dead. I like to read the little letters in the PRESBYTERIAN. I study second reader, spelling, and writing. My papa is an engineer on the Southern railroad. Mr. Bradshaw is our pastor. We all like him very much. I will close. I hope I have not written too long a letter.

Your little friend,
ANNIE V. BLACKWOOD.

Blackwood, N C.

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When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

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Session opens September 30, 1896. For further information write to

REV. C. G. VARDELL,
Red Springs, N. C.

SECULAR NEWS.

NORTH CAROLINA.

Judge A. S. Seymour, of New Berne, died in New York on the 19th inst., of cancer of the stomach. Judge Seymour was born at Onandaga, New York, in 1830, and came to North Carolina just after the civil war. During the administration he was appointed Judge of the United States District Court for Eastern North Carolina, which position he held at the time of his death. Judge Seymour was a Republican in politics, but was generally regarded as exceedingly impartial in his administration of justice and universally esteemed as one of the ablest jurists on the United States bench.

The pier and railroad of the Carolina Beach Co., have been placed in thorough repair for the approaching season. The hotel will be under the management of R. A. Jenkins, of Wilmington, who gave such satisfaction last season, and the Wilmington will be in command of Capt. John Harper, so well known for his capability and courteous bearing.

Prof. Clinton W. Toms, principal of the Durham Graded Schools, has been elected professor of the chair of Pedagogy in the University.

Hon. O. P. Meares, of Wilmington, has resigned the judgeship, of the eastern criminal circuit. His successor has not been appointed. The administration of Judge Meares has given general satisfaction.

Maj. Graham Daves has had a gavel made from a piece of timber taken from the site of the old Fort Raleigh on Roanoke Island. The gavel will be mounted in silver and bear the inscription "Fort Raleigh Roanoke Island, the First English settlement--1585-1896.

Steps are being taken to erect handsome brick buildings on the site of the recent fire in Wilmington. The loss is estimated about $30,000.

The trustees of the State University have decided to admit women to the post graduate courses, but the motion to admit women to all the classes in the University was defeated.

DOMESTIC.

The Senate of Missouri has passed a bill appropriating $1,800 for the erection of a monument at the grave of Daniel Boone and his wife who are buried in Warren county, Missouri.

The late William Lampson, of Leroy, N. Y. has left in his will an estate valued at from $600,000 to $700,000 to Yale University.

Secretary of the Navy H. A. Herbert, and party were the recipients of many honors during their stay at Charleston. Mr. Herbert is a native of South Carolina.

A movement is on foot to establish a factory for making turpentine tools at Savannah, Ga.

Thousands upon thousands of peach trees have been planted in the DeLand section of Florida. Six four-year-old trees at DeLand last season paid the grower over $50 net and the fruit was sold for little upwards of $1 per bushel.

The Sixth annual exhibit of the National Carnation Society met in Cincinnati last week. There were 15,000 blooms, 150 visiting florists giving exhibitions. The decorating committee used 2,000 carnations and two miles of asparagus, fern and smilax.

The first Chinese pupil to enter the public schools of Baltimore was enrolled last week. Hom Let is a bright boy fifteen years of age, is anxious to learn and is a native of California.

FOREIGN.

The deaths by starvation in India are fearful. The villages under British protection are sending away hundreds of refugees. At Banda, the blackest spot of the Bundelkund province, out of a population of 700.000, 200,000 are receiving relief. The number is expected to reach $300,000. The deaths from the plague on record at Bombay alone are 6,853.

The English explorer, Poulett Weatherbey, who has just returned from Central Africa, reports that the village of Chilambo, where Dr. Livingstone's heart is buried, has been abandoned, and that the old Inpundu tree guarding the grave stands solitary, is fast decaying and is now a mere shell. He urges that a lasting memorial be erected before it is too late.

ELMWOOD NURSERIES.

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Whole Root Home Grown Trees Standard Varieties.

Apple, 2 and 3 years, 5 to 7 feet high 15 cts. each; $1.75 per dozen; $10 per 100.

Peach, 1 year, 4 to 6 feet, 15 cts. each; $1.75 per dozen; $10 per 100.

Pears, standard, 5 to 7 feet, 35 cts. each; $4 per dozen; $20 per 100.

Cherries, 5 to 6 feet, 30 cts. each; $3 per dozen.

Plums and Apricots 35 cts. each; $3.50 per dozen.

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RICHMOND.

Schedule in Effect Feb. 7th, 1897.

WESTWARD.

	No. 41.	No. 403
Lv Wilmington	*3 20pm	.....
Lv Lumberton	5 26pm	.....
Lv Maxton	6 12pm	.....
Lv Laurinburg	6 23pm	.....
Ar Hamlet	6 53pm	.....
Lv Hamlet	7 13pm	*5 10 am
Lv Rockingham	7 30pm	2 23 am
Lv Wadesboro	8 11pm	.....
Lv Marshville	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe	9 35pm	7 30 am
Ar Charlotte	10 25pm	8 30 am
Ar Mt. Holly	.....	9 10 am
Ar Lincolnton	.....	10 35 am
Ar Shelby	.....	11 48a m
Ar Ellenboro	.....	12 20p m
Ar Rutherfordton	.....	12 54p m

†8 40am	Lv....Hamlet..Ar	6 20p m
10 00am	Ar....Cheraw..Ar	† 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro	.....	5 15p m
Lv Shelby	.....	6 03p m
Lv Lincolnton	.....	7 00p m
Lv Mt Holly	.....	7 50p m
Lv Charlotte	*5 10am	8 25p m
Ar Monroe	5 58am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville	6 25am	.....
Lv Wadesboro	7 01am	10 31 pm
Lv Rockingham	7 41am	11 05p m
Ar Hamlet	7 55am	11 23p m
Lv Hamlet	8 45am	.....
Lv Laurinburg	9 11am	.....
Lv Maxton	9 30am	.....
Lv Lumberton	10 18am	.....
Ar Wilming on	12 30pm	.....

NORTHWARD.

Lv Hamlet	*8 15am	*11 23pm
Ar Raleigh	11 30am	2 11pm
Ar Portsmouth	5 50pm	7 30am
Ar Richmond	*6 50pm	* 8 15am
Ar Washington	11 10pm	12 31pm
Ar New York	6 53am	6 23pm

SOUTHWARD.

Lv Monroe	*6 48am	*9 25p m
Ar Abbeville	11 05am	1 40a m
Ar Athens	1 15pm	3 45a m
Ar Atlanta (Central Time)	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT Feb. 7th, 1897.

NORTH-BOUND.	No. 2. Daily
Leave Wilmington	7.50a.m
Arrive Fayetteville	11.00 "
Leave Fayetteville	11.31 "
Leave Fayetteville Junction	11.27 "
Leave Sanford	1.00p.m.
Leave Climax	2.55 "
Arrive Greensboro	3.25 "
Leave Greensboro	3.35 "
Leave Stokesdale	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall	5.26 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11.07p.m
Arrive Greensboro	11.55 "
Leave Greensboro	12.15 "
Leave Climax	12.43 "
Aeave Sanford	2.55 "
Lrrive Fayetteville Junction	4.12 "
yrrive Fayetteville	4.18 "
Leave Fayetteville	4.35 "
Arrive Wilmington	7.45 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	8.20a. m
ArriveMaxton	9.25 "
LeaveMaxton	9.33 "
Leave Red Springs	10.02 "
Leave Hope Mills	10.47 "
Arrive Fayetteville	11.08 "

SOUTH BOUND	No. 8. Daily
Leave Fayetteville	4.28p m.
Leave Hope Mills	4.49 "
Leave Red Springs	5.36 "
ArriveMaxton	6.09 "
Leave Maxton	6 17 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.45a. m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.	No. 15. Mixed Daily ex Sunday
Leave Madison	12.20p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6.05 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

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at Walnut Cove with the Norfolk & Western R. R., for †Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

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TAR: Tar quiet at 95 cents on Thursday, 18th, since, throughout, 90 cents—firm.

COTTON: Middling 6¼ cents—closing steady.

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DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY No. 48—Passenger—Due Magnolia 10 59 a m. Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 00 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 32 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY No. 55—Passenger—Due Lake 3:25 P M Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 45 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY No. 49—Passenger—Leave Bos 5:45 P M ton †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY No. 41—Passenger—Leave Bos-9:30 AM ton 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, ††Tarboro 6 05 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 53 a m, Magnolia 8 06 a m.

FROM THE SOUTH.

DAILY No. 54— Passenger — Leave 12:15 P M Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily, 5 30 p m, arives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9.50 a. m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 25 p. m, Chadbourn 5 20 p. m., arrive Hub 6 00 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a. m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m, and 9.15 p.m. Returning leaves Clinton at 7 00 a m, and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 59 p m, Smithfield 2 58 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 35p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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When clothing becomes wrinkled from packing or from any cause, the wrinkles may be removed by hanging the garments over night in a heated room. Spread the clothing over clothes-horses as smoothly as possible.

Lemon Butter.—One teacupful of white sugar; three eggs; butter the size of half an egg; beat well together; add juice and rind of one lemon; place in pan, set in kettle of hot water and stir until thick. Good to fill tarts.



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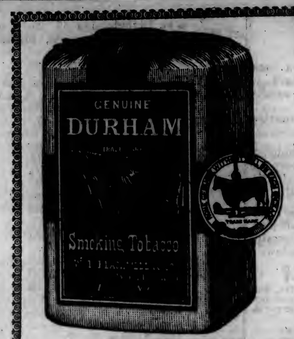
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BUILDING FOR ETERNITY.

["The stair that scaled by steps of God to Heaven's gate."—Milton.]

In visions of the night, I planned to build
A fane, with heaven-touching towers; to scale
The eternal walls whose gleaming leagues impale
God's Salem. But, with sudden fear I thrill'd,
As, from the gloom, a Shining Presence fill'd
My room and said, "O, seeker, lest thou fail
To reach celestial peace, dig in the vale
Of meekness deep; plant firm foundations; gild
Thy pinnacle with truth, forbearance, love,
To signal earth and heaven—perchance to guide
Thy brother with its light! Thence, as a dove,
Thy soul shall God-ward fly, with burnished wings
To find its ark with Christ, the crucified,
The Prince of Peace and Salem's King of Kings."

—*Virginia Sheffey Haller, in Canada Presbyterian.*

REV. S. P. VERNER.

The Rev. Samuel Phillips Verner is a native of South Carolina, He was born at "Connerose" in Oconee county, Nov. 14th, 1873. His ancestry unites some of the best blood of the two Carolinas; on his mother's side, Phillips and Battle of North Carolina, on his father's, Pettigrew and Verner of South Carolina.

His maternal grandfather was Dr. Charles Phillips. While few perhaps remember Dr. James Phillips, eminent in his day, many readers of the PRESBYTERIAN vividly recall his gifted son, his method of *cleaving* his way to a theme, the affluence of thought cast carelessly aside in his progress towards the central topic of the text, and the massiveness of the discourse developed.

His paternal grandfather was E. P. Verner, for many years a ruling elder of Retreat church, Oconee county, S. C. His father, the Hon. J. S. Verner, is a lawyer in public life, fluent and forceful as a speaker, formerly prominent in politics, having been a member of the State government immediately preceding the Tilman administration in South Carolina.

The youth receiving his name from the maternal side, seems also to have inherited predominatly the characteristics of that side; the same generous physique, the temperament, the individual force, the independence of thought, that have always marked the Phillips family.



His childhood was spent in the country, on a farm, among the hills that lie at the foot of the Blue Ridge mountains; in the bracing air of this free and open life were developed some of his most marked characteristics of mind and body, both alike sturdy. His first teacher was Miss Amanda Morgan of Walhalla, under whose excellent tuition he learned the art and the love of study; his academic training was received first from the Rev. Hugh Strong, of Walhalla, and afterwards from his uncle, W. H. Verner, of Tuscaloosa, Ala. When he was fourteen years of age his father's position in the State government required his presence in the capital, and so the family removed to Columbia, where they have since resided, and become members of the First Presbyterian church, "Phillips" along with his parents, having made a profession of faith about four years before.

At fifteen he entered the State University at Columbia, taking a full four years' classical course, graduating in 1892 in the first grade of his class, among those awarded a diploma "*maxima cum laude.*"

After graduation he taught school at Boykins, Kershaw county, S. C. The close application of this life following hard upon the strain of four years at college proved bad for his health, and at the end of a year he gave up teaching for a time and entered the machine shops of the R. & D. R. R., in Columbia and spent a year in severe, but attractive work and study in mechanics; so interested was he in this work that he seemed strongly tempted at times to devote his life to the thorough and scientific study of machinery. While in the "Shops" he was active in religious work organizing and conducting a Sabbath school class among the workmen. It was during this period that he gave expression to a plan, that had been long, but gradually, growing from a desire to a purpose. For some years he had been cherishing a deep, almost romantic, interest in the great continent of Africa; he had been long collecting all information accessible as to its history, character, resources, &c. In many conversations with his pastor he manifested a marked enthusiasm for the country and finally announced his determination to cast in his lot with that country and do what he could to bring about the bright future possible for it. Under the combined persuasion of parents and pastor he was with some difficulty induced to hold this plan in suspense, awaiting the influence of maturer age and enlarged experience, and so he consented to postpone for several years his enterprise and spend the time, in the meanwhile, in further study and preparation.

At this juncture under the influence of his uncle, Dr. Phillips, of Tuscaloosa, he accepted a position in the Stillman Institute; the decisive element in this step being the fact that he considered the work directly in the line of his dominant desire. In this work he found great and growing satisfaction; in the midst of it, however, the failure of Dr. Snyder's health seemed the providential opening of a way long longed for and he eagerly embraced the opportunity to attain the wish of his heart. He applied, was accepted, appointed a missionary to Africa, was licensed and ordained by Tuscaloosa Presbytery under the provision for "extraordinary cases," and in October, 1895, set out on the long journey to the land of his dreams, his desires and his prayers, finding his field in Luebo, the mission established by the devoted Lapsley.

What his work shall be, only the future can tell; but those who know his enthusiastic and long sustained interest in that country, his opinion of its resources and his faith in its future, his thorough study of its character and its history, his devoted zeal and self-sacrificing consecration to its cause, cannot but esteem him peculiarly fitted for his work, and cannot but believe that God will in some pre-eminent way use him to fulfil His purposes of mercy towards this land of much promise and many prayers.

[We are indebted to The Missionary for the electro of Mr. Verner.]

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16TH PAGE—Things Useful.

GOD OUR FRIEND.

The Fatherhood of God in His relation to His children by faith in His Son Jesus Christ is full of preciousness and including the thought "as one whom his mother comforteth" should never be lost sight of by the Christian. This is distinctly restated by our Lord in giving the parable of "The friend at midnight," and is emphasized in the verses immediately following the parable. It may imply God's relation to His children as their Friend. But a friend is something other than a father. A father may be a friend, but a friend may not be a father.

Prayer appears in this distinction, in a twofold use. One use is to obtain blessing and strength for one's own life and growth. The other is higher. It is the true glory of prayer. It is that for which Christ takes His disciples into His fellowship. It is intercession. It is the privilege of a child of God to lay hold upon power in behalf of others and for the growth and glory of the kingdom of heaven. It is a high calling of those who give themselves and all they have to be a blessing to others. Such may draw near to God as the Friend of the poor and needy and may count on His friendly ministry. Whoever would pray thus must be a friend to the needy and be able to call God, Friend.

A father is more than a friend, and yet pleading the friendship of God opens up new wonders. The child has a natural right to ask from the father and we may almost count it the father's duty to give what is asked. But with a friend the privilege of asking and the obligation to give depends more on congeniality, sympathy and character. Besides this, the child is more subject to the higher wisdom and dependent upon the power of the father. Friends are more nearly on a level and equal. It is something other than our Heavenly Father, found when we can come to God as our Friend.

Then we must be living as God's friends. A child is still a child, though a wanderer and in conduct unworthy the relation; but the confidence and approach and requests of friendship depend on intimacy and conduct. Jesus said: "Ye are my friends if ye do whatsoever I command you." "Thou seest that faith wrought with his works, and by works was faith made perfect; and the Scripture was fulfilled which saith, "And Abraham believed God, and he was called *the friend of God.*" God is a Friend not merely in the sense that He is a Father, and the friends of God must be such not merely as children of God. It is the privilege of a true friend of God to say: I have a Friend to whom I can go at midnight.

A condition is both implied and taught, that the friend has already showed the true spirit of friendliness in helping the needy one all he could, before going to God as the Friend to give what he had not. It must be that such an one is not asking for self, is not sparing self, but he has given self and all self has to help before asking for further help. It is further plain that self must not ask help for its own glory, to retire and say, see what *I* have done, but to say: see how my Friend has supplied your need. I did not have it, but had the privilege of asking it from my Great Friend. If any one asks for a friend what is already in hand and withheld for self, or in want of faith in God for self needs, or wants to withhold until rich and it is no sacrifice of self or act of faith to give, that is carnal and not spiritual, and is condemned by this parable. But if any one can claim to have already undertaken for the needy one, having in poverty and to impoverishment already begun the needy work of love, we know not how much the plea avails. "He will give him as much as he needeth."

But not always at once. The human friend would give to his friend "because of his importunity." God delays His answers, not for the human reason, but because intercession is a part of God's training-school of faith. The one thing by which the child of God can honor and enjoy God is faith. These delays are God's discipline of the friendship He works in His children. Then the friendship is tested and trained, the faith is shown and strengthened and stablished. Then is seen whether the friendship for the needy is real enough to take time and sacrifice and go even at midnight and not cease until the wants spiritual and temporal of the needy friend are supplied. There is seen and shown whether the friendship with God is so clear as to depend on Him and trust Him not to turn away, but wait His time and mercy to give for the needy friend all he needeth. It is a matter of such deep importance that God's friends should know and fully trust their rich Friend in Heaven, that He trains them in the school of delayed answers to prayers to find out how their perseverance prevails and what mighty power and plenteous mercy they can wield.

Are we friends of God? God waits to be our Friend.

WE GLADLY publish the article called forth by our editorials on "The Greater Works,"—on our fourth page. The article is sound, conservative and wholesome. It is a welcome evidence of revived interest in this most important subject. As we are all studying this we cannot yet expect to agree on minor statements, but hope we soon may come as the article suggests to see eye to eye as the truth is in Jesus. Upon one thing certainly all will agree with the writer of the article. That "what the Church needs is earnest, united, importunate prayer for the outpouring of the Holy Ghost upon us in a Pentecostal baptism, enduing us with power to witness for Christ."

NOW THAT THE discussion of the soundness, or the lack of it, in the works of "Ian McLaren" is being discussed, it behooves all to remember that no one questions the fact that Dr. Watson concedes that there is salvation through Christ, and that in some instances he even illustrates the power of the Christian life as founded on union with Christ. There is no contention here, but the harm of Dr. Watson's writings, apart from his very inadequate and fatally faulty creed is, that along with whole truths, and half truths more injurious than palpable error—as being less liable to detection—he teaches, by most seductive inference, as in the Bonnie Brier Bush, for example, that one may live a thoroughly unselfish life, and so far a life in accord with the teachings of Christ, and thus secure to himself the reward promised to a life of faith, and thus provide a way of salvation apart from Christ and independent of faith in Him.

The teaching of this other Gospel, which is not another, is exceedingly captivating to the natural heart and thus adds popularity to this gifted author's writings, but it is fearfully poisonous to the human soul.

THE UNION SEMINARY Magazine for January–February holds well up in reputation. The article on "Cases Without Process" we read with special pleasure. Dr. Daniel's style is direct and incisive and luminously clear, and no one reads after him without a feeling of knowing what was writttn and having been improved thereby. Other articles we have not read attentively, but the subjects and the authorship entitle them to consideration.

THE RELIGIOUS OUTLOOK has made its appearance again. The articles are all capital. Dr. Smith's criticism of Ian Maclaren's Theology is masterly; it ought to be read by every one who has read the works of the famous author, because they have read them, and of every one who has not read them that they may be warned against the error in them. Dr. Dabney continues his reminiscences of college life. Dr. Laws has an article on "The Deaconship," Dr. Cecil on "The Need of Scholarship in the Ministry"—then there are other excellent articles in the historical department. The editorial by Dr. McPheeters on "Some Notable Movements at Present Manifesting Themselves in the Religious Sphere," is specially timely—the tendency to humanitarianism in creed and ritualism in practice is surely and most effectively sapping, at the very foundation, the spirituality of our churches.

IN A HOME letter of Jan. 25th, Rev. C. R. Morton of the Southern Brazil Mission tells of an interesting trip he has recently taken: "I traveled one hundred and seventy-

five miles visiting people who a year ago commenced to study the Bible and were in need of a minister to instruct them in its teachings. It was the first time a preacher was ever in their midst and they considered it a precious privilege. The whole time was spent in reading and studying the Bible and in learning and singing hymns. The Holy Spirit has begun a great work among these people, eight made a profession of their faith in Christ and others will follow.

"These people treated me as best they knew how, but their homes are very uncomfortable. The majority of the houses in the country are not as comfortable as our good barns at home. At night the mother or daughter of the family would bring me a basin of warm water to wash my feet, and while I bathed my feet I would talked to them of some point in the Bible.

"You must not be uneasy about me. Though I have to undergo many Lardships on these trips. Seeing lost souls coming into the light of God's love takes away pains of the body."

REV. DR. JAMES T. LEFTWITCH died at the home of his son, Mr. Thomas Leftwich in Atlanta, Ga., Thursday, Feb. 25th. Dr. Leftwich was a native of Virginia. He was born at Liberty, Bedford county, January 3d, 1835. He graduated from the College of New Jersey at Princeton, and from Union Seminary, New York. He was successively pastor of the Second Presbyterian church of Alexandria, Va., the Central Presbyterian church of Atlanta, Ga., and the First Presbyterian church of Baltimore, of the Northern Assembly. He resigned the latter charge in 1893 on account of failing health. He was an able and faithful minister.

A LADY WRITER expressing her appreciation of the spoons received as premium for service, says: "They are very pretty and I feel that I am paid for my trouble. Hope that I can be of help to you again for I love the PRESBYTERIAN."

A lady says of the Oxford Bible which we offer: "I have been wanting for some time to express my renewed and increased gratitude for the splendid Teacher's Bible for which I am indebted to the N. C. PRESBYTERIAN. * * * My own Bible is so large as to be unwieldy for Sunday-school and I am thoroughly enjoying one—*just the right size*, and so full of "helps to the study."

For the N. C. Presbyterian.

DAVIDSON NOTES.

News was received last Thursday of the death in Atlanta of Rev. J. T. Leftwich, D. D., the father of Mrs. Harrison. Dr. Leftwich has been a sufferer for several years from progressive locomotor ataxia, and his death was not unexpected. Mrs. Leftwich will make her home at Dr. Harrison's on her return from Bedford City, Va., where Dr. Leftwich's body was carried for interment. Their many friends here deeply sympathize with the widow and daughter in their bereavement.

The Salisbury photographer, Richardson, will be on the hill for several days taking the various college groups for the '97 annual. Dr. Martin's new house is rapidly approaching completion, and the contract was awarded to-day for a new professor's house to be occupied by Dr. Smith. Work will begin immediately, and the house will probably be completed by commencement.

The Annual Junior Oratoricals were held on the evenings of Feb. 22d and 23d. The hall was beautifully decorated by the Sophomores in the colors of the Junior Class, and the town was full of visitors. The youthful orators acquitted themselves well, and every one voted the occasion second only to Commencement. Below I give a list of the speakers and their subjects:

H. V. Allen, Raleigh, N. C., The Education of the Future; F. C. Barth, Atlanta, Ga., Conviction; C. T. Carr, Rose Hill, N. C., The Day We Celebrate; W. L. Dick, Charleston, S. C., The United Sons of Confederate Veterans; W. A. Ferguson, Bladenboro, N. C., Politics as a Career; W. J. Garrison, Pineville, N. C., What Next?; S. M. Goodman, Mooresville, N. C., False Ambition; S. H. Hines, Milton, N.C., A New System; R A. Love, Gastonia, N. C., The Breaking of the Lines; J. M. McKinnon, Laurinburg, N. C., The Struggle of Democracy; J. McA. McSwain, Wade, N. C., The Greenback; W. G. Perry, Rock Hill, S. C., The Riddle of the Sphynx; J. B. Ross, Charlotte, N. C., The Need of a National University; R. B. Sanford, Mocksville, N. C., Competition in the East; R. A. Sherfesee, Rock Hill, S. C., The New Regime; Alston Shoaf, Mill Bridge, N. C., Historical Landmarks; J. A. Steele, Mooresville, N. C., Lotos Eaters; R. S. Steele, LaFayette, Ga., The Fickleness of Public Opinion; H. W. Wilson, Charlotte, N, C., Arbitration; J. H. Witherspoon, Yorkville, S. C., Cromwell, the Patriot and Reformer; J. D. Woodside, Greenville, S. C., Controlling Elements.

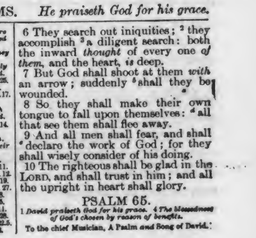
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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [a] if riches increase, set not your heart upon them.
11 God hath spoken [b] once; twice have I heard this; that [c] power belongeth unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [d] thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [e] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [f] my soul thirsteth for thee, my flesh longeth for thee in a dry and [g] thirsty land, [h] where no water is;
2 To see [i] thy power and thy glory, so *as* I have seen thee in the sanc-

6 They search out iniquities; [j] they accomplish [k] a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [l] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [m] all that see them shall flee away.
9 And all men shall fear, and shall [n] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his praise.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm and Song of David.

[a] or, we are consumed by that which they have throughly searched. [b] Job 34. 32. Ps. 62. 7. 1 Thes. 5. 17. [c] Heb. a march marched. [d] Job 33. 14. [e] or, strength. [f] Heb. their wound shall be. [g] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Eph. 6. 8. Col. 3. 25. [h] Ps. 61. 11. [i] Jer. 30. 26. [j] 1 Sam. 22. 8. [k] Ps. 64. 6.

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If poverty is the mother of crimes want of sense is the father of them. —*La Bruyere.*

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JOHN McLAURIN,
Manager N. C. Presbyterian.

Christ's power is equal to any human need, and His willingness to help is as great as His power.—*R. R. Meredith*

For the N. C. Presbyterian.

THOSE GREATER WORKS.

BY REV. K. M. McINTYRE.

It is delightful to hope that we are to have a new departure in those greater works which Christ charged His disciples should characterize the Christian dispensation. Such are the signs of the times. Book after book issues from the press. Article after article appears in the religious periodicals on the office and work of the Holy Spirit in these greater works. No doubt the readers of the NORTH CAROLINA PRESBYTERIAN rejoice in the lead you have taken in this direction, in recent numbers of the paper. Some of us perhaps may dissent somewhat from some of your positions. But as the doctrine of the Holy Spirit, and of the greater works of the dispensation of the Spirit, is not yet fully developed and settled in the mind of the Church, it is to be expected that some of us may lose our way a little in the search for the truth. But if it is "in the driving mists of controversy that the truth emerges," should we not take courage and persevere until we shall see eye to eye, and work shoulder to shoulder, amidst the fulfilled promises of the Pentecostal blessings? Not, however, that the present writer proposes to enter the lists of controversy, but only to join in the note of encouragement to seek and find the truth, in the light and holy fire of which we shall show forth those greater works which are to conquer the world for Christ.

Doubtless the great need of the Church to day is that baptism of the Holy Ghost, which was granted to the hundred and twenty on the day of Pentecost, which baptism came on that day, and is ever after to come, in answer to the united prayers of the Church, and in response to the faith of each individual member. As Christ Himself was, at His baptism by John, "anointed with the Holy Ghost and with power," inducting him into his public ministry; so the hundred and twenty, ("the number of the names together,") were, on the day of Pentecost, "anointed with the Holy Ghost and with power;" thus anointing them as the visible body of Christ—the Christian Church, under the dispensation of the Spirit. As the anointing of Christ was divinely attested by the miraculous "voice from heaven," and the visible symbol of the Spirit "descending like a dove and resting upon Him," so the anointing of His body, the Church, was divinely attested by the miraculous symbols of the presence and power of the Holy Ghost, at Pentecost. These miracles were: The sound, as of rushing mighty wind, the tongues, like as of fire sitting upon each of them, and the speaking with tongues. These miracles, signs and wonders, open to common observation, constitute the divine testimony to the reality of the anointing or baptism with the Holy Ghost in fulfilment of "the promise." This promise stands out with more or less prominence all through the Old Testament Scriptures, from the outflow of the waters, in response to the smiting of the rock by Moses, on down to Joel and John the Baptist, whose baptism of Christ points forward to the Pentecostal baptism with the Holy Ghost.

Christ Himself also takes up this promise saying to His disciples "it is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I go away I will send Him unto you. And finally commanding them not to "depart from Jerusalem, but wait for the promise of the Father which saith He, ye have heard of Me." What is involved in the fulfilment of this promise is the great question to be settled. The Pentecostal baptism! What does it mean? The indwelling of the Spirit in large measure? The indwelling of the Spirit in large measure, for all that it is the special work of the Spirit to perform in the application of the finished work of atonement and in the development of the divine life within us? The indwelling of the Spirit in large measure, for the greater works, that is for the aggressive work of the Church? The indwelling of the Spirit in large measure to endue with power to witness for Christ—enduement for service? "The inauguration of the dwelling of the Holy Spirit?" Doubtless the Pentecostal baptism means, or includes more or less of all these, except the theory of the inauguration of the indwelling of the Holy Spirit. This goes to the farthest extreme. Though, in order to appear to say something new, one might say this, provided he meant by this, a historical confirmation of what, up to this time had been by anticipation. But this would only be setting forth the old doctrine, in a new, but rather ill-fitting dress. If there was no indwelling of the Spirit before the day of Pentecost, how were people saved before that day? This question admits no answer. The indwelling of the Spirit was inaugurated when the first sinner was saved. There is no salvation for a sinner except by union with Christ through the indwelling of the Spirit, unto new birth and faith. Therefore the Pentecostal baptism, the inauguration, could not be of the indwelling of the Spirit, in the sense that, before Pentecost, the Holy Spirit was *with* His people, but only after Pentecost was He *in* them, in the sense of giving a birth from above, and a partnership with Christ unknown to the Old Testament saints. As there could be no failure in the covenant between the Father and the Son in behalf of the elect, there was no need of delay in the application of the benefits of that covenant. These benefits to the Old Testament saints, on the credit of what Christ would do, were as real as the same benefits to the New Testament saints, on the credit of what Christ has done. Must the bread that sustains physical life sustain those who get it on time in a different way from that in which it sustains those who pay cash for it? Those who buy on time, when they pay for it, only confirm the historical fact of right to it. But enough on this point.

Christ Himself tells us what the Pentecostal baptism means for us. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." The Jewish dispensation was the conservative dispensation: to preserve the knowledge of the true God. The Christian, is the aggressive dispensation—to preach the Gospel to every creature. Power to witness for Christ therefore is largely this aggressive power—power for those greater works. It is in the manifestation of this greater works power that the Holy Ghost still witnesses to *us* of the finished work and exaltation of Christ, as he did those of Pentecost by the miraculous symbols of his presence. "By one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost is witness to us."

The Pentecostal baptism therefore was not for the apostles only, or for the time of the apostles only, but for all the succeding times of the Christian dispensation. If this blessing comes in answer to prayer, then what the Church needs is earnest, importunate, united prayer for the outpouring of the Holy Ghost upon us in a Pentecostal baptism, enduing us with power to witness for Christ. God's people seem to be waking up to this promise, and to be praying for its fulfilment. Shall we not all join in this prayer, and pray and pray again, and without ceasing for this blessing?

Let us remember that the day of Pentecost has fully come, that we are living in the age of the Pentecostal blessings, that the Holy Ghost, the Paraclete, the Comforter, is now with us; with us, not only to comfort in trouble, to guide us in perplexity, but to fill us with the holy fire of zeal for the upbuilding of the the Kingdom of the exalted Christ And last, but not least, if there is any truth in all we have said, is not a Pentecostal chair in all our seminaries an urgent need of the age.

From the Christian Observer.

UNION SEMINARY BUILDINGS.

MESSRS. EDITORS:—Certain open letters between Col. J. P. Fitzgerald, and the Rev. A. W. Pitzer, D.D., have appeared recently in your columns, making an impression upon the uninformed reader that the endowment, and present Seminary buildings at Hampden Sidney will be imperiled by debt to be incurred in the erection of new buildings at Richmond. The trouble with Dr. Pitzer is that he is not in possession of all the facts, and because he takes it for granted that his suppositions are true. What he takes for granted is that the building committee will borrow to the amount, $75,000, named as the limit by the Board, and also that the whole amount of the building fund, $125,000, is subscribed payable in five annual instalments.

Let me correct him. The amount subscribed to be paid thus during five years was originally about $77,000. Of this sum, over $17,000 has been paid, leaving $60,000 unpaid, and of this $60,000, one-half is promised during the present season, as the buildings go up. This comes about by the noble generosity of Mr. Spence of Baltimore, who subscribed $25,000, and who, having paid $5,000 last year, has since arranged to anticipate his four remaining annual instalments, and provided for the whole amount ($20,000) remaining, to be turned over to us during the present year.

Mr. Watts, who having subscribed $50,000, still owes $40,000, will pay another $10,000 during this season; so that instead of there being $125,000 to be paid in *five* annual instalments, the amount remaining to be paid in *three* annual instalments will be $30,000.

The other mistake made by Dr. Pitzer, was in supposing that the $15,000 which Col. Fitzgerald tells him has passed through his hands is all that has been collected on subscriptions. In addition to what was paid through Col. Fitzgerald, we have received in actual cash, and materials as good as cash, to be used in the buildings, from Richmond subscribers, over $15,000, besides deeds to $12,000 worth of the best building sites in the suburbs of Richmond, to be sold for the benefit of the building fund. It is probable that nearly all of the Richmond subscriptions of $50,000 will be turned into cash within a year.

Now as to the question of imperiling the endowment. Suppose there should be a debt of $30,000 incurred for a few years, (it is not expected that there will be any debt carried more than three years), it will be secured by a mortgage on the Richmond site and buildings, worth in all $145,000, and on Mr. Watts' personal bond for $30,000. Is not this sufficient security for the $30,000 mortgage? It is a security of $185,000 against $30,000 debt.

As to the cost of the buildings to be erected, Dr. Pitzer seems to think that it will be $200,000; why he thinks so, I do not know.

The Building Committee had instructions from the Board to erect the buildings for $125,000, and this the Committee intends to do, unless generous individuals give us more money in the mean time.

The main building now roofed in is under contract to be built for $48,900, and business men of Richmond say that in ordinary times it would have cost $75,000. Building is cheaper now than it has been in many years.

I am not, and never have been, a member of the Seminary Board of Trustees, and like Dr. Pitzer, "I have the very highest regard for the Board of Directors." I also believe with him that "they have acted as they believe for the best interests of the trust committed to them;" but I will go further and say that if Dr. Pitzer had known all the facts, a few of which I have now given, he would have been spared "grave concern and apprehension," and would have fully justified the Board in what they have done.

I have never known a more conservative, and prudent body than the Trustees of Union Seminary. I hope when Dr. Pitzer wants any more information, and writes, as before, to Col. J. P. Fitzgerald, of Farmville, that Col. Fitzgerald will kindly communicate with us, and we will put him in possession of all the facts as they stand at the time. We have no secrets. We are instructed to do a work for the Church, and the Church has a right to know all about it.

As to the Building Committee, with which I am associated, I will say that the members of it, except myself, are business men of the highest standing, and they have shown the greatest judgment and prudence in conducting the great work entrusted to their hands. The confidence of the Board of Trustees in the Committee is manifest from their whole course since they were appointed, and when the Trustees were in session here recently, those present were unanimous in their judgment that they had never seen a better building than the one now approaching completion, and that the site is splendidly suited to the purpose in view.

ROBERT P. KERR.

TRUE BEAUTY IS INWARD.

Beauty is not simply an outward thing; it is something far more than that. Like Helen of Greece, you may have every one of the thirty points which the ancients held were necessary to perfect womanly beauty, and yet be lacking. Outwardly you may be as lovely as Aphrodite the golden, and yet be lacking. Mechanically you may be a Juno or a Dido, and yet be lacking. "The king's daughter is all glorious within." True beauty is inward. The woman within must be looked after. The use of the intellect in thinking beautiful and kindly thoughts has a powerful effect in molding the features. It removes the marks of sensuality and replaces them by the fineness of a lofty self control; it substitutes the signs of energy and thoughtfulness for those of vacancy and insipidity; it makes the eye keen and bright and the mouth sensitive and delicate. On the other hand, let a woman encourage the caustic forces of her nature and give way to the thoughts which they suggest, and they will fume discontent into the eye, brood wrinkles into the forehead, and fret the curves of the mouth into eternal spite. A woman, though she consult only the fineness of her face, will look after her soul. A chaste soul, that is the acme of beauty. The recipe for bodily splendor is this: Take care of your soul. The thoughts and purposes and hopes and loves and emotions of the soul are invisible sculptors, cutting and carving with their tiny chisels the human features, and beautifying them and making them transparent until mind and character shine through them. The beauty of soul, that is the deeper beauty of woman. Let any woman have soul beauty, and she will be loved and respected and will have the power to charm. Soul beauty penetrates outward through the physical frame until it gives the whole physique a transfiguration.—*Rev. David Gregg, D. D.*

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LITERARY JOTTINGS.

The first literary productions of Washington Irving were when at the age of nineteen he contributed a series of sprightly letters signed "Jonathan Oldstyle" to his brother's newspaper, The Morning Chronicle.

Hawthorne had reached his forty-sixth year when he published "The Scarlet Letter." His early attempts to support himself by his pen had been unfortunate and a feeling of deep despondency had taken hold of him. When giving this work to the public he had little hopes of its success and would hardly believe the kind and enthusiastic reception given it.

Charles Dana Gibson, in illustrating a short story that narrates the romance of a Princess, for the March *Ladies' Home Journal*, has created what he regards as his typical English girl. She is said to be as distinctive and striking as his famous American girl, and while essentially different she is quite as interesting. The drawing will illustrate Robert C. V. Meyers' story, "The Morning After the Servia Got In."

When Joel Barlow, the poet and diplomatist, published his "Vision of Columbus," the "great American epic," in 1787, George Washington subscribed for twenty copies, his name being second on the list of subscribers, preceded only by the King of France, who subscribed for twenty-five copies. Washington, apparently, gave most of his copies to his friends, and one of them, which he presented to Mrs. Bache, daughter of Benjamin Franklin, has just been secured by Messrs. Dodd, Mead and Company, of New York.

The book is in the original sheep binding. There is laid in a letter in the handwriting of George Washington: "George Washington presents his respectful compliments to Mrs. Bache and prays her acceptance of Barlow's 'Vision of Columbus.' The [illegible] one of several copies for which he subscribed some years ago, and has received since its arrival in this city. Tuesday, September, 18th, 1787.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April (one collection)—Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. M. McG. Shields, from Burlington, N. C., to Gastonia, N. C.

Rev. G. S. Robinson, from Pineville, N. C., to Palestine, Texas.

NORTH CAROLINA.

Immanuel Church:—Saturday afternoon a Junior Christian Endeavor Society was organized with seventeen members. At the Sunday night service after the sermon there were eight requests for prayer. Four and a half dollars were raised for the plague sufferers in India. Rev. B. E. Wallace, pastor.

Greensboro:—The First Presbyterian Sunday-school of Greensboro, since it went into its new quarters in the new church three years ago, has outgrown the space allotted in said building, and has had to move the school proper into the auditorium, Sunday, a week ago, at which time we had 301, the most ever present at one time. It has never been in a better or more prosperous condition than now. The infant department outgrew its quarters also, and had to move. Dr. Egbert Smith, will now give his whole time to this church, and of course the congregation are all glad. M.

Pilot Mountain:—On January 31st, Rev. R. W. George began a meeting at Pilot Mountain, N. C. The meeting was held in the Missionary Baptist church. It was well attended. There were eight professions of religion and a number asked for prayers. Hitherto not much interest has been manifested in Pilot Mountain in connection with protracted meeting services. In view of this fact the meeting was very encouraging. Bro. George may return and hold another meeting there at some time in the near future.

Antioch:—Messrs. Joseph A. McBryde and John A. Hodgin were ordained and installed elders on Sunday February 21st.

Philadelphus:—*The Pastor* states work has begun on Philadelphus church and we hope soon to have one of the nicest churches anywhere in the country.

Waxhaw:—The church here is supplied by Rev. H. W. Hoon for one half his time. Two members were received on Feb. 21st, by letter.

Rocky River Church:—At a congregational meeting on February 28th, moderated by Rev. W. C. Alexander, of Concord, Rocky River church unanimously called Rev. C. Miller, of Danbury to become their pastor. It is earnestly hoped that Mr. Miller will accept the call.

Home Mission School at Patterson's Mill:—Our Home Mission School work at Patterson's Mill is a great success. Very interesting exercises were held in honor of Washington's birthday, consisting of recitations and singing by the scholars and addresses by the principal of Sunderland Hall, Miss Montgomery, Dr. C. A. Duncan, of Knoxville, Tenn., and M. M. H. Caldwell, Esq., of Concord. We are indebted to Miss Sne Sherrerd, of Philadelphia, Pa., for a number of flags for the occasion and for two handsome pictures of Washington and Garfield, and to the Busy Bees of the First church, Concord for a portrait of Lee. The exercises reflected great credit upon the scholars and also upon our enthusiastic teachers Misses Spinning and Allison.

VIRGINIA.

Evangelism in Virginia:—Rev. L. A. McLean, evangelist of Synod of Virginia preached recently a few sermons at Olivet church and Providence Forge in East Hanover Presbytery. There were six professions of faith; four were received into the church and two adults baptized.

He with Rev. H. C. Brown, pastor of Samuel Davies church, closed a meeting at Bethlehem in Hanover county, on Thursday night. There were fourteen professions of faith. Congregations were full and deep interest prevailed, and no doubt much good was done to the church community.

LOUISIANA.

Alexandria:—The new church here was occupied on the 14th of February for the first time. The membership has increased from thirteen to sixty four.

MISSOURI.

Platte City:—The meeting conducted by Rev. Xenophon Ryland resulted in fifteen additions to the Presbyterian church and a spiritual uplifting of the Christians in the town.

Perryville:—A Church was recently organized here during the services of Evangelist J. W. Roseborough. There are ten members. Mr. Arthur V. Cashion was elected and ordained ruling elder and Mr. Lawrence Meyer, deacon.

TENNESSEE.

Knoxville:—The centennial of the First Presbyterian church, and semi-centennial of the ministry of Rev. James Park, D. D., observed Oct. 11th, 1896, constitute a valuable publication recently issued under the auspices of the church. An excellent likeness of Dr. Park forms the frontispiece, and his historical discourse from Psalm 105: 4-5, covers forty-four pages, most interesting of which are the venerable author's own reminiscences, who was born and bred in the congregation, and began preaching to it in February, 1866, being elected as pastor a year later. The church was organized four years after the town was laid out by Gen. White in 1792, and its present edifice was built in 1852, adjoining the ancient burial ground that contains graves of several eminent in Church and State. The sanctuary was closed as a place of worship from Sept. 1863, until January, 1866, but used for various purpose by the Federal authorities, who held it from Nov. 1863, to May 1st, 1866; such as hospital, barracks, quarters for refugees and finally turned over to the Freedmen's Bureau for a schoolhouse nearly two years. Dr. Park still continues ministering to the church he has served so long and well and together with his wife, long the sharer of his joys and sorrows, is universally respected and esteemed.

Bristol:—Rev. W. A. Cochrane was installed pastor on Feb. 14th. The services were conducted by Rev. Messrs. John R. Herndon, J. C. Carson and J. G. McFerrin.

GENERAL.

The series of services conducted by Evangelist Weston R. Gales in the Maryland Avenue Presbyterian church, Baltimore, have resulted in many being brought to Christ and much spiritual awakening among Christians.

We see by the secular papers that Rev. J. C. Collins, of New Haven, Conn., Secretary of the International Christian Workers' Association and J. H. Lucker, Esq., of Asheville are interested in securing a charter for the "Mountain Retreat Association. This organization proposes to establish a retreat for health, rest and Christian fellowship, modeled largely after that of Ocean Grove. They have an option on five thousand acres of land near Asheville. Prominent among those interested is Mr. Wm. H. Wanamaker, of Philadelphia. Religions assemblies will meet each year.

Dr. C. H. Duncan, of Knoxville, Tenn., an evangelist of the Northern Presbyterian Church, has recently held an interesting meeting at Sunderland Hall school near Concord. There were a number of professions among the scholars. Dr. Duncan preached very acceptably for us at our service in the First church of Concord.

At the recent commemoration of the jubilee of Dr. Alexander McLaren, in Manchester, England, a portrait of the minister, prepared by Sir George Reed, President of the Royal Scotch Academy, was presented to the city. Addresses were made by the Bishop of Manchester and a number of prominent men, to which Dr. McLaren replied expressing his acknowledgment for the general kindness not only of his own immediate friends, but of his fellow-citizens.

PERSONALS.

Rev. A. J. McKelway was in Raleigh last week the guest of Rev. Dr. Eugene Daniel, pastor of the church of that city.

Rev. H. W. Hoone, of Waxhaw, N. C., is visiting his old home in Western Pennsylvania.

Rev. Dr. Jere Witherspoon, pastor of First Presbyterian church, Baltimore, has been invited by the session of the College Hill Presbyterian church of Easton, Pa., to deliver the sermon at the ordination of Rev. Charles Scholl, pastor elect.

Rev. D. M. McIver formerly of North Carolina, now residing in Bolivar, Tenn., is editor of the Bolivar Observer, a religious monthly. Our best wishes are extended.

Rev. J. E. L. Winecoff is spending a short time at Rome, Ga., where his wife is undergoing a course of medical treatment.

Rev. S. C. Byrd, pastor of Lafayette church, New Orleans, is recovering from a serious illness.

A friend informs us that Mrs. Sullivan Bradford, of Columbus, Miss., daughter of the late Dr. R. F. Matthews, of this city, has given her check for five thousand dollars, to the deacons of the church, to be forwarded to the treasurer of Foreign Missions, in compliance with her father's wish informally expressed in a letter found among his papers after his death.—*Southwestern Presbyterian.*

Rev. W. L. Lingle, of Hampden Sidney will fill the pulpit of Rev. Dr. Turnbull, of Durham, during March.

The Rev. and Mrs. W. D. Reynolds write from Seoul, Corea, of date January 17th; when all were well. Mr. Reynolds is engaged in Bible translation, being the representative of the Southern Presbyterian Church on a Committee now at work on this important work of giving the Bible to the Coreans.—*Central Presbyterian.*

Dr. Thos. H. Law, of Spartanburg S. C., Agent for the American Bible Society filled the pulpit of the First church of Concord very acceptably on last Sabbath morning. In the evening he presented the Bible cause at a union meeting in St. James Lutheran church of Concord, N. C.

For the N. C. Presbyterian.

HAMPDEN SIDNEY NOTES.

The college celebrated "Washington's Birthday" with a concert on Saturday evening in behalf of the college Y. M. C. A., an athletic exhibition on Monday afternoon, and a speaking by members of the two Literary Societies on Monday evening, followed by a general reception in the society halls. The rain poured down almost in torrents part of the time, but it did not dampen the ardor of the young collegians, and their exercises as a whole were highly commendable. Among the visitors were Misses Sproul and Bumgardner, of Staunton, the guests of Mrs. Lane, and Misses Watkins and Venable, of Farmville, the guests of Maj. Venable.

Alexander Ossian, the eighteen year old son of Mr. J. M. Hart, died the 17th of this month. The funeral exercises were conducted the following day by Dr. Murray in the college church, and the body was borne to its last resting place by the four older brothers of the deceased, a touching sight indeed! The bereaved family have the sympathy of the entire community in the affliction.

Rev. J. W. Lafferty, recently pastor of the Presbyterian church at Piedmont, W. V., has come to the seminary to engage in some post-graduate study.

Rev. W. L. Lingle, of the seminary, will supply Dr. Turnbull's church, Durham, N. C., during the month of March.

X.

For the N. C. Presbyterian.

DR. SMITH'S CRITICISM.

EDITOR N. C. PRESBYTERIAN:

Dear Sir:—Sometime ago there appeared in your columns a criticism of Dr. Watson's book "Beside the Bonnie Brier Bush," my heart prompted a reply then, but I neglected it; now Dr. Sam. Smith in the new "Religious Outlook" brings his clever brain and facile pen to make the same charge of "Humanitarianism" against the little "bookie." Here is one of his sentences, "Enveloping the sketches like a subtle atmosphere is the alleged existence and the implied efficacy of a blameless, a beautiful, a *Christless* morality." Dear me! The book fairly bristles with Christianity. But one generally finds only what one seeks for. A tiger will spring through a tangle of the rarest orchids to crush the life of a tiny fawn helpless in his clutches. Surely the Doctor's eyes were holden when he read the book. Such hypercritical efforts do more harm than good and unlike mercy, injure most of all the writer.

What is the point of the opening sketch of the love of the old "pagan" pedagogue "Domsie," for his brilliant pupil George Howe? The lad buys his college honors with his life, and as the shadow of death darkens on his face he pleads with his old master who replies, "I said nacthing to ony man against Christ. He aye seemed beyont man, and noo the veession o' Him has come to me in this garden. Laddie ye hae dune for me far mair than ever I did for you." Does not the boy's death bring the old man to a knowledge of the life eternal in Christ Jesus?

What was the vision of the mystic Donald Menzies whenever he could tear himself away from Satan? "Donald has seen his Lord hanging upon the Cross for him." What was the text John Carmichael's dying mother put in his mouth wherewith to feed his future flock? "O Laddie be *sure* ye say a gude word for Jesus Christ." Afterwards speaking of the young minister's first sermon he writes: "The subject was Jesus Christ, * * * and before he had spoken five minutes I was convinced that Christ was present. The preacher faded from before one's eyes and there rose the figure of the Nazarene, best lover of every human soul, with a face of tender patience and stretching out his hands to old folks and young children as He did before his death in Galilee." What were the words wherewith "that censorious body Lachlan Campbell" gave utterance to his full heart when his erring daughter returned to him? Leaving the Psalms with their rough, rugged metre, shrinking instinctively from the thought of God as Jehovah, turning with all his soul to the true source of human help and comfort, his trembling lips took up the words of the hymn:

"There is fountain filled with blood,
Drawn from *Immanuel's* veins."

I grant that stress is laid on Dr. MacLure's neglect of public profession. The busy Dr. found no time" for "professing" Christianity, he did better, he lived it. Does not his beautiful life for others speak more clearly than all of Milton's piety of Him who said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven?"

Suppose a traveller comes to your house in the heat of a July day weary and worn, hot and dusty with parching tongue and feverish lips, begging for a drink of cool water. You give him a goblet filled to the brim with the life giving fluid, clear and sparkling as crystal, he seizes it with eager hands and drains the last drop, craving more in his intense thirst. When he thanked you for a draught so refreshing would you say, "Yes it does look like very good water, it is pure and clear, its taste is sweet, cool and most refreshing, but you lust ought to see that very water thro my new microscope, cross-eyed microbes in it as big as tadpoles?"

Would your guest thank you for your information? I think not.

Why doesn't some dyspeptic critic call attention to the "Humanitarianism" of Christ's own life and doctrine, for it is written, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

L. P. R.

For the N. C. Presbyterian.

LETTER FROM WILKES COUNTY.

As you very seldom have any thing in your paper from Wilkes I will give you a short account of our Oakwood Mission school. Some of the members of Orange Presbytery have heard something of it. Wish I could give you a full account of it, but cannot do so now, will simply state that we have the building about complete, lot paid for and deeded to Orange Presbytery with the members of the session of the North Wilkesboro church trustees. Although several of the churches of Orange Presbytery have very kindly sent us contributions for it, and our church has given over $125 to it, still we need a little more funds very much and would very thankfully receive any contribution. Send to Rev. C. W. Robinson, North Wilkesboro, N. C.

Although the building was not ceiled, have had a day school taught by Miss Kate Cranor, a splendid teacher and a strong Presbyterian, and a Sunday-school conducted by one of the elders of our church there for about four months. The attendance of day school is about twenty-two and Sunday-school about thirty five, and the children of the Sabbath-school are very bright and eager to learn. Little Bertha Clark, only six years old, learned her catechism and said it perfectly to her teacher in January. Others have said theirs since, and I suppose none of them had ever hardly seen a catechism before the Sunday-school started. The majority of the Bible class attend very regularly and seem to be progressing very well.

Mr. Robinson preaches there every first Sabbath evening and the people of the community are very much attached to him, as they seem to be everywhere he preaches through this mountain country. He is an earnest, plain, persistent worker, but he has too a large a field for one man. He is the only Presbyterian preacher in five counties, big ones at that. "A word to the wise is sufficient." We hope the Home Mission Committee will take notice.

Yours truly,

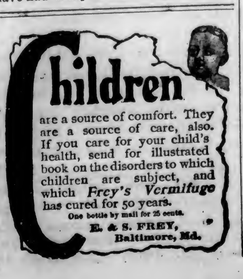
J. R. FINLEY.

The fire that occurred in Wilmington on the night of Friday last and which consumed the stock of goods of Messrs. C. W. Polvogt & Co., and the building which contained it, came perilously near destroying the Messenger office and other buildings near by. Nothing but the superb efforts of the firemen under most admirable direction and control averted the impending destruction. The praises of the firemen are on all lips—better work was never done. The enterprise of the Messenger was exhibited in the paper coming out next morning as if nothing had happened, notwithstanding a good part of the material which had been removed had to be returned to the building, and there were numerous obstacles and delays caused by removal and replacement of electric machinery, involving loss of light, and the unavoidable confusion and general displacement of type and other material which occurred.

Attention is called to the advertisement of the Southern Employment and Intelligence Bureau, Burlington, N. C.

Don't forget to help the NORTH CAROLINA PRESBYTERIAN.

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are a source of comfort. They are a source of care, also. If you care for your child's health, send for illustrated book on the disorders to which children are subject, and which *Frey's Vermifuge* has cured for 50 years.

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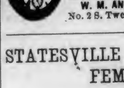
Southern Employment and Intelligence Bureau,

Burlington, N. C.

TO ALL TRAVELERS!

Your attention is invited to the changes of the time-table on the Seaboard Air Line, whose new schedule is shown in this issue. By this change a much more convenient train service is offered you, and points hitherto inaccessible are now conveniently and quickly reached by the through vestibuled and express trains of this great system. Both the "Atlanta Special" and "S. A. L. Express" now connect at Atlanta, southbound, for New Orleans, Montgomery, Selma, Pensacola, Macon, Florida, Birmingham, Chattanooga, Nashville, Memphis, Texas, Mexico, and Pacific Coast. The slight northbound changes are also shown. Before arranging your trip, call on one of the Seaboard agents, and you won't regret it.

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Taking orders for our VISITING CARDS, latest styles, printed equal to engraved, 25c. a pack. Everybody wants them. Get up a Club of 10 and we will give you a HANDSOME NICKEL WATCH for your trouble. Write to-day for samples and premium list, containing 100 useful prizes we give our Agents. Cash commissions if desired. Address,

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STATESVILLE FEMALE COLLEGE.

STATESVILLE, N. C.

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Board, including furnished room, heat and lights, with tuition in all English branches and Latin, $27 50 per quarter. Instruction in Music, Art and all branches usually taught in first-class female schools, at reasonable rates.

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In charge of a teacher of first-class qualifications. Price of instruction from $2.50 to $5.00 per month according to grade.

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GOLD DUST.

Art tired?
There is rest remaining. Hast thou sinned?
There is a sacrifice. Lift up thy head;
The lovely world and the over world alike
Ring with a song, a happy rode,
"Thy Father loves thee."
—*Jean Ingelow.*

***

Where truth and right are concerned, we must be firm as God.—*Guthrie.*

***

The Judge of all the earth will do right. No human being will suffer more than he deserves, or more than his own conscience will recognize as just.—*Charles Hodge.*

***

"Genius is an immense capacity for taking trouble."—*Carlyle.*

***

It is not by looking back upon the vanities and vexations of this world that we fit ourselves for the discharge of duties which are not of it.—*Sir Walter Scott.*

For the N. C. Presbyterian.

LETTERS TO A BEREAVED FRIEND.

II.

MY DEAR FRIEND:—In my last letter I urged in neglecting the services of the Lord's house, you were neglecting a duty, and in this neglect doing a grave injury both to yourself and others. Permit me still further to press this thought upon your attention.

Your present course is in conspicuous violation of your covenant vows. Do you not remember, dear Mary, that day in our happy girlhood, when we stood up before our venerable pastor, in the presence of the congregation, and bowed the assent we could not speak to the vows which he pronounced for us? Do you not remember that we vowed then to keep God's holy commandments diligently all the days of our lives? Did we think, then, either of us, that we could serve God and yet wilfully neglect His holy ordinances? Did we not at that time purpose fully to be faithful in our attendance upon the public means of grace? And did you not keep that vow for a number of years? Now that you need, more than ever, the comfort and strength which are promised to those who "wait upon the Lord," do you think your bereavement has absolved you from the duty of seeking to supply the necessities of your spiritual life in God's "appointed way?" "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:" does not this command apply equally to all our covenant vows?

Are you sure that you cherish a strong and genuine desire to attend church services? If not, you have in this a grave reason to be much concerned about your spiritual condition. You remember that when Dr. Tanner underwent his famous fast of forty days, he declared after fasting for a certain length of time that all sensations of hunger had left him. Freedom from hunger was thus demonstrated to be one of symptoms of an advanced stage of starvation. Is it not bound to be so spiritually? Is it not true that those who have the most relish for the Word and worship of God, are those who are most accustomed to them; while those who have the smallest appreciation of church services are those who for any reason have become accustomed to neglect them? In such cases we cannot doubt that the same law obtains in the spiritual realm which has been observed in the physical. Not only are we in very great measure creatures of habit, but many of our tastes are acquired, and depend in some degree upon cultivation for their perpetuity. Thus, a man may become so used to sleeping out in the open air that he at last may come to find the close atmosphere of a civilized dwelling exceedingly oppressive; and may live upon barbarous food until his system abhors the choicest delicacies of a Delmonico. This is the law of "adaptation to environment," which may account both for development and for degeneration. Thus it is that we tend to conform to the habits of those about us, and being in Rome to do as Rome does; and similarly our habits tend to become so fixed that the will may lose all its power to resist the inclination which tends to repetition of a familiar act. Here the inebriate must fight his battle. Here, too, the careless Christian may find himself, ere he knows it, involved in a life-long struggle, whose issue must decide his destiny. He must submit to be led captive by the Evil One, or else, rousing himself for the struggle, he must resist temptation until at last sin subdued is under his feet and he has come off "more than conqueror." Here, my dear friend, is your danger, and on this line you will have to fight your battle. The

"High instinct of worshipping
And habitude of praise"

must be cultivated, if we would keep our spiritual appetite and strength up to the standard of health. We must remember that in spiritual life, as in natural, there is such a thing as invalidism. Undoubtedly there are souls who have so far starved themselves that they are weak and nerveless in the presence of temptation or trial, when had they but fed their souls aright they might have been strong in the Lord and in the power of His might. And, as in certain cases the sick must be required to take nourishment, even when their systems reject it repeatedly, so must we deal with our own souls in the matter of hearing the Word. Regarding the lack of desire as the sure evidence of spiritual sickness and starvation, we should apply the remedy without heeding the rebellion in our soul that may be roused by the old carnal nature. May God give you strength of will to do this, and thus save you from perishing as a spiritual suicide by wilful starvation!

Accompanying this want of desire, are you not conscious of a subtle spirit of self-indulgence? Is not your neglect of the sanctuary due in part to the fact that it would break the routine of your ordinary life, and require special exertion? You would need to make a special toilet, and would have to endure the fatigue of walking, or else order your carriage, and endure the temporary discomfort of the drive to church in a warm or a frosty atmosphere. Is it not also a fact that you prefer your comfortable rocking-chair to the uncomfortable pews, and the delightful temperature of your own chamber to the uncertain atmosphere of an ill-ventilated church? Going to church, or while there, you may get too warm or too cold or too weary. And then, perhaps you have your fears also about the sermon. That may be too tedious. Do you not suspect that if your beloved pastor, Mr. Jones, whose lovely character you so much admire, were as fluent and as flowery in his discourses as Dr. Sky-scraper, of New York, with whom you were so much charmed when he preached for us years ago, you would be much more inclined to leave your luxurious retreat for an hour to hear him? And if the desire to be diverted and entertained by a man whose Gospel you regard as a most uncertain sort of Gospel, would suffice to draw you, ought not the love of Christ constrain you to avail yourself of the ministry of your pastor, whose sermons always contain so much of spiritual food?

I pray you, forgive my plainness of speech. "Faithful are the wounds of a friend." I do not charge you with wilful, deliberate, reckless sin in this matter. I doubt not you have always intended at some future day to do better in the matter of your attendance at church. But since your great sorrow you have post-poned the beginning, and you have thus cultivated whatever of natural indolence there may be in your character. Now, in all this have you not yielded to temptation? Do you not feel that you have been too slothful in spirit? And can you dare hope that your sorrow shall sanctify that amiable indolence which you have cultivated by indulgence for so long? If God's day has been for you chiefly heretofore a day of ease and of social pleasure, surely there is need that you should make it henceforth a holy day. As you value your immortal soul, I beg you to repent of this negligence. In this connection, will you not think seriously of the Word of God through Ezekiel: "Thou hast despised mine holy things, and hast profaned my Sabbaths. * * * Can thine heart endure, or can thine hands be strong, in the days when I shall deal with thee?" Think it possible that this may be God's message to you. Did you turn away from God in the sunny days that are gone, and do your own pleasure on His holy day? Must you confess that his holy day was not to you "a delight, the holy of the Lord, and honorable;" and that you failed to honor your Lord as you should, in the assembly of the saints? If so, may it not be that you have had your will; and that now God is having His will, and so it is that your house is left unto you desolate? If your conscience assures you that you have lived selfishly, and have forgotten your Lord, will you not kiss the hand that smites, and confess and forsake the sin that burdens your heart? If you will, you may repeat in the joy of your covenant renewal, the words of David, "Before I was afflicted I went astray; but now have I kept Thy Word." And if not, you cannot escape further chastisements. "You must either bend or break." Will you, even in the very bitterness of your grief, be like Pharaoh, and harden yourself against God yet more? Shall he yet break you in pieces like a "potter's vessel?" "Whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth." Will you turn these ministries of His love into visitations of wrath and preludes to eternal despair?

Do not say, "I can't go to church." Speaking thus, you would speak, not like the mature woman you are, but like one one of your own little children. How often have they refused to attempt some childish task, making the same excuse! Knowing they were wrong, you required them to obey you. So in this instance God knows where the trouble lies, and if it lies in any of things that I have pointed out, He will yet find means to bring you to his feet. Will you challenge Him to send yet further chastisements upon you? As one who agonizes for your soul, I beseech you to rouse yourself from the unchristian sloth and the unwomanly weakness into which you have fallen, and "let the time past of your life suffice to have wrought the will of the flesh." Ever praying that you may be led into the sanctuary to receive the help you need, I am,

Faithfuliy yours,
MARTHA.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMPION Pittsburgh.
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MAGAZINES.

Modes is the title of a magazine devoted to fashions and general information regarding dress-making. It will be of interest to our lady friends. Modes Publishing Company, New York. $1 00 a year.

Popular Science for March received. As usual good and attractive in table of contents. New York.

The Sunday School Lesson Illustrator is found exceedingly helpful to teachers. Fleming Revell Co, New York.

The proceedings of the Twenty-fourth Annual Convention of the *North Carolina Press Association* has been issued in book form.

Although late in the month before we could read the *Bookman* and the March number is about to appear with its new and attractive features, we wish to call especial attention to the first of a series of papers of "American Bookmen" that appeared in the February number—Washington Irving, by M. A. DeWolfe Howe This article is excellently illustrated, but the charm lies in the easy, delightful style of Mr. Howe's delineation of Mr. Irving's life and character. The writer loves his subject and inspires his readers with enthusiasm and affection. The second paper will be upon J. Fenimore Cooper and we bespeak a great pleasure for the readers of this most excellent monthly. Dodd, Mead & Co., New York. $2.00 a year.



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a course of Ayer's Pills the system is set in good working order and a man begins to feel that life is worth living. He who has become the gradual prey of constipation, does not realize the friction under which he labors, until the burden is lifted from him. Then his mountains sink into molehills, his moroseness gives place to jollity, he is a happy man again. If life does not seem worth living to you, you may take a very different view of it after taking
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CONDUCTED BY REV. A. D. McCLURE.

First Quarter—Lesson XI.

March. 14, 1897.—Acts ix. 1-12; 17-20.

Commit to memory verses 17-20.

Subject.—Paul, The Persecutor, Converted.

Golden Text. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15.

CATECHISM.

Question. 31. What is effectual calling?

Answer. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Time. A. D., 37.

Place. Damascus, Syria.

INTRODUCTORY.

The lessons we have been studying thus far show the persecutions and trials of the early Church, from within and from without, and the dispersion of the disciples, out of which the Church was to have great blessing and enlargement. Two steps through Samaria are taken, Samaritans are added and the Eunuch, converted, returns to his own country to turn the hearts of many to this salvation. Among these tradition says the Queen Candace was converted.

The present lesson turns us toward Damascus in Syria 140 miles northeast of Jerusalem whither many of the persecuted ones fled. Saul, whom we have seen as the young man, at whose feet the witnesses cast their clothes at the stoning of Stephen, goes away from that scene, probably more bitter in persecution by the effort to cast off the conviction wrought by the death of the martyr. The present lesson shows his conversion. Saul was his Hebrew name, and Paul his Greek name. He may have had both from his youth. He was born in Tarsus probably about A. D. 2. He learned the trade of tentmaking. His education was begun in Tarsus. At an early age he went to Jerusalem where he studied the law under Gamaliel the great teacher of his time. He was of a religious nature and must have been deeply affected by the atmosphere of Jerusalem.

LESSON NOTES.

Vs. 1. *And*, in contrast with the conduct of Philip the R. V. has, "but" *Saul yet*, ever since the persecution begun on the day of Stephen's death, *breathing out threatenings and slaughter*, R. V. "breathing threatening and slaughter" as his vital air. *Slaughter, vid* xxvi. 10, implying that others besides Stephen were slain. *Went*, of his own accord.

Vs. 2. *Letters to Damascus*, because the persecution had driven a large part of the Christians away from Jerusalem and many doubtless had taken refuge in Damascus. This is the oldest city of the world, built, according to Jewish tradition, by Uz, the grandson of Noah. *Of this way.* Way should be spelled with a capital W as a name of the Gospel for Christ is the way, though probably used by the persecutors as a term of derision or depreciation. *Bring them bound to Jerusalem:* to be tried by the Sanhedrim that would be severer than the courts of Damascus and could claim control in religion.

Vs. 3. *As he journeyed*, paintings show him on horseback, though Canon Cook thinks he rode a camel. *Suddenly* (about noon xxii. 6) *there shined round about him a light from heaven*, ("above the brightness of the sun," xxvi. 13.) The hour was chosen and the light to show that this was not a natural phenomenon, and that Paul might see Christ in this blaze of glory.

Vs 4. *Fell to the earth* "blinded and amazed." *Heard a voice*, distinct to him, but only a round to the others. *Saul, Saul*, in the Hebrew is distinguished from the Greek for used elsewhere. *Why persecutest thou Me?* Not the followers of a poor rabbi as he supposed, but Jesus Himself in His disciples.

Vs. 5. *I am Jesus.* In answer to Saul's question the Lord Christ speaks from His Father's throne as the glorified Jesus, Saviour, ready to save Saul and send him penitent to preach this salvation.

Vs. 6. *Arise, go.* This same Jesus as Lord directs Saul to go into Damascus and find, from one of the disciples whom he was seeking to persecute, the beginning of that instruction in which he would grow and glow and glory as the fullness of God. He was to take time for the full revelation of Christ and His commands.

Vs. 7. *Stood speechless*, xxvi. 14, "they fell to the earth," but now having risen came to a stand still, dazed and amazed. They heard a sound of a voice, but did not hear it distinctly.

Vs. 8. *Saw no man*, though his eyes were open, because he was totally blind from the brightness of the light in Christ appeared to him. It has been suggested, that if "the thorn in his flesh" was an affection of his eyes, it may have originated here.

Vs. 9. *Three days without sight*, that he might attend more earnestly to the things taught him. He took no food and could not read the Scriptures, but was shut up to the message sent him from God.

Vs. 10, *Named Ananias*, so there is nothing in a name apart from the character and conduct, for this is not the Ananias of chapter iv, but "a good man having a good" reputation.

Vs. 11. *Street....called straight*, from eastern to western gate, a mile long, a hundred feet wide, divided into three avenues by rows of Corinthian columns. *Behold he prayeth*, not now as a formalist, or Pharisee, but as a new man, with a new feeling and a new power.

Vs. 17. *Brother Paul*, showing that he accepted him as a fellow disciple. *Sight ....the Holy Ghost.* These two gifts, the former, the physical type of the blessings of the latter, were bestowed by Jesus on His new disciple and another disciple was sent to bear witness of the fact.

Vs. 18. *Arose*, literally "standing up" *—was baptized* as a confession of Christ and the ordinance of admission to the communion of saints.

Vs. 19. *Received meat*, food after three days fast.

Vs. 20. *Straightway*, immediately *preached*, proclaimed Jesus as Messiah and all He had done for him.

PRACTICAL POINTS.

"Note the steps of his progress from a persecutor to an apostle. (1.) Influences from the death of Stephen and the character of the saints he was trying to destroy; (2.) A sudden providence; (3.) Producing conviction of sin; (4.) A desire to know duty; (5.) A sharp, severe conflict; (6.) Light and help from Christians; (7.) Filled with the Holy Ghost; (8.) Confessing Christ in baptism; (9.) Testifying from his experience; increasing in strength.—*Peloubet's Notes.*

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, March 14th, 1897.

BY REV. B. E WALLACE.

How the Christian Endeavor pledge strengthens the Christian's life. 2 Kings 23: 1-3, 21-25.

Text for the week:

"I will pay thee my vows, which my lips have uttered and my mouth hath spoken." Psa. 66: 13, 14.

Daily Readings:

STRENGTH.

Monday, From Trusting. 2 Kings 18: 1-8.

Tuesday, From Daily Prayer. Dan. 6: 1-10.

Wednesday, From Bible Reading. Josh. 1: 1-9.

Thursday, From The Church. Psa. 84: 1-12.

Friday, From The Committee Work. Jno. 4: 27 35.

Saturday, From The Prayer-meeting. Matt. 18: 15-20.

Sunday, Topic. 2 Kings 23: 1-3, 21 25.

Suggestions for Leaders:

1. Have the Christian Endeavor Pledge recited in concert.

2. Select beforehand different ones to emphasize the different sections of the *Pledge. e. g* Let one member take the first clause, "Trusting in the Lord Jesus Christ for Strength," and give a three minutes talk, and so on through the entire Pledge.

3. Have special prayers for strength to keep the Pledge.

Notes:

God is the COVENANT keeping *One.* His promises are conditional. Do this and I will bless you God has pledged His *word* and will not fail. Some people object to pledges, would join the Endeavor Society but can't go the pledge, etc. They are members of the church and occasionally even ministers of the Gospel. The C. E. Pledge only makes *more specific* our duties as church members, giving us daily obligations to fulfill, continually striking fire into our cold hearts, and thus with this constant incentive we very soon develop into warm hearted and enthusiastic Christians. Adam took the pledge and failed because he tried to keep it in his own strength. Abraham took the Pledge and kept it, thereby securing for himself and seed the blessings for the nations of the earth. All through God's holy work this truth is taught. The Pledge is the *Backbone* of the Endeavor Society. Let us square our lives by it daily and we will develop a Christian manhood and womanhood that is so much needed in all of our churches to day. The Secret of Power is in the first clause, TRUSTING IN THE LORD JESUS CHRIST FOR STRENGTH.

P—Prayer.
L—Loyalty.
E—Endeavor.
D—Duty.
G—Going.
E—Everywhere.

Canned tomatoes are more delicious baked than stewed. About ten minutes before removing from the oven, spread buttered bread crumbs over the top.

OPEN DOOR NOTES.

The usual reduced rates will be given on the W. & W. R.R., to the convention at Faison's. Tickets on sale March 24th to 26th—final limit 27th.

The Ladies' Aid Society of Waxhaw was organized seven years ago. Though few in number, they have done much work in furnishing their church, purchasing a bell, etc.

The Missionary Society has about twenty-five members and last year contributed $22 for Foreign Missions.

At the request of Rev. R. V. Lancaster his name is withdrawn from the C. E. program of the convention to be held at Faison, N.C., March 26th. "The Relation the Pastor Should Sustain to Young People's Work" will be handled by W. B. Clarke, of Wilmington.

PUZZLE DEPARTMENT.

ANSWERS FOR FEB. 18TH.

Ant, coney, locust, spider, PROV. 30:24—Cornie and Myrtle Wilkinson, Maggie Hall.

Lord Jesus Christ; Jesus; Jesus Christ; Messiah; Anointed; Appointed; Prince of Life; Saviour; the Lamb that was Slain; Jesus Christ our Lord; Messenger; Lord; Son of God; Son of Man—Cornie and Myrtle Wilkinson.

[I. H. N. gives 57 titles as found in Old and New Testament, but our young friends did well.]

The Eunuch was the first Christian convert after the resurrection. Acts 8:37—Maggie Hall.

BIBLE ANAGRAM.

My 1. 6, 2, 7, will give the name of one mentioned in the Bible as "Blessed above women."

My 2, 7, 6, 9, The eldest son of Shem.
My 3, 6, 9, One of the sons of HEZRON.
My 4, 3, The birth place of Abraham.
My 5, 6, 9, 4, 8, 7, The last judge of Israel.
My 6, 3, The chief town of Moab.
My 7, 2, 9, 4, 8, 7, A king whose instructions are in the last chapter of the book of Proverbs.
My 8, 5, 6, 4, The father of the Edomites.
My 9, 6, 3, 5, a hill on which St. Paul preached to the people of Athens.
I am composed of nine letters, and
My whole is a city of ancient fame.

WALTER PAYNE SPRUNT.

What king was it that ate grass as an ox?

Myrtle Wilkinson.

How many lords of the land were entertained at the feast of Belshazzar?

Jessie Sharpe.

Genito, Va., March 8, 1896.

Messrs. J; B. Watkins & Bro.:

Dear Sirs:—The fruit trees arrived in beautiful order. Though very old I take great pleasure in planting both fruit and flowers. Whenever I hear any one speak of putting out an orchard I always bring forward your nursery as far more reliable than any I have patronized.

With much respect,
MRS. P. Q. HOLLADAY.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

BRADFORD—EMERSON. At the residence of Moore Emerson, Esq., the bride's father, on December 23d, 1896, Mr. Geo. A. Bradford and Miss Dora Emerson—both of Cabarrus county, N. C., Rev. W. M. Shaw, officiating.

BALLARD—BAKER. In No. 3 township, Cabarrus county, N. C., on January 6th, 1897, by Rev. W. M. Shaw, Mr. J. L. Ballard of Iredell county, and Miss Minerva Baker of Cabarrus county.

JOHNSTON—ARCHER. On February 10th, 1897, at the residence of Mr. C. A. Archer, the father of the bride, in No 3 township, Mr. Bishop A. Johnston and Miss Octa Archer—both of Cabarrus county, N. C., Rev. W. M. Shaw officiating.

MALLOY—McGEACHY. Near St. Pauls, Feb. 18th, 1897, by Rev. J. S. Black, Mr. D. G. Malloy, of Quitman, Ga., and Miss Katie McGeachy, of Robeson county, N. C.

McARTHUR—JOYNER. On Feb-23d, 1897, at the home of the bride's mother, Ayden, N. C., by Rev. E. D Brown, Mr. C. M. McArthur and Miss Josie L. Joyner.

MONROE—STEVENS. At the home of the bride's parents, in Bladen county, N. C., Feb. 24th, 1897, by Rev. T. H Newkirk, Mr. Christopher Monroe and Miss Bettie Stevens.

BALDWIN—HALL. On Feb. 17th, 1897, at the residence of the bride's father in Bladen county, N. C, by Rev. T. H. Newkirk, Mr. Joe A. Baldwin and Miss Augusta Hall.

CLARK—OLDHAM. At Accomac, Va. in the Presbyterian church, on Feb. 17th 1897, by Rev. J. Ernest Thacker, of Louisville, Ky., the Rev. Byron Clark of Mount Washington, Md., and Miss Edith Oldham of Accomac.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

WOODBURN. On January 27th, 1897, Mrs. Nancy K. Woodburn, aged 73 years, 9 months, and 20 days. She united with Alamance Presbyterian church November 30th, 1851, and remained a consistent member until her death. She was afflicted for years with deafness, but the ear of faith caught the promises, on which she leaned as she walked through death's dark vale, fearing no evil, for Christ was with her.

HERNDON. At Williamsburg, Va., in his 61st year, of pnumonia, Dr. Z. B. Herndon. Dr. Herndon served in the Confederate Army first as private, then as surgeon. After the war he settled in Florida. In Jacksonville he married Miss Maria C. Gilchrist, daughter of Mr. John T. Gilchrist, of New York. In 1883 in Richmond, Va., whither he had removed, and where for years he practiced his profession, he married Mrs. Julia K. Deveanx, a sister of his former wife. Besides his widow four children survive him: Rev. J. G. Herndon, of South Carolina, and Misses Julia K., Annie and Maria G. Herndon.

JOHNSTON. Mrs. Caroline Johnston, wife of Mr. R. W. Johnston, was born February 14th, 1835, and died February 9th, 1897.

For some months her health had been failing; but her friends were not apprehensive until after she was confined to bed—about four weeks previous to her death. From the nature of her disease her suffering was great from the beginning; but it was borne without a murmur, without a complaint. Her chief anxiety seemed to be not to cause her family or friends special trouble, and she would often say, "I am giving you so much trouble." It was characteristic of her to think more of the comfort of others than of her own.

It was my privilege to see her almost every day during those weeks of suffering and waiting; to speak to her often of her Saviour, and the trust she was reposing in Him. In one of those conversations she said, "I have often prayed that I might get well; but it does not seem to be the Lord's will, and I am submissive and only waiting His call." And in this faith and patient waiting she quietly fell asleep. At the age of nineteen she gave her heart to Christ, and united with the German Reformed Church; but after her marriage to Mr. Johnston, she united with the Presbyterian church of which she rdmained a consistent and faithful member until called her reward.

The world has lost the example of an earnest Christian, the church a faithful member and the pastor a warm and devoted friend; no, not lost; for she has only "ceased from her labors," and her "works do follow" her. J. A. R.

Entered Into Rest.

McIVER. Mr. Duncan Fuller McIver died at his home near Tempting, P. O., Moore county, N. C., February 25th, 1897, in his 79th year. He was of a long lived and prolific family. He was the grandson of Roderic, one of the two brothers Roderic and Duncan McIver, who settled in Buffalo congregation before the Revolution, and whose descendants constituted a large per cent of the Buffalo congregation and membership for more than one hundred years. The deceased left surviving him three other grandchildren of Roderic, two of them, Mrs. Catharine Bryan and Mrs. Evander McGilvary, have already past four score years, and the third, Mr. McIver is closely approximating that age. All of these like the deceased are awaiting the last summons with faith and the hope of eternal life beyond the grave. The deceased was a firm believer in the Lord Jesus Christ, and died in the faith. He joined the church at Buffalo in 1869, and afterward transferred his membership to Pocket church. It has rarely been our privilege to witness such beautiful resignation, unwavering trust, and abiding peace as the deceased manifested in his last lingering illness.

M. D. McNEILL.

You may get over that slight cold all right, but it has left its mark on the membranes lining your throat. You are liable to take another cold and the second one will hang on longer than the first. Scott's Emulsion is not an ordinary cough specific, but it is "the ounce of prevention." It builds up the system, checks inflammation and heals inflamed membranes. "Slight" colds never bring serious results when it is promptly taken.

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PRESBYTERIAL NOTICES.

The Presbytery of Wilmington meets in the Clarkton church at 7.30 p. m., April 6th, 1897. Sessions will please send reports by mail if not by delegate. Railroads will be asked to give reduced rates.

A. McFADYEN,
Stated Clerk.

Concord, N. C., Feb. 15th, '97.

The Presbytery of Fort Worth will meet at Cisco, Texas, April 14th, 1897, at 8. p. m.

J. D. LESLIE,
Stated Clerk.

Presbytery of Mississippi will meet in Hazlehurst, Thursday, April 15th, 1897, 11 a. m. Opening sermon by Rev. W. B. Bingham. Sessions will send up records narratives, statistical reports and commissioners fund.

S. C. CALDWELL,
Stated Clerk.

The Presbytery of Pee Dee will meet at Timmonsville, S.C., Wednesday, April 7th, at 8 p. m.

A. H. McANN,
Stated Clerk.

The Presbytery of Eastern Texas meets at Nacogdoches, Tuesday, April 20th, at 11th a. m. Sessional records are required at this meeting. The assessment is fifteen cents per member. Sessional reports are to be sent to the stated clerk ten days before Presbytery meets.

S. F. TENNEY,
Stated Clerk.

Mecklenburg Presbytery will meet at Gastonia, N. C., April 9th, 1897, at 8 o'clock p. m. Send Sessional Records, Sessional Reports, and Presbyterial Assessment.

EUGENE L. SILER
Stated Clerk.

Abingdon Presbytery is adjourned to meet in Green Spring church, Washington county, Virginia, on May 4th, at 2.30 p. m.

I. N. NAFF,
Stated Clerk.

Rev. C. G. Vardell, President of Red Springs Seminary for girls, lectured in the academy at Sanford, Friday night, Feb. 12th, on "Female Education." His address was practical, earnest, and timely. From first to last, he held his audience in rapt attention. Mr. Vardell is an energetic man, untiring and enthusiastic in his work. Under his wise and efficient management, the seminary has prospered beyond the sanguine expectations of its most ardent advocates. Already a new building is needed to accommodate the rapidly increasing patronage.

M.

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FOR THE FAMILY.

THE LORD NEEDETH THEE.

Jesus, Thou needest me,
Even me, Thou Light Divine;
O Son of God, Thou needest me,
Thou needest sins like mine.

Thy fulness needs my want,
Thy wealth my poverty,
Thy healing skill my sickness needs,
Thy joy my misery.

Thy strength, my weakness needs,
Thy grace, my worthlessness;
Thy greatness needs a worm like me
To cherish and to bless.

This evil, froward soul
Needeth a love like Thine;
A love like Thine, O living Christ,
Needeth a soul like mine.

Thy fullness, Son of God,
Thus needy maketh Thee;
Thy glory, O Thou glorious One,
Seeketh its rest in me.

It is Thy need of me
That brought Thee from above;
It is my need of Thee, O Lord,
That draws me to Thy love.

—*Bonar.*

THE FOOD VALUE OF STRAW.

The manurial value of straw is much less than its value for feeding, if managed rightly. Its carbon, tho not in best state to be digested, is worth something for feed, while it is very nearly worthless alone as a fertilizer. The trouble with straw is that, being dry, it is not palatable, and being only carbon its nutrition is small in proportion to its bulk. Now there are feeds so highly nitrogenous that they can only be fed in very small quantities. Linseed meal and cotton-seed meal are examples of these. If the straw is cut and steamed so as to make it succulent, and cotton-seed meal or linseed meal is sprinkled over the wet mass, the whole will be eaten as readily as will the best hay, and with greater profit, because the resultant manure pile will be more valuable.—*American Cultivator.*

QUEEN VICTORIA'S PERSONALITY.

The heart of gold, the will of iron, the royal temper of steel, the pride, the patriotism, and the deep piety of Victoria have been enshrined in a small but vigorous frame, the *mignonne* aspect of which especially strikes those who behold her for the first time in these her "chair days." It was reported how, when Prince Albert was dying, he roused himself from a period of wandering to turn with ineffable love to his spouse and sovereign, saying to her with a kiss, "Good little wife!" And when the prince consort was actually passing away, after those twenty-one years of wedded happiness, it was told how the queen bent over him and whispered, "It is your *little* wife," at which last words the angel of death stayed his hand while once again the dear eyes opened and the dying lips smiled. But, though this be so, no one who has ever been honored by near approach to her Majesty or has ever tarried in her presence will fail to testify to the extreme majesty of her bearing, mingled always with the most perfect grace and gentleness. Her voice has, moreover, always been pleasant and musical to hear, and is so now. The hand which holds the sceptre of the seas is the softest that can be touched; the eyes which have grown dim with labors of state for England, and with too frequent tears, are the kindest that can be seen.—*Sir Edwin Arnold, in the Forum.*

Elizabeth Banks, a journalistic writer in England, took her pocket-book to be photographed under the new X-ray process, in order to see whether the picture would reveal the presence of the coins within it. This it did, and as she was counting the disks shown through the leather she perceived a small black point of familiar outlines. Then she exclaimed: "I have found my ruby!" Opening the pocketbook, she searched in the space indicated by the point on the photograph, and there, tucked in between two folds of leather, she discovered a small ruby which she had lost some time before and could nowhere find. It had slipped from a ring which she wore at a moment when she was taking something from the pocketbook, and had glided in between two thickness of leather. There its presence was altogether unsuspected, and would have remained so until after the pocketbook was worn out and discarded if this extraordinary method of photography had not revealed it.—*Philadelphia Presbyterian.*



Yoke Fellows.

Many women work too hard. There is no question about that. If they did not have Love for a yoke-fellow they could never endure the daily, hourly grind and drudgery of life. But they bear it cheerfully, sustained by loving thoughts of husband and children.

But when physical weakness or disease is added to a woman's burden it becomes altogether too heavy. No woman can be cheerful or hopeful who is dragged down by continual pain and physical wretchedness.

The special weaknesses peculiar to the feminine organism are comparatively easy to overcome if the earlier symptoms are given proper attention. But if allowed to go unchecked, they are liable to develop into serious, chronic complications.

Any woman afflicted with these delicate ailments ought to have the immediate aid of Dr. Pierce's Favorite Prescription. It is a perfect and unfailing specific for all diseases of the feminine organs. It was devised for this one purpose, and accomplishes this purpose as no other medicine has ever done.

For nearly 30 years Dr. Pierce has been chief consulting physician of the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., where in conjunction with his staff of associate specialists, he has successfully treated many thousand cases of "female complaint."

No physician living has had a more extended opportunity to study this class of diseases in actual practice. No medicine ever invented has done for women what his "Favorite Prescription" has.

Dr. Pierce's Pellets cure constipation.

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costs **cotton planters** more than five million dollars annually. This is an enormous waste, and can be prevented. Practical experiments at Alabama Experiment Station show conclusively that the use of

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All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

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In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.		STATIONS.	SOUTH BOUND.	
8			7	
P. M.		— WILMINGTON —	P. M.	
2 00	Lv	Mulberry St.	Ar	12 40
3 58	Lv	Jacksonville	Lv	10 42
4 30	Lv	Maysville	Lv	10 09
4 44	Lv	Pollocksville	Lv	9 55
5 20	Ar	Newbern	Lv	9 20
P. M.				A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

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General Manager.

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Traffic Manager.

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Relation of Presbyterian Church to Other Denominations, by J. C. Malloy	5c
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Hindrances to Uniting With the Church, by Dr. Palmer	5c
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The Church Fair, by R. F. Campbell, D. D.	5c
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CHILDREN'S COLUMN.

MARCH.

Like a frolicsome lion March comes with a roar,
And stirs up the weather as never before.
But the days of old Winter are passing away;
His breath becomes feeble; he stops in his play.
The brooklets are melting, the winds cease to blow,
And the trailing arbutus peeps out from the snow,
While far in the distance the bobolinks sing—
'Tis the Winter's good-by and the greeting of Spring.

—*Ladies' Home Journal.*

For the N. C. Presbyterian.

HOOKEY COWS.

Hattie and Edna were loving little friends; not only this, but they were little Christian friends, also. They sat side by side in school and kept house and played dolls at home. They read the same books and played the same games. In summer they might have been seen gliding down hill on roller skates, with their arms around one another, while in winter they would skim over the smooth ice in the same loving embrace.

Their greatest delight, however, was to lie under the great trees at the foot of the bluff, beneath whose shadow they lived. There they gave free rein to their imaginations, at times dreaming beautiful dreams that reached away out into the future of their lives. At other times, looking up into the sky, they would try to imagine themselves in heaven, and talk in their childish way of their love for Jesus.

One day, as thy were thus talking, Edna said, "Hattie, do you pray at morning and evening only, or do you pray at any time of day?"

"You had better believe that I pray at any time of day," replied Hattie, "especially if I see hookey cows coming."

This answer made a deep impression upon Edna, and while talking it over that evening, her mother explained that a "hookey cow" might mean anything that could hurt her, or of which she felt any fear.

After this, through Edna's childhood, if she were alone in the dark, or if anything frightened her, she would say, "a hookey cow" and straightway the cry would go up for help.

Through her girlhood, as one temptation after another came to her, the thought also came, "One of Hattie's 'hookey cows'; I know how to drive that off."

Hattie and Edna are both lovely Christian women now. Many a joy, many a sorrow, many a trial has come to them, each doing its own work in developing their characters. But they both think that there has nothing given them such a sense of the nearness of their Heavenly Father, and of the help to be obtained from Him, as the many brief prayers that went swiftly up for deliverance from "Hookey Cows."

THE THREE SIEVES.

It was a rule of Peter the Great never to say anything about a person if he could say nothing good. This is a good rule. Here is a little story that shows how one mother taught her little girl a very important lesson, says The Evangelist:

"O, mamma!" cried little Blanche Powers, "I heard such a tale about Edith Howard! I did not think she could be so naughty. One—"

"My dear," interrupted Mrs. Powers, "before you continue, we will see if your story will pass the three sieves."

"What does that mean, mamma?" inquired Blanche.

"I will explain it. In the first place, '*Is it true?*'"

"I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, '*Is it kind?*'"

"I do not mean to be unkind; but I am afraid it was. I should not like Edith to speak of me as I have of her."

"And, '*Is it necessary?*'"

"No, of course, mamma; there was no need for me to mention it at all."

"Then put a bridle on your tongue. If we can't speak well, speak not at all."—*Presbyterian Journal.*

A PRETTY CUSTOM.

There is a pretty custom in the imperial family of Germany which dates from time immemorial. On the birthday of one of the royal children the Empress goes through the stock of toys which has been accumulating since the child's last birthday, and sends all, except a few special favorites, to the sick children in hospitals.

The present Kaiserin, who is the most motherly of women, has paid special attention to this custom, and, on the occasion of little Princess Victoria Louise's birthday, which occurred some time ago, Her Majesty packed with her own hands a large case of dollies, picture-books and little dishes, all in a fair state of preservation, and had them sent to the little sufferers.

The sick children are always told who sends the presents, and in past years this has resulted in the saving of some curious and interesting relics. In this way the battered tin soldiers which amused the childhood of old Kaiser William have been saved from the wreck of time. —*Sunday Afternoon.*

TWO GOOD TIMES.

"Pretty! pretty! pretty!"
Lulu was blowing bubbles.
"O, mamma! Do come and see how beautiful they are."
Mamma came, and watched while the little girl blew a larger one.
"Now—see!"
With a careful little jerk, Lulu shook it off the pipe. She clasped her hands as it slowly rose in the air.
"See the colors in it," she cried. "Red and purple and green and gold. Why, mamma, they are like the flowers—or the birds. The colors are just as bright."
"Yes," said mamma, "there are so many bright-colored things in the world."
"I think," said Lulu, "it is very good of God to make so many pretty things for us to look at."
She went on blowing, thinking each bubble brighter than the last. Soon she heard a voice at the door.
"Let me blow!"
It was Willie, a little boy who lived next door.
"Yes," said Lulu. "We'll take turns."
But very soon she saw that Willie did not like to take turns. He wanted the pipe all to himself. At last Lulu went to her mother.
"Mamma," she said, "I wish you'd tell Willie to go home. He wants to blow all the time."
"I am sorry," said mamma, "but don't you think you can bear with Willie a little? He has been sick a long, long, time, and has forgotten that he ought to do his share of giving up."
"But I don't think it fair that I should do it all, said Lulu.
"That is true," said mamma. "But we all sometimes have to submit to what is not fair. Now, listen my little one. You think it good of the Lord to make the bright things for us. It pleases you to see them. Just so it pleases Him to see a little heart which for His dear sake is willing to show loving patience with others."
"I think I'll do it," said Lulu, with a smile.
"I've had two good times this morning," she afterwards said to mamma. "First it was the pretty bright bubbles, and then it was being good to Willie."—*The Sunbeam.*

LETTER-BOX.

Dear Mr. Editor:—I have been thinking of writing to your paper but I am going to school and do not have much time to write you. My school teacher is Miss Sudie Hutchison. I am eleven years old and I am in the sixth grade. Cousin Lizzie Scott is my Sunday-school teacher. I am with my grandma. My mama takes your paper and sends it to us. I am so glad when it comes. My sister and brother and myself wrote to you once before. I have another little sister since I last wrote to you. Her name is Rebecca. She is just seven months old, but she will be eight months old the 25th of this month. Our pastor here is Rev J. R. Howerton: He has four little children. Three girls and one boy. The little girls are my playmates. I expect I had better close in fear of the waste basket.

I remain your little unknown friend,

BESSIE SCOTT.

Charlotte, N. C.

Dear Presbyterian: I have a little baby sister who will be two years old Sunday. I am six years old and have just started to school and our teacher is Cousin Sallie Howard. I am in the infant class at Sunday-school and was one of the three that got a prize for going every Sunday last year. I will now close in fear of the waste basket.

Your little friend,

SUE F. BAKER.

Tarboro, N. C.

Dear Mr. Editor:—I have seen so many little letters in your paper I thought I would write one too. I enjoy reading the letters every week very much. I will be twelve years old the last day of March. I have three little pets and that is two little calves and one little dog. I can milk, wash dishes and do many other little things We have preaching and prayer-meeting once a month Rev. E. E. Pressly is our pastor. I got both of the prizes in spelling. I will name some of the books that I have read through: Sunshine and Snowflakes, Gipsy John, Rip Van Winkle. If this escapes the waste basket I will write more next time. I hope to see this in print.

Your little friend,

MYRTLE E. HAGER.

Clio, N. C

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.*

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SECULAR NEWS.

NORTH CAROLINA.

The stock law has been passed in Cumberland county.

The University has invited Wm. J. Bryan to deliver the commencement oration in June.

A cotton mill controlled and managed by negroes is to be put in operation in Concord. This progressive step on the part of the colored race will be watched with interest.

DOMESTIC.

A train load of over 2,000 cattle were shipped last week from Meridian, Miss., to Chicago, Ill.

Maryland is taking steps towards raising $10,000 for a State exhibit at the Nashville Centennial.

A large block of lava from the volcano "Mauna Loa," Hawaiian Islands, has reached Hampton Roads, Va., after a long voyage around the Horn. It weighs seven tons and is designed for a monument to the late General Armstrong, to be erected in the Hampton School Cemetery.

Baltimore's extensive grain export business shows no abatement. In the month of December, 7,098,880 bushels were shipped and the last two months have followed close upon the lead.

The Georgia Central Railroad will make an exhibit at Nashville.

The number of destitute farmers in Claiborne parish, La., is 4,000 out of a population of 12,000.

The largest spectroscope in the world was completed on February 25th by Prof. John A. Brashear, the famous astronomer of Allegheny, Pa., for Dr. Hans Hauswaldt, scientist, of Magdeburg, Germany.

Albert M. Alsen, a Swedish diver, died of heart disease last week while at the bottom of the Patapsco river, Md., while in the performance of his duty. The diving apparatus was in perfect condition.

Thousand of fish are being caught in the Chesapeake and Ohio Canal at and near Williamsport. The fish were washed into the canal during the recent freshet, when the Potomac overflowed its banks into the canal.

A fuel famine was threatened last week at Miller, South Dakota. The thermometer ranged at 24° below zero and the roads were so blocked with snow that no coal be brought into the town.

FOREIGN.

The British House of Commons voted an appropriation of £15,000 and will take part in the Paris exhibition in the year 1900.

A dispatch to the London Standard from Constantinople says a deplorable state of anarchy exists in Asia Minor. The Kurds are harrying Armenians right and left without hindrance from the authorities.

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DURHAM, N. C.,

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Apple, 2 and 3 years, 5 to 7 feet high 15 cts. each; $1.75 per dozen; $10 per 100.

Peach, 1 year, 4 to 6 feet, 15 cts. each; $1.75 per dozen; $10 per 100.

Pears, standard, 5 to 7 feet, 35 cts. each; $4 per dozen; $20 per 100.

Cherries, 5 to 6 feet, 30 cts. each; $3 per dozen.

Plums and Apricots 35 cts. each; $3.50 per dozen.

Grapes, 2 years, from 10 to 50 cts. each; and from $3 to $10 per 100.

Also Quinces, Currants, Gooseberries, Raspberries, Blackberries, Strawberries, etc.

Evergreen, Ornamental Trees and Shrubs.

Poland China Pigs, 2 months old, eligible to registry, $6 each; 1 or pair, $10; either sex; also few young boars and sows.

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RICHMOND.

Schedule in Effect Feb. 7th, 1897.

WESTWARD.

	No. 41.	No. 403
Lv Wilmington	*3 20pm	.....
Lv Lumberton	5 26pm	.....
Lv Maxton	6 12pm	.....
Lv Laurinburg	6 23pm	.....
Ar Hamlet	6 53pm	.....
Lv Hamlet	7 13pm	*5 10 am
Lv Rockingham	7 30pm	2 23 am
Lv Wadesboro	8 11pm	.....
Lv Marshville	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe	9 35pm	7 30 am
Ar Charlotte	10 25pm	8 30 am
Ar Mt. Holly	.....	9 10 am
Ar Lincolnton	.....	10 35 am
Ar Shelby	.....	11 48a m
Ar Ellenboro	.....	12 30p m
Ar Rutherfordton	.....	12 54p m

†8 40am	Lv....Hamlet..Ar	6 20p m
10 00am	Ar....Cheraw..Ar	●5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro	.....	5 15p m
Lv Shelby	.....	6 03p m
Lv Lincolnton	.....	7 00p m
Lv Mt Holly	.....	7 50p m
Lv Charlotte	*5 10am	8 25p m
Ar Monroe	5 58am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville	6 25am	.....
Lv Wadesboro	7 01am	10 31 pm
Lv Rockingham	7 41am	11 05p m
Ar Hamlet	7 55am	11 23p m
Lv Hamlet	8 45am	.....
Lv Laurinburg	9 11am	.....
Lv Maxton	9 30am	.....
Lv Lumberton	10 18am	.....
Ar Wilming on	12 30pm	.....

NORTHWARD.

Lv Hamlet	*8 15am	*11 23pm
Ar Raleigh	11 30am	2 11pm
Ar Portsmouth	5 50pm	7 30am
Ar Richmond	*6 50pm	* 8 15am
Ar Washington	11 10pm	12 31pm
Ar New York	6 58am	6 28pm

SOUTHWARD.

Lv Monroe	*6 48am	*9 25p m
Ar Abbeville	11 05am	1 40a m
Ar Athens	1 15pm	3 45a m
Ar Atlanta (Central Time)	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT Feb. 7th, 1897.

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11-07 p.m
Arrive Greensboro	11.55 "
Leave Greensboro	12.15 "
Leave Climax	12.43 "
Aeave Sanford	2.55 "
Arrive Fayetteville Junction	4.12 "
Arrive Fayetteville	4.18 "
Leave Fayetteville	4.35 "
Arrive Wilmington	7.45 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	8.20a. m
ArriveMaxton	9.35 "
LeaveMaxton	9.33 "
Leave Red Springs	10.02 "
Leave Hope Mills	10.47 "
Arrive Fayetteville	11.08 "

SOUTH BOUND	No. 3, Daily
Leave Fayetteville	4.28p m.
Leave Hope Mills	4.49 "
Leave Red Springs	5.36 "
ArriveMaxton	6.09 "
Leave Maxton	6 17 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.45a m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.	No. 15. Mixed Daily ex Sunday
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6.05 "

NORTH BOUND CONNECTIONS,

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SAY SOES.

Young men who spend many years at school and college are too apt to forget the great end of life, which is to be and to do; not to read and brood over what other men have been and done.—*William Mathews.*

Every man having a beard should keep it an even and natural color, and if it is not so already, use Buckingham's Dye and appear tidy.

I lay it down as a fact, that if all men knew what they say of one another there would not be four friends in the world. This appears by the quarrels which are sometimes caused by indiscreet reports.

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DEPARTURES FROM WILMINGTON—NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20, p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY 3:25 P M — No. 55—Passenger—Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 45 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 05 p m, Rocky Mount 6 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 53 a m, Magnolia 8 06 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Hailfax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Hailfax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9.50 a. m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 25 p. m., Chadbourn 5 20 p. m., arrive Hub 6 00 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m, and 9.15 p.m. Returning leaves Clinton at 7 00 a m., and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 50 p m, Smithfield 3 58 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 38p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 43 p m, 12 10 a m.

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When food scorches in the kettle, the latter seems ruined beyond redemption, but a possible remedy is to take the kettle at once from the fire and set it in a pan of cold water. This treatment, oddly enough, will nine times out of ten remove the burned taste entirely.

Dainty Sandwiches.—Are made of grated cheese, whipped cream and minced celery. Having chopped the celery up fine, chill on ice. Then add cheese as a seasoning. Now lightly mix in the whipped cream. Cut squares or triangles of thin bread relieved of the crust. Spread these with the above mixture.



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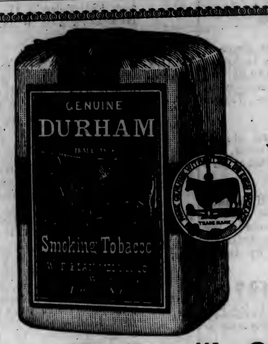
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(For Contents see Second Page)

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FRIENDSHIP.

O thou most holy Friendship! wheresoe'r
Thy dwelling be—for in the courts of man
But seldom thine all-heavenly voice we hear,
Sweetening the moments of our narrow span;
And seldom thy bright footsteps do we scan
Along the weary waste of life emblest.
For faithful in its frail and wayward plan,
And perfidy is man's eternal guest,
With dark suspicion linked and shameless interest!

'Tis thine when life has reached its final goal,
Ere the last sigh that frees the mind be given,
To speak the sweet solace to the parting soul,
And pave the bitter path that leads to heav'n;
'Tis thine whene'er the heart is rak'd and riv'n
By the hot shafts of baleful calamity,
When the dark spirit to despair is driv'n,
To teach its lonely grief to lean on thee,
And pour within thine ear the tale of misery.

But where art thou, thou comet of an age,
Thou phœnix of a century? Perchance
Thou art but of those fables which engage
And hold the minds of men in giddy trance.
Yet, be it so, and be it all romance,
The thought of thine existence is so bright
With beautiful imaginings—the glance
Upon thy fancied being such delight
That I will deem thee truth, so lovely is thy might.

—*Tennyson.*

Christ's sufferings are a rebuke to our softness and self-pleasing. It is not indeed wrong to enjoy the comforts and the pleasures of life; but we are too terrified to be parted from them, and too afraid of pain and poverty.—*James Stalker, D.D.*

REV. K. A. McLEOD.

Rev. K. A. McLeod, the son of Wm. J. and Margaret N. McLeod, was born Feb. 13th, 1858, in Richmond county, N. C. He received his academic education partly under the tuition of Prof. Murdock McAskill, of Ellerbe Springs and partly under Prof. N. D. J. Clark, of Jackson Springs.

In the fall of 1882, he entered Davidson College and graduated from that institution in 1886, receiving the degree of A. B. In the same year, he entered Union Theological Seminary in Virginia and graduated there in 1889. Soon after completing his course at the Seminary Mr. McLeod was ordained by Fayetteville Presbytery to the full work of the ministry and installed as pastor of Pee Dee and Sharon churches. He labored in this field successfully for about five years, receiving a number of additions to the churches and organizing a new church at Wadeville, which is to-day in a thriving condition.


REV. K. A. McLEOD,
Moderator of Fayetteville Presbytery.

In the spring of 1894, Mr. McLeod received and accepted calls to Jonesboro, St. Andrews, Mt. Pisgah and Salem churches. Here he entered upon his duties at once and has labored ever since with much success, having received a number of additions to the membership of the churches.

As a preacher, Mr. McLeod is earnest and affectionate. His sermons abound in tender illustrations of the love of God. Under his preaching about three hundred persons have made a profession of faith in Christ as their Savior.

Mr. McLeod is loved by his people. Proof of this is seen in the numerous gifts that are made to him and his family by his congregations.

In 1889, Mr. McLeod was married to Miss Cornelia H. Shore, daughter of Capt. R. E. and Mrs. W. J. Shore, of Virginia.

At the last meeting of Fayetteville Presbytery Mr. McLeod was unanimously chosen moderator and conducted its business to a "speedy and proper result."

SIX SHORT RULES FOR YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and when you pray remember that God is present, and that He hears your prayers. Heb. 11: 6.

2. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of those two rules. John 5: 39.

3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, what am I doing for Him? Matt. 5: 13-16.

4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. 3: 17. If you cannot do this; it is wrong. Rom. 14: 23.

5. Never take your Christianity from Christians, or argue that because such people do so and so, therefore you may. 2. Cor. 10: 12. You are to ask yourself, how would Christ act in my place? and strive to follow him. John 10: 27.

6. Never believe what you feel, if it contradicts God's Word. Ask yourself, can what I feel be true, if God's Word is true? and if *both* cannot be true, believe God, and make your heart the liar. Rom. 3: 4; 1 John 5: 10, 11.—*Brownlow North.*

When you hear an old man say that he has trusted God and has been sustained by Him, that he has found Him faithful to His promises you may accept that testimony as a guide for you. If you accept it, you will be stronger, and walk more safely.—*United Presbyterian.*

PERSONS AND PAPERS.

Cultivate the habit of always seeing the best in people, and, more than that, of drawing forth whatever is the best in them.—*Theodore L. Cuyler.*

* * *

Do you want to know the man against whom you have most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face.—*Whately.*

* * *

A perfect faith would lift us absolutely above fear. It is in the cracks, crannies and gulfy thoughts of our belief, the gaps that are not faith, that the snow of apprehension settles, and the ice of unkindness forms.—*Macdonald.*

* * *

The rootlets that moor a tree to the soil and gather nutriment for its growth are very slender and delicate. So the actions to which the Spirit prompts us on behalf of others may seem very trivial, but each one gives us greater constancy and strength, and makes us quicker to understand Christ's love to us.—*Rev. F. B. Meyer.*

* * *

What is wanted in order to give the Church a stronger hold upon business men and the world, is not the bright, erratic, unbalanced man, but the one who for years has lived a life of honest Christian report. A great deed may be done in a moment, a great battle fought in a day, but the honest report and the moral nation are the work of years.—*Herald and Presbyter.*

* * *

It should never be forgotten that machinery and halls, and rooms, and holy tables, and elaborate music, and the thousand of things on which many set such store, are not essential. In the absence of them all, love will burn its way by its own vehement flames. We have often been much more refreshed in spirit listening to Christian sermons in small and humble chapels, than hearing great orations in elaborately organized and magnificent churches. The fact is that so much is being made of the externals of worship in these days, that there must be a reaction soon, a reaction to absolute quiet simplicity and to the religion of the heart.—*British Weekly.*

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"YOUR HEAVENLY FATHER."

God as Creator is the Father of all His creatures and is often thought of and spoken of as only that. In that sense He takes care of, and provides for, all creatures. He openeth His hand and satisfieth the wants of every living thing. As such He is viewed by many in the words we have chosen from Matthew vi. 26. We must avoid this mistake. Our Lord does not say "their Father," nor yet "your Father," but your Heavenly Father." He is giving an illustration to His disciples, to whom He has just given the prayer commonly called the Lord's prayer. He has taught them to say "Our Father which art in heaven." He has not yet offered Himself a sacrifice for sin and declared that true prayer is in His name. So He does not stop to explain how and upon what condition God is their, or our Father. But we know, God is "our Father which art in heaven" and "your Heavenly Father" in the meaning of the sermon on the Mount, only as "the God and Father of our Lord and Saviour Jesus Christ," and to those only who by the exceeding great and precious promises are "made partakers of the divine nature," "born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever."

To such He is Father in heaven, Heavenly Father. As Father He has authority. This is dimly shadowed to us in an earthly father. He holds, has always held, must ever hold, as head and representative of the family, the place of authority. As protector He must be between the family and the world. As responsible for the family to the world and the medium of the world's approach to the family He must have authority. But as head for the teaching, training and good of the children and the proper final resort in all questions there, He must have authority mingled with and modified by affection. He can thereby expect and demand obedience and this obedience should be most cheerfully rendered. So God our Father with rightful *authority* and tender *affection*, has a right to expect the loving obedience of His children.

Fatherhood is a kingly attribute. The father of the model family has honor as well as obedience, reverence as well as affection. So "our Father which art in heaven," is rightful King in Zion: is "the King eternal, immortal, invisible." But he has given all authority to His Son, whom He hath appointed heir of all things, who is now seated on His Father's throne. If we have dread, and stand in awe of the King, and gaze trembling on the crown, we shall soon see that crown fade away in the glory of His face who wears it, in the loveliness of His features who is "the only wise God our Saviour." If we tremble at the sceptre of righteousness in the hands of the King and find ourselves shrinking from it, a little patient waiting will see it stretched out as the golden sceptre to make welcome and to promise peace. As we gaze upon that sceptre, of iron to His enemies of gold to His friends, we shall soon see the sceptre fade away, leaving only a hand stretched out to lift up and to bless as He says: "Peace I give unto you."

The father provides for his children, so "your Heavenly Father" provides for the fowls of the air and much more as His children through faith in His Son. How much more will He feed you, oh ye of little faith.

The expressions "Heavenly Father" and "Father in heaven" are different and worth our careful study. But we are now considering the faith, we as God's children ought to have in Him to care for us. It is not "their Heavenly Father," but "your Heavenly Father," children of the Father, who feedeth the fowls. He will much more feed you.

A traveller who had been several times to Palestine said he saw the flocks of wild pigeons who roosted in sight of our Saviour when He spoke these words, and calculated that it would require a hundred thousand bushels of grain to feed them. And they were but a few of the millions that God feeds every day." "Behold the fowls of the air, they sow not, neither do they reap nor gather into barns, yet your Heavenly Father feedeth them. Are ye not much better than they?"

WE ARE compelled by stress of matter to leave over from this issue the "Letter to a Bereaved Sister" which would come in regular course. These letters are thoughtful and are calculated to do good practically, as they suit cases which too often occur in life's experience.

ON OUR eighth page we publish charges recently delivered to church officers by Rev. S. O. Hall, of Westminster church, Greensboro. These charges it will be well to read.

It is strange what erroneous ideas and what exceedingly low views obtain, not to say prevail, with regard to the ruling eldership, its nature and its duties.

Every ruling elder is as certainly called of God to his office as is the preacher of the Gospel ministry. Called of God to his office and work; called of God, through the voice of the people, is what a ruling elder is, or ought to be. There is no infallibility in what man does, and so undoubtedly men sometimes get into office, who, not having been called of the Spirit are not rightly there; this is true of the ministry, as it is of other officers of the Church. But if called of God where is the justification for applying the rules or practices of politics to the duties and responsibilities of the eldership? Many ruling elders regard themselves as merely representatives of the congregation, and so bound to ascertain the wishes of the people and to conform their actions or rulings thereto. This view comes of seeking, in politics, for an analogy to the eldership. If an analogy could be found it would be in the civil courts, for undoubtedly every ruling elder is a constituent part of a church court; tho apart from the court, duly organized, he has no authority whatever. But secular affairs cannot furnish an analogy in this matter, which belongs to the spiritual realm. The ruling elder is not set apart to register, or to enact the will of the people. He is not the servant of man, or of any number of men, and to make him merely the representative of a constituency is to reduce Presbyterianism to a diluted form of Congregationalism, nothing better, but rather the worse than the original article. The ruling elder is the servant of Christ, and he is set apart to ascertain by the use of such means and opportunities as are available, what is right in the sight of the Master whom he serves, and that to do. The will of the people is entitled to serious consideration in the matter of determining what is duty, but it should never be allowed to control in the performance of duty.

Proper consideration of the limitations of authority on the one hand, and of the amenability to God alone for its exercise, on the other, would tend to teach church officers that while they may not lord it over God's heritage, neither need they fear the face or frown of man while going forward in the path of duty.

THE FOURTH year of the publication of "Our Fatherless Ones" has closed. It has kept us well advised of what was doing among our orphans—God bless them!—and we trust it has many more years of usefulness before it.

AN ESTEEMED friend who has been for long, probably since the first issue, a reader and patron of the N. C. PRESBYTERIAN writes as follows:

"I am more pleased with the new feature of the paper than I was at the first. I mean its folio form and its album features. I expect I am rather old fogyish. I am well pleased with the reading matter. It is improving weekly. Much more yearly. It ought to be in the house of every Presbyterian in North Carolina. The amount of assistance to parents in the raising of their children is incalculable. The nurture and admonition columns will add much to help train the tender minds, to direct them in the right path. I like the Children's Letter column for children. It gives them an interest in their religious paper. I think parents who have young children would do well to encourage their dear children, whom the Lord has given them to write short letters.

Now let me say in conclusion that all the ruling elders and all the deacons, and every church member belonging to the Presbyterian Church should resolve themselves into a committee of one and see if the paper cannot be put in every Presbyterian family in the North Carolina Synod.

Now wishing you God speed in your noble work, and also let length of days be added thereto.

Yours sincerely,

P.

P. S.—God bless our dear old paper.

THE COUNTRY has quietly passed from under one administration to that of another and Wm. McKinley has now the reins in hand. The feeling seems to be one of confidence in his integrity and in his ability. Whether or not the policy of his party, to be administered or executed by him, will prove advantageous is one which will be decided in accord with one's political opinions or prejudices. But all good men will fervently pray that God's blessing may rest upon all honest efforts to promote the prosperity of our country.

"You take a daily paper, do you not?"

"Yes, several of them."

"Why not give them up and save the money?"

"What! Don't you suppose I want to know something of what is going on in the world?"

"How many Church papers do you take?"

"None."

"Then am I to understand that you do not want to know what is going on in the Church of God?"—*The Parish Rubric*

THE MINISTER who studies to preach so that the uninformed of his congregation shall understand him perfectly and shall go away informed and helped by what he says will not lack for hearers. Cultured and cultivated people who have spiritual tastes are pleased with such preaching. Many a minister has ruined himself by trying to preach for some judge, or Senator, or professor, or doctor of divinity in his congregation, the result being that this special person apprehended the ineffectiveness and inappropriateness of the sermon for the congregation, and like the congregation, was displeased and disgusted.—*Herald and Presbyter.*

DEATHS OF MINISTERS.

A telegram from Colton, California announces the death there on Feb. 28th of Rev. W. B. WHITE. Mr. White was a minister at Lebanon church, Bethel Presbytery, for some years, and was afterwards sent to China as a missionary. From China he returned in broken health some time ago, and he has been in California for the sake of his health. He was thirty-five years of age.—*Southern Presbyterian.*

Rev. A. W. GASTON died about the middle of February, at Dalton, Ga. He was one of our older ministers and esteemed for his work's sake. He was a graduate of Emory and Henry College in eastern Virginia. He entered Columbia Theological Seminary in the year 1861, but by the vicissitudes of war his studies were interrupted so that he did not complete his course till the year 1867. Almost immediately on graduation he was called to the church at Dalton, Ga. There he labored unremittingly for more than twenty years, leaving a good record. His later years were spent at his home at Dalton; and from thence he was gathered to his eternal rest.—*Christian Observer.*

DAVIDSON NOTES.

The Junior Class held its annual banquet on the evening of March 6th. The *menu* was quite attractive, the tables handsomely decorated and the proceedings enlivened by speeches, toasts, and songs *ad libitum*.

Dr. Harrison delivered a lecture on *The Romance Period* before the students of the Presbyterian College in Charlotte a few days ago. The lecture was favorably commented upon by the Charlotte papers. On last Friday Dr. Smith lectured on the Xrays in the Y. M. C. A. Hall of Charlotte.

Monday, March 1st, will long be held in pleasant memory by the students and citizens of Davidson. Prof. and Mrs. Griffin, of the Presbyterian College of Charlotte, gave one of their charming concerts in our Y.M. C. A. Hall. The hall was crowded, and the few who stayed away have been regretting it ever since. Mrs. Grffin has a voice which is at once clear, sweet, powerful, and well trained, and the Professor is a perfect master of the violin. They were rapturously encored again and again.

Miss Elizabeth Bennett, of Brooklyn, N. Y., will spend some time in the village, the guest of Miss Mary Martin.

From the Junior orators of the 22d the Faculty has chosen the following as representatives of the Literary Societies at the ensuing commencement:

Phi Society.—S. H. Hines, Milton, N. C., R. A. Love, Gastonia, N. C., H. W. Wilson, Charlotte, N.C.

Eu. Society.—F. C. Barth, Atlanta, Ga., W. L. Dick, Charleston, S. C., W. J. Garrison, Pineville, N. C.

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Measures 5x7 inches when Closed, and Contains 1,600 Pages of Reading Matter—Several hundred pages of Useful Information, besides the Scriptural Text.

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The binding is flexible, the edges are gilt and the references within are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the folowing terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

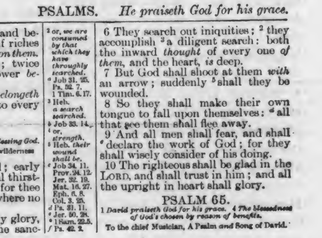
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We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
11 God hath spoken [a]once; twice have I heard this; that [4]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [5]thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [1]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [2]my soul thirsteth for thee, my flesh longeth for thee in a dry and [3]thirsty land, [7]where no water is;
2 To see [4]thy power and thy glory, so *as* I have seen thee in the sanc-

[a] Or, *we are consumed by that which they have thoroughly searched.* [2] Job 21, 26. Ps. 82. 7. 1 Tim. 6. 17. [3] Heb. *a search searched.* [4] Job 33. 14. [5] Or, *strength.* [1] Heb. *their second shall be.* [2] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Eph. 6. 8. Col. 3. 25. [1] Ps. 42. 11. [2] Jer. 50. 20. [3] Num. 20. 5. [4] 1 Sam. 22. 5. [7] Ps. 42. 2.

6 They search out iniquities; [2]they accomplish [3]a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [2]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4]all that see them shall flee away.
9 And all men shall fear, and shall [5]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

Beware, lest silver bars up our way to heaven. We must answer for our riches, but they cannot answer for us.

Obedience, submission, discipline, courage—these are among the characteristics which make a man.—*Samuel Smiles.*

For the N. C. Presbyterian.

A VISIT TO THE HOME OF LUTHER AND MELANCTHON.

BY T. W. LINGLE.

One evening about eight o'clock early in October as my train approached a station just after crossing a long bridge over the Elbe, the porter called out "Wittenberg!" Getting my umbrella and valise together I stepped off to stay till the next day and see something of this ancient German town known to all the world to-day as "the cradle of the Reformation." After spending a few minutes in the depot looking at the railroad schedule, I was surprised to find no one still remaining who could show me a place where I could put in for the night. After sometime I discovered a small boy and girl with a wagon whom I requested to show me the way to the Bahnhof (depot) hotel. The boy gave me a very prompt reply in a miserable German dialect scarcely intelligible to a native, much less a foreigner, and politely requested that I lay my valise in his little wagon and he would take me to the place desired. As we passed under a railroad bridge and up a dark street, I was delighted with the simplicity of the two children and their conversation, though they found it about as difficult to understand my German as I did to understand theirs. Having reached the hotel I gave them a few pfennigs, probably the first they had ever had, and they smiled as if they were as deeply indebted to me as I felt to them, as I told my little friends good-bye. After supper, a good night's sleep, and some inquiries from the proprietor as to the best way to see certain buildings, I stepped out to catch my first glimpse of the streets hallowed by the footsteps of preachers, professors and painters in centuries gone by. I observed that the street I was on was called Kollegian Strasse, in honor of the university past which it leads. This famous institution was founded by [illegible]erick the Wise in 1502, and si[illegible]rs later, Martin Luther, who had studied in the university at Erfurt and was now twenty-five years old, was called to the chair of philosophy. In 1512 he was transferred to the chair of theology, and six years later Philip Melancthon, then only twenty-one years old, was called from Tubingen University to teach Hebrew and Greek. These two men were soon acknowledged as the profoundest scholars of Germany and without a peer in all Europe, excepting Erasmus at Cambridge, and thousands of students from all parts crowded in and Wittenberg became at once the greatest center of learning on the continent. After the death of these two professors the university lost its prestige forever, though it continued work till the year 1817, when it was united with the university at Halle. The main building is now used as barracks for soldiers, which seems almost sacriligious when one recalls what this noble old institution did for the world.

On the same street is the building in which young theological students were trained for the active work of their calling, and in the court behind this building stands the residence occupied by Luther. It is an immense structure, part of which was used as an Augustinian monastery before Luther went to Wittenberg. The visitor is shown five rooms of the house that contain some relics of the great reformer. Among these relics are to be seen Luther's stove, chair, table, cup, and a copy of the first edition of the Bible ever printed in the German language. Luther completed this translation on the Wartburg, at Eisenach, during his years of seclusion upon returning from his trial at Worms, putting the Word of God for the first time into the common language of the people, or as one has tersely expressed it, "he made God speak German." This translation of the Bible is the standard of the German tongue to-day, and for hundreds of years preserved the only unity of the German people, that of language, literature and thought, and furnished the ground of hope for national unity and regeneration.

Between the Luther house and the university with end towards the street, stands a respectable, well preserved building on which is a tablet bearing the following inscription: "In this house lived, worked and died Philip Melancthon." He had been called to Wittenberg at the recommendation of the humanist and Hebrew scholar Reuchlin. Though fourteen years younger than Luther, he taught him more Hebrew as well as Greek, thus preparing him to give the German peoples the Bible, which was to serve as the foundation, not only of their religion, but also of their literature and national life. He introduced the Greek Testament, the first edition ever printed, gotten out by Erasmus "who learned Greek at Oxford and taught it at Cambridge." To-day Melancthon is still known as the greatest teacher of his time, and Feb. 16th, the whole German nation celebrate the 500th anniversary of his birth.

A little farther out the same street at the town market, under Gothic roofing, stand twin statues of Luther and Melancthon, on the pedestals of which are inscribed well-known sentences from their writings, among which is the first line of Luther's immortal hymn, "A strong tower is our God." Not far from here stands the house where Lucas Cranoch lived and became famous for all time by painting pictures of his two more famous fellow-citizens, and such Biblical scenes as were illustrative of the stern and rigid temperament of the stormy days of the Reformation.

Near the end of the steeet stand the ruins of the castle occupied by the electors of Saxony till 1542. Two round, roofless towers, with holes made by cannon ball in previous centuries give some evidence of the history of the town. Just beside it, as it were, stands the "Castle Church" on whose doors Luther posted his ninety-five theses Thursday, October 31st, 1517. Pope Leo X. desired a large sum of money for the building of St. Peters at Rome, and had given Albert, the archbishop of Mainz, instructions to sell certificates of the forgiveness of sins at certain rates, according to the nature of the sin. Albert borrowed 40,000 florins from a banker to begin the undertaking with, and gave a sub-contract to John Tetzel, a former student here in Leipzig. No such indulgences had been sold in Wittenberg by the Church for many years. Members of the parish church went to Luther for advice. The result was that Luther prepared his views in theses and posted them on the church door, at the same time sending a copy to Albert; thinking that they contained nothing rash. He was astonished to wake up and find himself famous and the leading figure in the movement towards a great reform in the Christian Church. The wooden doors on which the theses were posted were destroyed by fire at the time of the bombardment of Wittenberg by the Austrian troops in 1760 during the seven years' war, and the church was further injured by a French bombardment in 1813, since which time it has been restored. There are inscriptions all around the church, both inside and out, in Latin, Greek, Hebrew and German, placed there in the 16th and 17th centuries. The wooden doors were replaced in 1858 by the king of Prussia with heavy metallic doors which bear the original Latin text of the theses. In the arch is a crucifix with a picture of Luther and Melancthon reverently kneeling. Above the doors stand the statues of the electors, Frederick the Wise and John, as if still guarding the reformed doctrine. Within the church bronze plates with Latin inscriptions mark the spot where the bones of Luther and Melancthon quietly rest. The many inscriptions and pictures of reformation scenes give the visitor the feeling that he is standing at a holy shrine.

Across the street stands an immense marble statue of Kaiser Friederich erected in 1894, which reminds one of the fact that a noble empire of the German people has been reared on a part of the ruins of the Holy Roman Empire of the Middle Ages.

In the center of the town stands the "City Church," also bearing many inscriptions and paintings by the two Cranochs. On the east side of the church in an open place Luther often preached to thousands of eager hearers, and there in 1520 the Lord's Supper was for the first time celebrated by people of the reformed faith, nine years before they received the name of "Protestant" at Speyer.

Returning towards the depot I happened to observe an oak tree carefully surrounded with an iron enclosure. On examination I discovered a tablet announcing that this tree marks the spot where Luther publicly burned the Pope's bull and the papal laws December 10th, 1520, in the presence of the professors and students of the university; the special act that caused the emperor Charles to summon the dict of Worms for his public trial. A hundred years before John Huss of Bohemia had been condemned to death by the council at Constance for advancing the same principles that Luther now supported. Huss died at the stake the death of a heretic. When Luther appeared the time was ripe for reform, and all Germanic nations became Protestant within a few decades, and instead of regarding him as a heretic the world honors him as the greatest of all reformers.

Only a short distance away flows the beautiful Elbe coming down out of the mountains of Bohemia, which is the scene of an extensive river trade between Hamburg and Dresden. Wittenberg containing a population of 17,000 people forms an important intermediate station.

As I left this fascinating old town, and as I thought of the tremendous labors and hardships of the reformers in attempting to give to the world a purified faith in the living God, I could not avoid being filled with an increased desire to devote my own humble life to the work of extending a knowledge of the mighty principles and precious truths spoken by our Lord and Master, and transmitted to us by his noble servants who lived and worked in the years gone by.

Leipzig University, Germany,
Feb. 11th, 1897.

LETTER FROM MRS. G. C. WORTH.

WUSIH, CHINA, Jan. 20, '97.

Yesterday the mail came bringing the little book the children made, and after looking over a part of it, I was about to put it away when it opened of itself to the middle and I found myself looking at a very familiar house, but I was so surprised that for an instant I did not recognize it. Then how glad I was to see it! I have gloated over every part of it.

Well, we are in trouble now with our cook. I wrote yesterday that G. was afraid Ahmeh had appendicitis, he is no better and an operation is the only treatment for it. With a trouble of that kind and the danger of an operation, of course, it would not do to operate on one of these ignorant superstitious people, so he has been giving him only beef juice and brandy. The boy does not want to take it, and yesterday G. found him taking some Chinese mess, so he told him he must decide to take foreign medicine alone or Chinese alone, and last night his brothers sent word to Mr. McG. to tell us not to give him any more medicine. (This is the Chinese round about way of doing things, always have a "middle man" for every affair.) We feared he would not recover before, now there is still less hope and so it would not be very safe to have him die in our house. G. and Mr. McG. are now at work trying to make his brothers take him home, which is fortunately just across the narrow street. This all seems very inhuman and not Christlike, but here is a boy who has been working for foreigners about five years and now he is ill refuses to trust us. His family have never been friendly and as we can do nothing for him, we feel that it is right to protect ourselves.

We are "eating bitterness" too, as the Chinese say, by having no cook. The same day I wrote the above the old woman's son came in to help us. It was a rather discouraging prospect to take a man in who had no idea how to build a fire; did not know the plates and cups etc., even by name and who of course had not the faintest idea how to start to cook. Anything but nice, but he is rather bright and anxious to please and has learned wonders.

This morning Mr. McG. had a man to come in from a village ten miles away only to hear "the doctrine;" he has been in before and seems very much in earnest. Mrs. McG. preached to him for about two hours and promised to go out to see him in a few days. I am learning Chinese so slowly that sometimes I do not feel that I am learning at all, but as I listened to Mr. McG. this morning I found I could understand nearly all he said; of course there were a great many words I did not know, but I could follow him easily. He preached yesterday morning on the parable of the Prodigal Son, and in the afternoon I asked my woman to tell we what he said, as I wanted to see how well she understood. She told me the first part of the story all right, but said that when he went back to his father, his father told him to get out and would have nothing to do with him. I tell you this to show how discouraging the work often is. My woman listens better than most of those who attend the services and yet you see she lost the whole teaching of this lesson. I corrected her and tried to tell her the story as it is, but my speech is so halting that I never feel any confidence that I can make them understand in the least.

To-day was a beautiful day and none of us had been out for some time. So after dinner we hired a little boat for fifteen cents. We went first to the new cotton spinning mill as I had not been there since last year. I never saw such a marvellous change in so short a time. The mill is a very handsome brick building and is fitted with intricate and delicate machinery, besides this there are several foreign houses for the overseers and good native houses for the foremen, all are finished and they were just waiting for two steam pipes to begin work.

How I wish some of the good mechanics and machinists at home would come out here. We just long for some good Christian business men; there are many interested in missions who do not feel like being missionaries. If they only knew it they might do almost as much good by leading a good honest business life here as if they became missionaries. The missionaries have much to contend with in the example set by ungodly foreigners.

CHRISTIANITY IN EARNEST.

The story is related of the late Hon. Thomas Corwin, formerly governor of Ohio, that he dropped into a meeting one evening in Lebanon, Ohio, to see what the church was doing. It waa a meeting of the Bible Society, and the business was done in a very lifeless way. The secretary reported that two hundred families in the county were without a Bible in their homes.

One man deplored the shameful fact, when Mr. Corwin rose and said;

"Mr. President, may I be allowed to say something on the subject?"

"Certainly, Mr. Corwin; we shall be glad to hear you."

"Well, sir, I want to say that you are not in earnest. Your report says that there are two hundred families in this county without the Bible. This could not be if you were in earnest. In the great contest for the election of Harrison we Republican members of Congress gave our whole salaries to carry that election. We thought the salvation of the country depended on it. If you want to carry on this work and really mean that every man shall have the Bible, you must be in earnest. You must go to work and give every man the Bible."

The meeting was electrified. Some one immediately rose and moved that Thomas Corwin be elected president of the Warren County Bible Society. It was unanimously carried, and Mr. Corwin again rose and said:

"Sir, if I accept the presidency of this society, it is on one condition—that you go to work, that no such report as this ever be made again. When this society meets three months from to-day the report must be that every family in Warren county has a copy of the Bible."

The work was done, and every family supplied.—*Exchange.*

TEST YOUR SINCERITY.

Test your sincerity by the manner in which you control or resist your evil thoughts. Do you suffer your thoughts to tamper with evil, to dally with wrong-doing? If so, you are not sincere. The tyrant Nero tried to degrade some of the great Roman nobles to as low a level as his own, by making them appear as actors in the arena on the stage. To disobey was death. Florus was bidden thus to appear, and, doubting whether to obey, consulted the virtuous and resolute Agrippinus. "Go, by all means," answered Agrippinus. "Well, but," replied Florus with astonishment, "you yourself refused to obey." "Yes," answered Agrippinus, "because I did not deliberate about it." The categorical imperative, the naked, absolute prohibition of duty, must be implicitly, unquestioningly, instantly, obeyed. To deliberate about it is to be a secret traitor; and the line which separates the secret traitor from the open rebel is thin as the spider's web.—*Canon Farrar.*

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LITERARY JOTTINGS.

Charles Reade once gave a recipe for writing novels to a young novelist now well known. It ran thus: "Make 'em laugh; make 'em cry; make 'em wait."—*From "Chronicle and Comment," in The Bookman.*

Mrs. Ruth McEnery Stuart has been recently giving readings in New Orleans. She is now in Texas.

According to Professor Gregor, of McGill University, who has been lecturing upon French-Canadian literature, Louis Frechette, Phillippe de Gaspe, and Octave Cremazie are the three most notable French-Canadian authors.

Washington Irving never married. While at work upon the last part of his Knickerbocker History of New York, Miss Matilda Hoffman, to whom he was engaged, died. The blow was severe and drove him for a time from all society, though he had the courage to finish his humorous history. It is stated that Irving was deeply attached to an English girl with whose family he was intimate at Dresden, but when he died at the age of seventy-six the lock, to which he had always himself kept the key, was found to contain a braid of hair and a miniature upon which wss written the name of his early betrothed.

There is no one living now to bear the name of Lowell and "Elmwood;" his home at Cambridge has a deserted air. The house is rented to strangers and is in marked contrast to the home of Longfellow, at some distance from it. Miss Longfellow still lives in her father's house, with its large verandah and spacious rooms. The poet's books are many of them just as he left them, and his library abounds in handsome and complete volumes of famous authors.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April (one collection)—Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. R. M. Caldwell, from Dunmore, W. Va., to Moorefield, Ky.

Rev. B. F. Patton, from Tunica, Miss., to Clarksdale, Miss. His field of labor remains the same.

NORTH CAROLINA.

Home Missions in Mecklenburg Presbytery:—By invitation from the Home Mission Committee of Mecklenburg Presbytery a meeting was held, Feb. 23d and 24th, in Gastonia, N.C., by members from Concord, Bethel and Mecklenburg Presbyteries for the purpose of conferring about the work of our church among the cotton mill population in this Piedmont section.

Deep interest and enthusiasm pervaded each session. The importance, the needs and difficulties of the work were thoroughly discussed. Several important recommendations, looking to practical, united efforts, were adopted to be sent to these Presbyteries for their consideration at the approaching spring meetings. R. P. S.

Tarboro:—Rev. J. B. Morton, pastor of this church, writes of an excellent feature to encourage the children: We have in connection with our Sabbath-school what we term "The Old Guard" whose effort it is to attend every Sabbath. If a scholar is from home and produces a certificate from another school, that he has attended there, he does not lose his place. A prize is awarded each winner. The longer this may continue from year to year, the greater honor. A Christian Endeavor Society is to be organized at **an early date.**

Evangelization in Stokes:—Rev. R. W. George closed a meeting on the 1st inst., at Friendship Baptist church in Stokes county. It was a good meeting. Twenty-two made confession of faith in Christ. Five of these were colored people. Bro. George has an invitation to return and hold another meeting at Pilot Mountain. The people promise to close their stores and factories during the times of service if he will come. The Lord is indeed blessing wonderfully the work of this brother.

Statesville:—Rev. A. T. Graham of Davidson, N. C., assisted Rev. W. C. Brown in the communion services held at Front Street Mission on last Sabbath.

Fayetteville:—The first Sunday in March was the fifth anniversary of the pastorate of Rev. A. J. McKelway of Fayetteville. There have been added fifiy-six members during the present year and two hundred and forty during the pastorate. Rev. Dr. Rosebro, Rev. A. D. McClure, Rev. William Black, and Dr. Guerrant have all conducted special services and the pastor has been assisted during the summer months by Candidates C. M. Richards and C. E. Hodgin. Fifty-six infants have been baptized and seventy-one adults, and one hundred and two children of the church received into full membership. There are now five Sunday schools under the care of the church and there is regular preaching at seven points. The work of the church is on the eve of still larger expansion from the industrial development of the town. A new church will be begun this month at Holt's factory and Rev. H. T. Graham has entered upon his work under circumstances the most happy and fortunate. He has already won the hearts of the people and his sermons have been universally admired. Mr. Graham preaches in the church in the absence of the pastor in the conduct of the Synodical mission work, and gives the rest of his time to the mission points and to Sherwood church.

First Church, Charlotte:—The installation services of Rev. Dr. Howerton as pastor of the church were conducted by Rev. Dr. Shearer who preached upon Roman 11:13, "I magnify mine office," and Rev. J. W. Stagg who delivered the charges to pastor and people. A pleasing incident was the fact stated by Dr. Shearer that Dr. Howerton had commenced his preparation for the pastorate under his ministry twenty years ago.

Alamance Church:—Has lost heavily by death and removals, but has not only made up the amounts lost by these causes, but has gone beyond the original subscription of pastor's salary, in addition to giving liberally to all the objects of the church.

FLORIDA.

Plant City:—Rev. J. M. Forbis has begun his labors here. He will preach on the first and third Sabbaths.

ALABAMA.

Citronville:—The membership of this church has been doubled since its organization, five months ago. Messrs. J. H. Bushong and Henry Rurdemann were recently elected elder and deacon respectively.

LOUISIANA.

Third Church, New Orleans:—The fiftieth anniversary of this church was celebrated last week. The services beginning on Friday evening by an address by Dr. Palmer. On Saturday evening, after a sermon by Dr. Nall, a report of the secular history of the church was given from which we glean that among the pastors who have served this church are Dr. James Richard. Dr. H. M. Smith, Rev. A. C. Hyland, Rev. N. Keff Smith and Rev. R. W. Mecklin. On the Sabbath morning Rev. R. W. Mecklin, the pastor, preached an historical sermon and at night the pulpit was occupied by Rev. Dr. Mallard. The impressive and interesting exercises closed with a short sketch of the religious institutions of the church.

KENTUCKY.

Woodland Presbyterian Church:—Rev. W. E Keller was recently installed pastor. The services were conducted by Rev. Thos. E. Converse, Rev. D. M. Sweets and Rev. J. S. Lyons, D. D.

Versailles:—The pastor, Rev. Dr. G H. Rout, has recently been assisted by Evangelist Rev. J. H. Hopper in a series of most precious services. Seventeen were received into the church upon profession and one by letter.

GENERAL.

At a meeting of the Presbytery of Brooklyn, held lately, a petition was presented by thirty-four Italians, for the organization of an Italian church, to be located not far from the Hamilton ferry.

Rev. D. L. Moody is holding a series of services in Cincinnati. He will return to New York in April.

Rev. Dr. Geo. P. Wilson, of Philadelphia, has been installed pastor of the Presbyterian church (Northern) of Hagerstown, Md.

PERSONALS.

Rev. R. E. Caldwell, of Winston, is assisting Rev. D. J Currie during the present week in a series of services at Chapel Hill. May the blessing of the Holy Spirit accompany the preaching of the Word.

Rev. W. J. Sechrest has resigned the pastorate of the First church at Orange, Texas.

Rev. R. G. Pearson will hold a meeting at Marshall, Texas. beginning March 11th.

Mr. Edgar Tufts, of Union Seminary, will, upon his graduation in May, take charge of the Watauga Field now occupied by Candidate L. E. Boston. Mr. Tufts is already a favorite with the people of Watauga county and will be an acquisition to our band of workers.

Mr. Boston writes that the people have responded with great liberality to his canvass for Mr. Tufts' support. As lumber is one of the articles contributed, we suppose Mr. Tufts desires to build.

Rev. John L. Allison, now of Portsmouth, but pastor-elect of the Westminster church, Baltimore, will take charge of his new pastorate on April first.

Rev. Alexander Sprunt, of Rock Hill, S. C., recently visited Henderson, N. C., preaching two sermons on the Sabbath to this, his former charge. The visit was one of great pleasure to his many friends.

Rev. J. R. Howerton, D. D., of Charlotte, will deliver the missionary sermon before the Columbia Theological Seminary in May.

For the N. C. Presbyterian.

THE POWER OF GOD'S WORD.

At the ninety-second anniversary of the British and Foreign Bible Society, Rev. Henry Haigh, who has been for twenty-two years distributing the Scriptures in the country of Mysore, India made an address showing how the Bible is being circulated in India. Among other instances of the same sort, the two following pointedly and beautifully show how the Scriptures testify to their own excellence and prove their own power over the human heart.

The first of these is about a great Sanskrit scholar who on reading a Sanskrit Bible was so carried away with its teachings that he carried it with him wherever he went. He became an enthusiastic student of this, to him, "most wonderful Veda," and, though not a professing Christian and having no desire to be baptized, went about on his own responsibility expounding and reading it to all he mingled with. He would go out on long journeys for this purpose and then come back to Mr. Haigh, sometimes after an absence of three months, and give him an account of his trip. In giving an account of what had happened at one of the places he visited on one of his trips, he said: "As soon as I got there I asked for the chief pundit of the place, and was introduced to him. He came, and we spoke in Sanskrit together, and he seemed pleased with me. Then I asked him if he had any disciples whom he would call together, so that we could talk, and he called them together, sixty of them. When they came, I sat down, opened the Bible and began to chant from the Bible, as we chant from our Vedas, and the chief pundit and the disciples listened. I chanted from the Psalms, and they said, 'What Veda is that?' It is beautiful. We have never heard that Veda before. Where did you get it? Still I went on, and then when I had chanted some of the Psalms I went to the Gospels, and I began to chant some of the stories from the lips of Christ, and they listened again and wondered again, and at last they said, 'We must have that Veda;' and I have brought home sixty rupees from the people in that place in order that I may send them sixty Sanskrit Bibles at once.' And yet men dare speak of the sacred literature of India and the Christian's Bible in the same breath!

The second instance is a beautiful and touching example of simple child-like faith in the plain teachings of Scripture and shows how that faith was rewarded. Mr. Haigh says: "There was a man living away across the country, miles from any missionary. One day the missionary went there, and found one who was instructed in the Gospels. The man had never seen a missionary; he had never seen a native teacher, but he had read the book carefully, read it repeatedly, and had adopted as his the Guru whom it portrayed, and what was the consequence? That man, having seen how good the Guru was, had said to himself, 'I must obey this Guru. What are his commands?' Turning to the Gospel once more, he found the command that he should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. What was he to do? He had never seen a Christian church, he had never seen the ordinance of baptism administered, but he had a way of obeying the command which was quite his own. Day by day he went down to the tank and looking up toward heaven he said, 'I baptize myself in the name of the Father, and of the Son, and of the Holy Ghost,' and at each name he plunged into the water and came out again. Who shall say that, that man was not baptized from heaven? Nay, more than that, he saw another command which was that he was to eat and drink to the memory of Christ's death till He came, and so, although he had never been in a church, as I say, day by day he took a handful of rice and putting it into his mouth, said, 'This I do in remembrance of Christ,' and drinking a little water he said, 'I drink this because Christ died for me.'"

Surely the words of the psalmist are still true: "The entrance of thy words giveth light"

D. J. C

TRAINED NURSES NEEDED IN SOOCHOW, CHINA.

The following letter was read before the Executive Committee of Foreign Missions at its meeting on February 9th, and the letter was ordered to be published in order that the attention of the Church might be called to the urgent need therein mentioned.

At the same meeting of the Committee, Miss E. C. Lee, of Baltimore, a graduate of the nurses' hospital of Baltimore, was appointed as a missionary to China. She is ready to go whenever the funds necessary to send her can be obtained. She cannot be sent now unless these funds can be obtained by special contribution. The amount needed to send Miss Lee in response to this call will be $150 for her outfit, about $250 for her traveling expenses, and $500 for her support for one year. The letter published below will speak for itself:

S. H. CHESTER,
Secretary.

Soochow, Dec. 28th, 1896.

"This is a call for two trained female nurses for the Soochow hospital. Dr. Wilkinson wrote to you on this subject March 30th, 1896. Now after nearly a year we, the three undersigned, unite in this urgent request that you give this call your particular attention.

"We have the lot enclosed and a few buildings erected: expect to erect more buildings soon. Two young Chinese women are under training in the Methodist hospital in this city and will be ready to do efficient work in the female wards as soon as the hospital is opened.

"The Chinese women come freely to the *dispensary* now, and there is every prospect of having a large number of female patients to enter the hospital.

"We unite in making an urgent call to you to select and send out as soon as possible two trained female nurses. They ought to be on the ground now learning the language and becoming familiar with the leading features of medical mission work in China.

"We call for *two* because they are needed. The work for which they are intended will go on day and night and one will rest while the other is on duty.

"And now allow me to emphasize one point. We wish to avoid the mistake of leaving the medical work too much in the hands of the natives. Experience has shown that native helpers must be constantly under careful guidance and oversight. Those who neglect this rule find that great abuses promptly appear and injure the work looked at from a *medical* as well as from a *missionary* point of view. Patients have been submitted to extortion and exaction. In other words the native helpers in hospitals have practiced the plea of squeezing money out of patients, and foreigners have felt themselves powerless to prevent it.

"Now this is something that we intend to neither ignore nor allow. We must have native help: that is plain. But we most earnestly desire to so arrange this work that we may have a full corps of foreign helpers. Two competent trained female nurses—trained *fully* at some first-class hospital—are greatly needed. There is here a field of of usefulness for two Christian women that cannot be surpassed. They ought to know the language and ways of the Chinese; and they ought to be sent out to begin the study of the language as soon as possible, so that they may be fitted for work—*medical* and *missionary*—at the bedside of the women and children who come to the hospital. There is no one in sight on the field who is willing to undertake the work or fitted for it. If you can find one good nurse send her along; don't wait till you get both.

JNO. W. DAVIS,
J. R. WILKINSON,
JOHN W. PAXTON.

For the N. C. Presbyterian.

Y. M. C. A. AT MEBANE, N. C.

PRESBYTERIAN HIGH SCHOOL.

The Y. M. C. A. of the Presbyterian High School of North Carolina, held a business meeting at 12 o'clock, Sunday 14th ult., for the purpose of electing its yearly officers. The following men were elected: Mr. A. B. Croom, president; Mr. J. H. Allison, vice-president; Mr. J. A. Ratcliffe, recording secretary; Mr. W. T. Johnson, corresponding secretary. Delegates were elected to attend the Y. M. C. A. convention held at Winston, N. C., Feb. 19th-22d, 1897. Short speeches were made by all the new officers also by several others. No other business before the house the meeting adjourned. We were dismissed with an earnest prayer by Mr. S. V. Scott. And in the afternoon the regular prayer-meeting was held in the hall conducted by Mr. J. H. Tolar, who made an earnest talk from Acts 5:19. The Y. M. C. A. has a nice reading room, and all the best reading matter in it. The boys have reorganized the Athletic Association and are now practicing for the baseball team. Mr. M C. Tuch is president of the association, and Mr. R. H. Bellamy vice-president. The school is doing nicely now. The boys are working hard.

J. A. RATCLIFFE,
Recording Sec'ty. Y. M. C. A.

BABIES are subject to peculiar ills. The right remedy for babies' ills—especially worms and stomach disorders—is Frey's Vermifuge —has cured children for 50 years. Send for illus. book about the ills and the remedy. One bottle mailed for 25 cents. C. F. & S. FREY, Baltimore, Md.

FOREIGN MISSION RECEIPTS FOR FEBRUARY.

The receipts for Foreign Missions in February were $16,538 37, an increase as compared with last February of $7, 127.32. Of this increase $5,000 was a single donation, and $2,000 was a legacy, leaving $127.32 as the increase in the regular Church contributions.

The March receipts for the past two years have been something over $17,000 If they pass the limit of $10,000 this year, we shall hope to close the year again without debt.

We cannot send out this last bulletin of the year without an earnest expression of thanks to all those whose sympathy and interest and help during the year, have made this announcement possible.

S. H. CHESTER,
Secretary.

TO THE MINISTERS OF MECKLENBURG PRESBYTERY.

DEAR BOTHER:—Please let us know who will represent the churches of your pastorate at the meeting of Mecklenburg Presbytery in Gastonia, April 9th, 1897.

Yours etc.,
R. P. SMITH,
J. Q. HOLLAND,
A. M. SMYRE,
Committee of Arrangements.

If the white of a fresh egg does not beat to a froth, it is too warm. Add to it a pinch of salt and set it in the ice box to get very cold. Then it will beat stiff in a minute.

CALLED MEETING OF ORANGE PRESBYTERY.

The constitutional requirements being met, a special meeting of Orange Presbytery is hereby called, at the First Presbyterian church, Greensboro, March 18th, 1897, at 3 p. m, to consider and act upon the resignation of Rev. Cornelius Miller as evangelist in the Stokes county field, and to grant him a letter of dismission to the Presbytery of Concord, if the way be clear, that he may accept a call the Rocky River church. Also to arrange for the supply of the Stokes county field until the regular meeting of Presbytery.

ROBT. E. CALDWELL,
Moderator.

Winston, N. C., March, 6th, '97.

Last Friday, (Feb. 26th) while the pastor, Rev. L. E. Boston, was absent filling an appointment at another point in this county, Watauga, the young ladies of Banner Elk, held a surprise "poke supper" for his benefit, and gave him quite a handsome pokefull of silver upon his return. Many thanks go out to these kind friends in their kindly efforts. The Lord bless and reward their labors.

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E. M. ANDREWS,
Charlotte, N. C.

For the N. C. Presbyterian.

CHARGE TO OFFICERS.

The following charges were delivered on Sunday, Feb. 14th, 1897, in Westminster church, Greensboro, N. C., by the pastor, Rev. S. O. Hall. The occasion being the ordination and installation of two ruling elders and two deacons.

A high honor has been conferred upon you. By vote of the church you have been called to your respective offices. After repeated announcements had been made, and sermons had been delivered from this pulpit setting forth the *warrant* for these offices, and the Scriptural qualifications and duties of ruling elders and deacons, a congregational meeting was held. Before coming to this place on that occasion, we trust that petitions had been offered by each one in private for divine guidance. And then before entering upon the election we paused and prayed for the leading of the Spirit, invoking that wisdom from above which is profitable to direct, and which is promised to all them that ask. We besought the Lord who knoweth the hearts of all men to show us whom He had chosen. No nominations were made. Believing that while the lot is cast into the lap the whole disposing thereof is of the Lord, the lots were given forth and the lot fell upon you. The methods used secured the full and fair expression of the choice of the church, and we believe this choice received the sanction of her Great Head.

The session as a church court does not profess by this ordination to bestow upon you any grace beyond that which God had already imparted by His Holy Spirit. After solemn vows assumed by you and the congregation, we laid our hands upon you, to send you forth to your work with the authority and blessing of the Church.

We have just separated you four men for the work whereunto the Spirit has called you.

In view of your responsibilities, your obligations and duties, do you ask: "Who is sufficient for these things?" With a hopeful spirit you may add: "Our sufficiency is of God." From Him you may obtain "official grace for official usefulness."

Would you seek greatness—attain pre-eminence? Keep before you the gospel principle announced by Him who "came not to be ministered unto, but to minister, and to give His life a ransom for many." "Whosoever of you will be the chiefest, shall be servant of all." Act upon this apostolic injunction: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

While yours is a post of honor it is also a post of danger. Temptations will be many and severe. You will be assaulted by the Evil One as never before. Each of you must guard his own heart and life. Neglect not the interests of your own soul. Cultivate personal piety. To this end use the means of grace. Study the Word of God, become acquainted with its teachings that you may order your life by its precepts. Be often at the throne of grace, seeking needed supplies of grace and strength. "Be ye therefore sober, and watch unto prayer."

ELDERS, you have been called to *rule* in the Church. I charge you by the interests of your immortal souls, by the worth of souls committed to your care, by the welfare of the Church, by the love you bear to the Redeemer in whose name I speak, be faithful to the trust committed to you: "Rule with diligence," "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." "The elders which are among you I exhort, who also am an elder. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock, and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

DEACONS, remember that you in connection with the other members of the board are intrusted with the finances of the church. Upon your faithfulness depends her financial prosperity. The cultivation of the grace of giving depends upon you—upon your proper presentation of the needs of the Church, upon your proper presentation of the demands of the different causes, upon your attention to your duties. The Church rightly expects you to perform these duties. If you neglect them they go unperformed. Are you unwilling to give the necessary time to these matters? Then you are doing the Church and the Master's cause most serious injury by accepting the office and violating those solemn vows. Be slothful in your own business, neglect your own affairs if you will; but I charge you by the sacred trust committed to you by the Saviour's hands, be not slothful in His business, neglect not the affairs of His kingdom. Though you find it a thankless task, persevere in the face of all discouragements.

Be incited to high endeavor. "They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

[The "Charge to the People" will be given next week.]

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
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ATLANTIC	New York.
BRADLEY	New York.
BROOKLYN	New York.
JEWETT	New York.
ULSTER	New York.
UNION	New York.
SOUTHERN	Chicago.
SHIPMAN	Chicago.
COLLIER	St. Louis.
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CONSIDER THE COST. Suppose the building is 60x25x20. It will require to paint it, 14 gals. ready-mixed paint at $1.25 per gal.—$17.50.

Or, four 25-lb. kegs of white lead, $6.00; five gals. pure linseed oil, $2.00; four cans tinting colors, 80 cts.; ½ pt. Japan dryer, 15 cts.; ½ pt. turpentine, 5 cts. Total, $9.00—**a saving of $8.50 in favor of Pure White Lead** without considering its greater durability. Examine the brand (see list).

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For the N. C. Presbyterian.

RED SPRINGS SEMINARY IN FAYETTEVILLE.

The Fayetteville Observer reads thus: "February nineteenth will be known as "Red Springs Day" in Fayetteville until those delightful and talented people make a new epoch by visiting us again."

The occasion was a concert given by the musical corps of Red Springs Seminary, and some of Fayetteville's finest talent. Through the kindness of Mr. Kyle, the C. F. & Y. V. railroad ran a "College Special" from Maxton to Fayetteville. This train, decorated as it was from engine to the rear car, with pennons of blue and white (the college colors) presented quite a gala appearance.

When the seminary coach discharged its cargo, and fifty-four girls lined up in couples on the platform, Fayetteville realized the success of Red Springs Seminary. Later on, during the concert, she realized one of the reasons for the success. The girls took possession of hotel LaFayette, and with their neat college caps and fresh, rosy complexions, made so by drinking the delightful Red Springs mineral water, changed the aspect of the place, and caused it to "blossom as the rose."

For once the drummer had to take a back seat, when supper hour came, and the young ladies filled the dining-room to overflowing, while they partook of the delightful viands set before them.

The program of the concert was interesting, as was proved by the attention and repeated recalls, given by one of the finest audiences Fayetteville has ever furnished, and it was thoroughly up to the mark from an artistic standpoint.

Mrs. Linda L. Vardell, the musical director of Red Springs Seminary gave the most of the piano numbers, and her friends were glad to hear her again in concert. Her selections comprised both the classical and modern styles and were rendered with an ease of manner and freedom of touch that showed the finest training. Her octaves were given with the greatest brilliancy and the finger work in *Perry's Lorelei* with a wonderful velocity and certainty of touch. But we think Mrs. Vardell was at her best in the *Chopin* numbers. The fine touches and delicate work in the Berceuse, and the artistic phrasing of the Ballade in A flat, betokened in truth the possession of the *feu sacre* of the real artist.

Miss Margaret Knox and Miss Beulah Witherspoon, the two assistant music teachers of the Seminary, merited well the liberal applause they received. Miss Witherspoon played Liszt's Twelfth Rhapsodie with that *abandon* and poetical fire, that Liszt's music, especially the Rhapsodies, demands. And Miss Knox, in her rendition of Chopin's Polonaise in A flat, showed a clearness of touch, and a decision of manner truly delightful. Her conception of the piece was very artistic.

Perhaps the most popular numbers on the program were the two quartets, *Fidelin* by *Brahms*, and *Annie Laurie*, arranged by Dudley Buck. They were given by the college quartet, composed of Mrs. Mary W. Rankin, Miss Christiana McFadyen, Mrs. Vardell and Mrs. Jennie V. Rumple. This quartet, trained by Mrs. Vardell, sang with clearest enunciation and delightful phrasing, the first number, *Fidelin*, a little gem in itself. Dudley Buck has indeed "painted the lily" and done it successfully too, in his charming arrangement of that delightful old English ballard, *Annie Laurie*, and it was in this, that the quartet showed to the best advantage. They sang with perfect sympathy, and while every note of the theme was heard, the accompanying voices blended with perfect harmony in all the various modulations. The quartet sang Kienzl's German Shepherd Song as an encore, and were compelled to give still another.

Fayetteville contributed greatly to the success of the occasion in two ways: First, by furnishing several fine voices, and Mr. Frank Blount, as violinist, and secondly, by contributing an audience of about four hundred, who gave the most perfect attention, thus showing their appreciation of the high order of music given.

Mrs. A. J. McKelway, one of Fayetteville's stars, gave a delightful selection, with violin obligato by Mr. Frank Blount. Her tones were smooth and round, and she took the high notes with perfect ease. The vocal solo by Mr. Carr and the final number, a trio by Mrs. McKelway, Mr. Novitsky, and Mr. Woodmansee were beautifully rendered and the performers were enthusiastically recalled. The concert was a great success—another one of the many successes achieved by President Vardell in his work at Red Springs. We hope soon to see his girls with their bright faces, and hear some more delightful music.

"MAX."

BOOKS.

Charles Force Deems. This name is most grateful to many people of our State, and to a multitude who knew and loved Dr. Deems in his life and labors amongst us, and as the successful pastor of the Church of the Strangers of New York City.

His sons have edited the autobiography and added a memoir of their father. It is before us in a goodly volume of 365 pages well bound in cloth from the press of Fleming H. Revell Co., New York. Price $1.50.

This book is entertaining and helpful and instructive from first to last. Not only for our personal interest in the subject, but for its intrinsic merit, it is one of the most pleasing of the books that have lately come to us. Former friends and admirers of Dr. Deems and lovers of good wholesome religious reading and examples of good courage for right and truth will do well to get this book and read it.

St. Paul: His Life and Times, by James Iverach, M. A. This last volume in "Men of the Bible" series published by Fleming H. Revell Co., 112 Fifth Avenue, New York, is from the pen of the "Professor of Apologetics and Exegesis of the Gospels, Free Church, Aberdeen," Scotland. It is published uniform in style and binding and price (75 cents) with the others of this valuable series. The series is meant to be popular, and brief, but clear results of Biblical scholarship on the life and times of important Scriptural subjects. This one is excellent.

Did the Pardon Come too Late? By Mrs. Ballington-Booth.

This is another and equally pleasing addition to the list of "Attractive Booklets, bound in board covers, decorated with delicately shaded colors of ink illustrated" from the press of Fleming H. Revell Co., at 30 cents each, or $3.00 per dozen. These booklets deserve a wide circulation. They teach good moral lessons, and arouse kind feelings. They also stir souls to be better and do nobler deeds of charity and mercy.

MAGAZINES.

The frontispiece of *McClure's* for March is a fine portrait of Mark Twain painted by Charles Noel Flagg, and never before reproduced. The initial number of Robert Louis Stevenson's new novel, a brief critical paper of Rudyard Kipling as a poet by W. D. Howell's, personal impressions of the great illustrative artist, Daniel Verge, by his intimate friend, August Jaccase, personal adventures of Canon Doyle on board a Greenland whaler and Mr. Garland's paper on General Grant are among the interesting features of this number. The S. S. McLure Co., New York.



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Sabbath School Dep't.

CONDUCTED BY REV. A. D. McCLURE.

First Quarter—Lesson XII.

March. 21, 1897.—1 Cor. ix. 19-27.

Commit to memory verses 25-27.

Subject.—Christian Self-Restraint.

Golden Text. "Every man that striveth for the mastery is temperate in all things." 1 Cor. ix: 25.

CATECHISM.

Question. 32. What benefits do they that are effectually called partake of in this life?

Answer. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do accompany or flow from them.

Time. A. D., 57.

Place. Written in Ephesus.

INTRODUCTORY.

This year our lessons are in the Acts and such parts of the Epistles as make the history plainer or apply certain principles, or illustrate the views and purposes of the apostles and founders of the early church. The lessons of this quarter have brought us to the conversion of Saul of Tarsus, the proud persecutor, henceforth to be the humble obedient and courageous Paul the apostle to the Gentiles.

The present lesson was chosen to be the lesson on temperance for the Quarter, but is more than that a statement of the motive power of the life and labors of Paul. The selection is from the first Epistle of Paul to the Corinthians. It seems to have been written in answer to a letter and upon reports received from visitors. It was written at Ephesus near the close of the three year's stay of Paul in that city. Paul was on his third missionary journey. The church was founded about five years before this was written.

In the earlier verses of this chapter Paul asserts his apostolic authority and his right to maintenance as a minister of the Gospel of Christ. He does not claim this under the circumstances, seeking to give them an example of unselfish devotion to the cause of Christ. This, continued in the lesson, shows self-sacrifice to commend Christ to sinners and saints.

LESSON NOTES.

Vs. 19. *Free from all men.* Not under any personal obligation to give his service and yet labor for his support. *Made myself servant.* Voluntarily undergoing toil and privation to save some. *Might gain.* Not for any personal advantage, but souls for the salvation and service of our Lord Jesus Christ.

Vs. 20. *Because as a Jew.* Conformed to the rites and customs of his own people, so far as not wrong, not as believing them necessary, but in order to *gain the Jews*. *Under the law.* Those who laid great stress on the ceremonial law and literal obedience to the commandments.

Vs. 21. *Without law.* The Gentiles who had not the law of Moses. *As without law.* Not binding them to keep the ceremonial law or to practice the peculiar rites enjoined in the law of Moses, but showing that the obligation to observe them had been done away by their fulfillment in the Gospel. *Being not without law to God.* As he did not mean that any one could be without the obligation to obey the moral law.

Vs. 22. *To the weak.* Carnal Christians, babes in Christ, who did not know their freedom, or understand their privileges, narrow in mind, imperfect in conscience, offended by things in themselves, lawful, but not expedient. *Became I as weak.* Gave up my rights and privileges. *All things to all men.* Not to do any thing wrong which would only lead into sin, but whatever was not sinful that would *save some.* He used every possible endeavor that at least some might be saved.

Vs. 23. *For the Gospel's sake* That it might be advanced and successful. *Partaker thereof with you.* Being in sympathy not with sin or sinning, but with the weak and sinful in the consciousness of common weakness, and the desire to overcome it, and to get the victory over self and sin, to "mortify the deeds of the flesh," with a longing and a hope and a striving for better lives and nobler deeds through the grace of Christ.

Vs. 24. *Run in a race.* The duty of practicing self-denial for good results. Paul now illustrates by reference to the great Grecian games. The Isthmian games at Corinth, held every two years at the Isthmus about eight miles from Corinth and in full view of the city, were very ancient and famous. *One receiveth the prize.* One of these games was the foot-race. All who entered and trained ran, but only one could receive the crown. In the Christian contest all may secure the prize, by bending the body to the utmost exertion, straining the soul to the intensest interest, stirring the spirit to the sublimest self sacrifice. But the prize is worth more than the cost. The prize is largely in the posture of the contestant and the spiritual victory all along the way.

Vs. 25. *Striveth.* Is "agonizeth," puts forth intensely every power. *Is temperate* Abstains from all that would excite, stimulate and ultimately enfeeble, even from some things lawful that would weaken. Hence the lesson here of total abstinence from intoxicating drinks.

Vs 26. *Not as uncertainly.* Not, "without seeing the goal," or "in the dark," or "deviating to the right or left," as if uncertain where or what for the racer is going. *Beateth the air.* Fighting a shadow. The boxer is in earnest fighting the Prince of darkness, and wicked spirits in high places.

Vs. 27. *I keep under my body.* Strike under the eye a deadly blow whenever the body rises in rebellion against spiritual interests. *Bring it into subjection.* To lead as a captive. *Be a castaway.* Not finally lost, but rejected as useless or unfaithful or unfit for the service of Christ, to preach to others. The thought is not of salvation, but of service. Lest he should have to say *I have preached to others* in vain.

PRACTICAL POINTS.

The temperance truth here is specially that every Christian should contest the claims of Satan and allow nothing to appetite or passion, or lust that would weaken for the fight. Such an one is running a race also "looking unto Jesus."

1. The prize is the crown of glory.

2. The runner can count on the fulness of grace. "My grace is sufficient for them."

3. "Lest where I have preached to others I myself should be a castaway."

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, March 21st, 1897.

BY REV. B. E. WALLACE.

How Our Bodies Influence Our Souls. Daniel 1: 8-21.

(A TEMPERANCE TOPIC.)

Text for the week:

"Glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 20.

Daily Readings:

Monday, Samson's Mother, Judges 13: 11-24.

Tuesday, The Nazarites, Num. 6: 1-8.

Wednesday, The Rechabites, Jer. 35: 1-19.

Thursday, John The Baptist, Luke 1: 5-17.

Friday, Solomon's Opinion, Prov. 23: 29-35.

Saturday, Paul's Opinion, 1 Cor. 9: 23-27.

Sunday, Topic, Dan. 1: 8-21.

Suggestions for Leaders:

1. Use this topic to impress lessons of emperance.

2. Show the intimate relation of soul and body—how the one influences the other.

3. Illustrate the beauty of temperate habits as seen in Daniel's life.

4. If convenient have a physician to address your society on the evils that intemperate habits bring upon the body.

5. Have your pastor to show how the same intemperate habits affect the soul.

Notes;

God gave us our *souls* and our *bodies*, and closely linked them together with an inter-dependence that is clearly seen yet never understood. The body influences the soul, and the soul in turn influences the body, How or where they are connected no dissecting room has revealed. Our bodies and our souls belong to God and He commands us to use them for His glory. The body is made the abode of the Holy Spirit Being thus highly honored and set apart to such holy use, therefore the supreme necessity of keeping it pure, seeking its noblest developement. To establish this *purity* and purchase this noble development habits of strictest temperance must be cultivated.

Let us specify some rules for producing strong bodies:

1. Do not touch the wine cup; be a Nazarite.

2. Do not use tobacco). The habit is filthy, a nerve eater and a tissue consumer.

3. Be temperate in eating. Think of the horrors that follow a dyspeptic.

4. Do not keep late hours. There is nothing so helpful to the body as sleep.

5. Work at manual labor. Do not be afraid to swing the axe or grapple the plow. Any honest work is honorable.

6 Get the mastery over your *body* and your *spirit* by bringing them into complete subjection to the Lord Jesus Christ.

Concord Presbytery will meet in regular session in Statesville, N. C., April 27th, 1897, at 7.30 p. m.

W. R. McLELLAND,
Stated Clerk.

OPEN DOOR NOTES.

The Junior Society of Christian Endeavor of Immanuel church was given a peanut social at the pastor's house Monday afternoon.

Endeavorers of East Carolina! Do not forget our Faison Convention, March 26th. Large delegations filled with enthusiasm are earnestly desired.

B. E. WALLACE,
President.

A Society of Christian Endeavor has been organized at Hazard, Ky. Rev. J. H. Wallin is pastor of this church in the mountains.

The Ladies' Aid Society of Burkeville, Va., have purchased four handsome chairs for their church.

PUZZLE DEPARTMENT.

ANSWERS FOR FEB. 25TH.

ARITHMETRICAL PROBLEM—1491 YEAR OF EXODUS

I am composed of letters nine.
My 6, 2, 5, and 9 is a cardinal point.
My 1, 7, 6, and 3 is a sect of people.
My 8, 4 and 8 is a young animal.
My whole is a quotation taken from the Bible.

Myrtle Wilkinson.

Who was it the Spirit of the Lord caught away into another place?

Maggie Hall.

Who was author of the familiar expression, "What has God wrought."

Blannie Blaylock.

PRESBYTERIAL NOTICES.

The Presbytery of Wilmington meets in the Clarkton church at 7.30 p. m., April 6th, 1897. Sessions will please send reports by mail if not by delegate. Railroads will be asked to give reduced rates.

A. McFADYEN,
Stated Clerk.

The Presbytery of Fort Worth will meet at Cisco, Texas, April 14th, 1897, at 8. p. m.

J. D. LESLIE,
Stated Clerk.

Presbytery of Mississippi will meet in Hazlehurst, Thursday, April 15th, 1897, 11 a. m. Opening sermon by Rev. W. B. Bingham. Sessions will send up records narratives, statistical reports and commissioners fund.

S. C. CALDWELL,
Stated Clerk.

The Presbytery of Pee Dee will meet at Timmonsville, S. C., Wednesday, April 7th, at 8 p. m.

A. H. McARN,
Stated Clerk.

The Presbytery of Eastern Texas meets at Nacogdoches, Tuesday, April 20th, at 11th a. m. Sessional records are required at this meeting. The assessment is fifteen cents per member. Sessional reports are to be sent to the stated clerk ten days before Presbytery meets.

S. F. TENNEY,
Stated Clerk.

Mecklenburg Presbytery will meet at Gastonia, N. C., April 9th, 1897, at 8 o'clock p. m. Send Sessional Records, Sessional Reports, and Presbyterial Assessment.

EUGENE L. SILER
Stated Clerk.

The Presbytery of Fayetteville will meet Tuesday at 7.30 p. m., April 20th, 1897, at Red Springs, N. C. The Presbyterial assessment upon the churches is due at this meetin.

P. R. LAW,
Stated Clerk.

The Presbytery of Albemarle meets in Wilson, N. C., Tuesday, April 20th, at 7.30 p. m. Blanks for reports will be mailed soon to church sessions. Presbyterial assessment for 1897, due April 1st, should be forwarded promptly.

F. H. JOHNSTON,
Stated Clerk and Treasurer.

The Presbytery of Asheville will meet at Waynesville on the 27th of April at 7.30 p m.

E. A. SAMPLE,
Stated Clerk.

Abingdon Presbytery is adjourned to meet in Green Spring church, Washington county, Virginia, on May 4th, at 2.30 p. m.

I. N. NAFF,
Stated Clerk.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

WARREN—SAVAGE.—On Jan. 25th, 1897, at the home of the bride's parents in Edgecombe county, by the Rev. J. B. Morton, Mr. James Edgar Warren, of Pitt county and Miss Minnie R. Savage. Their address is Falkland N. C.

PURVIS—DIXON.—On March 2nd, 1897, at the residence of Mr. Ruffin in Edgecombe county, N. C., by the Rev. J. B. Morton, Mr. John W. Purvis and Miss Della Dixon. All of Edgecombe county. Their address is Tarboro, N. C.

McDONALD — McKINNON. — On Jan 28th, 1897, at the residence of the bride's father near Laurinburg, by Rev. W. B. Arrowood, Mr. Francis M. Mc Donald, of Daisy, Ga., and Miss Maggie S. McKinnon.

WILKINSON—GILCHRIST. — On March 3rd, 1897, at the residence of the bride's mother, by Rev. W. B. Arrowood, Mr. Daniel D. Wilkinson and Miss Bessie I. Gilchrist—both of Laurinburg, N. C.

YOUNG—VANCE.—On Feb. 27th, 1897, at the residence of J. P. M Runion, Cranberry, N. C., by Rev L. A. McLaurin, Mr. F. L. Young and Miss Ida Vance.

HANEY — REYNOLDS. — On Jan. 24th, 1897, by Rev. B. E. Wallace, Mr. Isaac Haney and Mrs. Eliza Reynolds—both of Wilmington, N. C.

LANDING—DeFRYE—On March 3rd, 1897, by Rev. B. E. Wallace, Mr. Wm. Landing and Miss Lillian DeFrye—both of Wilmington, N. C.

BRANCH—BREECE.—On March 7th, 1897, by Rev. B. E. Wallace, Mr. Walter Branch and Miss Effie Breece—both of Wilmington, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

HOLT. — Suddenly, in Burlington, N. C., on the morning of Feb. 13th, 1897, Mr. James H. Holt, in the 64th year of his age. Mr. Holt was well known as a very successful cotton manufacturer in North Carolina. He was an elder in the Burlington Presbyterian church, a man who for many years had walked with God. In all the relations of life as son, husband, father, as an employer of labor, he was an exemplary man; his whole character and bearing that of a *Christian gentleman*, what more could be said, who would wish for more. His life was pious, his end was peace, his home is heaven. His memory is loved and honored.

E. H. H.

MATHESON.—At his home in Moore county, on the 5th day of February, 1897, Kenneth Matheson aged 82 years. His parents came from Scotland when quite young. He joined Bensalem Presbyterian church in 1838, and was shortly afterward made ruling elder. He lived a consistent Christian to the end. In the language of another, "A character without spot or blemish, with scarcely an enemy among his fellows, he bore all the marks of an earnest Christian."

He was a member of the North Carolina Synod at Wilmington and at Concord. He was a justice of the peace for a good while before the war and up to 1895, with the exception of four years succeeding the war. During this long period he did an immense volume of business and the good he did the community cannot be estimated. He rarely had an appeal from his decisions and in every case where there was an appeal his judgement was sustained. He was a liberal supporter of his church and his seat was rarely vacant. Truly the merits of this man can only be told in the courts above.

Mrs. CORA I. CARTER.

In Madison, N. C., on February 17th, 1897, full of years and good works, honored, respected and beloved by all who knew her, Mrs. Cora I. Carter peacefully entered into rest.

She was the daughter of Robert and Susan S. Gallaway and was born in Rockingham county, N. C., February 12th, 1832. She was educated at Edgeworth Female Seminary, Greensboro, N. C.

When seventeen years of ago, she was married to William Franklin Carter. Four children who are all still living were the fruit of this union. Their wedded life was a brief one, the devoted husband and father being called in a few years to his heavenly home.

On May 19th, 1859, she was united in marriage to Dr. Jesse Carter, who died on the thirty first anniversary of their wedding day Three of the four children born of this union survive them.

While young she gave her heart to the Saviour and consecrated her life to His service. In the communion of the Presbyterian church she lived and labored She was an intelligent Christian, a well-informed Presbyterian, well acquainted with the doctrines and polity of the church. Ardently attached to the church of her choice, she instilled into her children the principles of the religion which she professed. Well may they rise up and call her blessed.

Strictly conscientious in the performance of religious duties, the Bible became her daily study and the throne of grace her continual resort. Remarkable for fidelity, her life was one of loving trust and self-sacrifice.

She was an attentive and helpful hearer of the preached Word. She could truly say: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord." Her successive pastors bear testimony to her encouraging words and acts. Her home life was beautiful. In the hospitable Christian home, known as the ministers' home, it was her delight to receive those sent by the Master. Her prayers and her alms went up as a memorial before God. Ready to help in every good work, she stretched out her hand to the poor; yea, she reached forth her hands to the needy.

She was at times a great sufferer, her body often racked by pain, her life shadowed by many sorrows; yet she was sustained by faith in the Redeemer. We must adore that grace which proved sufficient, causing her to bow meekly beneath the chastening rod and kiss the smiting hand.

Never can the death-bed scene be forgotten by those who were privileged to witness it. Several hours before her departure she called her children to her side and with perfect composure she gave to each tender words of advice lovingly commending them to God.

Her spirit now unfettered has soared to the realms of endless day, where no shadows ever fall.

"No hidden grief
No wild and cheerless visions of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts are there.

"No night distills
Its chilling dews upon the tender frame;
Nor moon is needed there. The light which fills
That land of glory from its Maker came.

"No parted friends
O'er mournful recollections have to weep;
No bed of death enduring love attends
To watch the coming of a pulseless sleep."

S. O. H.

At a recent meeting of the session of Ashpole church the following resolutions anent the death of Mr. D. P. McKINNON were adopted:

The session of Ashpole church, having been deprived by death, of one of its most esteemed members, Mr. D. P. McKinnon, desires to place on record its high estimate of the character and worth of the deceased. Of all that makes a true and worthy man Mr. McKinnon had his share. His conception of life was exalted, and his effort to attain the true Christian standard was sincere and constant. The sincerity and success of his religious life were clearly attested by the peace and comfort which cheered his closing hours.

Active and progressive in church matters, Mr. McKinnon was also prudent and conservative, but when assured of the rightfulness and desirability of any movement he was zealous and liberal in support of it. As a church officer Mr. McKinnon was highly esteemed by the congregation, the session and the Presbytery; ready and wise in his own counsel, he was fully deferential to the views of others and willing to take a full share in any work of the Church

The session desires to express its deep and abiding sense of the loss sustained by the death of Mr. McKinnon, also the sincere sorrow of its members over the removal of a brother beloved in the Lord. At the same time the session would bow in humble submission to the King and Head of the Church who hath been pleased to deprive it of the presence and services of this brother, and records with gratitude its comfort in the thought that his call was to come up higher to the rest and reward of the people of God.

The session extents its heartfelt sympathy to the bereaved family, and prays that the God of all consolation may support and cheer them in their day of trouble and sorrow.

The session directs that these resolutions be spread upon the minutes of session, a copy sent to the family of the deceased, and also a copy sent to the NORTH CAROLINA PRESBYTERIAN for publication.

D. SINCLAIR, Clerk.

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"THOU GOD SEEST ME."

When you think, when you speak,
When you read, when you write,
When you sing, when you walk,
When you seek for delight,
To be kept from all evil, at home and abroad,
Live always as under the eye of the Lord.
Whatever you think, both in joy and in woe,
Think nothing that you would not like God to know.
Whatever you say, in a whisper or clear,
Say nothing you would not like God to hear.
Whatever you read, though the page may allure,
Read nothing, of which you are perfectly sure
Consternation at once would be seen in your look,
If God should say solemnly, "Show me that book."
Whatever you write, in haste or in heed,
Write nothing you would not like God to read,
Whatever you sing, in the midst of your glees,
Sing nothing that God's list'ning ear can displease.
Wherever you go, never go where you fear
God's heart-stirring question, "What doest thou here?"
Whatever the pastime in which you engage,
For the cheering of youth, or the solace of age,
Turn away from each pleasure you'd shrink from pursuing,
Were God to look down and ask,
"What are you doing?"

—*Selected.*

ANNE BRONET'S GRAVE.

On one side of the steep cliff separating the two bays at Scarborough, England, is an old church surrounded by gravestones that thickly cover the slope allotted to their use. It overlooks the south part of the town, picturesquely situated on the sides of a beautifully-wooded gully running down to the bay, says an exchange.

Here in an older part of the church yard, visible from the road that leads up to the ancient gateway of the ruins that surmounted the cliff, is the stone that marks the last resting place of the gentlest and least assertive of three gifted sisters. Anne Bronte, the authoress of two novels, "Agnes Grey" and "The Tenant of Wildfell Hall," also a poetess—though many of her poems are unpublished—was born at Thornton, near Bradford, in 1819, and was taken a little baby to the noted Haworth Parsonage, where she spent her life with little knowledge of the outer world.

She was the only one of that fated family who was not carried for her burial through the rough door separating the garden from the Haworth churchyard, which, as we are told, "was reserved for the passage of the dead." The awful sorrow that within a year fell upon the parsonage home by the death from consumption of the only brother and her sister Emily caused Charlotte, the eldest, when she saw Anne slowly drifting the same way, to bring her to Scarborough, in the hope that sea air and change from the gloomy moors might avert for a time the dreaded blow. That hope was unfulfilled.

In a few days the patient spirit of Anne was at rest. She died happy because, as had been told of her a short time previously, "she looked beyond this life, and regarded her home and rest as elsewhere than on earth." The plain upright stone bears this record:

"Here lies the remains of the body of Anne Bronte, daughter of the Rev. P. Bronte, incumbent of Haworth, Yorkshire. She died, aged 28, May 28th, 1849."



The Evil Eye.

Savage people have a superstition that an evil eye may be cast upon a person to bring all sorts of trouble and misfortune. That seems like a pretty foolish notion; but it isn't much worse than some of the notions which civilized people indulge in. One worn out superstition is the belief that if a man inherits weak lungs from his parents he is pretty sure to die of consumption. The actual fact is that if such a man will only take proper care of himself he will really be safer from consumption than a careless person who has no inherited weakness. Carelessness is the real evil eye. Carelessness will develop a tendency to consumption in any body.

The lungs are composed of very delicate, sensitive tissue, even in the healthiest person; that is why they yield so quickly to the attack of tainted blood. If the blood is allowed to get impure and impoverished, and bile-poisoned, the seeds of consumption will spring up in the best kind of a constitution. The real consumption-taint is in the blood.

Hundreds of cases of so-called "hereditary" consumption have been completely and permanently rooted out of the system by Dr. Pierce's Golden Medical Discovery simply because it gives the blood-making glands power to pour a fresh abundant supply of rich, red, healthy, blood into the circulation. This drives out all poisonous and unhealthy germs. It stops the waste of tissue and the formation of morbid deposits builds up fresh, normal, healthy lung tissue and solid, muscular strength.

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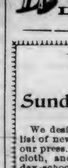
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We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of **40 per cent.** Discount of 33⅓ per cent on any of our own books.

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In Fair Silesia. Translated from the German. 156 pages,..... 60
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Driven Out. Translated from the German. 156 pages,..... 1 00

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By Mrs. Mary M. Anderson Hawkins:
Jack Payton and his Friends,..... 75

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We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium.

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.	STATIONS.	SOUTH BOUND.
8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv..Maysville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 20
P. M		A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING,
General Manager.

J. W. MARTENIS,
Traffic Manager.

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CHILDREN'S COLUMN.

THE GRUMBLIES AND THE SMILIES.

THE GRUMBLIES.

Ah! There never was yet
Such a hard-used set!
They have to study, or have to sew,
When every one knows they hate it so
And mamma is always a-saying "No"—
While grandmamma's getting the dreadfullest way
Of asking for something 'most every day!
At dinner there's nothing that's fit to eat;
And somebody else has the brownest meat.
Or the soup's too hot, or the bread's too dry—
And they never did like that kind of pie!
So they're grumbly and growly,
And sulky and scowly—
Till every one thinks we could get on without them—
Poor Grumblies—I feel so sorry about them!

THE SMILIES.

But who could be glum
When the Smilies come?
They're always polite, and errands, they say,
Are never too hard or too far away;
And whether they work, or whether they play,
Their faces are bright as a new-coined dime,
And they have just the jolliest kind of a time.
And every one's happy to have them nigh,
For if ever a bit of a cloud comes by
They're whisking it inside out in a minute,
And finding the silvery lining that's in it.
And they're funny and sunny,
And sweeter than honey,
And always a-scattering sunshine about them—
Dear Smilies! Why, how could we live without them?

—*The Watchman.*

GRACIE'S CONSCIENCE.

BY C. H.

"O Mrs. Dean! I've lost my penny, I've lost my penny, and now I can't put any money in the bank!" cried one of the little girls in the sewing-school one Saturday morning.

"If any little girl has found a penny, I wish that she would raise her hand." "You know, my dear children, that a penny found on the floor is not yours, and it is just as bad to keep it as though you took it from some pocket."

Still no hand was raised.

Little Gracie Ericson meanwhile sat very still, something she rarely did; for she was more like a humming bird, flitting hither and thither as her fancy dictated. This morning, however, a great change had come over her, and her teacher, noticing it, said:

"Gracie, what was that you picked up a moment ago?"

Gracie's bright eyes looked straight at Miss M——. There was evidently a struggle going on within. Then she said;

"It was a penny, Miss M——."

"It was! Well, then, don't you think you ought to give it to Mrs. Dean, so that she can return it to the little girl who lost? You don't want her to cry any more, do you, when you can make her happy?"

A very determined look came into Gracie's bright face.

"It's my penny. I found it, and I am going to keep it, and I won't come back to this sewing-school any more if I can't keep it!"

"Very well, Gracie; if you think the penny belongs to you, keep it; but, had I found it, I should feel that it belonged to that little girl with tears in her eyes, over there."

Gracie pressed her lips together, looked gravely over at the child, but said nothing.

To-day, however, Gracie sat, one knee crossed over the other, head bent down, and not a word did she utter during the entire lesson. Her work promised to make up for past deficiencies. At last the bell was rung for silence.

"Put your work away, now," said Mrs. Dean, "and then we will sing."

The children needed no second bidding, and soon sat quietly waiting for Mrs. Dean to announce the song. The children always seemed delighted when singing-time came, and none more than Gracie, who seemed to give some of her own brightness to every note. To-day, however, she was perfectly silent. The singing over, Mrs. Dean called for perfect quiet, and then said:

"It makes me very sad to say to you what I feel that I must say this morning. Almost every Saturday morning some little girl loses a penny, sometimes two, and is compelled to go home without having put any money in the Penny Providence Bank. I have never said very much about it, but feel that I ought to speak of it to-day. The money is lost here, and yet seems never to be found. How many of you know what God has said about taking things that do not belong to us?"

Two or three of the older girls raised their hands, and once answered:

"Thou shalt not steal."

"Yes," said Mrs. Dean, "that is God's command. Now I know that it is a very hard thing to call this stealing, but how many of you think that it is not stealing to keep a penny that you find on the floor, when you know that it does not belong to you, but to some other little girl?"

The children seemed rather uncertain as to what they thought, some raising a hand, others not.

"Do you think it would be stealing to go over to the coat-room and take pennies out of the coat-pockets?"

"Oh, yes!" said every little voice without hesitation.

"Then, my dear children, it is just as much stealing to keep a penny that you find when you know it belongs to some other little girl. Now I am going to ask once more if any one has found a penny, and I feel sure that each one of you will remember God's command, and answer truly."

After a pause, Mrs. Dean added:

"Has any one found a penny this morning?"

Perfect silence. Gracie's face was very grave, and she sat perfectly still, with her bright eyes riveted on Mrs. Dean's face. Suddenly the little hand went up, as though she was afraid she might change her mind.

"Here 'tis! here 'tis! I found it, Mrs. Dean." And all the old sweet Gracie had returned.

She danced up and down, holding the penny high above her head.

"Oh! did you find it, Gracie? I'm so glad. Now Mary will be happy again. Go right over and give it to her—won't you?"

Gracie stepped over and gave the penny to its tearful owner, now all smiles.

"I am quite sure," said Mrs. Dean, "that Gracie is much happier, knowing that she has been not only honest, but kind, to her little companion. And I do hope you will all remember what has happened this morning, and that I shall never have to speak such hard words again."—*Sunday School Times.*

Tenderness does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, considerateness, forbearance, patience, long suffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficent life, if you will practice this lesson of shedding around you the grace of human tenderness, in word and act and by the spirit of your life.—*Rev. F. B. Meyer.*

LETTER-BOX.

Dear Mr. Editor:—I thought I would write to you as I have not done so before. I am nine years old. I have four sisters and one brother. I have a sister and a brother dead. I have two sisters off at Peace Institute. Papa takes your good paper. I like to read the letters in your paper. I have a grandpapa and two grandmama's living. Our pastor is Rev. Mr. Hoon. I like him very much. My school teacher is Mrs. Good. I will close hoping your paper much success.

Your unknown friend,
LOLA RODMAN.

Waxhaw, N. C.

Dear Mr. Editor:—I am six years old to-day, and as I was born on the 22d of February, I was named Mary Washington. I cannot be a soldier like Gen. Washington, but I try to be like him in never telling a story. I have a little hatchet made at his home. I had some nice birthday presents, but I like the pretty playhouse best of all. It has two rooms, glass windows and two doors and a porch. In the little room I have a real nice cooking stove. I have only one pet, a white bantam hen which every day flies up on the window-sill and pecks the glass, then I open the door and she walks in and lays an egg under the bureau. I have all the letters in your paper read to me every week, and enjoy them very much.

Your little friend,
MARY WASHINGTON WALKER.

Spray, N. C.

Dear Editor:—I will write you a letter for my first time. Papa has been taking your paper for several years. I am going to school every day, Mr. Bradley and Miss Irene McGehee are my teachers. I had a serious accident four years ago. I fell off of the front porch and broke my right arm and last year I fell off of the horse and broke my left arm, both of my arms were broke on Saturday, so Saturday is my unlucky day, I am ten years old. I go to Sunday-school every Sunday and church. I am in the Shorter Catechism and Miss Sue Carter is my teacher, Mr. Curtis is our superintendent. I have two brothers and two sisters. Well, I must close for fear of the waste basket.

Yours unknown,
JIM APPLE.

Madison, N. C.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

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SECULAR NEWS.

DOMESTIC.

The recent flood in the Ohio Valley was one of the most destructive for years. Roadbeds amd bridges are washed away along the Big and Little Miami rivers. The damage to highways and manufactories is also great.

The Mardi Gras has been clebrated in Pensacola, Fla., this week.

What appears to be a genuine volcano has broken out in Great Salt Lake. In the last six months there have been many shocks of earthquake.

The demand for fertilizer for orange trees throughout the Southern counties is larger than any time since 1895.

An unprecedented rainfall at Montgomery, Ala., has caused much damage, especially to railroads, nearly all trains being more or less delayed. The weather report at this station gives the rainfall as follows: Rome, Ga., 7 inches; Gadsden, Ala., 7 inches; Wetumpka, 6.61 inches; Montgomery 4.7 inches; Selma, 8 inches.

Wayland Seminary, the school for colored young men, located in Washington, D.D., will be removed to Richmond and combined with Hartshorn College and the Richmond Theological Seminary in the Union University.

The grain traffic of Norfolk is growing rapidly and attracting attention. The total export of corn in 1896, amounted to 12,887,291 bushels. The total exports of corn for January, '97, were 1,399,377 bushelss, a gain of 138,203 bushels over last year

The catch of fish for one day at Homosassa, Fla., was 1,900 pounds. There are twenty-two varieties of fish on the river.

Don Jorge Moutt, formerly president of Chili, and now vice-admiral of the Chilian navy, recently visited the U. S. Naval Academy making a thorough inspection of the naval school and renewed with marked honors and expressed himself as highly pleased with the work of the cadets and seamen.

FOREIGN.

A dispatch from Constantinople to the Daily Mail London, says that Mr. Terrell, the American minister, was refused admission to the ceremony of Leilei Kader at the Mosque of St. Sophia, to which Europeans have hitherto had free access. On this occasion it was feared that their presence might arouse fanaticism and lead to bloodshed.

The minister of foreign affairs of Greece has cabled to the Greeks of this country asking their aid. All able bodied Greeks that belong to the reserve as far back as 1866, are called back to their ranks in the Grecian army.

Revolution has broken out in Urnguay, the city of Montevider being the only tranquil town. The white and national parties are against the government. The latter has 5,000 men under arms and is mobilizing the national guard. The number of revolutionists is unknown, but is supposed to be large.

The Union Elevator No. 2, with a capacity of 1,000,000 bushels, of Peoria, Ill., was destroyed by fire last week, entailing a loss of $500,000.

Wire Railing and Ornamental Wire Works.

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Manufacture Wire Railing for Cemeteries, Balconies, &c., Sieves, Fender Cages, Sand and Coal Screens, Woven Wire, &

Also Iron Bedsteads Chairs, Settees &c.

A Michigan Romance.

An interesting story by Stanley Waterloo; also containing valuable information about the summer resorts in the north, will be mailed to any address on receipt of 4c to pay postage. Address D. G. Edwards. Passenger Traffic Manager, C. H. & D. Ry., Cincinnati, O

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DURHAM, N. C.,

Keeps on hand a fine assortment of

STERLING SILVER WARE,

JEWELRY, DIAMONDS,

WATCHES, CLOCKS

and everything found in a first-class jewelry store.

☞ Repairing of all kinds, especially such as is usually sent North, done promptly and in best style; reputation established for this class of work.

ELMWOOD NURSERIES.

We offer a splendid assortment of first-class

Whole Root Home Grown Trees Standard Varieties.

Apple, 2 and 3 years, 5 to 7 feet high 15 cts. each; $1.75 per dozen; $10 per 100.

Peach, 1 year, 4 to 6 feet, 15 cts. each; $1.75 per dozen; $10 per 100.

Pears, standard, 5 to 7 feet, 35 cts. each; $4 per dozen; $30 per 100.

Cherries, 5 to 6 feet, 30 cts. each; $3 per dozen.

Plums and Apricots 35 cts. each; $3.50 per dozen.

Grapes, 2 years, from 10 to 50 cts. each; and from $3 to $10 per 100.

Also Quinces, Currants, Gooseberries, Raspberries, Blackberries, Strawberries, etc.

Evergreen, Ornamental Trees and Shrubs.

Poland China Pigs, 2 months old, eligible to registry, $6 each; per pair, $10; either sex; also few young boars and sows.

Also Bronze Turkeys, Brown Leghorn and Plymouth Rock Cockrels and Pullets, and eggs for hatching in season. Write for descriptive catalogue.

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VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE

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ATHENS, WILMINGTON,
NEW ORLEANS,
CHATTANOOGA,
AND
NEW YORK, PHILADELPHIA,
WASHINGTON, NORFOLK,
RICHMOND.

Schedule in Effect Feb. 7th, 1897.

WESTWARD.

	No. 41.	No. 403.
Lv Wilmington	*3 30pm	.....
Lv Lumberton	5 26pm	.....
Lv Maxton	6 12pm	.....
Lv Laurinburg	6 23pm	.....
Ar Hamlet	6 58pm	.....
Lv Hamlet	7 13pm	*5 10 am
Lv Rockingham	7 30pm	2 23 am
Lv Wadesboro	8 11pm	.....
Lv Marshville	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe	9 35pm	7 30 am
Ar Charlotte	10 25pm	8 30 am
Ar Mt. Holly	.....	9 10 am
Ar Lincolnton	.....	10 35 am
Ar Shelby	.....	11 43a m
Ar Ellenboro	.....	12 20p m
Ar Rutherfordton	.....	12 54p m

†8 40am	Lv....Hamlet..Ar	6 20p m
10 00am	Ar....Cherawe..Ar	† 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro	.....	5 15p m
Lv Shelby	.....	6 05p m
Lv Lincolnton	.....	7 00p m
Lv Mt Holly	.....	7 50p m
Lv Charlotte	*5 10am	8 25p m
Ar Monroe	5 58am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville	6 25am	.....
Lv Wadesboro	7 01am	10 31 pm
Lv Rockingham	7 41am	11 05p m
Ar Hamlet	7 55am	11 23p m
Lv Hamlet	8 45am	.....
Lv Laurinburg	9 11am	.....
Lv Maxton	9 30am	.....
Lv Lumberton	10 18am	.....
Ar Wilming on	12 30pm	.....

NORTHWARD.

Lv Hamlet	*8 15am	*11 23pm
Ar Raleigh	11 30am	2 11pm
Ar Portsmouth	5 50pm	7 30am
Ar Richmond	*6 50pm	* 8 15am
Ar Washington	11 10pm	12 31pm
Ar New York	6 53am	6 23pm

SOUTHWARD.

Lv Monroe	*6 48am	*9 25p m
Ar Abbeville	11 05am	1 40a m
Ar Athens	1 15pm	3 45a m
Ar Atlanta (Central Time)	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

Both trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon, Florida.

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T. J. ANDERSON, Gen'l. Pass Agt.
General Offices, Portsmouth, Va.

C. F. &Y. V. Railway Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT Feb. 7th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	7.50a.m
Arrive Fayetteville	1 .00 "
Leave Fayetteville	11.21 "
Leave Fayetteville Junction	11.27 "
Leave Sanford	1.00p.m.
Leave Climax	2.55 "
Arrive Greensboro	3.25 "
Leave Greensboro	3.35 "
Leave Stokesdale	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall	5.26 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11-07p.m
Arrive Greensboro	11.55 "
Leave Greensboro	12.15 "
Leave Climax	12.43 "
Aeave Sanford	2.55 "
Lrrive Fayetteville Junction	4.12 "
yrrive Fayetteville	4.18 "
Leave Fayetteville	4.35 "
Arrive, Wilmington	7.45 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	8.20a. m
ArriveMaxton	9.25 "
LeaveMaxton	9.33 "
Leave Red Springs	10.02 "
Leave Hope Mills	10.47 "
Arrive Fayetteville	11.08 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.28p.m.
Leave Hope Mills	4.49 "
Leave Red Springs	5.36 "
ArriveMaxton	6.09 "
Leave Maxton	6 17 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.45a.m
Leave Climax	8.35 "
Arrive Greensboro	9.30 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.	No. 15. Mixed Daily ex Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6.05 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

SOUTH BOUND CONNECTIONS,

at Walnut Cove with the Norfolk & Western R. R., for †Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

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Gen'l Passenger Agent

J. W. FRY,
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SAY SOES.

If castor oil is applied to a wart once a day for a month the wart will entirely disappear. In many cases it will not require so long a time

Neglect of the hair often destroys its vitality and natural hue and causes it to fall out. Before it is too late, apply Hall's Hair Renewer, a sure remedy.

While we are in the world we need not be of the world. There is no need to trouble ourselves because everything does not run according to our own ideas. Let us trust in God and He will direct our feet.

WHO'S SHELLABERGER?

He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

WILMINGTON MARKET.

FOR

WEEK ENDING, MARCH 10, 1897.

SPIRITS TURPENTINE: Machine barrels 27½ cents and country barrels 27 cents —closing firm.

ROSIN: Declined to $1.40 for Strained and $1.50 for GoodStrained—firm.

CRUDE TURPENTINE: Hard $1.30 Soft $1.80.

TAR: Receipts taken day by day at $1.00.

COTTON: Firm throughout at 7 cents.

TIMBER: Taken readily as it comes in at full prices.

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BREAD PAN.

Gives more bread from a given amount of flour than any other Pan. And it is sweeter, better bread em moist inside, rich brown outside, and never burnt. It can't burn. The steam in the Pan wont let the bread burn.

It is more nutritious, and will keep longer than any other bread without becomming stale.

ALL DEALERS.

Asbury-Paine Mfg. Co.,

Wayne Junction, Pa.

ATLANTIC COAST LINE.

Schedule in Effect Feb. 8th 1897.

DEPARTURES FROM WILMINGTON — NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger —Due Magnolia 10 59 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 †p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY 3:25 P M — No. 55—Passenger —Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 45 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 08 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 05 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 53 a m, Magnolia 8 06 a m.

FROM THE SOUTH.

DAILY — No. 54— Passenger — Leave 12:15 P M — Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m. Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9.50 a. m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 25 p. m, Chadbourn 5 20 p. m., arrive Hub 6 00 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m., and 9.15 p.m. Returning leaves Clinton at 7 00 a m., and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 59 p m, Smithfield 2 58 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 33p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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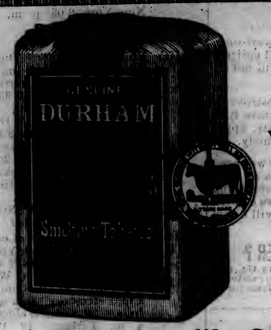
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(For Contents see Second Page)

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"UNTIL THE DAY BREAK."

A human soul went forth into the night,
Shutting behind it Death's mysterious door,
And shaking off with strange, resistless might
The dust that once it wore,
So swift its flight, so suddenly it sped—
As when by skilful hand a bow is bent
The arrow flies—those watching round the bed
Marked not the way it went.

Heavy with grief, their aching, tear-dimmed eyes
Saw but the shadow fall, and knew not when,
Or in what fair unfamiliar guise,
It left the world of men.
It broke from Sickness, that with iron bands
Had bound it fast for many a grievous day;
And Love itself with its restraining bands
Might not its course delay.

Space could not hold it back with fettering bars,
Time lost its power, and ceased at last to be;
It swept beyond the boundary of the stars,
And touched Eternity.
Out from the house of mourning faintly lit,
It passed upon its journey all alone;
So far not even Thought could follow it
Into those realms unknown.

Through the clear silence of the moonless dark,
Leaving no footprint of the road it trod,
Straight as an arrow cleaving to its mark,
The Soul went home to God
"Alas!" they cried, "he never saw the morn,
But fell asleep outwearied with the strife"—
Nay, rather, he arose and met the Dawn
Of Everlasting Life.

—*Christian Burke, in the Pall Mall Magazine.*

Divine things are known to be divine because humanity is endowed with the gift of direct vision into divinity.—*Jonathan Edwards.*

REV. A. M. HASSELL.



Rev. Andrew Morrison Hassell was born at Cassville, now Bartonville, Georgia, on the 14th day of January, 1847. When he was six years old his father moved to Chattooga county and made his home at the foot of Lookout mountain. Like so many of the sturdy servants of the church, Mr. Hassell was brought up on the farm, and his active life there and in the army laid the foundation for the vigorous constitution which has enabled him to endure hardness as a good soldier of Jesus Christ. At the age of seventeen he joined a company of Confederate scouts, operating within the Federal lines. His commander was the celebrated John Gatewood, whose very name was a terror to the enemy, and young Hassell had his full share of thrilling adventures and hair-breadth escapes. It was not until President Johnson's proclamation of amnesty was issued that the lives of "Gatewood's men" were safe even in their own homes.

Mr. Hassell joined the Presbyterian Church in April, 1866, and in the following year was taken under the care of Cherokee Presbytery as a candidate for the Gospel ministry. After studying two years, one under the direction of Rev. A. W. Wilson, he accepted a position as teacher in a school in Texas, in order to save the means for a further prosecution of his studies. He entered Austin College in 1871, and at the close of the Junior year at college, entered Columbia Seminary where he took the full course, graduating in 1876. While serving his first charge, Lynchburg, Beulah and Fair Hope churches in South Carolina, he was married to Miss Kate McGregor, who died within a year of their marriage. He was licensed and ordained by Harmony Presbytery in 1876.

In 1879 he was married to Miss Sallie R. Taylor of Summerville, Georgia, who has been to him a true help-meet in the Master's work.

Mr. Hassell's second field of labor was the churches of Eatonton and Monticello, Ga., which he served four years. He then preached in Newberry county, S. C., three years and in Laurens county a year. He came from South Carolina three years ago to his present charge, containing the historic old church of Bluff, and the younger colonies of Dunn, Bethlehem and McMillan's chapel, which he served with great acceptance.

As a Presbyter Mr. Hassell is useful and efficient. He has an accurate and ready knowledge of the principles of church order and is a clear-headed and forcible debater. As a pastor he is popular and beloved. He has learned the art of being all things to all men, mingling freely with all classes of his people and sympathetically entering with them into the practical business and healthful recreations of country life.

Mr. Hassell is also an earnest and effective preacher. His style is his own, simple and direct, abounding in illustration, fervent in appeal. The fruits of his preaching have been manifested in the conversion of many souls in the fields where he has labored. And since his coming to Fayetteville Presbytery there have been many additions to the churches where he has helped his brethren in protracted services. He strives to have it said of him, as was said of the Master, that "common people heard Him gladly."

A weight is anything which, without being essentially wrong or hurtful to others, is yet a hindrance to ourselves. We may always know a weight by three signs; first, we are uneasy about it; second, we argue for it against our conscience; third, we go about asking people's advice, whether we may not keep it without harm.—*F. B. Meyer.*

PERSONS AND PAPERS.

Attainment is a hope rather than a possession on our journey through the storms and troubles and dangers of the world. However they may rage and swell, though the mountains shake at the tempest, our Rock will not be moved; we have one Friend who will never forsake us.—*Bishop Heber.*

* * *

God within us! Not only ever with us unseen, not only watching us in our secret moments and reading the very thoughts of our hearts, not only covering us with the shadow of his wings and lighting us with the light of his countenance, but within us—our bodies his temples, our hearts his home. O, if we could but grasp the thought we should live lives nobler and more beautiful. —*F. W. Farrar.*

* * *

The man who in literature or religious teaching aims to reach the highest rather than the mass, seldom finds himself on the way to success. He is a teacher, leader and commander of the people who reach downward rather than upward. When the churches begin to look for nice neighborhoods, for the better class of people, the cultured and the wealthy, they run to leanness and disappointment.—*Western Recorder.*

* * *

When men become so liberal that they love every other church as much as their own there is danger and likelihood that they will love none to any commendable degree. We do not love humanity in a general way. We love individuals. He is loyal to the whole community who is first true to his own flesh and blood. Our own spiritual mother is more to us than any adopted mother ever can be. We must be loyal to Christ at some place, with certain people. Our faith must make for itself a local habitation.—*Reformed Church Messenger.*

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EFFECTUAL FERVENT PRAYER.

The late, lamented Dr. Preston, or was it Dr. Roseboro?—we think the latter—in one of the sermons at the First church of our city a few years since called attention to the original Greek of James v. 16. He pointed out that the meaning of the word effectual was not that of prevailing with God which would weaken the sentence by a repetition because the later words are "availeth much." The meaning is rather that the prayer has taken effect on the one who prs

There is a [illegible] at one reason why God often delays to answer the prayers presented to Him. They are prayers in the sense of petitions or requests, more or less definite and desired, but they are made carelessly or in haste, or with indifference as to the result. The thing sought may be desired without considering whether there is any warrant of God's Word to seek it, or without raising the condition that it be the thing to seek for the greatest good.

The point is here, that we make many petitions without sufficient waiting on God for warrant to ask, or approval in asking, or without asking to be emptied of self seeking and to be filled with desire for the glory of God.

There may be a hint here at our want of sincerity or earnestnes as we pray. That is not a condition on God's part to give what we ask, but it surely is a condition on man's part of fitness or preparedness or privilege to approach God and to expect His favor and blessing. Much saying of prayers may fall short of real praying in this essential element.

This is not the same as a reflex benefit of prayer, however great a good that may be. It is not that one who prays must seek fervency as a blessed result of prayer and a good to be attained, but as a test to himself whether the prayer has yet become genuine and all the words have become more than words. In this is the further meaning, that the prayer is effectual to that extent that the one who prays has become so earnest as to become the agent for the answer of the prayer. It may be that one has been asking God to do, what can be done in God's way, only by such an act or such a life of the one who prays as selfishness or sin has made hitherto impossible. But here the prayer becomes fervent and burns up the selfishness consumes the sin. Then the prayer is already being answered in the reflex benefit to the one who prays. It will become effectual by that one arising and doing all he can do of human agency to answer his own prayer.

Such a prayer availeth much. It claims, it expects, it secures answers and that is the purpose of prayer. It is the privilege of prayer, and the power of prayer that it availeth much. The example of Elijah is one of many in the Scriptures. He prayed and the heavens were shut for three years and six months, and there was no rain in all that time. Again he prayed and the heavens gave rain. During that three years and a half Elijah was getting preparedness to pray an effectual, fervent prayer. The prayers of all that time of drouth became effectual when he feared not to call Ahab and the prophets of Baal to a test, and they built those altars and Elijah did the human part, then his prayer became fervent, unselfish and for the glory of God so that it availed much. Fire came down. Then was rain. The prophets were slain. Ahab became obedient to the word of the prophet.

The prayer of Elijah on Carmel was not one of those careless, cold, chilling and formal, however beautiful and eloquent, addresses to men. It was the culmination of the prayers and communing with God during all that drouth. It took hold on Elijah as He was holding on to God.

The delays to the answers we have a right to expect and God's trainers and teachers should desire that, we may pray fervent and effectual prayers, not that we may be better or more important. This last is important, very important. But the seeking of that may have much of the selfish element in it. What is needed most is the realization that prayer is the privilege and the power of the Christian to prevail with God. But God may wait to answer until the prayer prevails with the one who prays. That may require more time and self-sacrifice and sense of dependence on God than many of us have. But when it comes, God may honor the one who prays by using him to answer his own prayers.

OF COURSE MANY of our readers have heard or read the old story of the two knights and the shield, but others probably have not done so. The moral is so obvious and so suited to practical application in the ordinary concerns of life, that we reproduce it here as it is told in the sermon of Dr. Walter W. Moore in the "Southern Presbyterian Pulpit." "Two knights who were approaching each each other saw a shield suspended over the road! 'What a beautiful golden shield' said one. 'It is not golden' said the other, 'it is silver.' The first knight insisted upon his view, the second continued to deny, and as they were about to pass from the clash of words to the clash of swords, a white-robed figure, whose name was truth, rushed between and required them to change places, and lo! the shield was golden on one side and silver on the other."

A BROTHER enclosing money for subscriptions, very kindly adds:

Thanks for Bro. Lingle's letter in N. C. PRESBYTERIAN this week, giving such a timely, interesting and instructive account of his visit to the home of Luther and Melanchthon, the great Reformer and gentle and peerless scholar, whose bones rest side by side in the Castle church at Wittenburg, Germany. Some one made a mistake in saying the 16th February was the 500th anniversary of Melanchthon's birth; it was the 400th, and was observed with much enthusiasm in some places in this country as well as in Germany.

You have done good service in publishing Bro. Hall's "Charge to Officers," so happily conceived and so solemnly and beautifully presented—it does me good, "who also am an elder," and it will do all elders and deacons good to read and study it. The editorial comments on it are timely. How shall we all get the spirit of our high calling?

It is just such commendations that do good and that cheer and encourage us in our work. The "Charge to the People" by Rev. S. O. Hall appears on our fourth page.

PROF HENRY DRUMMOND, the distinguished scientist and theological writer died in London early on the morning of Friday last. He is best known to the world as the author of "Natural Law in the Spiritual World" which created a great sensation on its appearance and set him at once in the front rank as a profound and original thinker and as a most forcible writer His next work which took the ear and mind of the world was "The Greatest Thing in the World." It is a charmingly heart-cheering little booklet and not amenable to the objections which attach to his "Natural Law." He was an evolutionist in belief and taught that doctrine freely. Dr. Drummond although only about forty-six years of age, having been born in Stirling, Scotland, in 1851, had held many positions of eminence in the literary and educational world. He was a fellow of the Royal Society of Edinburgh and of the Geological Society. In 1877 he became professor extraordinary, and in 1884 professor of natural science in the Free Church, Glasgow. In 1893-'4 he was engaged in exploration in Central Africa. He lectured in various countries including our own on religious, scientific and sociological subjects.

Besides the works mentioned above he was the author of Tropical Africa, Pax Vobiscum, the Changed Life, the Programme of Christianity, and The City Without a Church. Many of his works have been translated into German and other languages.

WE HAVE FELT, as doubtless have our readers, some curiosity to know the denominational preferences of the chiefs of the new administration, and so we give the information as far as gathered. The President is a Methodist and will worship at the Foundry M. E. Church in Washington. His wife, who has been written as a Presbyterian, will doubtless accompany him. Vice-President Hobart and Mrs. Hobart are Presbyterians and the latter a prominent worker. General Alger, Secretary of War and his wife are Presbyterians. Mr. James A. Gary, Postmaster-General, and his wife belong to the same Church—Mr. Gary is a ruling elder. Mr. Wilson, Secretary of Agriculture is a United Presbyterian.

Mr. Gage, Secretary of the Treasury, attends Dr. Swing's church in Chicago. Mr. Sherman, Secretary of State leans to the Roman Catholic Church, and Mr. McKenna, Attorney General, is a member of that church. Mr. Long, Secretary of the Navy, is a Unitarian.

WE WAITED, AFTER hearing the painful news that Dr. P. L. Murphy had been displaced from the Superintendency of the Morganton Hospital for the Insane and the appointment of Dr. J. P. Monroe thereto, with at least a vague hope that we would hear something that would dispel the unpleasantness of the situation. Dr. Murphy has been long in the place and has justly earned a reputation for pre-eminent ability in treatment of mental disease, for exceeding gentleness and kindness in his conduct towards his patients, and for admirable management in the business affairs of the institution so far as they were in his charge. On the other hand Dr. J. P. Munroe in his superb management of the School of Medicine at Davidson has earned for himself a fame most enviable; his students attesting, in the success of their subsequent careers, the thoroughness and exactness of the knowledge they have acquired through him.

It is peculiarly pleasant then to be able to give to our readers the following extract from a letter written by Dr. Munroe to Dr. E. C. Royster, editor of the Charlotte Medical Journal. We take it from the Charlotte News:

"I am by no means insensible to the high honor conferred up me, especially as it was entirely unsolicited by either myself or my friends.

"I trust, too, that I have given due weight to the call of patriotism involved in this offer; but when I considered my work here, its present status and its prospect for future usefulness and honor, I could not see my way clear to make the change and have so notified the Governor."

IN ANOTHER column an urgent appeal is made to ministers and sessions of Fayetteville Presbytery to raise the collection for Education and to give liberally to this most important cause.

The following extract from our "Washington Letter" is encouraging:

—"The President and Mrs. McKinley have given two informal dinner parties, one to their relations and the other to visiting neighbors from their old home, and at both wine was banished from their table. This is pleasing to all the temperance folk, and just what was expected by those who were acquainted with the domestic habits of the President and his wife. That intoxicants will be shut out of the private dining room of the White House for the next four years is certain, but no formal announcement has been made, and probably none will be made, as to whether wine will be served at the State dinners given by the President, or the cold-water example set by President and Mrs. Hayes will be followed in its entirety. There will be no more State dinners given at the White House until next winter. Mrs. McKinley has been formally thanked for not having wine upon her table, in a letter from an official of the W.C.T.U.

For the N. C. Presbyterian.

DAVIDSON NOTES.

Governor Russell's appointment of Dr. J. P. Munroe, President of the Medical College here, as Superintendent of the State Hospital at Morganton affected us last week like the bursting of a bomb-shell in a peaceful bivouac. As teacher, physician, elder, town commissioner, and cotton factory President, Dr. Munroe is indispensable, and the town was panic-stricken at the prospect of losing him. Outside of Davidson it was taken for granted that he would accept a position so prominent and much coveted, and telegrams of congratulation came in from various directions. After two days of deliberation, however, to the great relief of the community, Dr. Munroe decided to remain here, and wrote a positive declinature of the tempting offer. It is needless to say that he was not an applicant for the place, nor even aware that his name was being considered. That he is a Democrat and not even a personal acquaintance of the Governor, makes the appointment a high testimonial to his ability and prominence.

Dr. Shearer was absent last Sunday assisting Dr. Rumple at Salisbury. To-day we are expecting Dr. J. M Rose, of Morganton, who will conduct a week of special services, beginning this evening. Those of us who are acquainted with the power and impressiveness of Dr. Rose's sermons anticipate with much pleasure the privilege of hearing him twice a day for a week.

Miss Cornelius, of Statesville, has been conducting a successful vocal and instrumental class here for a month or more. Her pupils gave a recital Saturday evening at Mr. Stirewalt's residence, which was skillfully rendered and much enjoyed.

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JOHN McLAURIN,
Manager N. C. Presbyterian.

Thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams.—*Gladstone.*

David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*
11 God hath spoken [2]once; twice have I heard this; that [3]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [4]thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [a]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [1]my soul thirsteth for thee, my flesh longeth for thee in a dry and [2]thirsty land, [3]where no water is;
2 To see [4]thy power and thy glory, so as I have seen thee in the sanc-

[2] or, we are consumed by that which they know *throughly searched.*
[3] Job 21. 26. Ps. 62. 9.
[4] 1 Thes. 4.17.
[1] Heb. a search searched.
[2] Job 22. 14.
[3] or, strength.
[4] Heb. their second shall be.
[1] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Gal. 6. 8. 2 Ps. 61. 1. [3] Jer. 50. 38. [4] Dan. 12. 3. [5] Ps. 42. 2.

6 They search out iniquities; [1]they accomplish [2]a diligent search: both the inward *thought* of every one of *them,* and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [3]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4]all that see them shall flee away.
9 And all men shall fear, and shall [5]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

For the N. C. Presbyterian.

LETTERS TO A BEREAVED FRIEND.

III.

MY DEAR MARY:—As a further incentive to regular attendance upon the preaching of God's word and the public worship of the church, I urge you to reflect upon the influence of your example.

First, how will it affect your own family, if you persist in your present course?

Your husband does not claim to be a Christian. If he counts you a sincere and well-informed believer, he will not doubt your conciencitiousness, and your religious habits will be right in his eyes. He will measure Christianity by the standard of your piety; and if he sees you, who are enjoying at least moderate health, justifying yourself in your habitual neglect of the public means of grace, he will not fail to conclude that he can do the same thing and be blameless. And, besides, you offer him a special inducement, and an almost religious reason, for his irreligious behaviour on the Sabbath. You give him this flattering unction to lay to his soul: Deprived of your society in great measure on other days, he feels that on Sunday he cannot, as a loyal husband, leave you alone. You must not be left without any protection from tramps and burglars; and to whose society are you entitled, if not to his? If, on the other hand, he does not think your piety anything more than an amiable sentimentality, your course is better adapted than anything else to rivet such a conviction on his mind. If he saw you in your affliction feeding on the comforting truths proclaimed by your pastor, and evidently thinking less of the past and more of the eternal future as the days go by, he would come to believe more in the reality of religion. You can hardly expect him to cherish any special regard for the public ordinances of religion, when he sees you, week after week, ignoring them, and even showing a positive aversion from them. If you, a Christian, do not esteem these things necessary to your soul's well-being, why should he? Do you not see that you are not encouraging him in his continuance in unbelief? Can you not see that if in this case, the unbelieving husband is to be sanctified by the believing wife, it must be by your consistent discharge of your religious obligations?

"So, too, with your sons. They mourn their sister as sincerely as you mourn your daughter. And, like their father, they are "without God and without hope in the world." You are encouraging them all to form a wretched habit of neglecting the house of God. "How shall they believe on him of whom they have not heard?" And how can you expect them to hear to the saving of their souls, unless they attend the services in which they will hear the Gospel proclamations of mercy? Granted that their conversion is not impossible, even if their "hearing" shall come through the mere reading of the Scriptures, is it at all likely that they will ever be led to seek their soul's salvation in any other way than through the public ministry of the word? "How shall they hear without a preacher?" Is it not said that the *preaching* of the Gospel is the "power of God unto salvation unto all that believe?" I suppose you have hardly forgotten the teaching of the old catechism on this question:

"Q. 155. How is the word made effectual to salvation?

"A. The Spirit of God maketh the reading, but especially the preaching of the word an effectual means of enlightening, convincing and humbling sinners, of driving them out of themselves, and of drawing to Christ," &c., "and establishing their hearts in holiness and comfort, through faith unto salvation."

Our fathers were right. The word is a fire; but only in the assemblies of his people does it burn like some mighty conflagration. It is a hammer; but rarely, save when wielded by some "master of assemblies," does it break the heart of stone. My observation is, that persons who do not attend the public worship of God, and rarely hear a sermon, must first become regular attendants upon the preaching of the Gospel, before they even so much as begin to feel its power. Believe me, my dear friend, you will in vain expect your Christian example to lead your husband and sons to the Saviour, as long as your example is defective at a point so vital as that of church-attendance.

Nor can you ignore the effect of your example upon your neighbors. Many of these cherish for you a warm affection, and just in proportion as you have endeared yourself to them by neighborly kindness, and acquired an influence over them, does your conduct become a potent force for evil. Seeing your place in the sanctuary always vacant on Sunday, and observing that you not unfrequently take a drive on Saturday or Monday, they must conclude, that in your estimation attendance at church is not a duty. A healthy professor, who never goes to church, becomes for that very reason an agent of the devil, whose office it is to proclaim, in deeds that speak louder than words, just this: that religion is such a purely personal matter, that those who stay at home and attend to their own business are perfectly safe, even if they never honor the Lord by appearing in his house. And if you do so, are you not especially in danger of doing injury to the souls of some of the work believers, the "little ones" who believe in Jesus, and who need all the encouragement and stimulus you can give them?

In leaving this subject, let me make one other suggestion: You are failing in your duty to your faithful pastor. I know that on personal grounds you are disposed to show him every kindness. I have often heard you speak of the pleasure which his visits have afforded you, and of his sympathetic and faithful ministries in your trials. You would not in the least particular, discount his ministry among the people, nor put the smallest obstacle in the way of his attaining the largest possible success in his labors. You do sincerely pray for the welfare of Zion. You would rejoice to hear that the old church is crowded every Sabbath with eager listeners and devout worshippers. But have you not failed to see that in continuing to indulge your present aversion to appearing in your place in the house of God, you are doing not a little to discourage him?

Doubtless, he has tried faithfully, in his own gentle manner, to show you your duty, and to induce you to rise above this reluctance to do your acknowledged duty. You have been too candid not to confess your delinquency, and yet he sees no signs of any disposition on your part to do otherwise than as you are now doing. You may tell him kind things that others say about his preaching, but you do not know anything that you can say for yourself. It has been many a day since any sermon of his ever comforted or cheered or strengthened you. Your presence in the sanctuary would of itself cheer him not a little. He cannot fail to notice your continued absence. Were you present he would have one more to preach to, and one less to worry about. Your presence would be one of the best evidences you could give that you are not backsliding in heart. It would assure him of your personal interest in his preaching, and of your desire that he may succeed in winning souls.

No amount of second-hand compliments, no expressions of good-will, mingled with apologies for your habitual absences; no personal kindness, even though it take the form of most generous contributions to his larder and wardrobe, can avail to make up for the discouraging effect of your neglect of duty. The truth is, you are in danger; and as long as he sees you continuing to do as you are now doing, he must feel, as one who watches for your soul, not a little anxiety. Nor can he fail to estimate the probability that your influence tends to keep others away from church, and be distressed accordingly. While he seeks to gather, you are scattering abroad. You are his friend, but through your indifference to duty, he is, like his Saviour, wounded in the house of his friends.

But I have said enough, I hope, to suggest serious reflections on one point in your neglect of duty. In my next, I shall try to point out another particular, in which your present seclusion is working injury to yourself and to the cause of God. Trusting that you will pardon the freedom of an old friend. I am, with the old love still undiminished,

Affectionately yours,

MARTHA.

For the N. C. Presbyterian.

CHARGE TO THE PEOPLE.

[This article is a continuation of the charges delivered by Rev. S. O. Hall, of Westminster church Greensboro. We published the charge to officers of the church, last week.]

And now I charge you members of the congregation: Remember that while there are duties to be performed by these officers, there are also duties to be performed by you. By the relation formed this day duties are reciprocal.

These men have not been thrust upon you. These positions which they now occupy in the Church were not of their seeking. As a session we ordained them—inducted them into these offices to which you called them by your suffrages.

We trust that God spoke through you. These men are not "novices." We did not "lay hands suddenly" upon them. They have been tried and found to be true. They are "sound in the faith"—"men of wisdom and discretion"—men of prudence and sound judgment." In addition to other Scriptural qualifications in their favor may be mentioned thus: They "have a good report of them which are without."

May I not pledge them your continued and hearty support in the discharge of their many solemn and arduous duties? Must I remind you that they *need* your support—your moral support? Encourage them by yielding it. You do them and the cause incalculable injustice if you withhold it.

They are entitled to "all honor, encouragement and obedience in the Lord." They have a right to expect it. It is justly their due.

They do not claim to be perfect men in their conduct; they do not claim infallibility in their judgment; but they do claim to be men conscientiously striving to know their duties that they may perform them. How are you to encourage them? Not by indulging in fault-finding disposition; not by harsh, uncharitable censorious criticisms. In the name of the Master I charge you to shield them from ever false accusation, from every unjust suspicion, from anything that is likely to weaken public confidence in them—thus destroying their good name—while in the faithful performance of their duties.

Remember you called these *elders to rule* in the Church. They with the others constituting the bench of elders, and he who statedly ministers unto you, are co-pastors. We are under-shepherds. These elders are to "exercise government and discipline, and take the over-sight of the spiritual interests" of the Church. They are to "watch diligently over the flock committed to their charge, that no corruption of doctrine or of morals enter therein," "evils which they cannot correct by private admonition, they should bring to the notice of the session. It is your privilege and duty to invite them to visit your homes—especially during sickness. Have them to read God's Word and pray with your families. Remember they "seek not yours but you." Heed the apostolic injunction: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief."

Encourage the *deacons* in the performance of their duties. To them has been committed the management of the temporal affairs of the Church. You ask them to be a *channel* through which your sympathies are to give expression. You ask them to be a *medium* through which those who are taught in the Word shall communicate of their good things to those who teach. You ask them to come and acquaint you with the needs of the Church, promising to respond to their appeals. If faithful they will use great plainness of speech. They may convince you that you are not altogether free from the spirit of covetousness.

Surely you will from this time forth pray for these officers, elders and deacons, as never before. Surely you will remember them daily at the throne of grace. "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves."

May God's blessing rest upon the relation established this day between these officers and this people. May fruit abound in the lives of all to eternity.

THE HAPPIEST MAN IN LONDON.

There has been circulated in English and American papers the story, the pathetic story of "The Happiest Man in London." Our readers will thank us if we give it to them as we find it:

"This man and his wife were found living in a single room with nothing but the most necessary furniture. For twenty-five years the wife had been paralyzed, and her husband had been her nurse, her protector, her support, and, most of all, her lover all the time. She could scarcely speak, and her only strength of expression lay in her eyes, looking 'straight out, clear and shining.' In response to a new doctor's question, this hero of a man told in the simplest and most sincere way how he lived. 'I get up early of a morning, you see, sir,' said Temple, 'and make our breakfast and attend to her. Then, before I start for work—I'm in an engineer's employ—I just boards her up in bed so as she can't fall out. I'm back at dinner hour, and we have it together. Then, when I leave work, my evenin' soon passes. There's usually a bit of cooking to be done, and washing up, and the room to be seen to. An invalid must have things clean about her; it isn't agreeable to just lie and look at anything dirty. I like Lucy to keep bright—but, there! she always is; and occasionally if she gets down, I soon cheer up; don't I, Lucy? I said I'd love her, comfort her, honor and keep her, in sickness and in health. I've tried, and we've been happy. Sir, love does it all. You'll want to comfort her, you'll have to honor her, and if sickness comes you'll love her all the more.' From the bed there came a strange sound. It was some thing between a laugh and a sob And the doctor, turning, looked away again. Her husband's words had moved the wife to tears, but her face was radiant with the joy in her upturned eyes. Temple laid his hand on hers—hers which could give no answering pressure. 'Sir,' he said, 'I can't wish you better happiness than I've had. I wish you as much. And I take it I'm about the happiest man in London.'"

Comment? What's the use? The story is history and comment and moral and interpretation and appeal and invocation combined. Better for reading it? Let us hope so.—*Southern Churchman.*

Usually the traveller's strength decreases in proportion to the length and toil of the way he has traversed, but here it is the very opposite. They go from strength to strength; *i. e.*, from one degree to another, ever increasing the nearer they come to the longed for goal, which at last they are sure to reach; and the individual, each one, appears before God in Zion, and has the full fruition of that union with God in which man's highest joy consists.—*T. W. Chambers, D. D.*

LITERARY JOTTINGS.

The distinguished traveler, writer and lecturer, Mr. George Kennan, whose writings on life in Russia have so stirred the thinking world, is making a southern tour under the direction of the Southern Lyceum Bureau.

The students of the University of Georgia have placed in the library of that institution a life size and well executed painting of Henry W. Grady, the distinguished journalist. Mr. Grady was born and raised in Athens, Ga.

At last the tardy world is beginning to appreciate the genius of Sidney Lanier and to lavish its belated eulogy upon the creations of the Georgia poet.

The Chicago Chronicle in a recent editorial on Lanier declares that his genius entitles him to a front rank among American poets and that few other writers of verse have left behind such a tuneful legacy of enduring songs. Says The Chicago Chronicle:

Only now and then, to a few men in a century, does there come a fine posthumous fame. Such a fame, however, is coming to Sidney Lanier, the Southern poet who wrote in the '60s and '70s and gave to American poetry its passionate note. For awhile after his untimely death his genius appeared to be unrecognized save by a very few. He was remembered by those who knew him as a musician or a lecturer and his verses were regarded as the pleasant avocation of a troubled life. But little by little America, which is forever searching for its great poet, and not finding him, is coming to appreciate Lanier. * * * Lanier has a number of poems so true individual, prescient and lofty that to read him is to have a new wonder and delight grow in the soul, such as comes in reading Shelley or Wordsworth. No other writer of our land is so simple in touch with nature, or, to put it otherwise, has so successfully escaped the estrangement which civilization brings. Capable of as much style and bewitchment as Poe, he has far more sincerity and nobility of thought. Not only does he present in new form the ideas most inviting to the pure mind, but he shadows large and lofty thoughts which may not express themselves in common words, but which require a poet and a seer for the insinuation.

These words coming from such a leading exponent of Northern sentiment as The Chicago Chronicle, should not be undervalued. While they do honor to this section of the country, they also do honor to the critical appreciation of the paper from which they proceed. The time is surely coming when the name of the Georgia bard will be a household word in America and when the production of his pen will be as familiar as those of Longfellow of Whittier.—*Savannah News.*

MAGAZINES.

Popular Science, formerly the Popular Science News is a popular monthly containing a large number of Short, Easy, Practical, Interesting and Popular Scientific articles that can be appreciated and enjoyed by any intelligent reader, even though he know little or nothing of science. It is intended to interest those who think. Price 15 cents single copy. Popular Science Co., New York.

A New and Beautiful Sacred Solo. Messrs. S. W. Straub & Co., Auditorium Building, Chicago, have just issued a beautiful solo for church service and the home—"Sweet Hour of Prayer." Price 40 cents. The publishers will send one copy for examination for 15 cents.

ROYAL



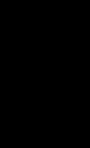
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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April (one collection)—Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—Colored Evangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. J. S. Morrow, from Asheville, N. C., to Harmony Grove, Ga.

NORTH CAROLINA.

First Presbyterian Church, Wilmington :—On last Sabbath one member was announced as having been received by letter and four upon examination. Rev. Dr. P. H. Hoge, pastor.

Louisburg :—Mr. W. G. Rackley and Mr. Allen have been elected and installed as elders and Col. W. T. Hughes and Mr. J. A. Turner as deacons in the Louisburg church.

Raleigh Church :—On Sunday morning Dr. Daniel, the pastor of the Presbyterian church, announced to the congregation, that work would begin on the new church, on Monday, 15th. He also stated that Mr. Geo. W. Thompson, Chairman of the Board of Deacons, desired to make a statement regarding the finances of the church. Mr. Thompson said that it gave him pleasure to report the success of the new plan, which had been arranged and put in operation by the deacons of the church, and which had been approved by the session. This plan if properly carried out will bring to the Church Treasurer each Sunday, one fifty-second part of the entire amount needed to meet the ordinary expenses of the church, and to cover the apportionments to this church for all the causes of the Assembly and Synod.

Pledges have been received from nearly all of the congregation, the same to be paid weekly, through envelops. At the close of the address, the pastor requested the congregation to sing the Long Meter Doxology, which was done with spirit.

Evangelistic Notes :—Rev. William Black preached several days at Hub, Wilmington Presbytery. There were several professions of faith, four were received on profession and some by certificate and eleven members signed a petition asking for a church organization. There is no church of any denomination at the place. The sum of $200 was pledged for the salary of a minister and $25 raised for Synodical Missions. Mr. Black then went to Chadbourn and preached a few days there. At Chadbourn twenty-two signed a petition for a church, $300 was pledged for a church building and $100 for the support of a preacher. Mr. Black thinks that a man should be placed in the field at once. Certainly it looks as if God's Providence were leading the way by the evident blessing of His Spirit. But how shall they preach except they be sent?

Patiently awaiting the answer,

A. J. McKELWAY,
Superintendent.

First Church, Greensboro :—At the last communion services the names of sixteen persons were announced as having been received into the church since the last sacramental season. During the present week, Rev. A. A. Little is assisting the pastors in special services. The Christian Endeavor of this church is growing and showing other signs of spiritual life. May the Holy Spirit abundantly descend upon this church during this week of prayer.

VIRGINIA.

Bridgewater :—This church is doing efficient service under the pastorate of Rev. Carr Moore. Eleven have been recently received into the church.

SOUTH CAROLINA.

Greenwood :—The Presbyterians here have decided to build a new brick church. They have the amount needed $12,000, in hand.

Yorkville :—A friend send us the program of an interesting series of weekly lectures upon the Reformation, the series beginning on Feb. 21st and extending to March 21st. The Events Leading to the Reformation was delivered as an introductory by Rev. W. G. Neville, of Yorkville; Rev. O. G. Jones, of Rock Hill, discoursed upon Martin Luther; Rev. J. H. Thornwell, of Fort Mill, John Calvin; Rev. J. K. Hall, pastor of Bethesda church, Zwingli, and Rev. Alex. Sprunt, of Rock Hill, John Knox. These very interesting and instructive exercises have been well attended by all denominations.

GEORGIA.

Columbus :—A Second Presbyterian church has been organized in this city bearing the name of the beautiful suburb in which it is situated, Rose Hill. Mr. W. C. Pease has been chosen elder and Messrs. C. W. Munroe and E. H. Rawls, deacons. While the membership is small the church starts out under very favorable circumstances.

FLORIDA.

High Springs :—The Presbyterians here are raising funds to rebuild their church which was destroyed by the storm last fall.

MARYLAND.

Baltimore :—Fifty-five persons were received into the Maryland Avenue church on Sunday the 7th inst. Of these persons all but three were the fruits of the recent gracious revival. The services were conducted by Evangelist Weston R. Gales who is continuing his labors at Waverly and Franklin Square churches.

KENTUCKY.

Louisville :—Three new members were received into the Stuart Robinson Memorial church, of which Rev. J. Ernest Thacker is pastor, Sunday March 7th, 1897.

MISSOURI.

St. Louis :—On Wednesday evening, March 3rd, the congregation of the Page Boulevard church voted to transfer their connection from the Northern to the Southern Assembly. The St. Louis Presbytery has to ratify this action—*Trans-Mississippi Presbyterian.*

PERSONALS.

Rev. H. C. Moore, of Suffolk, Va., has accepted the call to the pastorate of the church at Haynesville, Ala.

Rev. Ned B. Campbell has resigned the charge of the Yanceyville group of churches in Orange Presbytery.

Prof. W. D. Vinson, LL. D., of Davidson College will deliver the literary address at Clifford Seminary in June, 1897.

Rev. Cornelius Miller, of Danbury, N. C., has accepted the call to the Rocky River church, Harrisburg. It is hoped that Mr. Miller can take charge by the 1st of April.

Rev. J. S. Morrow, who has done faithful work as pastor of the Bethany church, Asheville, is laboring in Athens Presbytery. His address is Harmony Grove, Ga.

Rev. C. I. Schofield, who has been engaged to teach a Bible class at the National Convention of the Y. M. C. A. at Mobile in April, will stop over in Savannah en route and instruct a class in that city.

On March 9th, a splendid reception was given to Rev. Byron Clark and his bride by the congregation of Mt. Washington church, Baltimore. The manse has been handsomely furnished and every kindness has been shown its new occupants.

The Enterprise of last week stated that Rev. C. G. Vardell was expected in Laurinburg on Friday, Saturday and Sunday last to preach for Rev. W. C. Arrowood.

Rev. Dr. W. C. Campbell filled the pulpit of the church at Alexandria, Va., on Sunday last.

Rev. Dr. Murkland, of Baltimore occupied his pulpit on last Sabbath. Assistant pastor, Rev. A. F. Carr preached at night.

The Winston Sentinel states that Rev. C. W Robinson, former pastor of the North Winston Presbyterian church, has tendered his resignation as pastor of the Presbyterian church at Wilkesboro.

We regret to note that Rev. B. R. Anderson, of Lanford, S. C., recently lost his library by fire.

Rev. G. T. Story, President of Searcy College, ministers to Augusta and McCrary churches, Arkansas, one Sunday in each month.

We regret to note the severe illness of Rev. J. W. Heagan, of Little Rock, Ark.

Rev. L. H. Richardson has tendered his resignation as pastor of the church at Bardstown, Ky.

Rev. Dr. J. B. Shearer, of Davidson and Rev. C. A Munroe, of Lenoir, spent Saturday and Sunday last in Salisbury preaching for Rev. Dr. Rumple. Mr. Munroe will conduct services at China Grove before returning home.

Licentiate F. A. Sale has been called to the City Park church, Dallas, Texas.

Rev. Dr. W. C. Clark, of Shelbyville, Tenn., has accepted the call to the churches of Augusta and Sharon in Kentucky.

The Richmond correspondent of the Baltimore Sun announces that Rev Dr. J. Y. Fair, pastor of Grace church, Richmond, has been called to the pastorate of the Independent Presbyterian church of Savannah.

The Fayetteville correspondent of the Wilmington Messenger says: Rev. Mr. Graham, assistant pastor of the Presbyterian church, has won already many friends and admirers. He is a faithful pastor and forceful preacher.

Delegates and visitors to the Presbytery and to the Woman's Missionary Society to meet in Clarkton will please notify Rev. A. McFadyen by postal so that homes may be assigned them.

For the N. C. Presbyterian.

OXFORD NOTES.

Rev. A. J. McKelway, Superintendent Synodical HomeMissions, spent ten days in February with the Oxford church, assisting the pastor Rev. A.S. Caldwell in a ten days meeting. Though LaGrippe was prevalent and the weather often inclement, both the day and night services were well attended. The earnest faithful presentation of the truth as it is in Jesus was richly blessed and owned by the Spirit. Christians were led to a higher life-level and thirteen confessed Christ for the first time as their Saviour. Seven have united with the Presbyterian church.

The cause of Home Missions in North Carolina was presented with persuasive power and a liberal subscription was made for the work.

Before preaching his last sermon, Mr. McKelway spoke of the debt of $1.700 on the building as a mountain of difficulty in the way of the progress of the Church and as a result of his appeal $1,400 has been subscribed. *Contingent on all* of the $1,700 being raised by *Oct.* 1st. The congregation has done nobly and should command aid from the Presbyterians of North Carolina in raising the balance of $300.

The Oxford church is thankful to God for the coming of Mr. McKelway, and rejoice over the good he has done, and pray for God's continued blessing on his work.

Messrs. C. J. Cooper and W. I. Howell have been elected and installed deacons.

A Westminster League of Christian Endeavor has been organized for those over fourteen years of age and a large and flourishing Junior for those under that age.

The Home and Foreign Missionary Society conducts a missionary concert in interest of missions the second Wednesday night in each month. Its members have adopted the one cent a day plan in place of dues.

Rev. A. S. Caldwell has received eighteen new members into the Oxford church since he began his work as pastor last October. In January the church arranged for all Mr. Caldwell's time to be given to them.

For the N. C. Presbyterian.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met at the Mission Rooms on Tuesday, March 9th.

The following overture to the General Assembly in regard to Church treasurers was adopted:

"The Executive Committee of Foreign Missions would respectfully overture the General Assembly to adopt the following:

WHEREAS, Confusion sometimes arises, and there is frequent and often serious delay in forwarding to their proper destinations contributions for the benevolent causes of the Church; the General Assembly does hereby advise and instruct, through its Presbyteries, all church sessions to elect from their number, a special treasurer, who shall serve as treasurer of the benevolent funds of the Church. The duties of this treasurer are in no wise to conflict with or encroach upon the duties of the Church treasurer in whose keeping shall be the care of all funds save those contributed for the causes of systematic beneficence.

This overture has grown out of much experience which our Committee, doubtless in common with others, has had in this matter; and whether the Assembly may see proper to act favorably upon it or not, we hope that at least attention will be called to the facts which gave rise to it. It is not uncommon to receive contributions of Foreign Mission funds on the 21st of March, which have been made *months*, and sometimes a whole year before that date. The inference would seem to be that those funds have lains the general treasury, possibly having been used along with the other general fund, for Church expenses during that time. If they were promptly remitted when first made it would it would oftentimes relieve us of great trouble and embarrassment.

A letter was received from Miss Margaret E. White, of Colton, Cal., reporting the death of her brother, Rev. W.B. White, of the China mission, on February 29th. The following resolution was adopted with reference to Mr. White's death;

Resolved, 1. That while bowing in submission to the will of God, the Committee would report its profound sorrow at this dispensation of His providence, and of the loss to our work in the death of our brother in the early morning of his youth and promise.

2. "That we rejoice to know of the meekness and patience with which his long and distressing bodily afflictions were borne, and of the triumphant have with which he anticipated the heavenly rest.

3. "That we hereby extend our heartfelt sympathy to his family and friends in their bereavement and especially to the sister who watched and tended him in his last days of weakness and suffering; and pray that the God of all comfort may minister to them abundantly the consolations of His grace.

4. That a page in our minutes be inscribed to his memory."

A long and interesting letter from Rev. S. P. Verner was read, stating that he arrived at Luebo Sept. 22d, finding all well, and the work going on prosperously. There were two letters from Mr. Sheppard announcing recent additions to the church. There are now 100 members in the church established at Luebo.

Mr. Sheppard reported that he had recently built a new chapel forty-five by eighteen feet, at a cost of six dollars, the natives using their own funds for putting on the roof. He also stated the chapel was filled every Sabbath, and that Sabbath-schools had been started in ten neighboring villages.

The treasurer reported receipts for the month of February to the amount of $16.578.37; and the secretary stated that if the receipts for March passed the limit of ten or eleven thousand dollars, we would close the year without debt, unless there should be some unexpected matter of expense between now and the end of the year.

A letter from Rev. W. C. Porter at Natal, Brazil, and Miss Rebecca T. Morrisette, of the same place, stated that small-pox had been prevalent there, but none of our missions had suffered. One native, a member of the church, had died with it. Mr. Porter also stated that there had recently been five more members added to the church since the first of January.

A letter was read from Rev. W. M. Morrison, dated Tumba, Africa, January 18th. He had been waiting there a few days for carriers, and expected to start on his journey to Stanley Pool within a week from that date. Mr. Crowley was waiting at Matadi for the arrival of goods shipped from London, in order that he might carry them with him when he went to Tumba.

Rev. H. B. Price, of the Japan Mission was present, and spoke to the Committee in regard to the needs of the mission. He stated that owing to losses recently sustained only one of our stations would have when he returned, more than one resident missionary, so that if any of our missionaries should be disabled a station would be left vacant. There ought to be at least three more male missionaries sent out during this year to that mission. Mr. Price expects to start on his return journey about the first of April.

After the transaction of the usual routine business the Committee adjourned to meet April 6th.

S. H. CHESTER,
Secretary.

MOTHERS

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For the N. C. Presbyterian.

"BAPTIZED FOR THE DEAD."

1 Cor. 15: 29.

Is self explanatory, it seems to me, by taking the little word "oios" as the key to its interpretation. The argument runs thus, "If *in all instances* (oios) the dead rise not," then *Christ* is not risen, and if Christ be not *risen*, then Christ is *dead*, and baptism for *Christ* is baptism for *the dead*. The text might be paraphrased thus: "Else what shall they do who are baptized for Christ, if *in all instances* the dead rise not? Why are they then baptized for Him?"

Jos. K. RANKIN.

Rankin, N. C., Feb. 26th, '97.

Please remember the fiscal year of our church closes March 31st. Please forward all funds for Assembly's Home Missions and for the Invalid Fund (to aid aged and infirm ministers and the widows and orphans of ministers deceased) to the Treasurer W. A. Powell, Atlanta, Ga., before that date. Mr. Powell also receives the Colored Evangelistic Fund.

J. N. CRAIG,
Secretary.

Reduced rates have been granted over the Seaboard Air Line, Southern Railway, Ohio River and Charleston Railroad, and the Carolina and North Western Narrow Gauge Railroad, to Gastonia and return from all points within the bounds of our Presbytery. Tickets will be on sale April 8th and 9th, with final limit April 17—Mecklenburg Presbytery.

EUGENE L. SILER,
Stated Clerk.

The following from the Gastonia Gazette refers to an address delivered at the close of exercises of Globe Academy of which Prof. W. T. Marshall is principal: "The hour for the annual address has arrived. The orator of the occasion, Rev. H. D. Lequeux, always prompt, is present and prepared. After a short and fervent prayer led by Rev. R. L. Patton, the audience listens to one of the most charming speakers in Western North Carolina. When he long years ago entered the ministry, the speaker made it a rule to sit down when he did not have the attention of his audience. He has never had to sit down. And he never will. Never long, he never wearies, hence is never long. We are unable to give an outline of this valuable address. Wish we could give it in full. Chaste thought, touching in sentiment powerful and ornate in style, and smooth and eloquent in delivery, he could have held his audience over twice as long."

At a meeting of the Sea Coast Railroad Company last Saturday the old officers were re elected; and it was well, for President French, Vice-President Smith and General Manager Grant to whom active management of affairs has been intrusted have directed affairs most admirably. The prospects of the road are bright and improvements have been made, or are making, that will add greatly to the comfort and safety of travel and convenience to stoppers-over on Ocean View beach. The change of location of the offices and passenger and freight rooms not only shows enterprise, but indicates prosperity. Taken altogether the comfort and convenience of the traveling public will be amply provided for the coming season, and the manager will be prepared to rush them through with "neatness and dispatch."

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GOLD DUST.

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***

Who waits until the wind shall silent keep
Will never find the ready hour to sow;
Who watcheth clouds ne'er will have time to reap.
—*Helen Hunt Jackson.*

***

Cursed be the social lies that warp us from the living truth.—*Tennyson.*

***

If God has truly a purpose for our lives, who dare be hopeless? Ah! we do only half believe it.—*Phillips Brooks.*

***

One is our faith and one our longing
To make the world within our reach
Somewhat the better for our living
And gladder for our human speech.
—*Whittier.*

For the N. C. Presbyterian.

HURRY.

When, as if in the vain effort to attain the rapidity with which electricity and steam accomplish their work, the world seems to be possessed with a very demon of hurry, is there not a danger of Christians, and especially of Christian *men*, forgetting that this spirit is entirely opposed to the earnestness and the zeal of the Christian life, as it is pictured in the Bible? We think so.

Can any one be very earnest in a matter which he is anxious to have "over and done with," in order to begin something else? We think not.

Is hurry what Paul meant when he exhorted the Roman Christians to be "not slothful in business; fervent in spirit serving the Lord? We think not.

Can a man, who has persuaded himself that he has only ten minutes in which to accomplish what ought not to be done in less than twenty, do that work as earnestly and effectively as it ought to be done?

It would seem that the interpretation that many men put upon the sentence: "It is good to be zealously affected always in a good thing," is: It is good always to be in a hurry in a good thing! We eat in a hurry. Many may be said to sleep in a hurry, in as much as they retire late and rise up early. We make short calls in order to pay more, and to get to something else, or do one piece of work hurriedly in order the sooner to get at another.

We read hurriedly, giving as an excuse that we would never finish all that we want to read in any other way. We multiply our wants, and then of course, must hurry in order to satisfy all.

And the worst of it is, that it is not alone in secular things that this hurry is manifest. Insiduously it is creeping into every department of religious life. We rise in the morning with the spirit of hurry upon us, consequently we take time for only a hurried prayer and we strive to satisfy conscience by thinking that we are "not heard for our much speaking." Breakfast is eaten without time to add the pleasant converse, which is such a healthful garnish for a meal. Then, family prayers, the one time when the father exercises his priestly function, and commends his family to the keeping of Jehovah God, is too often conducted with such haste that one scarcely realizes that the service is fairly begun, before it is over, and we hurry off to something else!

Now, what is the effect of all this upon the character and life? Is it productive of growth, mental and spiritual? It cannot be.

There is comfort in this thought to those who find themselves unable to keep pace with this unseemly haste; who, in order to enjoy the peace of God, find that they must maintain a quiet spirit; who would rather do less and do it well. Very few Christians realize that they are adopting the world's way, when they use these methods of work, nor do they see that the spirit of reverence and that dignity that should characterize the Church, are being undermined by them. They pray "hallowed by Thy name, and yet hurry through the services of the sanctuary to get to the next thing.

We need to study our own limitations, or rather, God's limitations for us. There is work, God knows! for every Christian man to do, but it ought to be done in such a way as shall glorify God. Here is the program of one Christian man's Sabbath, (the day of rest!)

Breakfast at eight, with family prayer and hurried study of the Bible lesson till 9 o'clock. Sunday-school from half past nine until quarter of eleven. Prayer meeting till eleven. Meeting of session after service. Dinner at one. Mission Sunday-school at three. Y. M. C. A. meeting at four. Supper at half past six. Night service at half past seven. Meeting of session after service. Now when has that man had time for his own quiet communion, and study of God's Word, and preparation for the coming week, with all its business temptations and care and frets? He is bound to be a spiritual dyspeptic unless he speedily discovers his limitations and lives up to his convictions, and diets accordingly.

Some one has wisely said: "If the people about you are carrying their business or their benevolence at a pace which drains the life out of you, resolutely take a slower pace. Be called a laggard, make less money, accomplish less work, but be what you were meant to be.

You have your natural limit of power as much as an engine, ten horse power, or twenty, or a hundred. You are fit to do certain kinds of work, and so much of it, and you need a certain kind, and amount of fuel, and a certain kind of handling."

D.

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For the N. C. Presbyterian.

MY MOTHER.

A RECOLLECTION.

At the close of the war my mother was left a widow with six small children. It was not her custom to have family prayers. Her children were boys except one and she did not somehow feel equal to praying before them. Instead she formed the habit of retiring every morning to the room that we called a parlor and there praying to the Judge of the widow and the Father of the fatherless. I can remember how quiet and lonely the house seemed during that time. No one dared open that door. If a child came calling or crying into the house the cook would say: "Sh—!! don't you know Miss —— is in the parlor?" Sometimes a rollicking boy would rush into the house and then a thought would strike him and he would stop, grow serious and step on tip-toe past that door. Sometimes if we wanted her very much we would creep to the end of the hall and wait for her to come out. And I can remember to-day how her face and eyes would sometimes look when the wrestling was over and she was ours again.

It was in that same room that she took us when it was necessary to correct us for our faults. When in there with us we thought of the times that she had been there alone, and, some how, it made a difference. It was by a window in that same room that my mother was sitting on a Sunday morning in the spring time when she called me in and made me read a few verses out of her big-print New Testament and Psalms. It was the first time that I knew that I could read well enough to read in the Bible.

So for each of us there clustered around that room where our mother prayed, associations that have left their mark. Every one of us has helped to guard her quiet from invasion. Every one of us has wanted her and had to wait until the door was opened, and every one of us knew for whom our mother was praying when the door was shut.

Thirty years have gone by. The baby boy when a youth of twenty-two died in a distant State; but we heard that he died in peace. The only daughter is a minister's wife. Two boys are themselves preachers. One is an elder in the Presbyterian church. The remaining boy is perhaps the kindest-hearted one of us all, but he has some bad habits. We are looking for a time when all of us shall be humble, faithful followers of the Jesus who was so often with our mother in that room in the old country home. She prayed in secret, but a mighty sermon came to every child through the closed door, and

I do not believe that any one of us has forgotten it. Then God too remembers those petititions still, and so I think the boys will all come straight in the end.

* * *

STUMBLING BLOCKS.

A person may come to you and say, "*I am afraid I am not one of the elect.* I know I feel my sin; I cry out to God for mercy; but this obstacle stops me—what if I should not be one of the elect? What if God should not have chosen me unto eternal life? Then my supplications must be in vain, and I must be forever shut outside the gates of heaven." Let us take up this stumbling-block out of the way. He that believeth on the Lord Jesus Christ is elect. Tell the fearing soul that he who has faith in the Saviour, and is prepared to renounce all other confidences, and to trust and believe in Christ and Him crucified, is as surely elect as are the glorified saints before the eternal throne. Bid him make his "calling" sure, for then shall his "election" also be made sure unto him. Tell him, as a guilty sinner, to hie away to the cross, and there prostrate himself, and look up to the wounds that bleed out new life for him, and there, at Calvary, shall he learn the certainty of his election, and be no more troubled by his doubts upon that point. You will find a thousand hindrances vexing the sinner when he is coming to Christ. Do your best, by kind words, by wise exposition of Scripture, by showing the real nature of the difficulties, to clear the way, and take up every stumbling block.—*Rev. C. H. Spurgeon.*

BEYOND ALL COMPUTATION.

Surely God's grace, like His love, is beyond all computation. When you can measure the ocean in the hollow of your hand and comprehend the dust of the earth in a measure and weigh the mountains in scales and the hills in a balance, then may you hope to obtain a faint conception of the outer edge of God's measureless grace. It is grace which came by Jesus Christ. It is sufficient for all the needs of all men. One of the favorites of Alexander the Great became hopelessly involved in debt. One night as he was waiting in the ante-room of the Emperor he took a piece of paper and wrote down all his obligations, one after another, and under the long list he idly wrote, "Who will pay all these?" Finally he fell asleep. The Emperor, passing through the room, was attracted by the paper, and when he read the query, "Who will pay all these?" he took the pen and added, added, "I, Alexander." So we may gather together all our spiritual obligations and all the wants of society, and we say, "Who can meet all these?" And the infinite God comes and writes, "I, the Holy One of Israel, who offereth to all grace, 'without prescribing how much.'"—*The Treasury.*



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First Quarter—Lesson XIII.

March. 28, 1897.—Review of the Quarter.

Golden Text. "The Word of God grew and multiplied." Acts xii. 24.

CATECHISM.

Question. 33. What is justification?

Answer. Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ, imputed to us and received by faith alone.

INTRODUCTORY.

The time of ten years seems short for the events of the quarter's lessons we have been studying, occurring between the years A. D. 30 and A. D. 40 Other years in centuries of the past gave time for the slow, but sure preparation for the coming of the Holy Ghost at Pentecost. He wrought mightily and swiftly in these ten years now under review.

The separate lessons of the quarter include the first nine chapters of the Acts and one from Paul's letter to the Corinthians. The prominent subject has been the difficulties, hindrances and opposition encountered in the first ten years of the history of the Christian Church. In these separate lessons, studies, principles, and forces such as still oppose the progress of the Church are found. This review should show these and seek the teachings of the Golden Texts and the catechism, questions and answers.

LESSON NOTES.

The first lesson is preparatory, showing the ascension of Christ to present to His Father His own finished work of redemption that the promise of the Father to send the Holy Ghost might be fulfilled. The second lesson is summed up in the Golden Text, in which is a phrase, "filled with the Holy Ghost," which is now much discussed. This much we can say and claim by common consent, that the disciples "filled with the Holy Ghost" were thereby furnished and possessed to be witnesses to the risen Christ as Saviour and Lord, so that their testimony won multitudes to confess Him. It is further plain that the disciples then and later, as recorded in the fourth chapter of the Acts, were "with one accord" in prayer when they were so filled.

The third lesson brings to view the work of the Spirit in the conversion of the multitude on the day of Pentecost. The Golden Text, Acts ii. 39, does not refer to the promise of salvation by Christ, but the promise of the coming of the Holy Ghost, made by God the Father, and repeated by His Son Jesus Christ our Lord. When this truth is fully received, will be an hour of great possibility and responsibility, such as should surprise us and startle us in our complacency over the small success of the Church. There should be mourning in Zion and heart-searchings over our selfishness in the past. The truth may then prevail. When the Church returns to that truth and accepts it fully, and surrenders wholly to Christ as Lord and yields loyal hearts to be filled with the Holy Ghost, the same or similar opposition, such as the remainder of the lesson shows may be expected. Then the Church will rely less on the human and world conditions of success and turn more to the divine and heavenly. Preachers will think less of their own importance and more of the glory of Christ and the good of the Church. The hypocrites will be unmasked, prison doors will be opened, the opposition of science and the arts of Satan will fail and simony will be rebuked. There will be martyrs. The disciples may be dispersed and distressed, but the martyr blood shall be good seed and the dispersed will scatter it and see its rich fruit, Even the Sauls will be made blind of their natural vision that they may see the Lord. Then "Christian Self-Restraint" will be practiced.

PRACTICAL POINTS.

This age needs martyrs—those who have the cause of Christ at heart, who "know Him and the power of His resurrection" and count it all joy that they are found worthy to suffer for the name of the Lord Jesus.

1. "We ought to obey God rather than men."

2. The prison may receive us, but God will open the door, that we may testify here or go to Him in heaven.

3. This testimony ought to be given to the ends of the earth.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, March 28th, 1897.

BY REV. B. E. WALLACE.

What Christian heroism is and does. Luke 9:18-26, 51-62.

Text for the week:

"No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." Luke 9:62.

Daily Readings:

HEROISM.

Monday, Like Paul's. Acts 21:7-14.
Tuesday, Like David's. 1 Sam. 17:17-37.
Wednesday, Like Caleb's. Josh. 14:6-14.
Thursday, Like Hezekiah's. 2 Chron. 32:1-8.
Friday, Like Nehemiah's. Neh. 6:1-14.
Saturday, Like Christ's. Mark 10:32-40.
Sunday, Topic. Luke 9:18-26.

Hints for Leaders:

1. Define the meaning of a *hero.*

2. Show the difference in Christ's estimate of a hero, and the world's estimate.

3. Have different members to call attention to the special traits that marked the heroes as set forth in the Daily Readings.

4. Show that heroism is in *restraining* as much as in *attaining*

Notes:

To know what Christian heroism *really* is and does, go read its composition and deeds in Bible history and the early Church. Here we find a noble type, a very pattern of the Christ himself. To be a martyr to a cause in its very beginning, not fully knowing its world-wide benefaction showed a more heroic spirit than to be a martyr now seeing what Calvary's Cross has done. Is there such a spirit to-day, one that will go to the stake for Christ? Surely there is, for every true disciple of Jesus Christ knows that if he loses his life for Christ's sake he shall find it again. The Christian hero is noblest and grandest of all. Like a colossal pyramid he towers far above the world's devotees, exhibiting the spirit of endurance, obedience and love borne alone from the Father's Hand above. *Christian heroism is:*

1. Unquestioning obedience when the Master calls.

2. Suffering for Christ's sake.

3. Denying one's self of worldly ambition.

4. Doing daily the little duties that lie in our paths.

He that would be great in the kingdom of God, let him be servant of all.

OPEN DOOR NOTES.

A Westminster League has been organized at Harrisonburg, Va., with eighty members.

The Ladies' Missionary Society of Greenville, S. C., recently held its regular meeting, discussing the topic or the month. Among the interesting features was a map exercise illustrating the mission work carried on by Southern Presbyterians in Mexico, and a paper on "Protestantism versus Romanism in Mexico." This society is actively employed in the partial support of Miss Emma McKnight, a native of Greenville, now a missionary to China.

To "ENDEAVORERS":—Having just been appointed to act as corresponding secretary pro tem of the Y. P. S. C. E. of the First Presbyterian church at this place, I take advantage of this privilege to write you a few things concerning our society, for I have heard indirectly, that our State secretary is about to lose sight of us, and *that* we are not willing should be, so I trust she may hear from us through this communication.

Our society is not dead; on the contrary it is growing in interest and helpfulness to its members, and we feel that through the society, many of us have been spiritually strengthened, and led to testify our love for the Master, and drawn closer to each other by ties stronger than earth can give.

While our number is less than we should like it to be (there being about forty active members) we are grateful to note that with the increased interest, and zeal manifested during the past few months, our membership is also increasing.

On account of our dear pastor's rather frail constitution, we have no church service on Sabbath evening, so our society chose this evening for its weekly prayer-meeting; the attendance at these meetings is usually very good, and I notice that that part of our pledge where we promise "to take some part aside from singing," is heartily carried out.

At a recent business meeting it was proposed by one of the members that we should give $10 of the funds on hand to the cause of Home Missions in Asheville Presbytery; this proposition meets with the hearty approval of those present. If we find it practicable, we will pledge ourselves to give a certain amount at stated times to this same cause which is indeed a most needy and worthy one. "The harvest truly is plenteous, but the laborers are few."

At frequent intervals, we have "socials" which bring many of our young people together, and possibly in this way, we become acquainted with many of the young people of the church, as well as the visitor or stranger, whom otherwise we might never know, for as you may not know, Asheville is made up largely of a floating population, and this is felt in the church as well as in the town. We always give a most cordial welcome to the stranger to be present at all of our meetings, and it was with pleasure we greeted many new faces at a social given last week, which, by the way was a most decided success in that every one seemed to let formality flee, and no one felt himself to be a stranger long. Beside being very pleasant, I think these socials are strengthening to the society.

With the Second Presbyterian church will come another society of Christian Endeavor, no doubt, and my prayer is that it may be the stimulus to our society, that the new church will be to the First church.

I could say much more, but fearing that I have already made this my first letter too long, I will close.

Yours "for Christ and the Church,"

A. ELIZA LOVE,
Corresponding Sec'y. pro tem.
Asheville, N. C.

PUZZLE DEPARTMENT.

ANSWERS FOR MARCH 4TH.

Jerusalem—Jessie Sharpe, Frank Caldwell, Cornie and Myrtle Wilkinson, Marian Arrowood, George M. Nolen, Nellie Battle, Mary S. McGoogan, Lula Graham.

Nebuchadnezzar ate grass as an ox—Daniel 4:33—Jessie Sharp, Frank Caldwell, Lola B. Rodman, George M. Nolen, Nellie Battle, Mary S. McGoogan, Lula Graham.

One thousand lords were entertained at the feast of Belshazzar. Dan. 5:1—Frank Caldwell, Lola B. Rodman Cornie and Myrtle Wilkinson, Marian Arrowood, George M. Nolen, Eula Graham, Mary S. McGoogan.

How old was Joash when he began to reign? Geo. M. Nolen.

How many feet and inches according to our measure was Goliath's height? Mary A. Thompson.

What man knew just how long he would live? Marian Arrowood.

ENIGMA.

6, 7, 9, 9, 13, 6, mother of Samuel.
2, 8, 10, 9, first garden.
5, 13, 9, 13, 7, 9, the promised land.
7, 6, 13, 3, a king.
10, 4, 1, 4, 5, one who Phillip baptized.
11, 13, 14, 13, son of Judas.
13, 5, 6, 7, 12, son of Jotham.
My whole is a word of four teen letters which make the name of an ancient king. Nellie L. Battle.

[We regret that we often have to leave over the names of our young friends who answer the puzzles, but such answers must be sent in within *ten* days of the date of the paper in which the questions are asked. We are always glad to hear from our little friends.]

PRESBYTERIAL NOTICES.

The Presbytery of Memphis will meet at Stanton, Tenn., April 13th, at 8 p. m.
STATED CLERK.

The Presbytery of Wilmington meets in the Clarkton church at 7.30 p. m., April 6th, 1897. Sessions will please send reports by mail if not by delegate. Railroads will be asked to give reduced rates. A. McFADYEN,
Stated Clerk.

The Presbytery of Fort Worth will meet at Cisco, Texas, April 14th, 1897, at 8. p. m.
J. D. LESLIE,
Stated Clerk.

Presbytery of Mississippi will meet in Hazlehurst, Thursday, April 15th, 1897, 11 a. m. Opening sermon by Rev. W. B. Bingham. Sessions will send up records narratives, statistical reports and commissioners fund.
S. C. CALDWELL,
Stated Clerk.

The Presbytery of Pee Dee will meet at Timmonsville, S.C., Wednesday, April 7th, at 8 p. m.
A. H. McARN,
Stated Clerk.

The Presbytery of Eastern Texas meets at Nacogdoches, Tuesday, April 20th, at 11th a. m. Sessional records are required at this meeting. The assessment is fifteen cents per member. Sessional reports are to be sent to the stated clerk ten days before Presbytery meets.
S. F. TENNEY,
Stated Clerk.

Mecklenburg Presbytery will meet at Gastonia, N. C., April 9th, 1897, at 8 o'clock p. m. Send Sessionul Records, Sessional Reports, and Presbyterial Assessment. EUGENE L. SILER
Stated Clerk.

Concord Presbytery will meet in regular session in Statesville, N. C., April 27th, 1897, at 7.30 p. m.
W. R. McLELLAND,
Stated Clerk.

The Presbytery of Fayetteville will meet Tuesday at 7.30 p. m., April 20th, 1897, at Red Springs, N. C. The Presbyterial assessment upon the churches is due at this meetin.
P. R. LAW,
Stated Clerk.

The Presbytery of Albemarle meets in Wilson, N. C., Tuesday, April 20th, at 7.30 p. m. Blanks for reports will be mailed soon to church sessions. Presbyterial assessment for 1897, due April 1st, should be forwarded promptly.
F. H. JOHNSTON,
Stated Clerk and Treasurer.

The Presbytery of Asheville will meet at Waynesville on the 27th of April at 7.30 p. m.
E. A. SAMPLE,
Stated Clerk.

Abingdon Presbytery is adjourned to meet in Green Spring church, Washington county, Virginia, on May 4th, at 2.30 p. m.
I. N. NAFF,
Stated Clerk.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

FIX—LONG. On March 11th, 1897, at the residence of the bride's uncle, Mr. John F. Beatty, of New London, Stanly county, N. C., by Rev. W. C. Brown, the Rev. John J. Fix, of Petersburg, W. Va., and Miss Helen M. Long, of New London, N. C

CROMARTIE—BRADDY. Near Westbrook, N. C., on March 10th, 1897, at the home of Capt. K. J. Braddy, the bride's father, by Rev. T. H. Newkirk, Mr H. L. Cromartie, of Lollie, Ga., and Miss Janie Braddy, of Westbrook, N. C

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

McLAUCHLIN. At her home in Richmond county, N. C., after a brief illness, Miss Lizzie McLauchlin, aged, 73 years and 2 months,

In early life she joined Laurel Hill Presbyterian church and remained a most devoted member thereof until Sabbath morning, February 28th, '97, when she, by the hand of death, was transferred from the Church militant to the Church triumphant. While she grew to a good old age in years, she never grew old in spirit; was always cheerful and full of life.

She was especially gifted in conversational powers, and the pleasing humor and originality of thought which characterized her conversation, made her all the more entertaining.

In her death a good woman has passed away; one that will be sadly missed; not only by her immediate family, but also by many families in the community, and especially will she be missed in the sick-room and in the house of mourning. For in these places her light shone brightest. Always so kindly attentive, and sympathetic was she in such places, that her presence was most highly appreciated, and regarded as a real benediction. And these things she did for the Master. "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was sick, and ye visited me." "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

Of all the nerve-tonics—bromos, celeries or nervines—your doctor will tell you that the Hypophosphites are best understood. So thoroughly related is the nervous system to disease that some physicians prescribe Hypophosphites alone in the early stages of Consumption. Scott's Emulsion is Cod-liver Oil, emulsified, with the Hypophosphites, happily blended. The result of its use is greater strength and activity of the brain, the spinal cord and the nerves.

Let us send you a book all about it. Sent free.
SCOTT & BOWNE, Chemists, New York.

SMITH. Jessie Slocumb Smith was born in the Bluff congregation, Cumberland county, N. C., January 7th, 1849, and died February 9th, 1897, in Harnett county, N. C., near Little River Academy.

Mr. Smith was a ruling elder in Sardis church, more than twenty years and clerk of the session for a number of years. In December, 1872, he was united in marriage with Miss Ida Hodges the only daughter of Mr. James P. Hodges of Harnett county, N. C., which union God blessed with six bright intelligent children, four daughters and two sons, all of whom with their mother survive him.

Mr. Smith was a good man and a kind and obliging neighbor, and an intelligent Christian. He knew that he believed, a great attainment to know by the grace of God, that we have believed, he knew *what* he believed, another attainment to know intelligently what we believe, but above all, like Paul, "he knew whom he believed," and he could always give a reason for the hope he entertained. He was a devoted churchman, he loved his church; her walls, her ways, her duties, her doctrines, her communions were each dear to him. For her his "tears fell," his "prayers ascended" and to her his "toils and cares were given."

He was often the superintendent of the Sabbath-school, and he was a most excellent superintendent and a good teacher. In addition to these duties in his own church, he did much good in organizing Sabbath-schools for the negroes, and teaching them the truth of the Gospel. The large number of negroes in attendance at his funeral was a testimony in part of their appreciation of the great work he did for them. He was most useful in the prayer meeting of the church; he had the tact and talent to make the services both interesting and edifying. He was a devoted and genial husband, he was an affectionate and tender father. He will be sadly missed in the home, in the neighborhood, in the church and especially by his pastor.

J. S. BLACK.

McGILVARY. On March 8th, 1897, Mr. Evander McGilvary of Pocket, N.C., in his 82 year. He was an older brother of the Rev. Dr. Daniel McGilvary, missionary to the Laos country, Siam, and father of the late Rev. William McGilvary, an only child. In 1854 he was ordained a ruling elder in Buffalo church, and transferred his membership to Pocket church in 1890, where he held the same office. He was one of the purest, noblest and best of godly men.

TO THE MINISTERS AND SESSIONS OF FAYETTEVILLE PRESBYTERY.

Will you please bear in mind that April has been set apart by the General Assembly for taking collections for ministerial collection, and as our candidates for the ministry are sadly in need of the aid promised them, please secure as liberal contribution as possible. At the last fall meeting, Presbytery by a unanimous vote, agreed to make earnest effort to raise for the current year at least $500 for this cause. Up to January 1st only $147 had been forwarded to the General Assembly's secretary. Brethren will you not for the Master's sake urge upon your people the importance of this contribution, and when taken, see that it be forwarded immediately to the treasury of Presbytery.

A. N. FERGUSON,
Chm. Committee Education.

The Kindergarten Novelty, "The House that Jack Built" for which we thank Messrs. J. C. Ayer & Co., will prove a source of amusement to the little ones. We know whereof we affirm. Ask your druggist for it.

A Michigan Romance.
An interesting story by Stanley Waterloo; also containing valuable information about the summer resorts in the north, will be mailed to any address on receipt of 4c to pay postage. Address D. G. Edwards, Passenger Traffic Manager, C. H. & D. Ry., Cincinnati, O

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FOR THE FAMILY.

THE EVERLASTING LOVE.

BY MARGARET E. SANGSTER.

Never, dear child of the Father, forget
That His love since all time upon thee hath been set,
That forth from the ages it floweth to thee,
And will last through the ages, thy comfort to be.

When this life of the pilgrim is over and done,
And the life in the home of thy rest hath begun,
Then too and forever the love of the King
To the infinite gladness his dear ones shall bring.

So what is the pang that endureth a day,
And the hindrance what though thy progress they stay,
But messengers sent to remind thee of Him
Whose love is thy star when the night gathers dim?

Dear child of the Father, oh! never forget,
That the love of thy Father on thee hath been set,
That out of the heavens it floweth to thee
Forever and ever, a great tidal sea.

That wonderful love, if thou in it canst live,
Each day to thy spirit new sweetness shall give,
And the grace that is in thee, a radiance divine,
On the weary and stricken shall tenderly shine.

A DUTCH INVENTION.

SIGNALS BY WHICH SHIPS MAY SPEAK TO PERSONS ASHORE.

An Amsterdam correspondent writes to the Westminster Gazette: "It looks as if we dull Dutchmen are upon the point of giving to the world a priceless invention—the means by which ships at sea may be on speaking terms under all circumstances or to have the power to communicate with the shore. Some weeks since, people living on the outskirts of the town, returning home in the dark hours of the evening, were scared by the very peculiar unearthly sounds, something akin to the deep penetrating scream of a steamer's siren in the mist, although there was no water near to speak of, and consequently no possibility of a steamer. The riddle is now solved. It has been found possible to produce a constant, unvarying sound, which may—

"1. Be heard at a distance of at least five miles against a stiff breeze.

"2. Is of such nature and quality that it is quite easy to determine to a nicety the direction from which it comes.

"3. Is produced by an instrument which can be moved about without altering the sound, that is, in the same manner as an electric searchlight.

"4. Last, but not least, that parts of the instrument may be differently tuned, which makes it possible to give constant alternative signals which may be codified, so that a conversation may be kept up.

"It appears that the inventors some weeks ago made trials in the dark, and, of course, in lonely, outlying places in the neighborhood, and so produced the ghostly noises aforesaid. Competent persons are of opinion that the thing really is a great success. The Zealand company has resolved to give the invention a fair trial, and the world may soon hear more of it. It is quite clear that if the steamer which met the Drummond Castle had possessed such an instrument, and its signals could have been understood by the Drummond's officers, the disaster might not have occurred."—*Picayune.*



Love is the keystone of a woman's life. Her fondest hopes rest upon this tender emotion; her highest pride is in her capacity to awaken the love which makes a happy wife; her noblest ambition is to become a loved and loving mother.

Any weakness or disease which incapacitates her to fulfill the exalted function of motherhood is the saddest blight which can come upon a woman's life.

But there is no reason in nature why any hindrances or derangements of this kind should continue to exist. Ninety-nine times in a hundred they are completely overcome in a perfectly natural and scientific way by the use of Dr. Pierce's Favorite Prescription, which gives healthy power and capacity to the special organs; reinforces the nerve-centres and makes natural, healthy motherhood possible, safe and comparatively easy.

It makes the coming of baby almost free from pain; gives strength and cheerfulness to the mother, and constitutional vigor to the child. It is the only medicine in the world devised for this one purpose by an educated physician, a skilled and experienced specialist in this particular field of practice.

"I cannot say enough in praise of Dr. Pierce's Favorite Prescription, as it has done me a world of good, and has, undoubtedly saved my life," writes Mrs. Florence Hunter, of Corley, Logan Co., Ark. "I miscarried four times; could get no medicine to do me any good. I concluded to try the 'Favorite Prescription' and after taking several bottles of it I made my husband a present of a fine girl. I think it is the best medicine in the world."

Dr. Pierce's Pleasant Pellets: One is a laxative, two a mild cathartic.

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We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of **40 per cent.** Discount of 33⅓ per cent on any of our own books.

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Ninito: A Story of the Bible in Mexico. 214 pages,..... 90
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By Elizabeth Olmis (author of Jack's Hymn):
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By Fannie Alricks Shugert:
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Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages,..... 1 50

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No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For 12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium.

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.	STATIONS.	SOUTH BOUND.
8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
	L	
3 58	Lv Jacksonville Lv	10 42
4 30	Lv..Maysville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 20
P. M.		A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

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Traffic Manager.

CHILDREN'S COLUMN.

A QUESTION.

If you will kindly tell me, please,
What animal I am,
I shall be very thankful—
I'm grandma's "blessed lamb."

My brother Archie says "that kid"
Upsets our whole big house;
And when I tease my grandpa,
I'm just his "little mouse."

I give Aunt Bess a letter, and
She says, "Thank you, my dear."
And then I'm papa's "monkey,"
Which certainly is queer.

And Uncle Charlie says I'm stubborn
As a "good sized mule."
My mamma calls me her "sweetheart,"
When I've been good at school.

Now, this is all confusing
To a man who is so wee,
I call myself just "Teddy,"
Pray, what would you call me?

—*The Queen.*

For the N. C. Presbyterian.

THE GRANGERS—A HAPPY FAMILY.

BY RACHAEL RICHARDSON.

(Continuation of Chapter 2.)

The weeks rolled on and the last week of November came. Jerry's month of trial for the prize would be out on Friday. He woke up on Monday morning with many resolutions, and a red string tied around each wrist! Besides the strings there was the piece of white paper pinned on his coat. But the frosty weather, or the fact that Christmas was coming,—something affected him, for he seemed perfectly wild with mischief.

Monday he hid Lucy's favorite doll, and tripped up Rob. Tuesday he was quieter and penitent. Wednesday he knocked a boy down at school because he laughed at his "bracelets."

Thursday, what did he do? Oh yes, he put salt in Lucy's coffee, on the sly, then, in the evening he hid behind the parlor door, and scared poor little Mar and Bar as they were coming down stairs and they both fell down, and Bar fell across a stick of wood and cut his forehead.

Mrs. Granger was afraid that Jerry had done the mischief, but she waited for him to confess, for the Grangers were required to tell her themselves of their own wrong doings. She believes that "an honest confession is good for the soul." So that night when he went to his mother's room for the ten minutes each of them always had alone with her before bed time, he began:

"Mama, I know I've lost my chance at the prize. Those strings don't do a bit of good. When the mischief rises it seems as if I had to to it."

"Well, dear, let me ask you something:

"Does my boy ask God to help him? This should be one of your first petitions every morning."

Jerry hung his head. He had never thought of asking God to help him about these little things, they were not real sins, and mama had never really forbidden him to do them.

"Try it to-morrow, will you dear?"

"I will" said Jerry very sorrowfully. But it was too late to help him win the prize this time, and he saw Ethel take it, and bore it right bravely.

CHAPTER 3.

ROB'S LESSON.

The supper bell brought the story to a rather abrupt conclusion, but as it was Friday night and the Holmeses always took holiday, they all begged Aunt Susie to "talk Grangers" again, as Allyn said.

"Well," said Aunt Susie, "there is a plenty more to tell and I will tell you how Rob learned a very valuable lesson.

"If Jerry found it hard to win the prize because he was full of mischief, I think Rob's trouble came from his temper."

Poor fellow! he certainly had a hard time trying to get the upper hand of it.

If he was hungry, he was cross, and you know boys are hungry so often. If any body differed from him, the hot words came pouring out.

He had a strong will, and made up his mind quickly, as to what he would do, and then he could not wait a minute or be argued with at all, but, as Lucy expressed it, would just "fall to pieces."

So you see, I have shown that another of the Grangers was not perfect. But, no matter how cross he was, no matter how set in his way, one thing Rob Granger knew, and that was the meaning of the word obedience.

When his father or mother spoke, no matter how angry he was he stopped off short. Then, he never talked or pouted. Under that quick temper there was a loving heart, and a sweet nature.

But when the spring days came, being in school, and studying was a sore trial to Rob. He loved hunting and fishing and all out door sport, so that sometimes, when he would come out of school with all his pent up energy, and love of pleasure it was dangerous to teaze, or to oppose him.

The great lesson of his life came to him just way.

Rob was now thirteen years old and little Rosebud, the youngest girl of the family was his especial pet. He loved her I think, next best to his mother, of all the world.

He came from school one day hungry, tired and eager to go fishing. Poor little Rosebud was taking measles that day, though nobody knew it. She was, consequently very fretful and had been crying for "Buddy" all the morning, and when he came home, of course she expected to be with him and to be petted.

But Rob was busy getting his fishing tackle ready, and so had not time—or thought he had not, to bother with Rosebud, and so, in a tone, in which he did not often, speak to her, he said:

"Oh, Rosebud, get away from here. Go 'long in the house to mama. I'm going fishing after dinner and have to fix mp tackle now." And he pushed her rudely away.

Poor little feverish Rosebud! her heart was almost broken at these cross words, and she tottered away and threw herself down, with her lovely face on her arm, and sobbing pitifully:

"Oh Buddy! Buddy! me so sick!" Now, if Bob had'nt been hungry and cross and going fishing, in the bargain, he would have lifted her and coddled her to her heart's content, as it was, he said a second time;

"Go 'long to mama and he gave her another push, and turned away to make a search in the Tool-house for something.

When he came out Rosebud was gone, and just then the first bell rang for dinner.

Rob dropped his tackle and ran quickly to get ready for dinner, for there were only ten minutes between the bells.

When he went into the dining room, Mrs. Granger said:

"Where is Rosebud? Who has seen Rosebud?"

Then Rob remembered the pleading voice in the yard, and his face flushed, still he did not offer to look for her.

Lucy went to the nursery, and then to the kitchen, but nobody knew where she was.

The cook had heard her crying in the yard, and calling: "Buddy."

Here Mrs. Granger looked at Bob, and he looked up quietly and said:

"She came to me when I was busy, and I sent her off, but I'll go find her mama."

His heart was in the right place again, and he rushed out into the yard calling Rosebud and beginning to feel frightened.

As he turned away from the Tool house, the last place he had seen her, he spied the dear little thing lying asleep on the side porch under his mother's bedroom window.

She had sobbed herself to sleep and was lying on the floor with her flushed face, and looking like a beautiful picture.

Rob gathered her up in his arms and took her into the house, kissing her as he went. She opened her eyes, and when she saw who was carrying her, threw her arms around his neck saying:

"Oh Buddy! Buddy, me love you."

(Continued.)

LETTER-BOX.

Dear Mr. Editor:—Marian and Bessie are writing to you so I will write too. I go to school and study fourth reader, geography, spelling, and arithmetic. Mr. Fleming is my teacher, I am nine years old. My papa is a preacher. He preaches at four churches and a chapel. I like books about adventures. I have been reading "Bonny Scotland." I like it very much. I send an enigma.

Your little friend,
C. FLINN ARROWOOD.
Woodleaf, N. C.

Dear Mr. Editor:—We are two little girls and two little boys. We go to the same Sunday-school and love our teacher. We all take your paper and our mothers read the letters to us. Willie Edmunds went to the seashore last summer and had a nice time fishing and wading. We hope we can all go next summer. We will close for fear of the waste basket.

Your little unkown friends,
POLLY MARSHALL,
PHOEBE RUFFIN,
WILLIE EDMUNDS,
WILLIE STAMPS.
Davidson, N. C.

Dear Mr. Editor:—I am a little boy seven years old, and my sister Etta is going to school. My first school and I am at the big dog in the first reader. I can't write well enough to write you, but sister will write for me. She will write the rest for herself. I am still paying my 25cts to the Foreign Mission every month from my Japan hen. She is laying as hard as she can! She will set again soon. I think every little one that writes to your good paper might raise a great deal this way, hope they will try.

Your little friends,
ETTA MCKAY,
ARNEL MCKAY.
Floral College, N. C.

Dear Presbyterian: I am the little girl at the Annie Louise Cottage. The girls call me the pet. I pass the cups to the grown persons. We had a splendid time George Washington's birth day and we had a big game of base. I have a China cat and a doll chair. One of our matrons went away and stayed a month. We were glad when she came back. She invited the little girls at the Annie Louise Cottage to come and see her, but it rained and we were disappointed. The people of High Point clothe me. Good by,

MYRTLE AUSTIN.
Barium Springs, N. C.

Sprinkle coal liberally with salt, as it is put into the stove or furnace; it will burn more evenly, last longer, and there will be fewer clinkers.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.*

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Always sincerely yours,
T. A. SLOCUM, M.C., 183 Pearl St., New York.
When writing the Doctor, please mention this paper.

SECULAR NEWS.

NORTH CAROLINA.

The work of the Women's Exposition of the Carolina's is progressing rapidly, and it is hoped all will be in readiness at the opening. The large two story buildings are in course of erection, and the exhibits are fast being booked for the opening May 1st. The collection of portraits in the art department will be notable. Charles Broadway Rouss, the donor of the Confederate Battle Abbey, has loaned his famous war-time portraits of Generals Lee and Stonewall Jackson, painted by Bouce. The noted portraits of James K. Polk, Dobbin, once secretary of the navy, and others at the State University will be seen.

The past session of the A. & M. College has been the most successful and most satisfactory in every respect in the history of the institution. Never has there been so large a number of students or the interest manifested by them in their work been so great. The faculty is a strong and enthusiastic one. The enrollment for this year has been 247. The graduating class will number fifteen splendidly equipped young men.

The Public Building of New Berne has been completed and is the handsomest in the State.

The Stone Mountain Railway company will build a standard guage road from North Wilkesboro across into Alleghany county, thence to the Virginia and Tennessee line connecting a road under construction from Aberdeen, Va. This company owns Stone Mountain which is solid granite 750 feet high.

DOMESTIC.

Stock to the value of 300,000 has been subscribed for a new cotton mill to be erected at Birmingham, Ala.

A plan is on foot to have an extensive horticultural and agricultural exhibit at Americus, Ga., without the usual side-show and racing tracks.

A cyclone of twenty miles north of Wheeling, W. Va., destroyed the large casting houses of the Junction Iron and Steele Co., killing two men A number of homes were badly damaged.

A new coal field will be developed in the southern part of Wayne county, Va., at an early date.

A fire on Sunday last at Elkin, W. Va., destroyed a dozen business houses, six residences and the bank of Elkin.

The annual series of lectures given by Mr. Eugene Levering to the Johns Hopkins Y. M. C. A., will be by Rev. Dr. Lyman Abbott upon "The Christian in the Commonwealth."

Four thousand acres of the best farm land in middle Georgia has been purchased for the location of a colony. The Georgia Railroad Land and Colonization Company is at the head of the movement.

The Associations of Sewing Schools will hold an exhibition in New York on next week. This association was organized three years ago and aims to put within the reach of the schools included in its membership the latest information concerning new theories and methods in the art of teaching sewing. Collections have been sent from England, Swden, Belgium and Japan.

Of the sixty-three graduates of the Baltimore College of Dental Surgery, four are from North Carolina. Twenty-one States and Germany are represented.

Barney McKernan, a survivor of the Light Brigade, which was made famous by the charge at Balaklava in the Crimean war, died at the home of his daughter at Phoenixville, Pa., on the 13th inst., aged seventy-two years. He was probably the last survivor of that famous charge who lived in this country. Mr. McKernan received medals for bravery from Queen Victoria and the Sultan of Turkey.

FOREIGN.

Honorary degrees were conferred on the 11th inst by Cambridge University to U. S. Ambassador Bayard and the French Ambassador Baron de Courcel.

Ranavalona III., the queen of Madagascar, who on October 1, 1895, signed a treaty recognizing the protectorate of France, has been exiled to the Island of Reunion, a French possession near the Island of Mauritius.

It is stated that Prime de Rivera who was to have succeeded General Weyler in Cuba has been ordered to the Philippines. Six thousand troops which were to have been sent to Cuba from Spain have also been ordered to the Eastern Archipelago. Arrears due troops and for supplies now amount to $46,000,000. The Spaniards state that the only hope is negotiating with Gomez, but that this is impossible while Weyler is on the island.

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NEW YORK, PHILADELPHIA,
WASHINGTON, NORFOLK,
RICHMOND.

Schedule in Effect Feb. 7th, 1897.

WESTWARD.

	No. 41.	No. 403.
Lv Wilmington.	*3 20pm	.....
Lv Lumberton..	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 23pm	.....
Ar Hamlet.....	6 58pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	2 23 am
Lv Wadesboro..	8 11pm	.....
Lv Marshville..	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 30 am
Ar Charlotte....	10 25pm	8 30 am
Ar Mt. Holly....	.....	9 10 am
Ar Lincolnton...	.....	10 35 am
Ar Shelby.....	.....	11 43a m
Ar Ellenboro ...	.....	12 20p m
ArRutherfordton	.....	12 54p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar ...Cherawa..Ar † 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly.....	.....	7 50p m
Lv Charlotte	*5 10am	8 25p m
Ar Monroe.....	5 58am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 45am	.....
Lv Laurinburg..	9 11am	.....
Lv Maxton.....	9 30am	.....
Lv Lumberton...	10 18am	.....
Ar Wilming on..	12 30pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 28pm
Ar Raleigh.....	11 30am	2 11pm
Ar Portsmouth..	5 50pm	7 30am
Ar Richmond..	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 23pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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General Offices, Portsmouth, Va.

C. F. &Y. V. Railway Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT Feb. 7th, 1897.

SOUTH BOUND.

	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.32 "
Leave Stokesdale.....	11.07 p.m
Leave Greensboro.....	11.55 "
Leave Greensboro	12.15 "
Leave Climax.....	12.43 "
Aeave Sanford	2.55 "
Lrrive Fayetteville Junction..	4.12 "
yrrive Fayetteville.....	4.18 "
Leave Fayetteville.....	4.35 "
Arrive Wilmington.....	7.45 ',

NORTH BOUND.

	No. 4. Daily
Leave Bennettsville.....	8.20a. m
ArriveMaxton.....	9.25 "
LeaveMaxton.....	9.33 "
Leave Red Springs.....	10.02 "
Leave Hope Mills.....	10.47 "
Arrive Fayetteville	11.08 "

SOUTH BOUND

	No. 3. Daily
Leave Fayetteville.....	4.28p m.
Leave Hope Mills.....	4.49 "
Leave Red Springs	5.36 "
ArriveMaxton.....	6.09 "
Leave Maxton.....	6 17 "
ArriveBennettsville.....	7.20 "

NORTH BOUND.

	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.45a. m
Leave Climax.....	8.35 "
Arrive Greensboro.....	9.20 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.

	No. 15. Mixed Daily ex Sunday
Leave Madison.....	12.30p.m
Leave Stokesdale.....	1.28 "
Arrive Greensboro.....	2.40 "
Leave Greensboro.....	3.25 "
Leave Climax.....	4.20 "
Arrive Ramseur.....	6.05 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

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at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

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"Can I do anything for you?" asked the judge.

"Yes," gasped the seasick lawyer, "I wish you would overrule this motion."

If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unnecessary.

Broiled Chicken.—Split the chicken open and broil it on a gridiron over a clear fire, season with salt and pepper, spread on plenty of the best, fresh butter and serve at once on a hot platter. Only tender chickens are nice cooked in this way.

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ROSIN: Declined to $1.40 for Strained and $1.50 for Good Strained—firm.

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TIMBER: Has come in freely and is taken readily without change in prices.

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Schedule in Effect Feb. 8th 1897.

DEPARTURES FROM WILMINGTON—NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 8 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 5 09 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY 3:25 P M — No. 55—Passenger—Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 45 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 50 p m, Petersburg 8 13 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 05 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 53 a m, Magnolia 8 06 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54—Passenger — Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

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To clean a sewing machine, cover all the bearings with kerosene, run the machine rapidly a few minutes, then, with a soft cloth, remove all the kerosene and apply machine oil.

One of the most satisfactory ways of giving an invalid raw beef is in a sandwich. Butter lightly on the loaf bread twenty-four hours old, and then slice it very thin. Scrape a choice, tender piece of beef, season it with salt, and also pepper, if the latter can be taken; spread it upon the buttered bread, put another piece of bread over it, and then cut the sandwich into finger pieces, being sure to remove all the crust.

Virginia Egg Bread.—Take two cups of buttermilk, two eggs, one-fourth teaspoonful of salt one cup of cornmeal. Mix all into a batter, which will be quite thin, but so much the better. Then put a skillet on the stove with a tablespoonful of lard, and let it melt. Run the lard all around the sides of the skillet to grease it all round; pour the melted lard into your batter and stir until well mixed; pour the batter into the hot skillet and let it set on the stove until it curls away from the sides of the skillet, then set in the oven and bake until brown.

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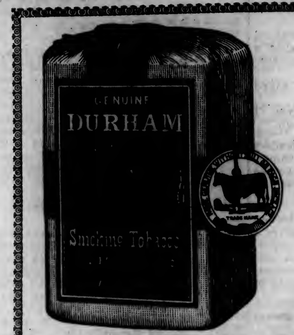
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(For Contents see Second Page)

Checks or orders in payment of subscription may be made payable either to John McLaurin, or to North Carolina Presbyterian. Please send forward promptly.

HYMN TO THE NIGHT.

I heard the trailing garments of the night
Sweep through her marble halls!
I saw her sable skirts all fringed with light
From the celestial walls!

I felt her presence, by its spell of might,
Sweep o'er me from above;
The calm, majestic presence of the night,
As of the one I love.

I heard the sounds of sorrow and delight,
The manifold, soft chimes,
That fill the haunted chambers of the night,
Like some old poet's rhymes.

From the cool cisterns of the midnight air
My spirit drank repose;
The fountain of perpetual peace flows there—
From those deep cisterns flows.

O holy night! from thee I learn to bear,
What man has borne before!
Thou layest thy fingers on the lips of care,
And they complain no more.

Peace! Peace! Orestes—like I breathe this prayer!
Descend from broad-winged flight,
The welcome, the thrice prayed for, the most fair,
The best-beloved night!

—*Longfellow.*

And now, adorable Spirit proceeding from the Father and the Son, descend upon all the churches, renew the Pentecost in this our age, and baptize thy people generally—O baptize them yet again with tongues of fire! Crown this nineteenth century with a revival of "pure and undefiled religion" greater than that of the first, greater than any "demonstration of the Spirit" ever yet vouchsafed to men!—*Rev. William Arthur.*

The Bible is the only book that can prove the inspiration of the Bible.

HON. ALFRED ROWLAND.

Hon. Alfred Rowland was born in Lumberton, N. C., 1844. He was the son of the late John A. and Flora A. Rowland. In May, 1861, he entered the Confederate Army and was made a Lieutenant of Company D. 18th Regiment of North Carolina Volunteers. On May 12th, 1864, at the battle of Spottsylvania Court House he was captured and imprisoned at Fort Delaware until June 18th, 1865, when he was paroled and returned home. One characteristic of his soldier life as related by a comrade was "That he never said go boys, but always said come boys." He led and expected his men to follow. In 1867, he was elected Register of Deeds for Robeson county. In January 1867-'68, he was licensed to practice law by the Supreme Court of North Carolina and admitted to the bar in the latter year. He began the practice in his native county and was soon noted as an able and upright lawyer and discreet counsellor, and is still one of the leaders among the number of able lawyers with whom he has been so long associated. He twice served his county in the General Assembly of North Carolina, first in 1876-'77, and again in 1880-'81. In the latter he manfully championed the bill to submit the question of prohibition to the people of the State, and when submitted to the people, he urged them in a public canvas in his native county to vote for its adoption, when many of his friends thought by so doing he was committing political suicide. In 1884, he was a Cleveland and Hendricks elector for the 6th Congressional District. He was afterwards elected to Congress twice from this district. First to the 50th Congress in 1886, and the 51st Congress in 1888. As a public servant these repeated honors speak for themselves, but in addition here are two quotations from leading newspapers published in this State. "No county, district, or State ever had a better man; his people not only admire him, but love him; they know him. His purity, his stainless record, his genial manner, his moral courage, his sturdy practical judgment, and his rare modesty all conspire to make him beloved and popular where ever he is known." "Col. Rowland in retiring carries with him the highest respect of those whom he represented, for purity of character, high moral purpose and conscientious regards to the best interest of his constituents."



In 1873, he made a public profession of his faith in Christ and connected himself with the Presbyterian church in his native town. In 1880, he was ordained a deacon therein and in 1884, a ruling elder. In 1887, he was a delegate from Fayetteville Presbytery to the General Assembly of the Presbyterian Church in the United States, which met at St. Louis. In 1891, he was the moderator of Fayetteville Presbytery at Laurel Hill church. He has been again and again elected Superintendent of the Sabbath-school of his own church, and a most efficient Superintendent he has been. As his services to his State were honest and faithful, so are his services to his church. Modesty, humility, purity of heart, moral courage, practical judgment and genial manners are some of his most prominent features of character.

On January 6th, 1870, he was married to Miss S. R. Blount, daughter of the late William Blount, Esq., a leading and successful farmer of Robeson county. Col. Rowland is at his best in his home with his family around him, and he should be for he possesses a happy one: his wife a most amiable and gentle woman, his accomplished daughters whose every effort is directed to make a home bright and happy and his one son John A. who is one of the first honor men in the present law class of the University of North Carolina, constitute his family. In his home he knows how to make his friends feel welcome.

PERSONS AND PAPERS.

And is the duty hard to do?
No one, dear Lord! hath done to me
Such wrong as I have done to Thee.
Why should not all men go to heaven?
They who forgive will be forgiven.
—*Faber.*

* * *

The world has a right to claim that Christian teachers should understand its needs, its sorrows, its difficulties, that they should be able to declare in its own tongue the wonderful works of God.—*British Weekly.*

* * *

Perhaps the surest way to get a good pastor is to support the one you have. Certainly the best way to get a poor pastor is to starve and talk against the one you have.—*Cumberland Presbyterian.*

* * *

Between us and His visible presence—between us and that glorified Redeemer who now sitteth at the right hand of God—that cloud still rolls. But the eye of faith can pierce it; the incense of true prayer can rise above it; through it the dews of blessing can descend.—*F. W. Farrar, D. D.*

* * *

There has never been such an opportunity for the Church to take possession of this country and of the world for Christ as there is now. The Church has never been so splendidly equipped for battle; the world, perhaps, has never been so ripe for conquest.—*The Occident.*

* * *

The people want plain and simple preaching. A sermon that states some doctrine of God's word, applies it pointedly and lovingly to the needs of those present, and that closes in such a way as to leave the hearers in an eager and receptive frame of mind, is one that will do good. Lengthy and elaborate disquisitions, full of scientific, political or literary acumen and polish, are not often wanted. A Christmas dinner is demanded only once a year; a Fourth of July oration is called for only at the same interval. Plain, sensible, health, instructive devotional preaching is always in order, and will be relished, and will nourish and strengthen any congregation.—*Herald and Presbyter.*

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"TOO HARD."

"Is any thing too hard for thee?" Jeremiah the prophet asked this question of God. He had courageously and faithfully warned and taught the king and people of all the Lord had commissioned him to speak. For his faithfulness he was cast into prison as every one who declares the whole counsel of God would be if worldlings had their way. So suffered the prophets of old for telling the truth and the apostle was writing both from experience and principle when he handed us from the Spirit this abiding truth: "If any man will live godly in this world he shall suffer persecution."

The truth taught by Jeremiah was that Israel should be carried into captivity and be restored to their own land. In prison he was given an occasion to show the truth and express his faith in our act of redeeming a piece of land. He paid the price, secured the title and gave instruction to preserve the documents, both the sealed and the open.

Then came a season of difficulty to his faith, a temptation to doubt God. He had no doubt that God had spoken to him what he had spoken for God. But the question came as to how it was possible for God to do what He had said He would do. The essence of the doubt was not as to God's ability, but the faith to rest on that ability. The prophet did not attempt to reason out a doubt, for no man can reason out what was not reasoned into our thinking.

The prophet did the wiser thing. He betook himself to prayer. And as he prayed he received the answer, even as a part of his prayer. So have the tempted servants of God in all ages found prayer, the sure refuge in God from doubt and the very means of God to give relief and blessing to tried faith. That was the blessed experience of the famous Westminster Assembly of Divines, when they wished an answer to the question; What is God? As philosophy and learning were helpless, the proposition to engage in prayer, beginning with the youngest was agreed to. And all the world knows how the prayer of the youngest member furnished this answer: "God is a Spirit infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth."

Thus the very prayer of the prophet, is confirmed in personal experience, that for the removal of difficulties, the escape from temptation to doubt and the safety from doubt itself is found in prayer. The very question, "Is anything too hard for thee?" is an answer to all doubt, because faith can make no other response than to affirm the truth and say to God: Nothing is too hard for Thee. We find in the same chapter of Jeremiah the condescension of God in direct answers to the prophet's prayer and assurance of his faith, in saying, "Behold, I am the Lord, the God of all flesh, is there anything too hard for Me?"

Whatever God has said He is able to do. It is therefore the duty to take Him at His word whether we can see or understand how He can do it or not. If God says it and it even seems contrary to reason it is our duty to accept. The highest reverence of right reason is to say that God can, will, and must do whatever He has said.

God can do with human instruments what may be impossible for those instruments to do of themselves. If He calls or appoints any to speak in His name, to engage in His service, or to live in His grace, He will be mouth and wisdom to the speaker, strength and success to the the servant, and life to the dead. If any timid one hesitates to step out on the promises or to confess Christ for fear of not holding out, God says to such that they will fail if trusting their own strength, but the promises are to you "who are kept by the power of God through faith unto salvation."

If any saint be troubled from persecution, poverty or weakness, or disease, God says "Fear not; for I am with thee: be not discouraged; for I am thy God; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness."

Here is a firm foundation for faith, a sure support for courage, a sweet solace of consolation, as we say humbly and confidently, nothing is too hard for the Lord.

BIBLE CHURCH STUDIES. Rev. Dr. Herbert H. Hawes, of Bluefield, West Virginia, published by the author. Cloth 8 vo. Pp. 398. Price $2, is at hand and welcome. It is an original, independent and characteristic study of the Church in the Bible alone. The thought to prepare these studies was suggested by another, and was taken to prepare this volume as a result of years of labor. The aim is to set forth just what the Bible has to say as to the nature, design, organization, officers and sacraments of the Church. The book in manuscript was read and endorsed by some of the best preachers and teachers. It makes clear and establishes the claims of the Presbyterian Church, to be the Biblical Church. Its Form of Government, is set forth. Baptism by sprinkling, as a seal of the covenant for believers and their infant children is shown to be taught. The position of the Presbyterian Church in its principles of polity, order and ordinances is shown to be Scriptural. The book is refreshing and helpful and instructive and should be widely read.

THE FOLLOWING bit of information which we gather from the Independent will prove interesting to our readers. Such things ought to be known and remembered:

Notwithstanding the many protests against it, a permit to erect a chapel on the Government reservation at West Point has been issued from the War Department, and strangely enough it was issued March 3d, the last full day of the term of Secretary Lamont. This case is so peculiar that it is worth while to recall some of its features. Some weeks ago it was announced by The Western Watchman that the permit had been granted by Secretary Lamont and that work on the chapel had been begun. Asking for information of the War Department, we were informed, under date of February 17th, that the question was still pending, that a resolution prohibiting such concessions was before Congress, and that from the records of the War Department it appeared that there are two Catholic chapels at military posts; also one Episcopal, and a fourth dedicated to "Protestant religious worship," and that these churches were erected by permission of former secretaries of War and paid for with funds contributed by individuals. The inference is that Secretary Lamont granted the permission because the pending resolution in Congress was not acted upon. The permit is issued to Archbishop Corrigan, and it empowers the Superintendent at West Point, an officer whose term of office shortly expires, to select the site and approve the plans for the proposed chapel. We have already given the reasons which, in our judgment, make any such permits for either Protestant or Catholic chapels unwise, unnecessary and objectionable. There is no lack of accommodation for worship at West Point. There is the cadet chapel where the Government chaplain officiates, and there is a soldiers' chapel, which is free to all denominations and is used principally by the Catholics. Catholics have worshipped there for many years and have their own altar, which is so arranged as to be screened from view when Protestant services are held there. Neither of these chapels is sectarian, tho the Government chaplain, whoever he may be, conducts the service in the cadet chapel according to the rites of the particular denomination to which he belongs. The permit given by Secretary Lamont was issued in persistent disregard of strong protests and ought to be revoked by Secretary Alger, together with those for all sectarian chapels, Catholic or Protestant.

We heartily concur in the suggestion last made.

WE HAD prepared a notice of the "Gospel as Taught by Calvin," a charming little book from the facile pen of Rev. R. C. Reed, D. D., but we give way to the admirable critique of Rev. Dr. S. H. Chester which will be found on our fourth page. We heartily recommend this book to our readers, especially to our ministers and other church officers.

REV. E. C. MURRAY has resigned the presidency of the Presbyterian College of South Carolina in order to return to the work of the pastorate. Mr. Murray spent some two years of his ministry in mountain work in Concord Presbytery (1885-'87) and afterwards for several years labored in Orange as pastor of Alamance church. Afterwards in connection with the pastorate of Mebane and Bethlehem churches he had charge as principal of the Presbyterian High School at Mebane. So by his ministerial labors he is well known, and favorably known, in our Synod. As a correspondent of this paper he has helped to edify our readers, and for ourselves we are free to say that we hope some church or churches in our Synod will secure his services and that he will return to North Carolina; but if not, at least that he will find a place pleasant to himself, in which he can most acceptably and profitably serve the cause of the Master. He may be addressed at Clinton, S. C.

HERE ARE extracts from the summary given in "Our Premium Bible" on the Book of Jonah. Note particularly what is said about "Jonah and the whale:" "A great fish swallows him and he remains in his belly three days and three nights. He prays earnestly and the monster casts him forth on land." * * * * "The Book of Jonah has always been regarded as canonical both by Jews and Christians and this is corroborated by the character of the language, the archaic idioms which pervade it, and the accuracy of its historical and geographical details." * * * * * "In reply to the Pharisees asking 'a sign from heaven' He [Jesus] * * * declares that the swallowing up of Jonah by the sea-monster, and his restoration to life after apparently certain destruction, was a figure of his own resurrection from the grave."

There is absolutely nothing in the summary, from first to last, that discredits the narrative of the swallowing of Jonah as an actual transaction—on the contrary, as evidenced above, the history is endorsed throughout.

THE NEWS comes now through press telegrams that Rev. Dr. Lyman Abbott will not lecture before the Y. M. C. A. of Philadelphia, because of his recent utterances regarding Jonah and the whale. The hall was engaged for Dr. Abbott before he delivered his recent sermons, but when he advanced his theories about Jonah the managers of the association took steps to keep him away from their building, on the ground that his teachings were not altogether desirable for such a place. The committee of Hicksite Friends who had Dr. Abbott in charge have consented to cancel the engagement. Dr. Abbott will lecture in Horticultural Hall.

Dr. John Watson [Ian MacLaren] author of the "Mind of the Master" and other popular works may be arraigned before the Church court for heterodoxy. A petition looking to that end is in circulation. Dr. Moore says:

"The petition calls the attention of the Synod to the fact that Dr. Watson has not repudiated the public charge that his teaching tends to Unitarianism. If the business committee of the Synod reject the petition the promoters intend to raise the matter and force a discussion."

For the N. C. Presbyterian.

UNION SEMINARY NOTES.

Monday, March 15th, chronicled quite a number of events in our usually uneventful seminary life. The day was begun with the usual weekly missionary meeting, when Mr. L. F. Harper discussed the question as to whether a medical missionary should have a Theological Training before going to the foreign field.

This meeting was followed by the regular annual meeting of the Seminary Book Association to elect officers for the ensuing year. Mr. S. S. Oliver was elected Book Agent and Messrs. J. W. Goodman and R. E. Vinson were chosen as President and Secretary respectively.

Immediately upon adjournment of this meeting, the Magazine Association was convened for the election of an editorial staff and business manager. Mr. R. W. Jopling was chosen Business Manager, Mr. R. L. Wharton, Editor-in Chief, Messrs. J. E. Ballou and G. Sevier, Associate Editors; Messrs. C. C. Anderson and E. E. Lane, Missionary Editors, and Drs. Moore and Johnson were unanimously re-elected as Review Editors. The staff is considered an unusually strong one, and gives assurance that the Magazine will be kept up fully at its present high standard.

On Monday afternoon one of the gymnasium classes, consisting of Hammond, Grey, Parker, Vance, DeVane, Bull, and Preston, gave a public exhibition which was enjoyed highly by all present.

Dr. W. W. Moore is at Princeton Seminary, where he is delivering a course of six lectures on Historical Criticism of the Bible. His fame has already gone abroad as being an authority in this department of sacred learning, as shown by the fact that he was honored above all others in being invited to fill a lectureship of such prominence as the Stone Lectureship of Princeton. Dr. Moore's pupils and friends, however, feel sure that he will meet fully the high expectations of those to whom he has gone.

Below is a list of the young ministers which Union sends out this year to go into the regular work of the ministry: A E Baker, Baltimore, Md.; H R Borthwick, Roxburgh, Scotland; W C Flournoy, Farmville, Va.; Chas Friend, Lynchburg, Va.; J H Grey, Huntersville, N. C.; E E Gillespie, Greensboro, N. C.: C E Hodgin, Antioch, N. C.; J A Kee, Chester, S. C.; J A Paisley, Gurdon, Ark., N A Parker, Pickaway, W. Va; Cochrane Preston, Seven Mile Ford, Va.; L H Query Query's, N. C.; C F Rankin, Greensboro, N. C.; J M Reynolds, Worsham, Va.; J C Shive, Bartlett, Texas; V G Smith, Lynchburg, Va.; T B Southall, Charlottesville, Va.; Edgar Tufts, Maitland, Fla.; G W Winn, Decatur, Ga; S H Williamson, Yanceyville, N. C.; M Lawson, Little Rock, Ark.; W A Gillon, Concord, N. C.; H W Smith, Greensboro, N. C.

X.

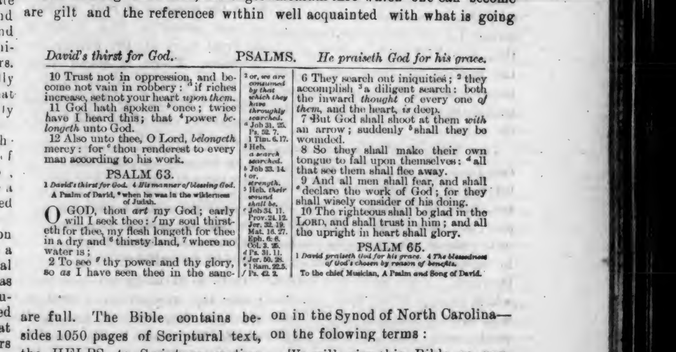
Our character is but the stamp on our souls of the free choice of good and evil we have made through life.

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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [2]if riches increase, set not your heart *upon them.*
11 God hath spoken [3]once; twice have I heard this; that [4]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [5]thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [6]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [7]my soul thirsteth for thee, my flesh longeth for thee in a dry and [8]thirsty land, [9]where no water is;
2 To see [10]thy power and thy glory, so *as* I have seen thee in the sanc-

[2] or, *we are consumed by that which they have thoroughly searched.* [3] Job 33. 14. Ps. 62. 11. [4] 1 Thes. 4. 17. [5] Heb. *a work marched.* [6] Job 33. 14. [7] or, *strength.* [8] Heb. *their second shall be.* [9] Job 34. 17. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Gal. 6. 8. [10] Ps. 29. 2. [11] Jer. 50. 29. [12] Num. 22. 5. [13] Ps. 42. 2.

6 They search out iniquities; [2]they accomplish [3]a diligent search: both the inward *thought* of every one *of them,* and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [4]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4]all that see them shall flee away.
9 And all men shall fear, and shall [5]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

At the bottom of each page will be found a number of Scripture references, explanations, etc., which will be found very helpful in Bible study. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the following terms:

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A new subscriber to get the Bible can subscribe for himself at $1.50 and then send another new subscriber with $2.25.

The Premium offered is the Genuine Edition of the Oxford Teacher's Bible.

We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

"Our Premium Bible" contains absolutely nothing that tends to discredit the plain Scripture narrative of "Jonah and the whale."

For the N. C. Presbyterian.

LETTERS TO A BEREAVED FRIEND.

IV.

MY DEAR FRIEND; Your letter of——th inst., afforded me no little pleasure. I am grateful for your many expressions of affection, and glad that you have not allowed yourself to become offended by my plain talk. I fondly hope that, as you are not offended, neither are you wounded by what I have said. You know I would not say anything willingly to wound you, but in what I have said it has been my aim simply to "speak the truth in love." And I would be grieved beyond measure if you should count me "your enemy because I tell you the truth."

You tell me that you cannot bear the thought of entering that church again, since you saw it draped in black at the funeral of your daughter; that you could not hear the sermon for the harrowing thoughts that would fill your mind, nor see the minister for the vision of that horrible casket, which, you are persuaded, would keep its place before the pulpit.

Dear Mary, that vision will never fade from your mind, and will come before you whenever and wherever you choose to summon it from the past; and such thoughts will continue to come to you as long as you fail to occupy yourself with pleasanter thoughts. Your mind is a basket, which you can fill at your pleasure with sweetest flowers or most noxious weeds—with violets or with nightshade. Sorrows must needs multiply as we grow older, and the cords that bind us to this earthly life are severed one by one. Your whole life must be soon overclouded, if you do not quit your brooding and get about your Father's business. Will you not rouse yourself, and determine to follow the guidance of reason and of conscience?

Does not your own judgment protest against the course you have mapped out for the indulgence of your morbid aversion to the house of prayer? Can you think of anything or any place in your home or near it, that is not somehow associated with your daughter, as living, or dying, or dead? If you enter the house or leave it, you must of necessity enter and pass through the door which she opened so gladly the day she came home from S——, and through which her fair form was so soon afterward borne to the grave. There is no road or even path that you can walk but you pass over ground which *her* feet have pressed; no scene that you can view, which *her* eyes have not looked upon. If the church must become hateful to you because of her death, with equal reason you might turn away from home, friends, and even the world itself. In yielding to such a spirit, do you not realize that you are yielding to a temptation of the Evil One, which will inevitably lead you toward suicide?

And what does your conscience testify, touching the *uselessness* of your present life? What good are you doing for yourself or others? Are you not convicted of wrapping your talent in a napkin and hiding it? of putting your light under a bushel? "Be not weary in well-doing: for in due season ye shall reap, if ye faint not." How often has that sweet word served to stimulate your flagging energy and your fainting faith! But now you have folded your hands, and have laid down the weapons of your warfare, and you consent to be a cypher in the great work of the world's redemption. There is sound sense and sound religion in the words of Tennyson, as some one has adapted them to the case of one who indulges a grief like yours:

"If life be heavy on your hands,
Are there no beggars at your gate?
Nor any poor about your lands?
Oh, teach the orphan boy to read,
Or teach the orphan girl to sew;
Pray heaven for a human heart,
And let your *selfish sorrow* go."

Only in so doing can you truly honor the memory of your dead. Have you forgotten your daughter's zeal for her church? She loved to attend the services; to join in the prayers and the singing; to feed upon the Word preached. She found in every sermon something to commend, and could profit by the ministry even of the plainest men. You remember how she denied herself, and thought no discomfort too great to be endured for the sake of attending the services; how often she became a sort of second conscience to you, and insisted upon your going when you would have allowed some trifling indisposition to keep you at home; how she braved summer's heat and winter's cold that she might "appear in Zion before God."

Now, being dead, she yet speaks to you most eloquently of the duty and privilege of attending the services of the church. The memory of her faithfulness reproaches you for your long neglect of duty. You are now doing continually what would pain her beyond measure, if she were here to witness your conduct. The highest honor you can pay your sainted daughter, is to imitate her holy example. No monument you could build, no memorial window, however beautiful and costly, that you could place in the church, would change the fact that you dishonor your daughter's memory by neglecting the house of God.

And in dishonoring her memory you dishonor the memory of all your sainted dead. What would your mother say to your weakness in yielding to present disinclination to appear in public, even on the Lord's day? You remember how, the Sunday after your father died, she gathered the family, and took you all to church. She mourned her dead as sincerely as you mourn yours; but she thought her grief made it all the more necessary that she should seek God in the assembly of his people, and feed upon the word of His grace. Voices from the grave reprove you.

Suppose, too, that all who have had occasion to attend the funerals of kindred and friends in our church, should do as you are doing. How long would it be until the church would be deserted, and the services given up for lack of hearers?

But you tell me that you are too nervous to endure the ordeal of appearing in a house whose associations are so sad, or to bear the excitement of being in a crowd for such a length of time.

This brings up a subject of which I wanted to write somewhat at length, and so I must wait for a more favorable opportunity to say what I wish to say on that topic. Meanwhile, I suggest this passage for your instruction and comfort. "I can do all things through Christ which strengtheneth me." As ever,

Your devoted friend,

MARTHA.

For the N. C. Presbyterian.

THE GOSPEL AS TAUGHT BY CALVIN.

This is the title of a little book recently issued by our Committee at Richmond from the pen of Rev. R. C. Reed, D. D., well known in North Carolina as former pastor of the Second Presbyterian church, of Charlotte.

To say new things on the topic embraced in this title, after three centuries of such discussion as it has had, could scarcely come within the limits of mortal achievement. But the things said in this volume are said in a new way, and in a way which, in the writer's judgment, for adaptation to the need of our congregations for a statement and defence of our Presbyterian doctrines which they will read and can understand, has not heretofore been equalled. The discussion of the celebrated "five points" is prefaced by "A Historical Glance" tracing the genesis of Calvinism, its connection with the Reformation and its historical relations with Armenianism, and supplemented by two chapters on "Calvinism tested by love" and "Calvinism tested by fruit." The book is issued in paper covers at the price of fifteen cents and in cloth at twenty-five cents. Believing that its circulation will do incalculable good, the special purpose of this notice is to call attention to it especially by our country pastors and to urge them to get it scattered broadcast among the people, as its size and price make it entirely practicable for them to do. If they will read it themselves I believe the verdict will be unanimous that the author has been pre-eminently successful in his aim, which was "to set forth the 'five points' against which a considerable part of modern Christendom has revolted, in such a logical, lucid and Scriptural manner as to win for them a heartier assent from Presbyterians."

S. H. CHESTER.

THE OLD SCOTCHMAN'S PRAYER.

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman, who, many years ago, was on his way to a meeting of the people of God, held in a tent, or some such temporary structure.

The old pilgrim was poor, and ill clad, and partly deaf, but he trusted in the Lord whom he served, and rejoiced in His kind providence. On his way to the meeting he fell in with another Christian brother, a younger man, bound on the same errand, and they travelled together.

When they had nearly reached the place of meeting, it was proposed that they should turn aside behind the hedge and have a little praying before they entered the meeting. They did so, and the old man, who had learned in everything to let his requests be made known unto God, presented his case in language like the following:

"Lord, ye ken weel enough that I am deaf, and I want a seat on the first bench, if ye can let me have it, so that I can hear thy Word. And ye see that my toes are sticking through my shoes, and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want ye to get me a pair of new ones. And ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want to get me place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its forms of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "and I'm weel acquainted with Him, and He's well acquainted with me, and I take great liberties with him."

So they went on to the meeting together. The old man stood for a while in the rear of the congregation, making an ear-trumpet of his hand to catch words, until some one near the pulpit noticed him, and, beckoning him forward, gave him a good seat upon the front bench. During the prayer the old man knelt down, and after he rose a lady who had noticed his shoes, said to him: "Are those the best shoes you have?"

"Yes," said he, "but I expect my Father will get me a new pair very soon."

"Come with me after the meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman as they went along.

"I would, but I'm a stranger in the place, and have nae siller."

"Well," said she, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that he had given him all the three things he had asked for; and while the younger brother's reverence for the Lord was right and proper, it is possible that he might have learned that there is a reverence that reaches higher than the forms and conventionalities of human taste, and which leads the believer to come boldly to the throne of grace to find all needed help in every trying hour.—*Baptist Weekly.*

THE SINNER'S PART.

Is it true that, in view of Christ's finished work, "Nothing either great or small remains for me to do?"

It is dangerous, from any motive, to add in human words to the simplicity of the Gospel truth. When St. Dominic conceived the thought of the rosary, it was with the pious intention of making every bead the register of a heartfelt prayer; but what a world of evil that same rosary has proved to be! Its only good use to-day is to teach the folly of adding man's wisdom to the complete Word of God. When Christ said, "Come unto me," He said it all; law, Gospel and philosophy. And nothing remains for His evangelists to do except to keep before the minds of men the simplicity of that invitation—to remind them evermore that heaven, with all its exceeding great and precious gifts, is conditioned only upon our coming to Christ, and that whosoever cometh unto him shall in nowise be cast out. It is implied here that something is required on the part of the sinner. He must "come," whatever that may be. No greater mistake was ever made than to suppose that God's grace is impressed on men whether desired or not—that it is among the blessings which He "giveth to his beloved sleeping." It is true that redemptive love is free; it is free just as water is. A man may stand upon the bank of the river of life and miserably die of thirst; the abundant flood of grace, so sweet and refreshing, will avail him nothing unless he stoops and drinks it. The light of heaven is free, but if a man refuses to open his eyes he makes a dungeon of this sunlit earth. The benefits of republican citizenship are free, but what advantage are they to one who declines to be enfranchised? "Whoever *will*" is the preamble of grace; whosoever will may come, and he that cometh shall in nowise be cast out.

It is true that God is sole agent in regeneration. We say, "He does everything." So the physician does everything for the patient; he studies the symptoms, determines the proper mode of treatment, makes up the prescription and brings it to the bedside; yet all his professional skill and the virtues of the healing draught are unavailing if the patient will not take it. The physician has, indeed, done everything, yet the one thing needful remains to be done. And when the invalid has taken the draught, and the flush of health comes back to his wasted cheek, we yet say, "The physician did it," and regard him as sole agent in the cure. Thus we are exhorted to work out our own salvation, because it is God that worketh in us. He stands before us holding out the gifts of eternal life; we are called upon only to accept them.

Still further it is true that man is impotent. Our condition by nature is that of the paralytic who sat begging at the gate Beautiful. His limbs were numb and useless; from his birth he had never stood upright. Yet when Peter said to him, "Arise and walk!" he went running and leaping and praising God. Notwithstanding his palsy, he did what he was commanded. At the very instant when the thought of obedience came to him, the shriveled cords of his body were made strong by the grace of God, and he was enabled to obey. Thus to every sinful soul comes the word "Arise and walk!" Shall we answer, "It is impossible; we are paralyzed?" Nay, rather, whatsoever he saith unto you do it. Power to break our chains comes to us only in the effort to do it.

Our Lord said: "Him that cometh unto me I will in nowise cast out." No matter what his name or character may be. His past life may have been altogether bad—a thief perhaps he may be or a murderer—nevertheless I will not cast him out. He may have wasted his substance, all his substance of health and talent and influence, "in the far country," living riotously; and may have nothing left to bring me but dust and ashes, a sickly body, an enfeebled mind, a guilty and remorseful soul; yet I will not cast him out. His repentance may be of an imperfect sort, his prayers mere wingless things, his faith no better than a cry, "Help mine unbelief!" his graces may be faint as the beginnings of dawn or of an infant's life; he may be ignorant of creeds and symbols, may never have learned aught of controversy, or of the difference between sub and supralapsarianism; may never have heard the name of Augustine or John Calvin; may never have read the Bible nor a word of it; but if he knocks at my door for shelter while the storm is beating, I will not cast him out. He may have been exiled from society by reason of some nameless crime, or driven out from the synagogue with a mark on his forehead, put there by priestly hands, but I will not cast him out. He may come to me like Nicodemus, under cover of the night, afraid, ashamed to be known as a seeker after truth; he may come like the Magdalen, blushing, and shrinking before the world's pointed finger, motives criticised, penitence sneered at, seeking only to break upon my feet an alabaster box of love; he may come like the dying thief with nothing to offer but a "God have mercy!" trembling on his pale lips; but however he comes—only so that he come—I will in nowise, *in nowise*, cast him out!—*Rev. David James Burrell, D. D., in Christian Intelligencer.*

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LITERARY JOTTINGS.

At a dinner recently given at Princeton Inn to Prof. Woodrow Wilson by the class of '79, the guest of honor was presented a bronze bust of Washington, the work of Howden of Paris. The gift was in commemoration of Prof. Wilson's latest work on the life of Washington.

The eminent Parisian scholar M. Ferdinand Brunetiere, editor of the Revue des Deux Mondes, will deliver a course of lectures in French at Johns Hopkins University upon "Poesie Francaise."

The Greek Marseillaise was written by Constantine Rhigas, the Tyrteus of new Greece, who died in 1798. Rhigas was born at Valestini in 1753. He was an ardent patriot, ever dreaming of the liberation of Greece from the hated Turk, and he founded an extensive association called "Hetatairistes" (The Companions), belonging to all classes of society. He traveled throughout Greece to kindle the hearts of his countrymen, and he composed several patriotic songs and warlike hymns. Meanwhile the French revolution broke out, and he became acquainted with Rouget de Lisle's celebrated French "Marseillaise," which inspired him to compose the war song of the Greeks. He died in a tragic manner. The patriot went to Italy to enlist the aid of Bonaparte for Greece, but he was betrayed to Austrian emissaries and spirited to Vienna and thrown in prison. He tried to commit suicide by stabbing himself, and failed. The Austrian government, yielding to the importunities of the Porte, delivered Rhigas over to the latter power, and he unfortunate Greek was dispatched in secret in prison. Some say he was strangled to death; others that he was drowned. At any rate the unspeakable Turk took good care that Rhigas should not be seen any more in the land of the living.

An article by the late E. J. Glave, describing some of the new conditions in Central Africa, and especially the dawn of civilization between Lake Tanganyika and the Congo, will appear in the April *Century*.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April (one collection)—Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. Jas. A. Wallace, D. D., from Highland Park, Tenn., to Braidentown, Fla.

NORTH CAROLINA.

First Church, Wilmington:—Rev. Dr Hoge being absent on Sunday morning the services were conducted by the elders of the church. Mr. C. H. Robinson read a sermon by Rev. Jas. I. Vance, D. D., from the Southern Pulpit. There was a large congregation in attendance and the service was very impressive. The evening service was conducted by the young people of the Westminster League.

St. Andrews Church, Wilmington:—Special services were conducted in the afternoon and evening of last week by the pastor, assisted in one service by Rev. B. E. Wallace. As a result the church was revived and there was an unusually large attendance at the communion service last Sabbath morning. Five were added to the church during the week, making nine since last communion, one by letter and eight by examination.

This church has just made a valuable improvement by running a partition with sliding glass windows, cutting off the space under the gallery for the Primary Department of the Sabbath-school which is now in a flourishing condition. The church is completing the best year of its history, taking all things into consideration.

Springwood Church:—Messrs J. W. Sharp and Q. Q. Boon were ordained and installed ruling elders on Sunday, the 14th inst. Rev. H. D. Lequeux, pastor.

Gastonia:—The undersigned and his family met with a warm and cordial reception on their arrival in Gastonia to begin the duties of his new charge. On entering the manse it was found that it had been visited before, and the visitor or visitors had left an abundance of those things so very necessary to the culinary department of successful housekeeping. Scarcely a day has passed, but that some evidence of kind thoughtfulness has been seen. May the Lord be their sure reward! The church is in good condition, and is girding itself for an onward movement in the Lord's work. With the Master's blessing much good will be accomplished. M. McG. S.

Chapel Hill:—Beginning March 9th Rev. R. E. Caldwell preached for us nine days with great acceptance. His affable manner and his plain, pathetic presentation of the Gospel won the hearts of all our people, and did us good. Though there were no open professions, the pure word of truth was not spoken in vain, for Christians were strengthened and refreshed, sinners were touched and will, we hope, yet come out on the Lord's side. The weather was frequently forbidding, yet the attendance, both from the village and from the University, was good and the attention of the listeners very marked.

Chapel Hill will always have a hearty welcome for Bro. Caldwell to whom we are very grateful for leaving his large and busy charge to come to our help. D. J. C.

LATER. On Sunday, March 21st, three members were added to the roll of communicants in the Chapel Hill church—one by letter and two (Sabbath-school scholars and children of the covenant) by profession.

Danbury:—At a meeting of Orange Presbytery on the 18th, Rev. Cornelius Miller's resignation as evangelist in Stokes county was accepted and he was granted a letter of dismission to Concord Presbytery that he might accept a call to Rocky River church. His address will be Harrisburg, N. C.

Red Springs:—Much to the regret of his people Rev. S M. Rankin has offered his resignation as pastor here, and also at Antioch and Philadelphus, the two country churches near by which he serves. Since he came here, three years ago, thirty-three families and one hundred and seventy-five members have been added to these churches. The field now has about two hundred families and five hundred members. Mr. Rankin considers the field too large now for one man to give the people either as much pastoral attention or preaching as they ought to have, and also that the field is financially able to support two men, so he resigns with a view to getting two men in the field which he now occupies.

In addition to his immense pastoral work, Mr. Rankin has, during the last year, been the prime mover in bringing into successful operation the Redsprings Seminary; for it was through his energy and personal attention that the necessary money was collected and suitable buildings erected and equipped for this noble institution of Fayetteville Presbytery.

Greensboro:—Sometime since a notice appeared in the N. C. PRESBYTERIAN calling for a donation of old hymn books for Rev. C. M. Tidball, Charleston. Ark. I have collected from First Presbyterian congregation, Greensboro, twenty-five copies of Psalms and Hymns, and seventeen copies No. 5, *notes*, Gospel Hymns, which will go forward to-day. We are having a gracious outpouring of the Holy Spirit, under the very efficient preaching of Rev. A. A. Little, who is exceedingly clear in preaching the truth. Eight new members added yesterday and the meeting to continue through the week. W. S. M.

Banner Elk:—Rev. L. E. Boston writes of the mountain section in which he labors: The field is an intensely growing one, but needs continued prayerful occupation and encouragement and support. We have prayer-meetings every Wednesday night here, with a good working interest, and the young people to some extent have taken an active part in them. The services at Boone, the county seat of Watauga, have been attended with deep interest, and I feel that rich results would follow if we could have some one to hold a revival meeting there. There was one held a few weeks ago by the Baptist brethren, and many good seeds were sown.

Raleigh:—The praise service in the interest of Foreign Missions at the Presbyterian church last night was exceedingly interesting and instructive. The ten-minutes' talks by Dr. Daniel, Prof. Hill and Mr. Whiting inspired all those present with a new interest and zeal in this great cause. The music, under the direction of Miss Enid Smith, of Peace Institute, was very delightful, a beautiful chorus being rendered by the young women of Peace Institute. Miss Gertrude Bush sang with much feeling, "Crucifixion," by Faure. A collection was taken up afterwards, from which a very gratifying sum was realized for Foreign Missions.—*News and Observer.*

Charlotte:—The special services conducted by Dr. Guerrant, of Kentucky, closed on Sunday, but the meetings will be continued by the pastors of the three churches in the city. There were thirty accessions on last Sabbath and others will follow.

VIRGINIA.

Evangelism in Virginia:—Rev. L. A. McLean, evangelist of Synod of Virginia closed a meeting on Sabbath 14th inst., which continued a week at Bethany church. There were eighteen professions. Twelve were added to the church, seven of whom were baptized. Congregations were excellent and much interest prevailed through the community.

Hot Springs:—This place is supplied by the Rev. Wm. C. White of Warm Springs, Va., and we manage to have services here every Sunday afternoon. The congregations have been very encouraging this winter. There are more people here now than ever before at this season of the year. There are at present more than four hundred here. Last Sunday the pastor was very glad to find the Rev. George Buckle of Elizabeth, N. J., present, and he preached an excellent sermon from II Saml. 14:14, which was enjoyed by all. There are two of our Northern brethren here for a season, viz: Rev. Robert B. Booth, D.D., of New York, moderator of the General Assembly of 1895 at Pittsburg, Pa., and Rev. Dr. Kempshall, of Elizabeth, N. J.

Lexington Presbytery:—The commissioners from Lexington Presbytery to the General Assembly are as follows (nominated at fall meeting): Principal Rev. C. D. Gilkeson, of Beverly, W. Va., Rev. A. R. Cocke, D. D., Waynesboro, Va. Elders, Hon. Wm. McAllister, Warm Springs, Va., Mr. J. P. McClure. Buena Vista, Va. Alternates, Rev. W.H. Groves, Millboro, Va., Rev. Geo. W. Finley, D. D., Fisherville, Va. Elders, Ed. M. McCue, Fort Defiance, Va., J. T. Bear, Churchville, Va.

Charlottesville:—Eleven persons recently received upon profession and seven by certificate. Rev. G. L. Petrie, D. D., pastor.

SOUTH CAROLINA.

Hopewell:—Rev. J. W. McClure was recently installed pastor. Rev. J. H. Dixon and Rev. E. C. Bailey conducting the services.

ALABAMA.

Mobile:—Two Chinese pupils of the Government St. Presbyterian church recently united with the church and a third was received upon certificate from New Orleans.

LOUISIANA.

Red River Presbytery:—The South-Western gives an account of the three months labors of Rev. Dr. Morton in this field. The organized churches Mansfield, Oxford, Keachie, Smyrna and Memorial which have been vacant for a long time are ready for work, and new supplies and an opening has been made for an advance of Presbyterianism into new parishes. Besides cheering additions to the various churches, it is probable that Dr. Morton's efforts have resulted in preparing the ground and ensuring salaries for two ministers instead of but one, with long vacancies, as heretofore. Our brother is showing how rare good sense and management, as well as zeal and eloquence, are valuable endowments in an evangelist.

TEXAS.

Laredo:—The First church has recently received five additions. Rev. S. J. McMurray, pastor. The Mexican work is progressing encouragingly under the care of Rev. H B. Pratt.

WEST VIRGINIA.

Lick Branch:—Rev. C. M. Howard recently held a three weeks service. Nineteen were received into the church.

MARYLAND.

Baltimore:—Rev. John L. Allison will assume charge of the Westminster church on the first Sabbath in April.

TENNESSEE.

Edgar Church, Nashville:—Rev. A. S. Allen, pastor. Seven members recently received.

GENERAL.

Rev. Dr. George F. Pentecost, of London, will arrive in this country next month and take charge of the First Presbyterian church, of Yonkers. N. Y.

Rev. D. L. Moody was to have begun a series of meetings in Louisville, Ky., on the 24th inst., continuing for five days. Mr. Moody's purpose is to stimulate and strengthen the churches, thus indirectly reaching the unsaved. May the blessing of the Holy Spirit descend in abundant measure upon these services and the city in which they are held. Mr. Moody will be in Chicago from March 30th to April 30th.

PERSONALS.

Rev. J. M. Grier, of Caldwell, N. C., will assist Rev. H. M. Dixon of Munroe in a series of meetings this week.

Rev. Edward Mack, of St Louis, is on a visit to Goldsboro, this State.

Rev. Dr. Hoge is on a short visit to Hampden Sidney, Va.

Rev. S. L. Grigsby of Manchester, O., has accepted a call to the church at Holly Springs, Miss., and will enter upon his work the first of April.

Rev. Ernest Thompson of Texarkana, Tex., who has been in Edinburgh, Scotland, for sometime, is expected to resume his pastorate at an early date.

Rev. J K. Thomson, of Texarkana, has received a call to the church at Calvert, Texas.

Licentiate J. H. Henderlite is supplying Accomac and Onancock churches, Virginia.

Rev. R. L. Benn, has resigned charge of McNeilly church, Nashville, Tenn.

Rev. S. M Rankin, of Red Springs, N. C., is considering a call to Kentucky.

The following gentlemen comprise the senior class of Columbia Seminary: J. A. Dorritee, W. H. Hafner, W. H. Mills, W. R. Miffter, Hugh R. Murchison, C. A. McPheeters, C. B. Ratchford, R. L. Rodgers, W. W. Sadler, Frank K. Sims, L. C. Vass.

Our sympathies are extended Rev. Dr. Fair of Richmond upon the death of his aged mother which occurred in Richmond on the 16th inst. We are sorry to learn that Rev. R. A. Fair, the father of Dr. Fair, is quite ill.

Rev. H. C. Kegley, of Mebane, N. C., has accepted a call to the church at Union City, Tenn.

Rev. and Mrs. Colin Shaw of Kinston visited friends at Magnolia, their former home, last week.

Rev. W. G. White, pastor of Graham Street church, Charlotte, has accepted a call to the church at Colton, California. He will leave for his new charge about the middle of April.

Rev. and Mrs. H. B. Price expected to leave Clarksville, Tenn., for San Francisco on the 19th inst., sailing on steamer Coptic via Hawaii, April 1st.

Our thanks are due Miss Claude Grier of Tokushima for two views of the house occupied by Misses. Grier and Patton. We hope to give them to our readers at an early date.

We are glad to note that Rev C. W. Maxwell who has been sick for sometime at the home of his mother, Davidson, N. C., is convalescent and will soon be able to return to his labors at Durham.

Rev. A. J. Smith, pastor of the First church, Savannah, assisted us in a series of services at Pooler, Ga., last week.

Rev. Dr. W. M. McPheeters, of Columbia, occupied the pulpit of the Independent church, Savannah on last Sabbath. Rev. Dr. Fair, pastor elect, will be present on next Sabbath.

For the N. C. Presbyterian.

LAURINBURG CHURCH AND RED SPRINGS SEMINARY.

We held our quarterly communion last Sabbath. The pastor announced seven new members added to the roll of communicants since the last quarterly communion. Two of these were received on profession of faith and five by letter.

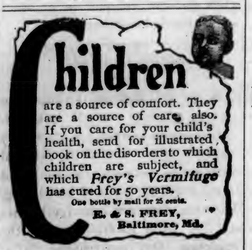
Rev. C. G. Vardell, the president of Red Springs Seminary, came to us Friday evening and preached four earnest, practical, inspiring sermons which our people enjoyed very much.

Brother Vardell not only did good preaching but made a fine impression for *our seminary* over which he presides. He impressed all as being the right man for the responsible position which he occupies, and made parents desire more earnestly to see their daughters under his care.

The success of that institution is simply marvellous. More than one hundred students are enrolled already. All the available room is now occupied, and future applicants for admission will have to be turned away until enlarged accommodations are provided. The contract for the frame work of a new building has already been let. This house must be finished before the beginning of another term. We have the faculty. We have the girls. We have the divine blessing and favor, shown by the wonderful success and prospects of the school. What we want, and need, and must have, is *money*. This the Lord's stewards have, and it will find its way into His treasury for this glorious work. It is indeed a glorious work to bring the blessings of higher Christian education within the reach of the man of moderate means whose daughters could not otherwise get a finished education. Ten thousand dollars could be wisely and economically expended on buildings and equipment necessary for the greatest efficiency of the school. If the church will promptly furnish the equipment commensurate with the demands, I shall not be surprised if four hundred girls are there in less than that many years.

W. B. ARROWOOD.

Laurinburg, N. C., March 19th, '97.


Children are a source of comfort. They are a source of care, also. If you care for your child's health, send for illustrated book on the disorders to which children are subject, and which *Frey's Vermifuge* has cured for 50 years.
One bottle by mail for 25 cents.
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PRESBYTERIAL NOTICES.

The Presbytery of Orange will meet in High Point, N. C., on Tuesday, April 27th, at 7.30 o'clock, p. m. All delegates and visitors will ask for reduced rates of travel.

D. I. CRAIG, Stated Clerk.

The Presbytery of Memphis will meet at Stanton, Tenn., April 18th, at 8 p. m.

STATED CLERK.

The Presbytery of Wilmington meets in the Clarkton church at 7.30 p. m., April 6th, 1897. Sessions will please send reports by mail if not by delegate. Railroads will be asked to give reduced rates. A. McFADYEN, Stated Clerk.

The Presbytery of Fort Worth will meet at Cisco, Texas, April 14th, 1897, at 8. p. m.

J. D. LESLIE, Stated Clerk.

Presbytery of Mississippi will meet in Hazlehurst, Thursday, April 15th, 1897, 11 a. m. Opening sermon by Rev. W. B. Bingham. Sessions will send up records narratives, statistical reports and commissioners fund.

S. C. CALDWELL, Stated Clerk.

The Presbytery of Pee Dee will meet at Timmonsville, S.C., Wednesday, April 7th, at 8 p. m.

A. H. McARN, Stated Clerk.

The Presbytery of Eastern Texas meets at Nacogdoches, Tuesday, April 20th, at 11th a. m. Sessional records are required at this meeting. The assessment is fifteen cents per member. Sessional reports are to be sent to the stated clerk ten days before Presbytery meets.

S. F. TENNEY, Stated Clerk.

Mecklenburg Presbytery will meet at Gastonia, N. C, April 9th, 1897, at 8 o'clock p. m. Send Sessionul Records, Sessional Reports, and Presbyterial Assessment. EUGENE L. SILER Stated Clerk.

Reduced rates have been granted ove the Seaboard Air Line, Southern Railway, Ohio River and Charleston Railroad, and the Carolina and North Western Narrow Gauge Railroad, to Gastonia and return from all points within the bounds of our Presbytery. Tickets will be on sale April 8th and 9th, with final limit April 17—Mecklenburg Presbytery.

EUGENE L. SILER, Stated Clerk.

Concord Presbytery will meet in regular session in Statesville, N. C., April 27th, 1897, at 7.30 p. m.

W. R. MCLELLAND, Stated Clerk.

The Presbytery of Fayetteville will meet Tuesday at 7.30 p. m., April 20th, 1897, at Red Springs, N. C. The Presbyterial assessment upon the churches is due at this meetin.

P. R. LAW, Stated Clerk.

The Presbytery of Albemarle meets in Wilson, N. C., Tuesday, April 20th, at 7.30 p. m. Blanks for reports will be mailed soon to church sessions. Presbyterial assessment for 1897, due April 1st, should be forwarded promptly.

F. H. JOHNSTON, Stated Clerk and Treasurer.

The Presbytery of Asheville will meet at Waynesville on the 27th of April at 7.30 p m.

E. A. SAMPLE, Stated Clerk.

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LETTER FROM DR. GEORGE C. WORTH.

[Extracts from a letter of Dr. Worth to his parents.]

Wusih, China, Nov. 15th, 1896.

Though it is nearly December the weather is magnificent, just cool enough for comfort and reminds me of some of the best days that we used to have at Shandy in September and October. We have not yet had any frost and have fires only in the morning for the baby, though to-day a little fire is smouldering in the stove. We have been planning a great trip for some weeks, but one thing or another has interfered with it so far. We have at last arranged to go to-morrow. It would be fine if you *all* could be here to go with us. We are going to the great lake, cross a small arm of it and visit a large mountain called the Horse mountain. It is an island and uninhabited except by a few priests in the temple on its summit. I think I wrote you about the place sometime ago. We hear that there are lots of deer and wild hogs there and Mr. McG. and I are going to be loaded and primed for them. We expect to start from here about one o'clock to-morrow—just as soon as my clinic is over—eat our dinner on the boat and probably reach our destination by dusk. It is about ten or twelve miles away. I know E. and the other ladies will enjoy it very much. We will have two boats, but will take our meals in picnic style together with the McGinnises. The route will be beautiful, first, for three miles through canals that remind me of Smith's Creek in width and depth, beautifully lined with tress—in sight of the mountains all the time. Then for three miles across the small lake, then out on the great lake with its mountains and beautiful islands. The ordinary canal boats about here are very shallow and as they have houses on them they are afraid to venture out upon the great lake which gets quite rough in a hard wind—so Mr. McGinnis will get two lake boats at the North Gate to-day. These are pretty good for rough weather. We will spend a night and day at the Horse Mountain and come home during the following night.

I had a surgical case from the forts at Kiang Yin day before yesterday. One of the soldiers was handling a small dynamite cartridge when it exploded and blew off two fingers, injuring both hands, one ye and one ear. He was sent here by the officers on the advice of Mr. Haden. Two other soldiers came with him to take care of him. He is getting along very nicely. My other patients are improving. I am enjoying this medical work so much and only wish now for a good trained nurse.

We have another offer of land for building purposes. It is the same large, fine piece that we tried to get last year. This year we have had nothing to do with the land agents, telling them that their prices were high and we would not ever discuss the matter with them. One came to us not long ago with a smart dodge. He said that, that large piece of ground was about to be sold to foreigners for business purposes, but he would give us the first chance at it. We told him we would have nothing to do with it. Now, we understand that the owners are poor and are forced to sell, but are trying every means to get *us* to buy as they expect to get a better price from us than any one else. I think we will continue to have nothing to do with the matter and they will soon come to some decent terms. I have begun to think that we are really on the right road to success now. I must tell you about one of my hospital patients whose leg has been under treatment for several weeks. He had what *you* would call a very large *rising* in his leg. I had to open it. He is now better and says that he wants to join the church. I don't know yet how serious this will prove, but he keeps on talking about it. If there is no pecuniary object back of it we will have much to rejoice over.

NEAR TO JESUS.

Get near Jesus Christ, and you will catch His manner. Dwell in fellowship with Him and whether you are thinking about it or not, there will come some faint resemblance to that Lord into your character and your ways of doing things, so that men "will take knowledge of you that you have been with Jesus." The poor bit of cloth which has held some precious piece of solid perfume will retain fragrance for many a day afterward, and will bless the scentless air by giving it forth. The man that keeps close to Christ, and has folded Him in his heart, will, like the poor cloth give forth a sweetness not his own that will gladden and refresh many nostrils. Lie in the light and you will become light, keep near Christ, and you will be Christlike. Love Him, and love will do to you what it does to many a wedded pair, and to many kindred hearts; it will transfuse into you something of the characteristics of the object of your love. It is impossible to trust Christ, to obey Christ, to hold communion with Him, and to live beside Him, without becoming like Him. And if such be our inward experience, so will be our outward appearance.—*Alexander MacLaren, D. D.*

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THERE IS FORGIVENESS WITH THEE.

Psalms cxxx: 4.

Revenge is human, but mercy is divine. To return evil for evil may be considered manly, but to forgive, and to do good to the person forgiven, is God-like. It might be difficult in every case to act out this gracious spirit, but it is a nobler work and a higher triumph to conquer self than to conquer your enemy; and He whose spirit you cherish, and whose rule you follow, will give you all the help that you need. The best way to adorn the doctrine of God your Saviour is to let it flower and fruit in this beautiful forgiveness of disposition. Triumph over the pride and selfishness of your own nature, and you will conquer with your kindness when you can conquer in no other way.—*Hugh MacMillan.*

ABIDE IN CHRIST.

If you are abiding in Christ you are reproducing yourself in thousands of instances when you are wholly unaware of it. Out of the personal relationship between the soul and Christ come the fruits of holy living. The vine does not bear fruit of itself; it bears its fruit through the branches. Our unconscious influence thus becomes far more fruitful than our conscious influence. In the last great day many will bewail that they have accomplished so little, and, looking at the scanty results, will say, "When saw we thee hungry, and fed thee? or athirst, and gave thee drink?" to find that unconsciously their lives had abounded in fruits well pleasing in the Master's sight. It is from such holy lives as this that is derived our Master's highest joy. It is when the whole body of Christ becomes instinct with His Spirit that the world is made conscious of His Divine headship over the Church.—*Bishop Hendrix.*

PASS IT BY.

There are a great many troubles, and trials, and unpleasant things in this world, enough to keep one in perpetual fret and fever and turmoil, if one will allow oneself to be fretted by them. But many of them are not worth fretting about or caring for: they are of little consequence, and we should pay little regard to them.

A man says something which is not pleasant. If we make trouble about it, he will perhaps repeat what he has said, and say as much more. If we say nothing, that will end it. The best course in such a case is to pass it by, and say nothing. We shall always have trials, but we need not grow peevish, or fretful, or impatient over them. We can bear more than we have borne. We can bear more than we think we can bear. Many a quarrel which is exceeding bitter to-day will to-morrow be lost to view. Next year we shall wonder that we worried or fretted or were disturbed by the petty trials that crossed our path. A friend may grow unkind, an enemy may be malicious; never mind, pass it by. Clouds may be dark to-day, but the sunshine will come to-morrow, and the afflictions and trials of the present will pass before the brightness of the days to come.

Bury the troubles that are past; bear the troubles of the present; do not worry about the troubles of the future. Meet each trial as it comes, and in a majority of cases the best course will be to pass it by, and leave it with God.—*The Christian.*

Test your sincerity by the manner in which you control or resist your evil thoughts. Do you suffer your thoughts to tamper with evil, to dally with wrong-doing? If so, you are not sincere. The tyrant Nero tried to degrade some of the great Roman nobles to as low a level as his own, by making them appear as actors in the arena on the stage. To disobey was death. Florus was bidden thus to appear, and, doubting whether to obey, consulted the virtuous and resolute Agrippinus. "Go, by all means," answered Agrippinus. "Well but," replied Glorus with astonishment, "you yourself refused to obey." "Yes," answered Agrippinus, "because I did not deliberate about it." The imperative, the naked, absolute prohibition of duty, must be implicity, unquestioningly, instantly, obeyed. To deliberate about it is to be a secret traitor, and the line which separates the secret traitor from the open rebel is hin as the spider's web.—*Canon Farrar.*

The Lord Jesus never insures anyone who unites with His Church and yet has no "anchor sure and steadfast, which entereth into that within the vail," and binds fast to Christ Himself.—*Selected.*

One of the most vicious and ensnaring maxims of the day is the expression, "Business is business." Under its influence things are done against which the conscience revolts. As the result, a dual character is developed, one for the store or office, and the other for the church or the Sabbath. People often wonder how so good a man as Elder A——, or Deacon B——, or Superintendent C —— seems to be, can conduct his business in the way in which he does. It is hard to reconcile the inconsistency, but whatever may be said in extenuation or justification of the course pursued, the injury to himself and to the cause of religion is none the less potent.—*Presbyterian.*

MAGAZINES.

The Racial Geography of Europe II, The Physiology of Alcohol, Principles of Taxation VII, Confessions of a Normal School Teacher, The Malarial Parasite and other Pathogenic Protozoa, The Stability of Truth, A Year of the X Rays, The Blaschka Flower Models of the Harvard Museum, The Cliff-Dweller's Sandal, India Rubber and Gutta-Percha, and Sketch of John Christopher Gundlach, are the contents for March *Popular Science Monthly*, D. Appleton & Co., New York.



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First Quarter—Lesson I.

April 4, 1897.—Acts ix: 32-43.

Commit to memory verses 32-35.

Subject.—Peter Working Miracles.

Golden Text. "Jesus Christ maketh thee whole." Acts ix: 34.

CATECHISM.

Question. 34. What is adoption?

Answer. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Time. Probably about A. D., 40.

Place. Lydda and Joppa.

INTRODUCTORY.

We begin with this lesson the second quarter of the year's studies in the book of the Acts. Two lessons at the close of the last quarter on Temperance and the review led us away. Now we return to the chapter we were last studying. It is a time of rest from persecution. The church is at peace being edified and multiplied. The probable date is confirmed by the fact that during A. D. 39 and 40 Petronius, the governor of Syria, was causing great consternation among the Jews by attempting to set up the statue of the Emperor Caligula in the temple at Jerusalem. This gave so much to occupy the time and attention of the Jews that they could not engage in persecuting Christians. The persecution had turned on them. Under these conditions the infant Church enjoyed a period of rest from persecution by the Jews. There was with this outward peace and rest, rest from internal conflicts, rest of peace and love in the heart, and the best rest of tireless Christian activity. Then the Church as a whole and Christians as individuals were edified, built up. Believing the more were multiplied. As times of trouble had been a blessing to the church so had times of peace. Both are necessary. We need night as well as day. All of either is injurious. Both in proper proportion are blessed.

LESSON NOTES.

Vs. 32. *Peter passed throughout all quarters.* Confirming the churches already established and doing the work of an evangelist in other parts. Work beyond its borders helps the home church. So Peter helped the Church in Jerusalem. *He came down to the saints which dwelt at Lydda.* All Christians were called and are saints as sanctified ones, not as being freed from all sin, but as separate from the world and dedicated to God, with His consecration upon them. *Vid* Rom. 1:7. Lydda was the Lud of the Old Testament in northwest Judea about a day's journey from Jerusalem.

Vs. 33. *There he found a certain man.* Being led by the Divine Providence. This man *Eneas*, a different name from the hero of the poem of Virgil. *Had kept his bed eight years.* So there could be no doubt of the reality and long continuance of his disease *palsy* or paralysis and of the genuineness of the miracle. The term palsy was used by ancient physicians in a much wider sense than by the modern including some painful maladies.

Vs. 34. *Jesus Christ maketh thee whole,* or "Jesus the Messiah healeth thee." Thus Peter guards against having the miraculous power attributed to himself. Like all true preachers he called attention to his Lord, not to himself. *Maketh thee whole* is a very expressive term for complete health where every part of the body is present and in perfect condition. In like manner Jesus Christ maketh the Spirit whole. *Arise and make thy bed.* As proof of his cure and ability to take care of himself *He arose immediately.* Showing that the cure was miraculous.

Vs. 35. *Lydda and Saron.* Saron or Sharon was the beautiful plain, the district of which Lydda was the chief city. *Saw him.* The man, who was well known, walking about the city cured. *And turned to the Lord.* They believed that Jesus who wrought this miracle was the Messiah.

Vs. 36. *There was at Joppa* (which name means beauty) the modern Jaffa, the seaport of Jerusalem, thirty miles to the northwest and connected now by a railway. It was a flourishing Jewish city in the time of the apostles. *Tabitha:* Meant Gazelle in Aramaic, the language of the common people. *Dorcas* is the equivalent in Greek, the language of the officials and cultured. This may have been descriptive of her personal beauty, but probably had reference to her loveliness and attractiveness for her good deeds. *Full of good works and alms deeds.* Especially in making coats and garments for the widows which in that country were a most unfortunate class.

Vs. 37. *She was sick and died.* For some mysterious, but always good reason the Lord permits sickness and death to the best and most useful. Sometimes their death is more potent than their life. *Laid her in an upper chamber.* Contrary to the Eastern custom of immediate burial to see if Peter could help them.

Vs. 38. *Lydda was nigh to Joppa.* About nine miles or two hours journey. *Not delay.* Lest decomposition begin.

39. *Shewing coats and garments.* The poor widows showed how many inner and outer garments Dorcas was accustomed to make. This they did by pointing to the garments they had on.

Vs. 40. *Put them all forth.* To concentrate his thought and pour out his prayer without interruption and display. Possibly he did not know what the Lord meant to do.

Vs. 41. *Presented her alive.* To the joy of all and as another of those "greater works," the apostles were to do.

Vs. 42. *Many believed on the Lord.* Thus the death of Dorcas was a blessing, and her restoration a proof of the power of the Lord Jesus Christ. In the Gospels and the Acts the physical benefits lead to spiritual blessings.

Vs. 43. *Tarried many days at Joppa.* To reap the great harvest, instruct the disciples and to be where God would have ready to receive the messengers of Cornelius *with one Simon a tanner,* whose house was by the seaside.

PRACTICAL POINTS.

1. The finding of Eneas, shows that we should find the sick as one proof of our true religion and our opportunity to do good.

2. The life of Dorcas shows the good deeds characteristic of Christianity, having the personal element prominent and saving from the dangers, narrowness and temptations of worldliness.

3. The death of Dorcas brought into notice the kindness and love of Christians; it showed that Christ had risen and the reality of immortal life.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, April 4th, 1897.

BY REV. B. E. WALLACE.

LESSONS FROM CHRIST'S MIRACLES. Matt. 11: 2-6; John. 14: 8-14.

Text for the week:

"They that be whole need not a physician, but they that are sick." Matt. 9: 12.

Daily Readings:

Monday, Blindness Cured, Mark 10: 46-52.

Tuesday, Paralysis Cured, Mark 2: 3-12.

Wednesday, Leprosy Cured, Luke 17: 11-19.

Thursday, Tempest Calmed, Mark 4: 35-41.

Friday, Bread Multiplied, March 6: 35 44.

Saturday, Death Conquered, Mark 5: 35-43.

Sunday, Topic, Matt 11: 2-6; Jno. 14: 8-14.

Suggestions for Leaders:

1. Tell how many miracles Christ performed.

2. Show that they were all used to relieve some one in need and not simply to display His power.

3. Mark is the *Hand Gospel.* Note how many times *Hand* is used.

4. Have different ones to bring out the points in the Daily Readings.

Notes:

When John the Baptist sent so Christ for proofs of His Messiahship this answer was returned:

"Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

So one lesson we learn from Christ's miracles is that they prove His Divinity. None but God can work a miracle. His works followed Him as monuments establishing all His claims. There was nothing predicted of Christ but what was fulfilled to the very letter. Jesus was the greatest teacher of the truth, "*Faith without works is dead.*" Let us then like Nicodemus say, Rabbi, we know that thou are a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Another lesson we learn from Christ's miracles is, that they were done not for display of power as such, but to help some one in need. The Master never worked a miracle to satisfy idle curiosity, *He came to minister,* to bind up the broken heart, to strengthen the palsied arm, to make the lame to leap as an heart, to calm the troubled sea with His Peace be Still, yes to give life, joy and peace, and bring heaven's sweetest benefactions to the needy and troubled of earth.

The greatest of all Christ's miracles is the *Miracle of Grace*—"*Ye must be born again,*" is a truth that all who would be saved must learn. To raise a dead body to life requires *great* power, but to bring life into a dead soul there must needs be *greater* power. O, Thou Divine Healer! Helper in time of need! Resurrection and the Life! Speak Thou the gift of God, *Eternal Life,* to the dead souls of earth that lie sleeping in trespasses and sins.

OPEN DOOR NOTES.

A. Y. M. C. A. has been organized in Charlotte among the young colored men.

The Y. M. C. A., of Charlotte, celebrated their twenty-fourth anniversary on last Sunday by appropriate services. An address was made by Rev. Howard A. Rondthaler, of Salem an association worker of large experience.

Hon. John Wanamaker, of Philadelphia, has given $30,000 for the erection of a building for the use of the Young Men's Christian Association in Madras, India. Other gifts have been pledged. The intention is to erect a handsome and convenient four-story building.

At the last C. E. meeting of Immanuel church, a joint meeting was held of the Senior and Junior Endeavorers on a mock trial of king alcohol. A fine temperance lesson was taught.

State Secretary Turner paid the Presbyterian High School at Mebane a visit last week, talking to the boys on Saturday night, Sunday evening and Sunday night. Sunday morning he held services in the village church. He found the Y. M. C. A. in good condition and sends the new officers out to their work prepared for their battles. Let him come again.

The Christian Endeavor Society of South River church held its usual service on last Sabbath afternoon- owing to the inclemency of the weather and sickness, only a few of the members were present. Mr. W. I. Shaw, Jr., conducted the prayer-meeting—after which delegates were appointed to attend the Endeavor Convention at Faison. Those appointed were Miss Margaret J. Cromartie and Miss Pearl Murphy, and Mr. G. S. Cromartie and Mr. Lewis Cromatie as alternates.

Yours in the work,
MARGARET J. CROMARTIE,
Garland, N. C.

March 15th, 1897.

PUZZLE DEPARTMENT.

ANSWERS FOR MARCH 11TH.

Jesus wept — Mary S. McGoogan, Maegie Hall.

Philip, Acts 8; 39—Cornie and Myrtle Wilkinson.

Balaam was the author of "What hath God wrought," Num. 23: 23—Cornie and Myrtle Wilkinson, Mary S. McGoogan, Maggie Hall.

What king was it that was slain in a battle and the dog licked the blood that ran from his wounds. Where was it?
Cornie Wilkinson.

Where in the Bible is Fair Havens mentioned? Lula Graham.

Where is looking-glass found in the Bible? Mary Stewart Holmes.

Where is speckled bird mentioned in the Bible? Nellie White.

The 93d birthday of General Neal Dow, the Father of Prohibition was pretty generally celebrated last week.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

THORNTON—MURRAY.—On March 16th, 1897, at Greensboro, N. C., by Rev. S. O. Hall, Mr. Charles D. Thornton and Miss Margaret G. Murray.

HUMPHREY—McKAY.—On March 3rd, 1897, at the residence of the bride's father, Mr. J. Frank McKay, of Red Springs, N. C., by Rev. S. M. Rankin, Mr. W. J. Humphrey and Miss Hattie McKay.

McDOWELL—DEAVENPORT.—On March 17th, 1897, at Starkville, Miss., by Rev. H. R. Raymond, D. D., Capt. S. D. McDowell and Mrs. M. C. Deavenport.

LUDLOW—COLLIER.—On 11th inst, in First Presbyterian church, Tampa, Fla., by Rev. J. G. Anderson, Mr. Fredrick B. Ludlow and Miss Emma W. Collier—both of Marco, Fla.

STUBBLEFIELD—McFARLANE.—On the 11th inst., in Ybor City, Fla, by Rev. J. G. Anderson, Mr. W. C. Stubblefield and Mrs. Mary B. McFarlane—both of Tampa, Fla.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

HUNTER.—James McKnight Hunter fell asleep at Hunterville, N. C., Jan. 19th, 1897, aged four-score and five years. In 1834, he was happily married to Miss Susan Porter, who shared his joys and sorrows for fifty-five years. With the exception of a brief sojourn in Indiana, his whole life was spent in his native county, Mecklenburg.

During a number of years prior to and after the war, his venerable form was one of the land-marks of the village of Davidson College. In 1862, he removed with his son, Alexander, and settled seven miles south of Davidson, forming the nucleus of the town of Huntersville, becoming a charter member of the Presbyterian church of that place.

He was a devout Christian, with a calm sturdy character which rose serenely above the petty annoyances of life. His mind was a store-house of Scripture, and in his latter years he delighted in singing hymns. A few days before his death he spent almost a whole day singing in a clear sweet voice his favorite songs of praise. Since the departure of his devoted wife, he had been expecting the summons and longing for it "as they who watch for the morning."

He fell asleep as peacefully as a child in its mother's arms, surrounded by kindred and friends. Three children survive him—Mr. H. H. Hunter, Mrs. C. H. Wolfe and Mrs. J. H. Clintock.

HOLT.—James Henry Holt, third son of Edwin M. and Emily Farish Holt, was born April 23d, 1833, and died at his home in Burlington, February 13th, 1897.

Thus was begun and ended a life that was a success in every respect. He was "diligent in business, fervent in spirit," *always* "serving the Lord." He followed his father as a manufacturer of cotton goods, and was eminently successful in his business career. For the past ten or twelve years his care has been the establishment of his sons in successful business enterprises, and giving them the assistance of his wise counsel and prudent foresight. The result is he has been largely his own executor, and leaves those who will continue his business affairs the advantage of the experience he gained in a long and successful life.

Very early in his life he gave his heart to Christ, and from that period became prominent in the life and affairs of the Church of which he was a member. For a number of years he served the Graham Presbyterian church as a faithful deacon, until made a ruling elder in said church. The duties of this office he faithfully discharged until he removed his residence and his church membership to Burlington, of which latter church he was a valued and faithful elder at the time of his sudden departure.

He was modest, unassuming, unostentatious, undictatorial in his bearing; gentle, tender, and charitable in his constructions; liberal and sympathetic in his dealings; but as firm as the unyielding hills in his devotion to truth, justice and right. He was undisturbed by business reverses or premonitions of difficulty. But with his faith firmly fixed on Him who "doeth all things well," he moved calmly forward in the conscientious discharge of known duty. His speech was at all times as pure as the driven snow, and the purity of the stream gave evidence of the unsullied abundance of the heart the mouth speaketh. In his many deeds of benevolence, he never allowed his right hand to know the deeds of his left. The influence of his life was for purity, uprightness, justice, truth and God.

But the work was done. The life was finished. As the hands on the dial point ed to the midnight hour, he realized that the end was fast approaching. With the same calm and steadfast faith that had been his stay and comfort through all the years, he faced the last messenger without a tremor, and with the name of his Saviour on his lips, he departed to be with Christ.

"At midnight came the cry
To meet thy God prepare!"
He woke, and caught his Captain's eye
Then, strong in faith and prayer,

His spirit with a bound
Left its encumbering clay;
His tent, at sunrise, on the ground
A darkened ruin lay. . .

Soldier of Christ, well done!
Praise be thy new employ,
And while eternal ages run
Rest in thy Saviour's joy."

M. McG. S.

JOHNSON.—Departed this life at the home of his parents at Ivanhoe on March 4th, Mr. Henry McMillan Johnson, age, twenty-six years and two months.

A young man of promise, full of zeal and earnestness for the Master's cause, the stay and comfort of his parents, loved and honored by the whole community, always ready and willing to aid in every good work, pleasant and genial, he was loved and respected by us all. We miss him, in the home and in the community, but above all we miss him in the church, where rarely his seat was ever vacant unless hindered by providence. But God took him and we say *amen* and are comforted. May God comfort the sorrowing ones.

PASTOR.

ANDERS.—At her home in Centerville, Bladen county, N. C., on the evening of the 9th of March, 1897, Mrs. Lou Anders in the 45th year of her age. A good woman is gone to be with her Saviour, that Saviour whom she loved and served. His service was her delight. The poor and rich, all fared alike at her hands as she went out and in before them with a beautiful Christian character, unselfish and lovely in all that she did for the Master. She had three-score children in her Sunday-school class and they testified to her *worth*, as many of them gathered around her tomb and scattered flowers upon her grave in grateful remembrance of their beloved teacher. She leaves a husband and five children, with an aged mother and a host of friends to mourn their loss. May God comfort them and at last receive them all into everlasting habitations.

K. MCDONALD.

Writer requests the Fayetteville Observer to be pleased to copy.

The session of Sardis church adopted the following resolutions:

WHEREAS, In the providence of God, our beloved brother, Ruling Elder JESSE S. SMITH, clerk of this session has been called from the Church militant to the Church triumphant.

Resolved 1st. That while we bow in submission to the will of our Father in heaven, we hereby express our profound sorrow at the death of our brother in Christ and fellow elder, whose presence will be greatly missed in the Church and community.

2nd. We would record our thankfulness for the divine support granted him in sickness and trial. And for his example of cheerful service in all branches of church work.

3rd. That we extend to his bereaved family our heartfelt sympathies in this great trial and our prayers, that God would comfort them.

4th. That these resolutions be placed on the records of the church, a copy sent to the N. C. PRESBYTERIAN for publication, and a copy to the family.

J. E. ELLIOT,
W. L. WILLIAMS,
Committee.

SCOTT.—At 2 o'clock on the night preceding Sunday, March 13th, Samuel Kerr Scott passed away at his home, Mebane, N. C. The summons came suddenly and without warning. He retired in usual health. During the night awoke with a sensation of sickness, arose from his bed, in a moment toppled and fell to the floor, and instantly expired. "At midnight there was a cry made behold the Bridegroom cometh, go ye forth to meet Him." We trust there was oil in his vessel, and as one ready he "went in with Him to the marriage."

Mr. Scott was a man universally esteemed. Rather reserved in manner, he was yet of disposition so kindly and temper so genial, that to meet him was to be drawn toward him, and to know him was to feel that he was friend. With no lack of prudence, with singular clearness of judgment, he had much of that charity which "thinketh no evil." Harsh words seldom or never passed his lips, and hard deeds were strangers to his hands. Many an act of his, of kindness and helpfulness, was known only to the Father in heaven which seeth in secret and shall one day reward openly. Feelings of no common emotion were stirred, as, in the gray dawn of that Sabbath morning, the news passed from lip to lip that Samuel Scott was dead. Not simply was a good and useful man gone, but to each came a sense of personal loss; and every one heard as it were a voice from heaven saying: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

Mr. Scott was born April 25th, 1850. He was twice married; first to Miss Nora Graves (of which union one son remains now, lying prostrate with disease); the second time to Miss Hettie Neal, who is left with eight children to mourn the loss of a husband and father. When a little more than twenty years of age Mr. Scott connected himself with Hawfields church, and soon after was made a ruling elder. As a member and officer in the church he has ever shown the same qualities of quick kindliness and sanctified prudence which distinguished him as a man. We feel that we have lost one who was a pillar in Hawfields church. He is gone out from us; but the Spirit saith, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

PASTOR.

There doesn't seem to be very much the matter with your child. He doesn't actually lose weight, but there is no gain. He belongs to that large class of children that don't seem to prosper. You look at him a little more thoughtfully than you do at the rest and say "He is not doing well." Failure to gain in weight in a child is a danger signal. Scott's Emulsion should be taken at once. It puts on fat where health demands it, strengthening the digestion.

SCOTT & BOWNE, Chemists, New York.

ANNUAL REPORT

Of the Citizens' Building Association of Wilmington, North Carolina, for the year ending December 31st, 1896.

ASSETS.

Loans on Bond and Mortgage (face value)	$88,420.00
Loans on other Securities	6,627.25
Cash on hand and in bank	1,258.04
Furniture and Fixtures	150.00
Taxes advanced	181.40
Insurance advanced	104.67
How acquired, foreclosure or purchase?	$91,736.36

LIABILITIES.

Due shareholders, due installments paid	$64,994.25
Due shareholders, earnings credited	9,292.11
Borrowed money	17,450.00
	$91,736.36

RECEIPTS.

Cash on hand January 1, 1896	$ 490.00
Subscriptions on shares	28,673.50
Mortgages redeemed (in whole or in part)	12,135.00
Other loans redeemed	5,861.00
Interest received	5,860.83
Fines received	134.90
Transfer fees	21.75
Initiation fees	151.75
Withdrawal fees	3.25
Insurance repaid	33.11
Taxes repaid	14.10
Dividend First National Bank	176.45
Dividend Bank New Hanover	29.68
Bills payable	17,450.00
	$71,035.32

DISBURSEMENTS.

Loaned on Mortgage	$25,455.50
Loaned on other Securities	8,578.25
Paid on withdrawals, dues	19,864.50
Paid on withdrawals, dividends and interest	3,779.17
Salaries	799.94
Advertising and printing	17.25
Taxes advanced	60.95
Insurance advanced	65.81
Borrowed money repaid	11,000.00
Auditing Committee	7.50
Taxes paid	148.06
Notary fees	1.50
Postage	45
Miscellaneous expenses	3.40
Cash on hand	1,253.04
	$71,035.32

STATE OF NORTH CAROLINA,

AUDITOR'S DEPARTMENT.

In conformity with section 2,300 (*d*) of "An Act to amend Chapter 7, Volume II, of The Code, entitled Building and Loan Associations," I certify that the above is a true copy of the sworn statement of the Citizens' Building and Loan Association Wilmington, N. C., on Dec. 31st, 1896, now on file in this department.

HAL W. AYER,
Auditor of State.

FOR THE FAMILY.

THE FORTUNATE ISLES.

You sail and you seek for the Fortunat Isles,
The old Greek Isles of the yellow birds' song?
Then, steer straight on, through the watery miles—
Straight on, straight on, and you can't go wrong;
Nay, not to the left—nay, not to the right—
But on, straight on, and the Isles are in sight—
The Fortunate Isles where the yellow birds sing,
And life lies girt with a golden ring.

These Fortunate Isles, they are not so far—
They lie within reach of the lowliest door;
You can see them gleam by the twilight star,
You can hear them sing by the moon's white shore—
Nay, never look back. Those leveled grave-stones,
They were landing steps; they were steps unto thrones
Of glory of souls that have sailed before,
And have set white feet on the fortunate shore.

And what are the names of the Fortunate Isles?
Why Duty, and Love, and a large content,
Lo, these are the Isles of the watery miles,
That God let down from the firmament.
Lo, Duty and Love, and a true man's trust,
Your forehead to God, though your feet in the dust;
Lo, Duty and Love, and a sweet babe's smiles,
And these, O friend, are the Fortunate Isles.

—*Joaquin Miller.*

SOURCES OF GUTTA PERCHA.

Gutta-percha, like India rubber, is obtained from the juices of certain trees and climbers. The best is produced by a tree, the *Isonandra gutta*, of the order *Sapotaceæ*, which formerly abounded at Singapore and in all Malaysia, but which now tends to disappear under the ravages committed by gatherers. *Gutta*, in Malay, signifies gum or lime; *percha* signifies scrap. Incisions are made in the bark, as on rubber trees, and the liquor flows of perfect whiteness, darkening at contact of air. Coagulation takes place spontaneously in a short time. Like rubber, the liquid forms a film on top. This cream is removed, kneaded into a large lump and plumped into boiling water. Under the action of a high temperature it softens and forms the cake usually found in commerce. Other trees in Malaysia and Farther India, in Cambodia and Cochin China, produce good gutta. In Hindustan different grades are mixed by the natives Chinese merchants, in their depots, mix and manipulate to give a good superficial appearance to the product, as the price is constantly advancing. As the gatherers also do not scruple to add vegetable *debris*, earth, or sand, it has become difficult to secure a pure article. An inferior quality is obtained from trees and climbers in Africa and Madagascar, and, with the development of those countries, more may be expected—*From India Rubber and Gutta percha, by Clarke Dooley, in Appletons' Popular Science Monthly for March.*

To make peanut jumbles weigh a scant half pound of butter, add a half pound of powdered sugar and stir them to a cream. Add two beaten eggs and a little nutmeg. Take one cup of finely rolled peanuts and stir them in with three-quarters of a pound of flour. Break off pieces of the dough and roll them in sugar on the molding board with the hand, and form them into rings on a buttered pan, leaving a space between them to spread. Put four half peanuts on each ring and bake them in a moderate oven to a very delicate brown.



Father Time has to halt when he meets a woman who knows how to take care of her health. Time can't make her seem old.

She may be the mother of a family; that makes no difference. She is bound to be young because her heart is young and there is rich, young blood circulating in her veins. She doesn't need cosmetics and face-powders and skin-preservers. Pure blood is the only true skin-preserver.

But when a woman's blood is full of bilious impurities, she can neither look young nor feel young. Her whole constitution is poisoned with bad blood. It permeates every part. It paralyzes the nerve-centres; weakens the stomach; irritates the heart, preys upon the lungs and bronchial tubes.

It reduces a woman to a state of weakness, nervousness, irritability, dejection and melancholy. Such a woman can't possibly be youthful, no matter what her age may be. She needs the youthfulness of highly vitalized blood. Dr. Pierce's Golden Medical Discovery will give it to her. It will help any woman to get back her youth and freshness again.

It gives the digestive and blood-making organs and the liver power to produce good, pure, healthy blood. It gives color to the cheeks, and sparkle to the eyes; drives away pimples and blotches; wipes away wrinkles; rounds out emaciated forms, and creates firm, natural, healthy flesh.

Mrs. Rebecca F. Gardner, of Grafton, York Co., Va., writes: "When I was married I weighed 125 pounds. I was taken sick and reduced in health and broke out with a disease which my doctor said was eczema. He treated my disease but failed to do me any good, and I fell away to 90 pounds. I began using Dr. Pierce's Golden Medical Discovery, and thank God and you, I began to improve. Now I weigh 120 pounds and have only taken two bottles. I cannot say too much about the medicine. My husband says I look younger than I did the first time he saw me, 15 years ago."

1865. W. S. MOORE. 1896.
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Special prices to Ministers, Churches and SundaySchools!

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FOR THE
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We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of **40 per cent.** Discount of 33⅓ per cent on any of our own books.

By Mrs. M. E. Ireland:
The Siberian Exile. 192 pages, ... $ 60
The Shepherd's Family. Translated from the German. 192 pages..... 60
Adolph's Victories. 314 pages..... 1 00
Christian Beck's Grandson. 232 pages. 1 00
In Fair Silesia. Translated from the German. 156 pages..... 60
School on Lunebung Heath. Translated from the German. 148 pages. 60
Driven Out. Translated from the German. 156 pages..... 1 00

By Miss Annie M. Barnes:
Ninito: A Story of the Bible in Mexico. 214 pages..... 90
How a-chon-ho-ah Found the Light. 256 pages..... 1 25
Izilda: A Story of Brazil. 195 pages. 1 00

By Elizabeth Olmis (author of Jack's Hymn):
Over at Little Acorns. 384 pages..... 1 25

By Fannie Alricks Shugert:
Rachel of Bethlehem. 261 pages..... 1 00

By Rev. H. C. DuBose, D. D.:
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 386 pages..... 1 50

By Mrs. E. H. Amis:
Camping on the Blue Ridge. 106 pages..... 60

By Rev. J. M. Chaney, D. D.:
William the Baptist. Cloth, 60 cts.; paper..... 25
Agnes, Daughter of William the Baptist..... 75

By Mrs. Mary M. Anderson Hawkins:
Jack Payton and his Friends..... 75

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The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

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W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.	STATIONS.	SOUTH BOUND.
8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv..Maysville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 20
P. M.		A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

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CHILDREN'S COLUMN.

A NEW VERSION.

"Sing a song of a sixpence,"
And pocket full of dimes;
Shall I spend them on myself,
To help me have good times?"

Not while many girls and boys,
In far-off heathen lands,
Have no chance to hear of Christ,
And learn the King's commands.

I think I'll give for missions
At least one dime in ten;
Then, if for funds you're lacking,
Just call on me again.

—*Selected.*

THE GOLDEN TEXT AND DIAMOND RULE.

Coming to school the first day of a new term meant a great deal to the five little girls who were hanging their hats in the wardrobe of the schoolroom.

"I wonder," said Grace Williams, the eldest and tallest of the five, "if our new teacher will put Jane Hawley in our class; she is too young and small," and she thought, but did not say, "and too poor."

"Why not?" said Ruth Morrison, as she threw her arms around Jane: "I don't think size and age should count, but lessons and behavior."

"Just what I think," said Mary White.

"Well, I don't care what you girls say; I'm not going to have Jane in our class club, and I am the president," said Grace.

Poor Jane looked hurt, but said nothing, and the other girls looked sorry, while Mary whispered to Jane, as the bell rang:

"Never mind; Grace doesn't mean half she says."

The new teacher, Miss Ames, had, what Ruth afterwards said, a drawing face; "for she drew all of us to her," she added.

"And no wonder," exclaimed Grace, "she is so beautiful."

To this they all agreed, not then understanding that it was the sweet spirit within her which made Miss Ames beautiful.

After the tap of the bell, Miss Ames said:

"Instead of a Scripture lesson, I will give you a Golden Text, which is, 'Little children, love one another;' and I will add to it what I call my diamond rule—'Giving the preference each to the other.'"

At the noon recess there was a special meeting of the Pansy Club, and by motion of Grace Williams, seconded by Mary White, and adopted by the four girls, Jane Hawley was made president of the club, to the great surprise of the modest little girl, and they chose as their motto, the couplet their teacher had given them:

"Little children love one another,
Giving the preference each to the other."

—*Alice Hamilton Rich in the Sunbeam.*

AN EVERYDAY HERO.

Reuben was a boy who dreamed of the heroic, but unheroically allowed his mother to weary herself out in matters where he might have given the helping hand. One day he took up a pamphlet that was lying on the schoolmaster's table. In it he saw a story called "The Hero." "Halloo!" he cried. "What is this about? I want to be a hero."

The story was somewhat like this: "A few years ago the traveler might have seen a charming little village—now, alas! no longer in existence. A fire broke out one day, and in a few hours the quaint little frame houses were entirely destroyed. The poor peasants ran around wringing their hands and weeping over their lost homes and for their burned cattle. One poor man was in greater trouble than his neighbors even. True, his home and the cows were gone; but so also was his only son, a bright boy of six or seven years old. He wept, and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighboring villages. Just as daylight came, however, he heard a well-known sound, and, looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright eyed little son. 'O my son! my son!' he cried, 'are you really alive?' 'Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands.' 'You are a hero, my boy!' the father exclaimed. But the boy said: 'O no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do.' 'Ah!' cried the father, 'he who does the right thing at the right time is a hero.'"

Reuben read the story two or three times, and then he gave a long, low whistle which meant that he was seriously considering something. "I wonder now if that is true," he thought. "'A hero is one who does the right thing at the right time.' There are plenty of chances for me to be that kind of a hero."—*Our Boys and Girls.*

"JESUS DOES LOVE ME."

A celebrated minister tells a story of a little girl who once went to him and said, with tears in her eyes, "Please, sir, it's a dreadful thing, but I don't love Jesus."

"And how are you going to love Him?" he replied.

"I don't know. Please sir, I want you to tell me." She spoke so sadly, as if it were something she could never do.

"Well," he said, "the disciple John, who loved Jesus almost more, perhaps, than any one else ever did, says that "we love Him because He first loved us.' Now, if you are going home to-night saying to your heart, 'Jesus loves me,' I am sure that to-morrow you will say, 'I love Jesus.'"

She looked up through her tears and said very softly "Jesus loves me." She began to think as well as to say it—about His life and His death on the cross—and she began to feel it too.

The next evening she came to Mr. Pearse again, and, with a bright happy face, said, "O, sir, I do love Jesus to-night, for He does love me so."—*S. S. Messenger.*

LETTER-BOX.

My Dear Mr. McLaurin:—The PRESBYTERIAN is the first paper I ever remember seeing, and mama says I will feel my importance, to have the privilege of writing for it, and I wanted to know what that meant? I remember you with so much pleasure. You traveled from Salisbury to Durham with us. We were on our way to Goldsboro to see auntie. You told us such funny stories about the frogs and brer rabbit, and something about an Irishman too, and that was the funniest of all. There are five of us. We all go to school but Harry. We love our teacher. Our school is near home, but I wish it was farther so I could ride my pony like my little friend Parks Lafferty. Papa preaches at three churches, Bethpage, Gillwood and Shearer chapel. We live in the manse near Bethpage. I am eleven years old. You will hear from us again, for we all wanted to write at the same time this time, and mama said that would not do.

Your little friend,
CARL SHAW.
Mill Hill, N. C.

Dear Mr. Editor:—As it has been a long time since I wrote to you I thought I would write now. We live about three quarters or a mile from the village called Woodleaf, N. C. I study geography, spelling, grammar, physiology and arithmetic. I have just finished reading "Bonny Scotland" and "Marooner's Island." We go to school now, but our school will soon be out. I will ask a question, "What king is said to have gathered the riches of the nations like eggs out of a nest?"

Your little friend,
BESSIE ARROWOOD.
Woodleaf, N. C.

Dear Mr. Editor:—I thought I would write to you as I have not seen a letter from any of the little ones here. I am going to school now. Miss Rice is my teacher. We like her so much. I go to Sunday-school every Sunday. Mrs. Reinhardt is my teacher. She is so good to me. Mr. R. Z. Johnston is our preacher. He preaches twice every month. I have one sister and four brothers. We have a big time playing after school. I am nine years old.

Your unknown friend,
KATE BURGIN.
Lincolnton, N. C.

Dear Mr. Editor:—I have seen so many nice letters in your good paper I thought I would write one too. I am a little girl eight years old. I am going to school at Red Springs. Mr. D. R. McIver is my teacher. I like him very much. I study spelling, arithmetic, geography, grammar and reader. I have two pets, a little dog and a calf. My little dog is named "Bryan." As this is my first letter I will close.

Your little friend,
BENJAMIN J. MCGOOGAN.
Red Springs, N. C.

Dear Presbyterian:—I have enjoyed reading the letters in the PRESBYTERIAN so much I thought I would write a letter too. I can't write well enough myself, so my sister will write for me. I am a little girl seven years old and will be eight years old the 26th of this month. I am going to school now. My teacher is Miss Lelia Moring and I like her very much. I study five books: Reading, spelling, arithmetic, geography and grammar. I like to go to school ever so much, and especially when we have recess. Sometimes I take my little sister Kathleen with me, but she doesn't say any lessons. Kathleen and myself have a fine play-house and we play in it most of the time. We play with our dolls and playthings we got last Christmas. To-day was so rainy and damp we could not go out in the yard to play, and we were mighty glad we had made our play-house indoors. I have written you a very long letter already, and so I will close for fear of never seeing it in your paper. I will write again soon.

Your little unknown friend,
ANNA CLAUDIA LONG.
Elon College, Alamance co. N. C.

DANGER FROM EVIL CONTACT.

Take heed as to the company you keep. You are more likely to be like your lowest chosen companions, than to be like your choicest associates. "He that toucheth pitch shall be defiled," is a truth as old as Ecclesiasticus. On the other hand, he that toucheth snow is not always made pure white. It is easier to be defiled than to be cleansed by mere contact. If you do not want to get into bad habits, it is better not to pick as your associates those who already illustrate them.—*Sunday School Times.*

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

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No. 2 S. Twelfth St., RICHMOND, VA.

The ministers and church sessions of Albemarle Presbytery are respectfully reminded that collections are in order in April for the cause of Education for the Ministry, and for Church and Christian Education.

Not more than seven or eight churches have sent in anything for the former cause from the November collection.

Please, brethren, see to it that the April collections do not fail.

F. H. JOHNSTON,
Chairman and Treasurer.
Elizabeth City, March 19th.

The officers of the Fourth Regiment of Virginia Volunteers returning from Nashville where they had been to complete arrangements for attending the Nashville Exposition which is to open May 1st, and continue six months, adopted among other resolutions the following:

"We thank Colonel T. J. Anderson, Major H. W. B. Glover and Captain J. W. Brown for their kind and courteous treatment and their genial companionship throughout the entire trip, and express our hearty approval of the run made by the 'Atlanta Special' and believe that the way to Nashville is via Atlanta, and the 'S. A. L.'"

The following program for the Westminster Standards Anniversary to be observed by Albemarle Presbytery during the session in Wilson in April, has been prepared by the committee appointed for that purpose:

1st: "The Politico-Ecclesiastical Conditions which led to the Calling of the Westminster Assembly," by Rev. Dr. E. Daniel, Raleigh.

2d. "The Composition and Work of the Assembly," by Rev. F. W. Farries, Goldsboro.

3d. "The effects of Calvinistic Doctrines, Ethically Considered, on Communities and Individuals," by Rev. Fred. D. Thomas, Rocky Mount.

4th. The Doctrinal System of the Assembly in its Relation to the Establishment and Maintenance of Civil and Religious Liberty," by the Rev. G. L. Leyburn, New Berne.

For the Committee,
F. H. JOHNSTON,
Chairman.

SECULAR NEWS.

NORTH CAROLINA.

The prospects for a hotel at Wrightsville beach this summer are very bright. Mr. Campbell, the well-known manager of the Central of Charlotte, will have charge and is largely interested. We learn that our interior friends are enthusiastic over the prospect.

The Southport Leader has been discontinued and its subscription list transferred to the Semi-Weekly Messenger. The Leader leaves behind an excellent record and especially we note the valuable aid it gave to our State in publishing the early history of our Cape Fear section—a series of papers most admirably gotten up by Mr. James Sprunt.

The prospects for a fine crop of huckleberries is good.

A factory is to be established in Marion for novelty woodwork.

Arbor day was observed at Ellenbro, 900 trees being planted.

Wheat and oats are looking well around Henderson and the crop is promising.

Mr. Washington Duke, of Durham has subscribed $1,000 towards the mill to be erected by colored people in Henderson.

Chapel Hill is shipping large quantities of dogwood to be used by the Durham Shuttle Mills. So far about $8,100 has been invested.

We are glad to see it stated that Burgaw has a bright outlook before her. A town hall, mayor's office and guardhouse are being built and the town is in an excellent financial condition.

DOMESTIC.

The Jackson Memorial Hall will be dedicated during the coming commencement of the Virginia Military Institute. The services will be held on June 23d and addresses will be made by Senator Daniel upon the military life and career of Jackson, Rev. Dr. Smith, of Richmond, upon his Christian life and Dr. Hunter McGuire will give personal reminiscences.

Tip the monster elephant of Bridgeport, Conn., who has developed vicious traits was strangled on last week by block and tackle. The act consumed thirteen minutes.

The outlook from Avon Park, Fla., is that 25,000 pineapples will be shipped during the coming summer.

The Chesapeake and Potomac Telephone Co., will have a line from Cumberland to Hagerstown. This will connect all points in West Virginia and Pennsylvania.

During the path of the cyclone which swept through Georgia, Mississippi and Texas, a school house was destroyed at Arlington, Ga., killing many children and wounding in all about 100 persons. Serious injury was everywhere the result.

The Tampa Metropolis says that Florida will make rapid strides this year. Orange groves will about double in value as the result of the favorable winter; vegetable shipments are turning out well: thousands of acres will be planted in field crops and tobacco, and the State will abound in peace and plenty.

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NEW ORLEANS,
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AND
NEW YORK, PHILADELPHIA,
WASHINGTON, NORFOLK,
RICHMOND.

Schedule in Effect Feb. 7th. 1897.

WESTWARD.

	No. 41.	No. 403.
Lv Wilmington	*3 20pm	.....
Lv Lumberton	5 26pm	.....
Lv Maxton	6 12pm	.....
Lv Laurinburg	6 23pm	.....
Ar Hamlet	6 53pm	.....
Lv Hamlet	7 13pm	*5 10 am
Lv Rockingham	7 30pm	2 23 am
Lv Wadesboro	8 11pm	.....
Lv Marshville	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe	9 35pm	7 30 am
Ar Charlotte	10 25pm	8 30 am
Ar Mt. Holly	.....	9 10 am
Ar Lincolnton	.....	10 35 am
Ar Shelby	.....	11 48a m
Ar Ellenboro	.....	12 20p m
ArRutherfordton	.....	12 54p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar....Cheraw..Ar † 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro	.....	5 15p m
Lv Shelby	.....	6 03p m
Lv Lincolnton	.....	7 00p m
Lv Mt Holly	.....	7 50p m
Lv Charlotte	*5 10am	8 25p m
Ar Monroe	5 58am	9 10p m
Ar Monroe	6 05am	9 40p m
Lv Marshville	6 25am	.....
Lv Wadesboro	7 01am	10 31 pm
Lv Rockingham	7 41am	11 05p m
Ar Hamlet	7 55am	11 23p m
Lv Hamlet	8 45am	.....
Lv Laurinburg	9 11am	.....
Lv Maxton	9 30am	.....
Lv Lumberton	10 18am	.....
Ar Wilming on	12 30pm	.....

NORTHWARD.

Lv Hamlet	*8 15am	*11 23pm
Ar Raleigh	11 30am	2 11pm
Ar Portsmouth	5 50pm	7 30am
Ar Richmond	*6 50pm	* 8 15am
Ar Washington	11 10pm	12 31pm
Ar New York	6 53am	6 33pm

SOUTHWARD.

Lv Monroe	*6 48am	*9 25p m
Ar Abbeville	11 05am	1 40a m
Ar Athens	1 15pm	3 45a m
Ar Atlanta (Central Time)	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

Both trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon, Florida.

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C. F. &Y. V. Railway Co,

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT Feb. 7th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	7.50a.m
Arrive Fayetteville	11.00 "
Leave Fayetteville	11.21 "
Leave Fayetteville Junction	11.27 "
Leave Sanford	1.00p.m.
Leave Climax	2.55 "
Arrive Greensboro	3.25 "
Leave Greensboro	3.35 "
Leave Stokesdale	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall	5.26 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11.07p.m
Arrive Greensboro	11.55 "
Leave Greensboro	12.15 "
Leave Climax	12.43 "
Aeave Sanford	2.55 "
Lrrive Fayetteville Junction	4.12 "
yrrive Fayetteville	4.18 "
Leave Fayetteville	4.35 "
Arrive, Wilmington	7.45 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	8.20a. m
ArriveMaxton	9.25 "
LeaveMaxton	9.33 "
Leave Red Springs	10.02 "
Leave Hope Mills	10.47 "
Arrive Fayetteville	11.08 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.28p.m.
Leave Hope Mills	4.49 "
Leave Red Springs	5.36 "
ArriveMaxton	6.09 "
Leave Maxton	6 17 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.45a. m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.	No. 15. Mixed Daily ex Sunday
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	3.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6.05 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

SOUTH BOUND CONNECTIONS,

at Walnut Cove with the Norfolk & Western R. R., for †Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

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Political corruption never grows so luxuriantly as it does in the soil of Christian indifference and inactivity.—*Cumberland Presbyterian.*

The best way to avoid scalp diseases, hair falling out, and premature baldness, is to use the best preventive known for that purpose—Hall's Hair Renewer.

He who loses his conscience has nothing left that is worth keeping.—*Walton.*

Spring Chicken Dressed as Terrapin. Boil a young chicken, cut in pieces and put in a stewpan with soup stock to cover. Stir in a quarter of a pound of butter and one beaten egg. Season with salt, pepper and thyme; add two hard-boiled eggs cut up, and the juice of a lemon. Boil and serve with wild grape jelly.

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CRUDE TURPENTINE: Hard $1.30 Soft $1.80 throughout.

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COTTON: Middling steady at 7 cents throughout.

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Schedule in Effect Feb. 8th 1897.

DEPARTURES FROM WILMINGTON — NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger —Due Magnolia 10 59 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 5 09 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY 3:25 P M — No. 55—Passenger —Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 45 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 13 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 05 p m, Rocky Mount 6 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 53 a m, Magnolia 8 06 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday.

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Ginger Snaps.—Rub half a pound of butter or lard thoroughly into two pounds of flour. Then add half a pound of brown sugar, just a dash of cayenne and a large tablespoonful of ground ginger. Mix well and moisten by adding gradually one pint of milk; knead, and roll out into a very thin sheet; cut with a small round cutter and bake in a moderate oven until a light brown.—*Ladies Home Journal.*

A delicious sauce is made from grated horse-radish root mixed with lemon juice, a little salt, and a suspicion of white sugar. Served with cold meats, it makes them much more inviting and palatable.

Southern Corn Bread.—One pint of white cornmeal (coarse or granulated meal is best), sift with a teaspoonful of salt in a large earthen bowl and pour over it a quart of boiling water; cover it close and let it stand in a cool place over night; in the morning add two eggs and a cup of cold-boiled rice, if you have it, and beat all well together. If too stiff thin with milk (sour milk is best, if you have it), put a half teaspoonful of bicarbonate soda in a cup of milk, well mixed before it is put into the mixture; dissolve the soda in a little hot water. This may be less or more according to size of family. Bake an hour in a well-greased pan.

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(For Contents see Second Page)

Checks or orders in payment of subscription may be made payable either to John McLaurin, or to North Carolina Presbyterian. Please send forward promptly.

IF WE KNEW.

BY GENESEE RICHARDSON.

There are gems of wondrous brightness
Oft-times lying at our feet,
And we pass them, walking thoughtless
Down the busy, crowded street;
If we knew, our pace would slacken—
We would step more oft with care,
Lest our careless feet be treading
To the earth some jewel rare.

If we knew what hearts are aching
For the comfort we might bring;
If we knew what souls are yearning
For the sunshine we might fling;
If we knew what feet are weary
Walking pathways roughly laid:
We would quickly hasten forward,
Stretching forth our hands to aid.

If we knew what friends around us
Feel a want they never tell—
That some word that we have spoken
Pained or wounded where it fell;
We would speak in accents tender
To each friend we chance to meet—
We would give to each one freely
Smiles of sympathy so sweet.

—*Canada Presbyterian.*

There are two points which the eye of man has never beheld; the deepest depths of darkness in the Mammoth cave and the center of light and effulgence in the middle of the sun. There is, says the Bible, a "mystery of iniquity," but there is also a "mystery of godliness." "The secret of the Lord is with them that fear Him." No man can understand a Christian's joys except by personal experience of them. Jesus will come in and sup with the soul that opens unto him, but the happiness of the saved with the Saviour is behind the wall and door of the guest chamber. Our life with our Lord is not a picnic in the woods, but a communion into which no stranger enters. The more constant and intimate this relation of the soul becomes, the more is realized the sweetness of the promise, "I will sup with Him." One ceases to think of God then as a lawgiver but welcomes Him as a guest.—*Interior.*

REV. J. Y. MC GINNIS.

My father and mother were both of Scotch-Irish, and of Presbyterian descent. Though my father and some of his relatives joined the Campbellites, in their early days in Kentucky.

Our ancestors on my mother's side came from South Carolina. So far as I know they never won any widely extended distinction for themselves, yet always had more than a local reputation for goodness and true worth, and generally led their neighbors in all good works for their fellowmen, and the beloved Presbyterian Church; and we are always glad to claim kin with any from Old South Carolina, named Fair, Young, or Boyd, provided they are under the description given above.



I was born in Memphis, Tenn., June 5th, 1868. I was youngest of three children and the only son. My father died when I was only three years old. As our family had been greatly impoverished by the war, my mother had quite a struggle to raise and to educate her three children.

Her lot was made harder still by the fact that I was quite delicate and often sick until ten years of age. My mother made her living by teaching the public school just outside of the city of Memphis, and of course the three children got their first training under their mother.

Up to the time I was ten years old, I had been going to school with my mother because she had no place to leave me at home, but I had not been encouraged to study much on account of delicacy of health.

At the age of ten, I left school and went to work; a few years of vigorous exercise as a messenger in the telegraph office gave me a strong body as well as an appreciation of the advantages of an education. Attending school again for about three years, I quit school at about eighteen with a fairly good high school education.

Having decided to become a minister, at the age of twenty I spent five years in the college and theological seminary at Clarksville, Tenn., during which time, all our family had decided to come out as missionaries to China.

Having been ordained in the First church, Memphis in July, 1893, we soon sailed for China, and reached Wusih on the Grand Canal, thirty miles north of Soochow on October 3d of the same year.

Since that time the study of the language, and a little tentative work has occupied our time, and we can only now say that we are ready to begin our life's work in China.

The Lord has different ways of calling people to do His work. I never had felt any great longing to preach the Gospel to my fellow-man in America, nor did I ever give much time to thinking about the millions of heathen in foreign lands until after I had decided to become a missionary to them, and I never had any interest in anything Chinese, nor any love for any Chinamen, but rather disgust, until I had been living in China for sometime.

With me it was simply a *feeling of responsibility.* I knew something of the Gospel, and millions of people did not, it was then my clear duty to carry it to them.

This feeling of mere responsibility in the matter has been changed to one of intense interest in and growing love for the work in China.

While I cannot say that I love the *Chinese* as I should, yet I think the fact that I love them at all, since I know them as well as I do, is somewhat encouraging, and I trust that the Lord will more and more fit me for the great work which I feel that He has undoubtedly called me to do.

Very sincerely,

JAMES YOUNG MCGINNIS.

PERSONS AND PAPERS.

Innocence based upon ignorance may endure when there is no temptation, but virtue based upon intelligence will prove a much surer safeguard in time of testing.—*Lutheran Observer.*

* * *

To do an evil action is base; to do a good action, without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds, though he risks everything.—*Plutarch.*

* * *

If there are words of appreciation and praise that you feel ought to be spoken to your pastor, but you lack the courage, just whisper them to your pastor's wife, and they will perhaps do double the good they would have done.—*United Presbyterian.*

* * *

We need pure eyes and hearts kept in very close communion with Jesus to ascertain what our particular cross is. He has them of many patterns, sizes, shapes, and materials. We can always make sure of strength, to carry the one He means us to carry, but not of strength to bear what is not ours.—*F. B. Meyer.*

* * *

"One thing is needful." Mary and Martha were both Christians. It is a good thing to serve, but it is also a good thing, a better thing at times, to sit at the Master's feet. There must be fellowship, communion with the Master, and that is experienced when we imitate Mary and sit at the feet of Jesus.—*D. L. Moody.*

* * *

This is a question that each member of the church should ask himself or herself; and say, "Yes, I am truly trying to live a Christian life, and I have Jesus reigning within." Such a person can use his or her influence for good. And what about those that are living a life of pretense? It would be well for such to fall on their knees before God and implore him to help them to quit living a life of pretense and actually begin living for God and the good of humanity by sending forth a gleam of Christian light.—*Trans-Mississippi Presbyterian.*

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ANGELS TO HELP.

That was the sound of the going in the tops of the Mulberry trees which David was to hear and know that the Lord would deliver Israel from the Philistines. The servant of Elisha saw the hill full of chariots and horses of the hosts. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

Our point of departure is the fifth chapter of second Samuel. This chapter is a record of the chief characteristics of David's life. It shows how David received a complete fulfillment of God's promise that he should be king of all Israel and that without any effort on David's part to hasten the fulfillment or to secure the promise by human means. Instead of taking any advantage of apparently opportune circumstances he always turned to trust in God who made the promises and to enquire His will.

He had been three times anointed to be king. Samuel, disappointed with Saul, was sent to select a son of Jesse, and called him as the young shepherd and anointed him. With this in mind David refused opportunities take advantage of Saul or to ki . It was only after several years, when Saul and Jonathan were dead, but not by the hand of David, that David was anointed in Hebron as king over Judah. It was seven years and six months, during which time David would do nothing to overthrow his rival of the house of Saul, until Ishbosheth was out of the way and Abner was dead, and then David was chosen and anointed at Hebron, this third time to be king over all Israel. Having waited God's own good time and way to bring him to the kingdom David could count on God's protection and look to His power against all his enemies, for they would be the enemies of God.

By waiting for God, David gained the favor of the world. Hiram, king of Tyre, who was ever a lover of David, sent to David gifts and workmen and they built David a house. This favor of the world turned David's thoughts to seek resemblance to other kings and to copy their customs. This brought the sin and shame of polygamy and concubinage.

As long as there was civil strife in Israel the Philistines thought to let them alone, with the confidence that they would destroy themselves and leave their lands and wealth to the enemy. But when David was settled in peace over a united people the Philistines saw the need to make war with him. Then "David enquired of the Lord, saying: shall I go up to the Philistines?" "And the Lord said * * * go up." Then the Philistines were defeated, routed and despoiled even of their gods.

A little later the Philistines came again to attack Israel. They were defeated before. They were weaker now. David might well say, there was no need to enquire of the Lord this time. But he did not. He enquired of the Lord this time also and the Lord answered, but not as before. He gave entirely new and quite different directions. David was not to fight, but to wait for the sign, the sound of a going in the tops of the mulberry trees, the tramp of the marching hosts of the Lord in the air, marching as angel help to deliver David from the enemy.

It is plain from all this that whatever God has given as promises He will fulfill with power. It is further evident that we cannot hasten God's fulfillment by any rash interference or by mere human agencies or means. Any attempt to do so will only recoil on the one who makes the attempt. Therefore the proper position for any who would inherit the promises is where God puts them and the attitude should be of waiting on God for guidance and grace. In this way God will always surpass Himself. He will direct or empower the human agent or say: "Stand still and see the salvation of God."

In this case of David, enquiring the second time concerning the enemy, the relief came and deliverance was wrought by angel help. If our eyes were opened, we might see between us and any enemy of our souls, trusting in God, the company of the hosts of Heaven, sent forth to minister to them who shall be heirs of salvation. For this is one way in which God can work and does work salvation.

TO GET AWAY from the desk and from the stiffy stiflingness of the editorial quarters, and to breathe the sweet pure air of heaven, to feast the eyes upon the woodland trees and flowers, to feel the soothing influence of the half mournful notes of the soughing pines under gentle pressure of the fragrance-laden breeze—all this is pleasure as it is given us to know pleasure here below; but to meet kind friends and to mingle in congenial intercourse, and to partake of lavish hospitality this is happiness: and these for a few short hours were given us one day since last we met our readers.

Kenansville is not a bustling town, though it is not devoid of life, as we are apt to suppose all towns without noise and confusion and stir to be. It is the county seat of a good staid, solid old county, with a history that carries back Presbyterianism to its earliest advent in eastern Carolina. Restful and calm, but steady and safe—these are the characteristics of Kenansville and its surrounding, its people and its principles—at least that is what it has been and in essentials will continue to be—but this goodly town and intelligent and hospitable people are taking on the spirit of Presbyterian aggressiveness, of which we are coming to know so much. Kenansville has a school building most eligibly located on four acres of land—a building in which a school is even now in operation, presided over by a lady superintendent and conducted by lady teachers who are thoroughly competent to carry pupils through the curriculum of any of our modern higher schools and colleges. A building which may easily and at little expense be fitted to accommodate all the pupils that may offer—a school whose very name is an inspiration to all in Eastern Carolina—The "James Sprunt Institute." You have never heard of it! No, but you will—let us hope—for a visit to it convinces us that upon the success of this Institute depends the successful solving of the question of the spread of evangelical teaching, along with the tenets of Presbyterianism in our section of the Synod of North Carolina. The Institute is yet to send out its educated and aggressive missionaries broadcast and to furnish an uplifting moral influence second only to that of the preached gospel itself. This good work is at present in charge of Rev. Peter McIntyre with lady assistants, Misses McFarland, Tipping and Loftin. The gentlemen to whom primarily and principally the public and the Church are indebted for what has been done are, Mr. Henry Farrior and Dr. R. H. Blount, of Kenansville. Rev. R. V. Lancaster, whose work of itself as evangelist in this section is most promising, is in heartiest accord with what the Institute has done, and hopes to do, and is actively colaboring to secure the results which it is hoped are to be achieved.

This much we have written, to prepare our readers for a most liberal proposition which will be made to Wilmington Presbytery to take charge of this work so full of promise for the future of Presbyterianism and of the cause of Christ, our Master.

MRS. MARGARET J. PRESTON than whom the South, probably, has never had a more gifted daughter, died at the home of her son, Dr. George J. Preston, in Baltimore, on Sunday last. The few lines at our disposal do not justify an attempt to even touch upon the superlative gifts and graces of one so eminent in letters and so abounding in good works, yet so modest and retiring withal.

Mrs. Preston was the daughter of Rev. Dr. George Junkin, founder of LaFayette College, Pa., and late President of Washington College (now Washington and Lee) Virginia. She married Prof. J. T. L. Preston of the Virginia Military Institute, afterward an aid to General Stonewall Jackson.

WE HAVE not heretofore noticed the effort making in Louisville, Ky., among elders and deacons of the Northern and Southern churches to re-open the question of Organic Union. We write now to deplore the agitation of this subject at this time. There would seem to be absolutely no occasion for it. We are glad to see that in the impropriety of such a movement we are in hearty accord with our neighbor the Southern Presbyterian. For years the Northern Assembly has been so

large as to be unwieldly, and as we believe not so effective in the outworking into good results as would be two or even three smaller Assemblies. We certainly have avoided a great deal of strife and trouble by separation and, it seems to us, have accomplished a vast deal of good that otherwise would have been impossible.

For the N. C. Presbyterian.

INK SPOTS.

To such a being as man as he now is in himself, and his condition, *trust, love and hope,* are more than all else what he needs. The three states which will do more for his comfort and well being than aught else. Christianity, the religion of Jesus presents that toward which these three can go out in their fullest measure. Man's sense of dependence and need is fully met in Christ the Supreme object of trust and love, and hope is richly fed and supported by the promises and objects which Christ reveals as the soul's ultimate end here and in the world to come.

"Among all the hopes upon which man relies for courage, cheer and moral purifying, the most elevated and effective are his religious hopes. To lose the hope of the coming life, from the present life would destroy in large measure the motive which mankind feels for the activities of the present life. The hope of preserving a continuity of consciousness gives zest in the formation of character. Solidarity is necessary to holy character, an entire union of interests and responsibilities on the part of all the faculties of man. It is therefore difficult, if not impossible to build up holy character without the impulse and outlook furnished by religious hope." We all remember how prominent in the Bible is religious hope; the whole attitude of the Christian is the attitude of hope.

* * *

"The higher is the humanity of the age," the richer and more full becomes the development of man in moral force, nobility of feeling and elevation of sentiment, the more profoundly will he live on hope that the future world will bring a sphere to him of broader and more intense action and feeling, along moral and religious lines; and this hope finds its ground upon which to stand in the Christian revelations which so open up the unknown world beyond the grave.

Trust, love and hope, how these elements have been woven into the life of humanity since Christ brought life and immortality to light in his mission. Strike them out of our lives, what would we have left us? The very foundation upon which character in its loftiest sense is builded, would be gone. It seems strange that men should refuse to accept that revelation which presents such an object as our Lord Christ, so absolutely needful for our trust as dependent creatures, sinful and helpless, so suited to call out all our love, and so inspiring to our souls in the hope of being like Him when we shall see Him as He is.

E. H. H.

Farmville, Va.

For the N. C Presbyterian.

A REMINISCENCE.

A friend sends us some memories of the Presbyterian church of Madison at the time Rev. W. N. Mebane was pastor.

The session was composed of Rev. W. N. Mebane, Moderator, and Ruling Elders Dr. Robert Galloway Hon. A. M. Scales, W. R. D. Lindsay, W. B. Carter, and T. D. Roseborough. The moderator and four of this session have long since passed over the river. The writer, alone, is left to tell the tale. He still loves to cherish in memory those who have gone before. Mr. Mebane died May 5th, 1859, in his 51st year. Not more than seven or eight of his old members survive him. Truly we are passing away like a short winter day.

Mr. Mebane was no common man. He left his church well indoctrinated. In Presbytery, session, pulpit, parlor, in the sick room or at the grave he was always at home; always instant in service in season and out of season, and faithful to the last. To all that visited him in his long sickness, saint and sinner, he had the right word. Rev. Joseph M. Atkinson on leaving from a visit remarked that he was a second Bunyan. His last words were; "My peace flows like a river." His request was that his remains be shrouded in linen like his Saviour. At his request Dr. Phillips, of Chapel Hill, preached the funeral discourse, from the text; "We have this treasure in earthern vessels."

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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [1] if riches increase, set not your heart *upon them.*
11 God hath spoken [2] once; twice have I heard this; that [3] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [4] thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [5] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [6] my soul thirsteth for thee, my flesh longeth for thee in a dry and [7] thirsty land, [8] where no water is;
2 To see [9] thy power and thy glory, so *as* I have seen thee in the sanc-

[1] or, we are consumed by that which they have thoroughly searched. [2] Job 33. 14. Ps. 62. 7. [3] 1 Tim. 6. 17. [4] Heb. a search searched. [5] Job 33. 14. or, strength. [6] Heb. their wound shall be. [7] Job 24. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Gal. 6. 10. [8] Ps. 81. 11. [9] Jer. 30. 21. [1] Sam. 22. 2. [10] Ps. 42. 2.

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For the N. C. Presbyterian.

LETTERS TO A BEREAVED FRIEND.

V.

MY DEAR FRIEND:—I promised to write you something about nervous disorders. Your account of your symptoms leads me to conclude that your case is by no means desperate, and that you may, by the grace of God, become your own physician and cure yourself quickly. The treatment I shall recommend possesses two advantages not to be denied: one is, that the method is easily tried, and the other is that it costs nothing.

It is the belief of all intelligent physicians that a large number of the so-called "nervous" disorders have their origin, not in any organic lesion, nor even in any special functional derangement of the vital organs, but in some want of self-control. The patient, who is usually a woman, is one who has not been accustomed to restraint, and is more or less in the habit of indulging unreasonable whims. In such cases it sometimes happens that the patient will conceive a violent aversion to appearing in public, or a prevalent disinclination to some particular action. And in not a few cases this disinclination grows into inability. One will complain that she has lost the use of an arm or a leg; another is liable to fall suddenly, and is in constant dread of falling. A third will sudden[illegible]e her voice. A fourth will [illegible] she has heart disease, etc., etc.

Such patients furnish the finest possible subjects for the operations of modern faith healing and so-called "Christian Science." The faith-healer will first seek to arouse the patient's conscience by inquiring into her religious life; and the result is, the discovery and confession of very much of unfaithfulness and sin. In particular, the patient is convicted of having lived upon a very low plane in respect of faith in the promises of God. Then the miracles of healing wrought by our Lord are dwelt upon, and much stress laid upon the cases in which faith was required, and upon one particular passage, found in Mark 11: 24, "Whatsoever things ye desire, when ye pray believe that ye receive them, and ye shall have them." The patient is then fervently exhorted to "claim the promise," prayer is offered, and the "healer" then insists, "the blessing is yours, if you will claim it;" and it sometimes happens that the woman is thus induced to believe, first, that she is about to be healed, and then that she is healed. And, lo! when she does so believe, her ills have suddenly vanished, and the paralytic is strong again, or the lame begins to walk! The "Christian Scientist" proceeds in almost precisely the same way, only omitting vocal prayer, which he declares unnecessary. He lays down the proposition that there is nothing in the universe but mind; that the body, with all its sensations and ailments, is nothing but "the externalization of our thought;" that the mind, being spiritual and indestructible, cannot be sick; that all sensations of sickness are the results of erroneous beliefs; that in fact, there is no such thing in the world as sickness. "Believe that you are well," says the enthusiastic apostle of Christian Science, "and your distressing symtoms will all vanish." And when the patient becomes a convert to this very pleasing, but sublimely ridiculous philosophy, and resolutely determines not to yield to the "suggestions of mortal mind," the disorder is gone in an instant.

It is perfectly evident that, whatever may be said of cases in which there is a real disease, this quackery of which I have spoken is adequate for all imaginary disorders. It matters little whether the patient is led to believe that she is healed, or to believe that she is not sick, and has power to rise above the "belief in sickness;" the result is the same. She quits complaining, and forthwith sets about her business. And in the effort to do something she finds that her strength has returned. The truth is, it had never left her.

Honest physicians accomplish the same result in ways quite as effective, though not always as gentle. But their treatment, being based upon common sense and the facts of each case, is much ofterner productive of a permanent cure. Convinced that the patient's trouble is altogether imaginary, and due to want of willpower and the habitual indulgence of indolent inclinations, their method seeks to rouse the will to action. Dr. M———, of Richmond, is noted for his direct methods and for his amazing success in the treatment of "nervous" patients. Mrs. A. went to him, to be treated for what she considered paralysis. She had not walked for months. With an indulgent husband, sympathetic friends, plenty of money, and nothing to emply her time and thoughts, she had settled down to chronic invalidism, and seemed to enjoy it. She had tried "water-cure," massage, and sundry other measures, when, almost as a last resort, and hopeless of cure, she went to Dr. M———, and put herself under his care. He found her in excellent health, with good appetite and no evidence of disease. There was no reason why she should not walk, and without arguing the case he proceeded to convince her of the fact. Having made a bargain with some small boys in the neighborhood to let a shower of stones rain upon his carriage as he passed a certain corner, he took Mrs. A. out for a drive. The boys kept their promise, and when the stones were flying like hail, and Mrs. A. was half frightened out of her wits, he suddenly leaped from his carriage; cried, "It isn't safe for you to remain in the carriage;" and, suiting the action to the word, lifted her out and set her down on the curbing and drove away. She thought of course he would in a little while return for her, and sat there waiting for him for more than an hour. By-and-by, beginning to consider herself a very much ill used person, and stung by the curious and sometimes amused looks of passers-by, she got into a towering rage and—got up and walked back to the hospital! She was perfectly well in a week or two, and did not soon forget the lessons in common sense taught her by Dr. M———'s methods of treatment.

Now, Mary, will you let your old schoolmate talk to you frankly about your case? You complain of nervousness; but you remain in bed till half-past eight, and not unfrequent till nine, and you retire at eleven. You are committing the sin of the sluggard every day that you continue this course of self-indulgence; and the disagreeable symptoms of which you complain are most of them due to your habit of spending so much of your time in bed. All physicians are agreed that seven-and-a-half, or at utmost eight hours of sleep are enough for any woman; and that the effect of too much lounging in bed is to unstring the nerves, and bring on a general languor of the whole system. The longer the habit is indulged, the more pronounced these so-called nervous disorders become.

Your case is like the one I have mentioned, save that it has not gone so far, thanks to your good sense, and the fact that your attention has frequently been diverted by providential occurrences, which prevented you for a time from thinking so much about yourself and your troubles and ailments. Thus, when your nephew was brought home from college, three months ago and his illness speedily became so desperate, you left your chamber, and went to your brother's house when John was dying, to sympathize with them and his poor wife in their distress. Nor did you suffer any inconvenience of any sort until after you returned home, and resumed your accustomed habits of self-indulgence. You would make an immense stride towards health and happiness, at the outset, if you would indulge in a little honest reflection on certain passages of Scripture which you have not thought of as being applicable to your case. For instance, this from Proverbs: "Go to the ant, thou sluggard; consider her ways and be wise. * * * * Yet a little more sleep, a little more slumber, a little more folding of the hands in sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man." And you will find others equally as suggestive in the New Testament.

Your husband has sought to shield you from every care, and his love has been too blind to allow him to suspect that your ailments were not as grave as you have seemed to think. Your children, too, in their love and sympathy, have encouraged you to think yourself an invalid. Having an ample corps of trained servants, you have been exempted from all necessity of devoting your time and attention to your household affairs, beyond a few general directions, when you expected distinguished visitors. You have thus become accustomed to a life of ease and of self-indulgence. Your mind, for want of regular occupation to divert your thoughts from your troubles, has preyed on itself and tyrannized over your body as well. Out of the languor resulting from your inactive and luxurious life, your imagination has wrought numerous ailments and many anxieties. You should at once set about finding something to do. You can find work that will occupy hands, heart and brain, if you will. With the large means at your command, you could make many homes blessed and your own life doubly so, if you would strive to follow in the footsteps of Him who "went about doing good."

And last, not least, I would commend a sort of faith-healing you can use without the intervention of any professional saint or faith healer. Be much in humble, fervent believing and penitent prayer. Ask both strength for your body and grace for your soul of Him who "giveth to all men liberally and upbraideth not." Try to say, "Thy will be done," not only with regard to the misfortunes of life, which you cannot help, but also, with regard to the duties of life, which have occupied so small a share of your thought and care. And in prayerful, humble reliance upon Him, coupled with active effort to glorify His name, you will not fail to find a well-spring of strength and joy.

Trusting you will receive these suggestions in the same spirit of love in which they are offered, and ever praying that your feet may soon be led into the way of peace, I remain, as ever, with warmest sympathy and affection,

Your Friend,

MARTHA.

PARADOXES OF LIFE.

The hand that beckons us to glory waves us out of impenetrable darkness. We walk in a way that we know not. We labor for our Master, but never know beforehand which shall prosper, whether this or that. We lay wise plans and they miscarry. We commit gross blunders, and they are overruled for good. We run toward the light, and it goes out in darkness. We sink shivering in the darkness, and find the light. We pray for joys, and they mildew into griefs. We accept the griefs, and they blossom into joys. To-day the apple turns to ashes, and to-morrow the stones to bread. We exult in some prosperity, and get leanness with it. We murmur at some adversity, and find it big with blessing. We run toward the open door, and dash our heads against a granite wall. We move against the wall at the call of duty, and it opens to let us through. The lines of our lives are all in God's hands. What shall befall us we cannot tell. What is expedient we cannot know. Only this we know, that God would shape us to Himself, whether it be the discipline of joy or the discipline of sorrow. To make us perfect as He is perfect, this is the end of all his revelations; while everything not helpful to this He hides away out of sight.—*Heavenly Recruit Messenger.*

ONE TALENT.

The gift or talent which the Lord puts into our hands to use is proportioned to every man's "several ability." He does not require service which we are unfitted to perform. He does not exact day-labor, light being denied; does not require to cut without an axe, or carve without a chisel; does not load the child with the burden of the man; does not require us to use five talents, having ability to use only one. We may, indeed, in our unwisdom and ambition, attempt many things for which we are unqualified, and which are beyond our strength, but we are not thereby serving the Lord truly; it would be far better that we should do that thing, however lowly, which the Lord lays to our hand—and do it faithfully and well.—*From The Greatness of Little Things, by James Culross, D. D.*

"CLING CLOSE TO THE ROCK JOHNNY.

A long train of cars, fourteen or fifteen, was passing over the Alleghany Mountains, on the way eastward. They were crowded with passengers. As the iron horse snorted and rushed on the passengers felt that they had begun to descend, and needed no power but the invisible force of gravitation to send them down with terrific swiftness. Just as the passengers began to realize their situation, they came to a short curve cut out of the solid rock—a wall of rock lying on each side. Suddenly the steam whistle screamed as if in agony: "Put on the brakes! put on the brakes!" Up pressed the brakes, but with no apparent slackening of the cars. Every window flew open, and every head that could be was thrust out to see what the danger was, and every one rose up in his place, fearing destruction. What was the trouble?

Just as the engine began to turn into the curve the engineer saw a little girl and baby brother playing on the track. In a moment the car would be on them. The shriek of the whistle startled the little girl, and every eye looking over could see them. Close to the rail, in the upright rock, was a little niche out of which a piece of rock had been blasted. In an instant the baby was thrust into this niche, and as the cars came thundering by, the passengers, holding their breath, heard the clear voice of the little sister, on the other side of the cars, ring out: "Cling close to the rock, Johnny! cling close to the rock!"

And the little creature snuggled in and put his head as close to the corner of the rock as possible, while the heavy cars whirred past him. And many were the moist eyes that gazed and many a silent thanksgiving went up to heaven.

In a few hours the cars stopped at a station, where an old man and his son got off. He had come so far to part with his child, who was going to an Eastern city to live, while the aged father was to turn back to his home. All the dangers that would harrass the son seemed to crowd into the heart of the father as he stood holding the hand of his boy—just now to part with him. He choked, and the tears filled his eyes, and all he could say was: "Cling close to Rock, my son!" He wrung the hand of his child, and the passengers saw him standing alone, doubtless praying that his inexperienced son might "cling to the Rock Christ Jesus."—*Sunday School Visitor.*

WELCOME TO THE SINNER.

Our Lord said: "Him that cometh unto me I will in no wise cast out." No matter what his name or character may be; his past life may have been altogether bad—a thief, perhaps he may be a murderer—nevertheless I will not cast him out. He may have wasted his substance, all his substance of health and talent and influence, "in the far country," living riotously; and may have nothing left to bring me but dust and ashes, a sickly body, an enfeebled mind, a guilty and remorseful soul; yet I will not cast him out. His repentance may be of an imperfect sort, his prayers mere wingless things, his faith no better than a cry, "Help my unbelief!" his graces may be faint as the beginnings of dawn, or of an infant's life; he may be ignorant of creeds and symbols, may never have learned aught of controversy, or of the difference between sub and supra-lapsarianism; may never have heard the name of Augustine or John Calvin; may never have read the Bible nor a word of it; but if he knocks at my door for shelter while the storm is beating, I will not cast him out. He may have been exiled from society by reason of some nameless crime, or driven out from the synagogue with a mark on his forehead, put there by priestly hands, but I will not cast him out. He may come to me like Nicodemus, under cover of the night, afraid, ashamed to be known as a seeker after truth; he may come like the Magdalene, blushing, and shrinking before the world's pointed finger, motives criticized, penitence sneered at, seeking only to break upon my feet an alabaster box of love; he may come like the dying thief, with nothing to offer but a "God have mercy!" trembling on his pale lips; but however he comes—only so that he come—I will in nowise cast him out!—*Rev. Dr. D. J. Burrell, in the Christian Intelligencer.*

LITERARY JOTTINGS.

Donald G. Mitchell who is known to the reading public as "Ik Marvel" author of the "Reveries of a Bachelor" and "Dream Life," spends his declining years quietly at Edgewood, near New Haven, Connecticut. He has no fads or fancies, but has a horror of being "written up" in the newspapers.

Evangelist Ira D. Sankey, the singer and composer, has written a new sacred song for the April *Ladies' Home Journal*. He has given it the title of "The Beautiful Hills," and considers it superior to his famous "Ninety and Nine." Mr. Sankey wrote it with the especial view of its appropriateness for outdoor choral singing—for camp-meetings and other religious and semi-religious gatherings.

Shakespeare made some great blunders in his time, says the Pittsburg Dispatch. Though universally believed to know all things, he has in quite a number of instances made mistakes in details. He introduced cannon into a period 150 years before cannon were invented. He speaks of printing done in the time of Henry II, of clocks in the time of Julius Cæsar. Hector quotes Aristotle and Coriolanus refers to Alexander. A billiard table is introduced into Cleopatra's palace. Bohemia has a sea coast and Delphos is made ont to be an island.

A remarkable book on oriental ceramic art has been prepared at the cost of the late William T. Walters and his son, to illustrate the treasures contained in the Walters' collection in this city. No expense has been spared to secure through the processes of lithography a faithful reproduction of the beauty of the masterpieces of oriental ceramics. But 500 copies of the book of lithographs, with letter-press, will be printed, but they will have cost nearly $500,000 and many years have been required for their production. The book itself, in fact, is a work of art, as rare in its superb excellence as are the objects it describes. A parallel to it is hardly to be found in modern times. Mr. Vanderbilt, it will be recalled, had published some years ago a sumptuous volume describing the obelisk brought at his expense from Egypt to New York, but the book is not to be compared with this work in cost, to say nothing of dignity of subject and intrinsic value.—*Baltimore Sun.*

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April (one collection)—Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. W. H. Ferguson, from California, Mo., to St. Charles, Mo.

NORTH CAROLINA.

Kenansville :—The people of Kenansville have lately forwarded $35 to the famine stricken districts of India. The papers seem to have stopped writing about it, but the famine is not stopped.

Mooresville :—At recent communion services there were eight additions to the church. Rev. Dr. Wharey, pastor.

Charlotte :—The services begun by Rev. Dr. Guerrant have been continued by the pastors of the city. There is much and deep interest manifested. There have been sixty additions to the First and Second churches.

May 23rd has been decided upon as the date for the unveiling of the window to be placed in the First church in memory of the late Dr. Preston. The central figure of this window will be that of "John, the Beloved, the Aged," the subject of a sermon of Dr. Preston which was considered one of his finest efforts. Addresses will be made by Rev. J. W. Stagg, a personal friend and Mr. Belt, of Baltimore, in behalf of the travelling men. Mr. W. W. Watt will preside. Messrs. E. V. Finlayson and J. A. Solomons will unveil the window and Messrs. Byers and Foremen will act as ushers.

Westminster Church, Greensboro :—On last Sunday morning interesting services were conducted by the Sunday school. The lessons of the quarter were briefly reviewed in an instructive address. Reports made by the officers show a hopeful outlook. At 11 o'clock the quarterly communion was observed. During the past three months, eighteen have been added to the roll of the church which now numbers one hundred and ninety-eight members.

Danbury :—Rev. Cornelius Miller closes his labors as evangelist in Stokes county by organizing, March 21st, Snow Hill church with nine members. Mr. John F. Foddrill was made elder. This is the fourth church organized in Stokes county. The group is Dan River, one hundred and five members; Danbury, twenty-six; Asbury, forty five and Snow Hill nine. Dan River and Asbury each has a church building now finished. Danbury and Snow Hill two finished so as to be used.

Winston :—We take pleasure in copying the following from the Union Republican; Last Sunday (March 21st.) marked the fourth anniversary of Rev. R. E. Caldwell, as pastor of the First Presbyterian church, this city. The Republican voices the sentiment of the community in the desire that health and life may be spared him for many succeeding years in this especial field of labor and for which he is so eminently qualified as a spiritual leader and pastor. Under his guidance and most acceptable social qualities this congregation has we can safely say, doubled, if not trebled its membership and usefulness in this community.

Sharon Church :—Communion services were held in this church beginning Friday night 12th inst., and continuing till Sabbath night 14th inst. Considering the bad weather and roads the attendance was good. The session received three new members, two of them on profession of faith. One infant was baptized. This church has recently sustained a severe loss in the death of Elder J. S. Caldwell, a man highly esteemed for his many estimable qualities. His was not an ostentatious piety, but his light ever shone steadily and brightly.

Mulberry Church :—The Sacrament of the Lord's Supper was observed in this church on Sabbath 21st inst., an unusually large congregation being present. Services had been commenced the preceding Wednesday night, by the pastor, Rev. Jos. Crockard, and continued until Sabbath night. On Friday and Saturday morning Rev. J. S. Shaw, of Paw Creek came to his assistance and preached two able and effective sermons. Five new members were received, three on profession of faith and two from other churches. One infant was baptized. On Saturday the congregation elected two additional elders and two additional deacons to fill vacancies caused by deaths and removals. Their ordination and installation, it is expected will take place shortly.

Greenville, Albemarle Presbytery :—We have just had Rev. Wm. Black with us in a thirteen days' meeting at this place. We also had the assistance of Revs. Dr. Payne, J. B. Morton, and N. M. Watson of the Methodist church. All denominations united heartily in these services and we had a glorious meeting. There were a number of professions and six have already united with our church and more are to follow. A collection amounting to $35 was taken for the cause of Synodical Missions. Our little church there is greatly strengthened. To God be all the praise.

The Greenville Reflector says: The coming of Mr. Black to Greenville has been a blessing indeed to the town. His earnestness, zeal and consecration impressed every one who heard him. His sermons were of such a character as to awaken his hearers to a higher sense of their duties and to lead them to live nearer to the Saviour and endeavor to do more in His service. He preached the Gospel plainly and forcibly and failed not to declare the whole counsel of God. The Christians of the town have been drawn together in closer bonds of love one for the other and the good results of the meeting will be long felt in our midst. Mr. Black leaves Greenville with the prayers of God's people resting upon him, and their hope that he may some day be permitted to return here.

From The Mountains :—Just beyond the Blue Ridge, from where most of you live, in the edge of Mitchell county, is the community known as Spruce Pine. Here is situated the principal mission chool under the care of Concord Presbytery. Another successful term has just closed. It was my pleasure to attend and enjoy the concert given last Friday night. It was a great success. The playdrill by the girls showed careful training. The dialogues were well chosen and well acted. A beautiful and very suggestive pantomime closed the program.

We are all pleased with the progress of the school. It makes a Presbyterian's heart rejoice to hear those who know whereof they speak tell of the wonderful influence for good our school has had in this community. Would that we could have other schools of the same order in other parts of this mountain country. In the name of the children, patrons and teachers of our school I thank all who have so kindly assisted us in the past. May the Lord prosper you and bless you richly and abundantly.

Yonrs in the work,

L. A. McLAURIN.

Elk Park, N. C., March 22d, 1897.

Rocky River :—Rocky River congregation has been busy for several days getting their comfortable manse in order for their new pastor's family, who are expected on the 30th. The walls have been white washed, all the facings, ceilings and floors nicely washed and the garden partly planted. Rev. Cornelius Miller will find a hearty welcome here, and many humble, earnest men and women to respond to a *loving hearty* effort on his part to do the Master's work in our midst. We have had helpful prayer meetings and Sabbath school every Sabbath since we have been without a pastor, though nearly every Sabbath has been inclement.

* * *

Dallas Presbyterian Church :—Sunday, March 21st was communion day—large congregations filled the house of worship Saturday and Sunday—services were conducted by the pastor (Rev. R. Z. Johnston) who has been in charge since January, 1874, twenty-three years, one Sunday per month. The old members are gone and the population changed. The church tower was shattered in a storm last summer. A factory population attend services and much anxiety was felt lest the expenses of the little flock could not be paid. But reports to Presbytery were made and all the expenses paid, pastor's salary paid in full, assessment of Presbytery and contributions made to Home and Foreign Missions, Education and to the Synod's Orphans' Home and the shattered tower repaired. Death and infirmities have reduced the strength of the church and left only one officer, a young elder, W. T. Henderson, who has conducted Sunday-school for ten years, and for two years discharged all the official work of the church. The members on last Sunday elected two elders, P. P. Costner and J. L. Clemer, and one deacon, A. W. Ratchford and declined to give up their old pastor, and promised to bring the new factory population under the influence of their church services and encourage their pastor in his attentions to them and efforts to win them to the service of the Lord. The large congregations that attend, too fully occupy the thought of the pastor to let him be discouraged because of the departure of the dear people who built the church and lovingly attended and supported his services in days gone by.

TEXAS.

Georgetown :—On Sabbath, March 21st, the following officers were ordained and installed: Elders, Messrs. W. F. Merrin and Cooper Samsom; Deacons, Messrs. P. D. Koontz and W. C. Craig. Mr. R. G. Latting, formerly an elder in New Orleans and Memphis was also installed elder. The church now has a very efficient board of six elders and five deacons. In connection with the ordination services, a sermon was preached on the Eldership in the morning and on the Diaconate at night. On the same day a member was received on profession. The church is in good condition to begin the new ecclesiastical year.

KENTUCKY.

Louisville Theological Seminary :—The closing exercises for the present session will be held during the last week of April. Rev. S. M. Neel, D. D., of Kansas City, Mo., will preach the sermon on Sabbath, April the 25th, and Rev. Wm. Irvine. D. D., of Bowling Green, Ky., will deliver the Mission address on Wednesday night, April the 28th. The graduating exercises will be held on the evening of the 28th, when Dr. C. R. Hemphill will deliver the address to the graduating class. All of these exercises will be held in the Second church this year.—*Christian Observer.*

PERSONALS.

Rev. Dr. J. N. Craig, of Atlanta, was expected to be in Clarkton on Wednesday, the 31st, to deliver an address upon the subject of Home Missions.

Rev. Wm. Black is spending a few days with Rev. John Wakefield of Brunswick county.

Rev. R. W. Alexander, of Waynesville, who has been on a visit to his parents at Pineville, N. C., has returned to his labors.

Rev. E. L. Siler, of Wadesboro has received a call to the pastorate of Lexington and Durant churches of Mississippi and has accepted subject to Presbytery. If released, Mr. Siler expects so enter upon his new labor the last of April.

Delegates and visitors to the Presbytery and to the Woman's Missionary Society to meet in Clarkton will please notify Rev. A. McFadyen by postal so that homes may be assigned them.

The Greensboro Presbyterian says of the ministrations of Rev. A. A. Little in their late protracted services: "Bro. Little has won the hearts of all our people and carries back with him to his home and his work the gratitude and prayers of our entire congregation. May God bless him abundantly in his person, his family, his labors, and may his able and eloquent sermons long abide in our hearts to make us humbler, holier, more useful, in the kingdom and service of our blessed Lord."

The ministers and church sessions of Albemarle Presbytery are respectfully reminded that collections are in order in April for the cause of Education for the Ministry, and for Church and Christian Education.

Not more than seven or eight churches have sent in anything for the former cause from the November collection.

Please, brethren, see to it that the April collections do not fail.

F. H. JOHNSTON,
Chairman and Treasurer.

Elizabeth City, March 19th.

For the N. C. Presbyterian.

COLUMBIA SEMINARY NOTES.

This week the students and faculty had the pleasure of a visit from Dr. Craig, of Atlanta, our secretary of Home Missions. Thursday evening he made an address in the chapel in regard to the present status of the Assembly's work, showing the great need in our Southwestern States, where most of their work is now being done.

He also emphasized the point, which is now so neglected by pastors, namely, the taking up of all of the regular appointed collections of the Church. About one-half of the churches do the work of the Church at large, and this in a great measure is due to the neglect of the pastors to inform their people about the work. Every business enterprise reports regularly to its stockholders. But how seldom do the pastors report back to their flock, and tell them how their money is being invested. Can we wonder that the people grow indifferent in regard to the work. Pastors are instructors, and they must instruct their congregations on these points.

Dr. Craig's visit was very much enjoyed, and all feel that they know more about the working and aim of this branch of the Assembly's work.

The new catalogue of the seminary is just out. It has two full page illustrations. One of the three seminary buildings, and the other of the new dining hall that is to be erected. This latter will be a very handsome building as the cut shows. The ladies are working hard, and sbould be supported and aided by all the alumni and friends of the institution, for this building is a much needed improvement to the seminary. If you have not already been asked by the building committee to aid, let this be an invitation to send something to Mrs. D. J. Brimm, treasurer.

The third number of the "Religious Outlook" has made its appearance. This paper is making quite a good record for itself, and its circulation is steadily increasing.

Dr. Laws was absent for several days last week. He was invited to give a course of lectures at the University of Georgia at Athens. He reports quite a pleasant trip.

Dr. H. L. Smith, of Davidson, will be in the city next week. Monday night he will deliver a lecture at the Presbyterian College for Women on the "Inhabitants of Mars." The Davidson men at the seminary anticipate a great deal of pleasure in hearing the Doctor again on such a "*prodigious*" subject.

Last Sunday Dr. Plunket of Augusta preached two splendid sermons at the First church. The night service was a union meeting of all the churches of the city, under the auspices of the City Bible Society. It was a pity that all infidels could not have heard the masterly way in which the inspiration of the Bible was treated.

March 27th, 1897.

NOTICE.

The Ladies' Missionary Societies of Wilmington Presbytery will hold their annual meeting on Wednesday morning April 6th, at Clarkton, during the meeting of Presbytery. It is hoped that all the societies will be represented by delegates and reports.

MRS. B. F. HALL,
Chm. Presbyterial Committee.

TO THE CHURCHES OF FAYETTEVILLE PRESBYTERY.

According to our scheme one collection is to be made in the month of April for the cause of Church and Christian Education. On account of the acknowledged importance of the cause, the great good that has flowed from it in the recent past and its well known needs right now, we feel it is hardly necessary to even call attention to the matter. It is gratifying to find that from year to year the column from collections made for this object by our Church has been filling up and the amount contributed increasing. We trust the reports from the churches this year will not be an exception. We want to feel as deeply as we can a sense of ownership and interest in Davidson College and our seminary for girls at Red Springs as well as the frontier missionary school planted by our evangelists in the mountains and elsewhere in the regions beyond.

P. R. LAW,
Chm. Com. Christian Church Education.



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WILMINGTON PRESBYTERY.

Programme for celebrating the 250th Anniversary of the completion of our Westminster Standards.

1. The Objects Sought, and the Blessings Gained by the Westminster Assembly. Rev. H. G. Hill, D. D., of Fayetteville Presbytery.

2. The Personnel and Proceedings of the Westminster Assembly. Rev. P. H. Hoge, D. D.

3. Feature of the Last Pan-Presbyterian Council. Rev. P. McIntyre.

COLLECTION FOR CHURCH AND CHRISTIAN EDUCATION.

DEAR BROTHER:—Please suffer Synod's Agent and Chairman to call your attention to the collection for this cause, to be taken up during the month of April.

Please to note the following points:

1. The Synod recognizes that the education of her sons and daughters is a part of her appropriate work and must be fostered and sustained as such. If a mere patriotism prompts a state to a liberal support of a merely secular education, surely the Church has stronger reasons for a large liberality in sustaining her education.

2. The higher education calls every year for larger and more liberal provisions in order that the Church schools, male and female, may keep up with recognized progress in all directions, and also maintain fair and honorable competition with the State

3. The Presbyteries are engaging more and more in high schools under their direct control and supervision; and in the prosecution of their mission work it is their fixed policy to send the Christian teacher and the school into every field. In this the Church is returning to the methods of our fathers.

4. The constant and steady benefactions of the whole Church would endow our schools with a steady revenue better than endowment funds, however desirable they may be, for along with these constant benefactions would come the sympathy and prayers which are needed in all Church work.

5. The recognized and invaluable services rendered by our college at Davidson for sixty years need only to be cited to make their own argument. The success of recent mission school work, and the recent movement in female education make their own plea. The very success of all these make larger help necessary, and give pledge that the help given will be wisely expended.

6. The moneys contributed to this cause are disbursed by the Synod's committee, one-half at Davidson College and one-half to schools of lower grade fostered by the Synod, or by Presbyteries.

7. The number of Churches contributing to this cause has steadily increased each year. Dear brother, will you not present this cause to your people with such full explanation and advocacy as will interest them yet more largely in this part of the Church's work?

8. Please have the collections sent to me either directly or through the treasurer of your Presbytery as may seem proper under your rules.

Yours fraternally,

J. B. SHEARER,
Synod's Agent and Chairman.

Feb. 24th, 1897.

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Every article in it is vitally interesting—it is orthodox—is progressive—stimulates study and investigation.

The Presbyterian Quarterly has always been $3.00 a year and has always been worth it. It is now **$1.00** a year but is still worth $3.00. We have lowered its price because we want to put it in every Presbyterian's hands, but there has been no change in either the number of pages or the appearance of the magazine. Send for a sample copy.

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Charlotte, N. C.

GOLD DUST.

Fill, brief or long, my granted span
Of life with love to Thee and man;
Strike when Thou wilt the hour of rest,
But let my last days be my best.
—*Whittier.*

***

Fevered work, flurried work, anxious work, restless work, is always bad work.—*Farrar.*

***

How near must a person live to me to be my neighbor? Every person is near to you whom you can bless. He is nearest whom you can bless most.—*William Ellery Channing.*

***

"Hell is the assertion of self to the exclusion of God, and heaven is the assertion of God to the exclusion of self."—*F. B. Meyer.*

***

Noble desires, unless filled up with action,
Are but a shell of gold, hollow within.
—*Roscoe.*

A PLAN FOR AN INVALID ENDOWMENT FUND

Our Assembly in 1895 sanctioned the idea of raising an Endowment Fund for the better care of our aged and infirm ministers and for the families of ministers deceased. A large sum for permanent investment could be raised only by employment of special agents. The Executive Committee of Home Missions has sent to each minister a circular letter and a subscription paper. If any one who reads this feels inclined to contribute or to subscribe to this fund a communication to Dr. Craig, the secretary, will receive attention. If any one feels inclined to leave a legacy, he or she is requested to use this form of bequest: "I do hereby give and bequeath to the Board of Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of———dollars, for the Invalid and Endowment Fund, and the Assembly is authorized to use both interest and principal of this legacy so as to expend the same within twelve or more years as in its judgment it may deem best."

For the N. C. Presbyterian.

A PLAIN STATEMENT.

The Executive Committee of Education for the Ministry have enrolled for the current year 217 beneficiaries, to whom we have appropriated $15,330 at the request of the Presbyteries. On this amount we have been able to pay $6,377,55, leaving a balance due our candidates of $6,952.45.

The bulk of this is due at our four leading institutions—Union Seminary, Columbia, Louisville and Clarksville. Our seminaries close early in May, and we ought to be able to remit to their candidates not later than April 28th. Not only have our November collections been lessened by the hard times, but several of our Synods have taken up collections for their Synodical work in November. Two important collections in the same month must necessarily cripple both.

In the month of April, however, we have a fair field, and we hope the churches throughout our bounds will send us prompt and liberal contributions. Brethren, our candidates are relying on you for this help. Many of them are in straits, and it will be a sad disappointment if they do not receive the promised aid. We desire especially to pay up those in the seminaries by the first of May. Those in the colleges and preparatory schools should receive what is due them by the middle of May.

Brethren of the ministry, what will be the effect of a failure to assist our candidates? Will it not discourage them and others from entering upon the work? And where will be the consistency in praying for more laborers if we are unwilling to assist those we already have to the small pittance of $75 per year.

We all know the stringency of the times, and other important causes are pressing, but now is the *set time* to help our candidates. May we not rely upon our ministers to explain to their Churches, Ladies' Societies and Sabbath-schools as early as possible in April the importance of this collection?

Wm. McF. Alexander, Chairman; E. M. Richardson, D, D., Secretary; N. M. Woods, D. D., E A. Ramsey, D. D., J. H. Lumpkin, S. J. Foster, G. W. Macrae, Treasurer, S. P. Read, Thos. Wellford, John Johnston.

March 16th, 1897.

PRECIOUS BLOOD OF CHRIST.

First, without it is no atonement. The central truth of Old Testament revelation is found in the statement, "It is the blood that maketh an atonement for the soul." Lev. 17:2. The blood sheltered God's people, Ex. 12:13; the blood of the burnt offering, Lev. 1:5; the blood of the peace offering; Lev. 3:2; the blood of the sin offering, Lev. 4:6; the blood of the trespass offering, Lev. 7:2. spoke of acceptable sacrifice; and the blood sprinkled on the mercy seat told of the atonement, Lev. 16:15.

Second, without it is no remission. The central truth of New Testament revelation is contained in the words, "Without shedding of blood is no remission," Heb. 9:22. Our Lord Jesus Christ meant what He said, and said what He meant, as He exclaimed at the last supper, "This is my blood of the New Testament, which is shed for many for the remission of sins." Matt. 26:28.

Third, without it is no peace with God. The condemned sinner is not in a condition to make, but only to accept, the peace which God offers, "Having made peace through the blood of His cross." Col. 1:20: for "the blood of Jesus Christ His Son cleanseth us from all sin," 1 Jno. 1:7

Fourth, without it is no justification. "Being now justified by His blood, we shall be saved from wrath through Him," Rom. 5:9: "Whom God hath set forth to be a propitiation (translated *mercy seat* in Heb. 9:5) through faith in His blood," Rom. 3:25.

Fifth, without it is no sanctification. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Heb. 13:12. Hence the ascription of praise "unto Him that loved us, and washed (or loosed) us from our sins in His own blood," Rev. 1:5.

Sixth, without it there is no nearness to God. "Now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ," Eph. 2:13; and "having therefore, brethren, boldness to enter into the holiest by the blood of Jesus," Heb. 10:19.

Seventh, without it is no redemption. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," Eph. 1:7. The saints who are in heaven know how they got there, and we find them saying unto the Lamb, "Thou wast slain, and hast redeemed us to God by thy blood," Rev. 5:9.

Much more than this is set forth about the precious blood of Christ in the inspired and inerrant Word of God; and every text everywhere, shows us that the Gospel does not bring us a work to do, but a word to believe about a work already done.—*Rev. J. H. Brookes, D D.*

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PLEASE bear in mind the fact that the "best," or the "standard," in all lines commands a fair price. See list of the brands of Pure White Lead which are the standard. They are the best. Avoid those brands said to be "just as good," offered for "less money," and of "so called White Lead."

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A POOR APPETITE.

Do not blame the cook when you need a physician. You sit down at the table and look over the menu and criticise the French, and wonder whether the consomme or the julienne will be the colder, and think that the red snapper is out of season and the turkey is likely to be underdone—and the fact is that what you need is not a dinner but an appetite for one. That is what an honest friend would have said to you last Sunday when everything went wrong at church. The tenor was way off the key, and the minister's tie was on askew and the ventilation was bad, and you could not remember what the text was but you knew that it was in wretched taste for such a congregation, and its treatment was worse. The fact is that you hadn't any appetite for religion or anything that pertained to it, and you are even yet spiritually "full of malaria." That is not to be wondered at considering where you make your home six days in the week, among money-lovers or pleasure-seekers. For you in your present spiritual condition St. Paul himself could not prepare the Gospel feast so that it would attract you. The social atmosphere you have been breathing is miasmatic, and the literature you have been drinking in is contaminated with moral sewage. Give your soul a new regimen and your heart a new environment, and exercise yourself vigorously unto godliness, and you can sit down to the homeliest dish ever prepared by a Salvation Army cook and find it "grand." What you need is not a new parson but a new heart. It is not the growing boy but the decadent dyspeptic who complains most of the chef in the kitchen. And you know it.—*Interior.*

HOPE ENABLES US TO BEAR TRIAL.

1. It prolongs life. How wonderfully do those who keep up hope struggle against disease. And how many triumphs of extended life have been won through such a struggle. Men need to keep some goal in sight always beyond them. The man who attains his ambition has no object for which to struggle, and is liable to early death. Be not dissatified. Aim high. Let a hope of something better ever bear you on.

2. Hope gives us the anchor of endurance. In the midst of hardest struggle, we hold on. It was the hope of planting the Gospel in India that led Judson to bear the awful sufferings of prison life those many months, and afterward to labor on for years, even though he did not see a single convert. Hope has stayed the hands and strengthened the hearts of all our missionaries who have entered upon new fields. Let us keep up hope. There is a sun-dial on the pier at Brighton, Eng., with this inscription: "'Tis always morning somewhere in the world."

3. Hope lights up death. With a good hope in the heart, how bravely have Christians everywhere met the king of terrors. Let us cherish the grace of hope. Let us live hopeful lives. Let us labor on in hope. We who have accepted Christ have a hope which, like an anchor to the soul, both sure and steadfast, enters within the vail, holding us steady in every time of stress.—*The Treasury.*

GOD'S CARE.

There is nothing so high as to be above God's care, and nothing so lowly as to be beneath it. He who keeps alive the unquenchable light of the star visible to a hemisphere, kindles the small taper of the glowworm that gleams in the twilight on the mossy bank. He who piles up and loosens the Alpine avalanche, shapes the crystals of each falling snowflake. He who guides and bridles the storm wave that breaks in thunder upon the reef, preserves each invisible coral animal that builds its lime cell beneath the booming surf. He who sees from His glorious high throne the seraph veiling his face with his wings, takes note of the sparrow falling to the ground.—*Selected.*

MAGAZINES.

St. Nicholas for March affords great pleasure to the young people. The illustrations are exceedingly good and in prose and verse it keeps up to its usual high standard. The Century Co., New York. Price $3 yearly.

BOOKS.

The Divine Library; Suggestions How to Read The Bible, by J. Patterson Smyth, B. D, LL. D., is a recent book sent us by the publishers, James Pott & Co., New York. The binding did not please. But the contents throughout the 128 well written pages are excellent. The spirit is devout, the tone is conservative and sound, the piety is sincere and the subject important. The style is clear and the instruction is practical. The book is welcome and needed in these times of intellectual pride, literary criticism and unwholesome historical doubt.



Fifty Years Ago.

President Polk in the White House chair
While in Lowell was Doctor Ayer;
Both were busy for human weal
One to govern and one to heal.
And, as a president's power of will
Sometimes depends on a liver-pill,
Mr. Polk took Ayer's Pills I trow
For his liver, 50 years ago.

Ayer's Cathartic Pills

were designed to supply a model purgative to people who had so long injured themselves with griping medicines. Being carefully prepared and their ingredients adjusted to the exact necessities of the bowels and liver, their popularity was instantaneous. That this popularity has been maintained is well marked in the medal awarded these pills at the World's Fair 1893.

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CONDUCTED BY REV. A. D. McCLURE.

Second Quarter—Lesson II.

April 11, 1897.—Acts x: 30-44.

Commit to memory verses 36-38.

Subject.—Conversion of Cornelius.

Golden Text. "Whosoever believeth in Him shall receive remission of sins." Acts x: 43.

CATECHISM.

Question 89. What is sanctification?

Answer. Sanctification is the work of God's free grace, whereby we are renewed in the whole after the image of God, and are enabled more and more to die unto sin and live unto righteousness.

Time. A. D., 40.

Place. Cesarea.

INTRODUCTORY.

After the raising of Dorcas, as recorded in our last lesson, Peter preached "many days" in Joppa. Peter lodged in the house of one Simon a tanner. There a vision was given him, as of a great sheet, let down from heaven to show him by the different animals that God was no respecter of persons, but that in every nation he that feareth God and worketh righteousness was accepted with Him. This was to prepare Peter for the messengers coming from the Gentile centurion Cornelius. This was in Cesarea and, about two days before Peter's vision, also saw a vision which he relates in this lesson. This was in order to the reception of the Gentiles into the Christian church on equal terms with the Jews. This seems an easy matter to us. But it was a burning question in that day and was to be settled only by this direct teaching from God and by His manifest direction and approval. We have seen in the lessons of the First Quarter how the way was prepared step by step for this and all leading on to the greater work of Paul the apostle to the Gentiles. Paul was now about 38 years old and in his native city Tarsus. The visions prepared Peter to go to Cornelius and called Cornelius as an earnest seeker, to receive more light.

LESSON NOTES.

Vs. 30. *Cornelius*, a Roman centurion, or captain of a company, stationed at Cesarea the Roman Capital and sea-port of Judea. *Four days ago*, long enough for the messengers to go to Joppa and return with Peter. *At the ninth hour*, one of the regular Jewish hours of prayer, three o'clock in the afternoon, the hour of offering the evening sacrifice. *I prayed*, for more and clearer light, for forgiveness of sins and assurance of salvation, for rest and peace in a holier life, for removal of doubts, victory over difficulties, that he might walk closer with God and have assurance of hope for the future. *A man*, an angel (vs. 3) *stood before me*, in an open vision, not a dream.

Vs. 31. *Alms*, gifts of charity and benevolence.

Vs. 32. *Joppa*, the modern Jaffa, thirty-five miles south of Cesarea. *Simon*, the old name of the apostle, *whose surname is Peter.* It was a test of the faith of Cornelius to send for Peter, whose coming would establish that faith and a proof that the angel was from God.

Vs. 33. *I sent to thee*, by two of his household officers and a devout soldier (vs. 7.) *We all*, the household and friends gathered to hear Peter, *present before God*, tell all God had commanded him.

Vs. 34. *I perceive*, by the vision he had in Joppa, *that God is no respecter of persons*, shows no favor on account of rank, race, color, education, property or power as among men. All must be saved on the same terms.

Vs. 35. *In every nation.* The stress is on this part of the sentence to show that nationality was no barrier to the preaching and reception of the salvation of God. *Feareth Him and worketh righteousness.* Shows a keeping of the commandments and that the true distinction before God is moral. It does not mean that all religions are equally good, or that missions are useless. On the contrary, all this care to bring Peter to Cornelius is a strong argument for missions.

Vs. 36. *The word* of the gospel which Cornelius needed to be saved, was *sent to the children of Israel*, first *preaching peace*, with God, of conscience, and among men, *by Jesus Christ*, the divine Saviour. *He is Lord of all*, not merely Jew or Gentile, and with a claim of Lord of all who are saved.

Vs. 37. *Ye know*, as it had been preached throughout the country of which Cornelius and his friends had heard and knew.

Vs. 38. *God anointed Jesus*, by His appointment and enduement *with the Holy Ghost and power* for His mission and ministry, against Satan, sin and sickness, and to provide redemption full and free.

Vs. 39. *We are witnesses*, to testify of His doing good, His sufferings and death.

Vs. 40. And of His resurrection and the proof in that God *showed Him openly.*

Vs. 41. *Unto witnesses chosen* as competent to testify and under conditions to give value to their testimony. These "were willing to seal their witness with their lives."—*Pelonbet.*

Vs. 42. *Judge of quick* (living) *and dead.* "God....now commandeth all men to repent because He hath appointed a day in which He will Judge the world in righteousness by that man whom He hath appointed, whereof He hath given assurance unto all men in that He hath raised Him from the dead." Acts xvii. 31.

Vs. 43. *To him give all the prophets witness.* "The testimony of Jesus is the spirit of prophecy." *Remissions of sins*, their removal, release from them by sending away as on the sacrifice for sin.

Vs. 44 *The Holy Ghost fell* as at the day of Pentecost ten years before and with like effect So Peter reported the case to the disciples at Jerusalem. Chapter xi. 15. This was proof that the Gentiles were admitted to Pentecostal power.

PRACTICAL POINTS.

1. It is important to notice the gradual progress of the plan of God.

2. It is instructive to study the correlative, intertwinings and working of God's Providence.

3. It is a blessing to know that God is no respecter of persons by reason of human conditions. His distinctions are moral. The touchstone and cleavage of men is the Cross of Christ.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, April 11th, 1897.

BY REV. B. E. WALLACE.

THE BROTHERHOOD OF MAN. 1 Jno. 3: 1-24.

Text for the week:

"He that loveth not his brother abideth in death. 1 Jno. 3: 14.

Daily Readings:

Monday, Christ's Brothers. Matt. 12: 46-50.

Tuesday, Weak Brothers. 1 Cor. 8. 1-13.

Wednesday, Poor Brothers. Lev. 25: 35-43.

Thursday, Helpful Brothers. 2 Sam. 10: 6-12.

Friday, All are Brothers. Acts 17: 22-31.

Saturday, Brothers United. Psa. 133: 1-3.

Sunday, Topic. 1 Jno 3: 1 24.

Points for Leaders:

1. Make this a missionary lesson.

2. Have different ones to read Sunday-school verses proving the brotherhood of man.

3. Show how Christ is our brother.

4. Show how we are our brother's keeper.

5. Put forth the strong condemnation that the Bible puts upon those who do not love their brothers.

Notes;

"This is my commandment, that ye love one another as I have loved you." This is the perfect standard and one by which every true disciple of Christ must measure his heart. The rich, the poor, the friend, the enemy, the black, the white, all our brothers and demand our Christian love. By our Christian love we mean *Christ love*, the kind that *ministers*, seeks another's interest above his own, the kind that is humble and always ready to lend a helping hand.

"The man who would in any way sacrifice his fellow-man for his own advantage is a brother of the tribe of Cain."

The number of this tribe is very large to-day and the sad part of it is, that such a large per cent is *professing Christians.* "If a man say, I love God, and hateth his brother, he is a liar." That is, if I am a member of the church (professing love to God) and use my brother as a tool, either in business or society to advance my own interest, I am living a lie. My fellow-men may not detect it, but my conscience and my God know it.

Ah where is the Spirit of the Master seeking not his own, but the good of his fellowmen. "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name. * * * And then will I profess unto them, I never knew you." Oh brother remember that he that would be great in the Master's service must be as one that

SERVES.

OPEN DOOR NOTES.

District officers of East Carolina District are: President, B. E. Wallace; Vice-Presidents, Mrs. Jackson Johnson, Miss Margaret Cromartie, Miss Ida Thomson. P. Heinsberger and R. W Miles were chosen as members of the Executive Committee.

The State Convention of the Y. P. S. C. E., will meet in Charlotte, April 22-25. Rev. G. W. White will remain in the city until after the convention.

The Faison Christian Endeavor Convention on last Friday was a great event. This was the second annual gathering of the endeavorers of this section and the attendance and interest was exceedingly good. The delegates arrived on Thursday night and were met by the Faison society with a cordiality peculiar to Faison people. We felt at home and with congenial souls the moment they *laid hands on us.* Our day's work began with the sunrise prayer-meeting led by Rev B.E. Wallace. Fifty-one were present. "Early will I seek Thee" was our spirit, and thus were we filled with strength for the day. It was an impressive service and one long to be remembered. At nine o'clock we began the program proper. Convention officers were Rev. B. E. Wallace, chairman, and Miss Winifred Faison, secretary. The subjects were all well handled. Each speaker bringing out with great clearness and earnestness the points of their respective work. Open discussion followed each paper which was spirited, instructive and very interesting. Dr. Faison gave the Endeavorers a lesson on Temperance topics that they will not soon forget. He is a speaker of great force and filled with Christian enthusiasm. It would take a volume to tell all about our convention. Everybody was happy, energetic, anxious to do some one good—lovely and of good report. They came with Bibles in their hands, words on their lips and truths in their hearts. We were loth to leave. The Faison people won all hearts and all look forward with great pleasure to the time when we come again.

All the delegates went home determined to do more work for Christ and the Church.

Yours in the work,
B. E. WALLACE,
District President.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Will convene at Charlotte, N. C., in the First Presbyterian church, on the *third Thursday* (20th day) *of May*, 1897, at 11 o'clock a. m. The opening sermon will be preached by the moderator of the last Assembly.

The undersigned will be present in the Lecture Room of said church on Wednesday, May 19th, at 8 o'clock p. m., and also on the following morning at 9 o'clock, to enroll the names of commissioners.

JOSEPH R. WILSON, Stated Clerk,
ROBERT P. FARRIS, Permanent Clerk.

N. B.—Treasurers of Presbyteries are urgently requested to forward to the treasurer of General Assembly, at Charlotte, all sums due for Presbyterial assessments, as well for previous years as for the year 1897.

JOSEPH R. WILSON,
Treasurer.

PUZZLE DEPARTMENT.

ANSWERS FOR MARCH 18TH.

Joash began to reign at seven—Maggie Hall, Ellen, Jane and Alex. Brown.

Goliath was about 11½ feet high—Maggie Hall, Ellen, Jane and Alex. Brown.

Hezekiah knew he would live fifteen years. 2 Kings 20:6—Maggie Hall, Ellen, Jane and Alex. Brown.

Nebuchadnezzar—Maggie Hall, Ellen, Jane and Alex. Brown.

Who shared imprisonment with Paul at Rome, but was set at liberty?
Blannie Blaylock.

What is mentioned in the Bible as being heavier than stone and sand both?
Cornie M. Wilkinson.

BIBLE ANAGRAM.

I am a word of fourteen letters.
My 9, 10, 14, will give you the name of Saul's uncle.
10, 11, 14, 13, a godly scribe.
3, 2, 11, 10, 14, a city of refuge.
4, 11, dwelling place of a patriarch.
5, 7, 9, 13, a town of Galilee.
6, 4, 14, a friend of Moses.
7, 3, 13, 9, 7, a river of Damascus.
8, 7, 9, a tribe of Israel.
1, 4, 9, a father of a general.
2, 6, 4, 8, a judge of Israel.
11, 10, 2, 3, a prince slain at a wine press.
11, 10, 3, 7, 6, a king of Midian.
13, 3, 1, 2, 14, a warrior.
14, 10, 4, 3, 2, 1, a son of Jacob.
The first letters of each of these names united will give the name of a proud imperious king.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

ROURK—MINTZ. On March 17th, 1897, at the residence of the bride's father, Mr. J. H. Mintz, of Shallotte, N. C., by Rev. John Wakefield, Mr. Peter Rourk and Miss Marie E. Mintz.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

BROWN. In Chadbourn, N. C., on March 10th, 1897, Miss Flora Brown, in the 37th year of her age. Miss Brown was a member of the Whiteville Presbyterian church. She had been a great sufferer for many months, her body often racked by pain, her life shadowed by many sorrows; yet she was sustained by faith in the Redeemer. Her spirit now unfettered has soared to the realms of endless day, where no shadows ever fall. "Blessed are the dead which die in the Lord.

McPHAIL. Robert P. McPhail fell asleep in the bright assurance of a home in heaven at Raeford, N. C., February 2d, 1897, in the 21st year of his age. He had been a professing Christian less than a year, yet his godly walk and growth in grace were noted by all. There was a decided change in his deportment from the day he was admitted to membership in the church. He followed his Lord loyally and died a triumphant death. A mother and seven brothers are left in sadness and sorrow. There is a priceless comfort in the fact that the loved one passed away trusting in God.
P.

PRESBYTERIAL NOTICES.

The Presbytery of Orange will meet in High Point, N. C., on Tuesday, April 27th, at 7.30 o'clock, p. m. All delegates and visitors will ask for reduced rates of travel.
D. I. CRAIG,
Stated Clerk.

The Presbytery of Memphis will meet at Stanton, Tenn., April 13th, at 8 p. m.
STATED CLERK.

The Presbytery of Wilmington meets in the Clarkton church at 7.30 p. m., April 6th, 1897. Sessions will please send reports by mail if not by delegate. Railroads will be asked to give reduced rates.
A. MCFADYEN,
Stated Clerk.

The Presbytery of Fort Worth will meet at Cisco, Texas, April 14th, 1897, at 8. p. m.
J. D. LESLIE,
Stated Clerk.

Presbytery of Mississippi will meet in Hazlehurst, Thursday, April 15th, 1897, 11 a. m. Opening sermon by Rev. W. B. Bingham. Sessions will send up records narratives, statistical reports and commissioners fund.
S. C. CALDWELL,
Stated Clerk.

The Presbytery of Pee Dee will meet at Timmonsville, S.C., Wednesday, April 7th, at 8 p. m.
A. H. MCARN,
Stated Clerk.

The Presbytery of Eastern Texas meets at Nacogdoches, Tuesday, April 20th, at 11th a. m. Sessional records are required at this meeting. The assessment is fifteen cents per member. Sessional reports are to be sent to the stated clerk ten days before Presbytery meets.
S. F. TENNEY,
Stated Clerk.

Mecklenburg Presbytery will meet at Gastonia, N. C, April 9th, 1897, at 8 o'clock p. m. Send Sessionul Records, Sessional Reports, and Presbyterial Assessment.
EUGENE L. SILER
Stated Clerk.

Reduced rates have been granted over the Seaboard Air Line, Southern Railway, Ohio River and Charleston Railroad, and the Carolina and North Western Narrow Gauge Railroad, to Gastonia and return from all points within the bounds of our Presbytery. Tickets will be on sale April 8th and 9th, with final limit April 17—Mecklenburg Presbytery.
EUGENE L. SILER,
Stated Clerk.

Presbytery of Lexington will meet at Mt. Carmel church, Steel's Tavern, Va., May 11th, 1897, at 11 a. m.
WM. C. WHITE,
Stated Clerk.

The Presbytery of Potosi will meet in Farmington, Mo., on Tuesday, April 13th, 1897, at 7.30 p. m.
GEO. W. HARLAN,
Stated Clerk.

Abingdon Presbytery is adjourned to meet in Green Spring church, Washington county, Virginia, on May 4th, at 2.30 p. m.
I. N. NAFF,
Stated Clerk.

Concord Presbytery will meet in regular session in Statesville, N. C., April 27th, 1897, at 7.30 p. m.
W. R. MCLELLAND,
Stated Clerk.

The Presbytery of Fayetteville will meet Tuesday at 7.30 p. m., April 20th, 1897, at Red Springs, N. C. The Presbyterial assessment upon the churches is due at this meetin.
P. R. LAW,
Stated Clerk.

The Presbytery of Albemarle meets in Wilson, N. C., Tuesday, April 20th, at 7.30 p. m. Blanks for reports will be mailed soon to church sessions. Presbyterial assessment for 1897, due April 1st, should be forwarded promptly.
F. H. JOHNSTON,
Stated Clerk and Treasurer.

The Presbytery of Asheville will meet at Waynesville on the 27th of April at 7.30 p. m.
E. A. SAMPLE,
Stated Clerk.

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FREE! We direct special attention to the following remarkable statement:



Dear Madame:—
Yours to hand. I recommend the Moore treatment because I have tried it, and know it to be just what he says it is. I was cured by it, and have remained so eight years; have known of many others being cured of the very worst cases. By all means get it.
Yours truly, W. E. PENN.
EUREKA SPRINGS, ARK., May 24, 1894.

The above is a letter written by the late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.

M. H. JONES,
DURHAM, N. C.,
Keeps on hand a fine assortment of
STERLING SILVER WARE,
JEWELRY, DIAMONDS,
WATCHES, CLOCKS
and everything found in a first-class jewelry store.
☞Repairing of all kinds, especially such as is usually sent North, done promptly and in best style; reputation established for this class of work.

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For Personal Possession and Study
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Every Student of the Bible,
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Should Have It.

This desirable book comprises 64 beautiful engravings from views taken in 1894. Each scene is accurately and eloquently described by two distinguished divines, Bishop Vincent and Dr. Lee. The work should find a place in every Christian home.

Any paid up subscriber to the PRESBYTERIAN can obtain this book upon remitting 25 cents.

FOR THE FAMILY.

TRIBUTE TO THE MOTHER.

To her care have been intrusted
All the heroes of all lands;
Still the fate of church and nation
Holds she in her slender hands,
Guiding wilful feet and faltering
On through childhood's happy years,
On through youth with its temptations,
With its hopes, its doubts, its fears;
Cultivating all that's noble,
Gently chiding all that's wrong,
Till her children gather 'round her,
Men and women, pure and strong,
By the quiet ministrations,
In the little realm of home,
For the structure of the ages,
She hath laid the corner-stone.

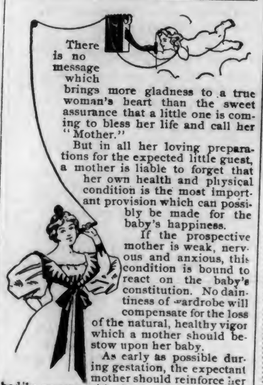
—*B. D., in Picayune*

"CATHARINE COLE'S BOOK."

With trembling hands no longer able to hold pen or pencil; with limbs that but illy respond to her will, Mrs. Martha B. Field—known to newspaper readers throughout the southland as "Catharine Cole"—remains almost a prisoner in her home at Carrolton. Her best work as a writer, on this and other papers, was devoted to the interests of poor and working women. She was one of them, and knew their needs, and sorrows, and hopes. While all classes recognized her great talent—and were charmed by her stories of travel, and tender touches of character, and bright bits of description, and sought her society—it was to the humble toilers among her own sex that she brought sunshine and roses, and gave comfort and strength. An invalid now, and needing the strength and aid she has so freely given to others, arrangements have been made for the publication of "Catharine's Cole's Book," to be sold to subscribers for the benefit of the stricken writer. The book will be a handsome volume of about 300 pages, illustrated with portrait and picture of the home of "Catharine Cole," and containing some twenty-eight selections from her writings, with short introductions by Joseph Jefferson and Mrs. M. E. M. Davis. Every reader who in the days gone by has been delighted with the beautiful word paintings of this gifted woman should become subscribers to this publication; and every one of her numerous friends should strengthen and show their friendship by owning "Catharine Cole's Book." —*Picayune.*

MUSIC AS MEDICINE.

According to a correspondent of the Boston Transcript, January 30th, music is now regularly used in the treatment of certain diseases in Munich. He says; "Owing to the fact that the Empress of Austria was treated some time ago for her neuralgic ailments, of long standing, and cured by certain strains of sound repeated at very frequent intervals, the 'music-cure' boom has grown in such strength that it has at last been deemed advisable to establish a 'music-cure' hospital in Munich, and already this institution is under way." The discoverer of the "cure," Dr. Paul Rivierra, says: "This 'music-cure' hospital idea is not a German delusion, very far from it. Only a very few years since the reality of hypnotism was regarded in the United States as an imposition, a fraud, but to day Bellevue Hospital, New York, is considering with great favor the idea of introducing a chair of hypnotism; our hospital, here in Munich, already has such a chair, and in constant use. The next things in my opinion, which this same Bellevue Hospital will provide for will be a chair of music, though I hardly think New York will have, at least for some time to come, a hospital devoted entirely to the 'music cure.'"



There is no message which brings more gladness to a true woman's heart than the sweet assurance that a little one is coming to bless her life and call her "Mother."

But in all her loving preparations for the expected little guest, a mother is liable to forget that her own health and physical condition is the most important provision which can possibly be made for the baby's happiness.

If the prospective mother is weak, nervous and anxious, this condition is bound to react on the baby's constitution. No daintiness of wardrobe will compensate for the loss of the natural, healthy vigor which a mother should bestow upon her baby.

As early as possible during gestation, the expectant mother should reinforce her bodily powers with the sustaining, health-bringing influence of Dr. Pierce's Favorite Prescription.

It gives natural, healthy vigor and elastic endurance to the organs specially concerned in motherhood. It makes the coming of baby perfectly safe and almost painless. It gives nerve-strength to the mother and vital hardihood to the child.

It is the only medicine devised by an educated physician specially to overcome all weaknesses and diseases of the feminine organs.

Mrs. Roscoe Vanover, of Robinson Creek, Pike Co., Ky., writes: "I wish to express my thanks to you for the good I have received from your 'Favorite Prescription.' I have used it at different times for the last five years, and always with the most gratifying results. But the greatest good received from the 'Favorite Prescription' was about four months ago when my last baby was born. I was afflicted with 'child-bed fever.' Instead of sending after a doctor I used the 'Prescription' and was cured. A lady friend of mine was similarly afflicted and sent after the doctor and took his remedies *and died.* I am 27 years old, weigh 147 pounds, the mother of five children and am enjoying the best of health."

Dr. Pierce's Pleasant Pellets cure constipation, promptly and permanently.

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Established by Fayetteville Presbytery

New Buildings, well equipped and adapted to all departments of College work. Complete and liberal course. Fully abreast of the leading Southern Colleges for Women

Full and Efficient Faculty.

Charges very moderate ($108.00 per year for full College course and Board). Session opens September 30, 1896. For further information write to

REV. C. G. VARDELL,

Red Springs, N. C.

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costs **cotton planters** more than five million dollars annually. This is an enormous waste, and can be prevented. Practical experiments at Alabama Experiment Station show conclusively that the use of

"Kainit"

will prevent that dreaded plant disease.

All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

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FOR THE
Sunday-School Library.

We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of **40 per cent.** Discount of 33⅓ per cent on any of our own books.

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The Siberian Exile. 122 pages, ... $ 60
The Shepherd's Family. Translated from the German. 112 pages, ... 60
Adolph's Victories. 314 pages, ... 1 00
Christian Beck's Grandson. 332 pages, 1 00
In Fair Silesia. Translated from the German. 156 pages, ... 60
School on Luneburg Heath. Translated from the German. 148 pages, 60
Driven Out. Translated from the German. 156 pages, ... 1 00

By Miss Annie M. Barnes:
Nimito: A Story of the Bible in Mexico. 214 pages, ... 90
How A-chon ho-ah Found the Light. 266 pages, ... 1 25
Izilda: A Story of Brazil 195 pages, 1 00

By Elizabeth Olmis (author of Jack's Hymn):
Over at Little Acorns. 384 pages, ... 1 25

By Fannie Alricks Shugert:
Ezekiel of Bethlehem. 281 pages, ... 1 00

By Rev. R. C. DuBose, D. D.:
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages, ... 1 50

By Mrs. E. R. Amis:
Camping on the Blue Ridge. 106 pages, ... 60

By Rev. J. M. Chaney, D. D.:
William the Baptist. Cloth, 60 cts.; paper, ... 25
Agnes, Daughter of William the Baptist, ... 75

By Mrs. Mary M. Anderson Hawkins:
Jack Payton and his Friends, ... 75

On miscellaneous Sabbath-school books selected from the lists of other publishers we will give a discount of **30 per cent.** And we call attention to our **Select Catalogue** of miscellaneous books, in which will be found titles and description of more than nine hundred books, all of which have been carefully examined by competent persons, and none will be found in the list not suitable in every respect for our Sabbath-school libraries.

We will make careful selection of libraries if desired from our stock, or will send to any order one-fourth more books than may be needed, with the privilege of returning any that are not wanted.

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Presbyterian Committee of Publication,
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PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20 00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 s. 2x, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15 00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw bezel—guaranteed 20 years—retails at $16.00

No. 4. For 12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as a premium.

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.	STATIONS.	SOUTH BOUND.
		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv.. Maysville.. Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar.. Newbern.. Lv	9 20
P. M.		A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING,
General Manager.

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Traffic Manager.

CHILDREN'S COLUMN.

APRIL.

Here come the sunbeams and the soft, gentle showers,
As they play hide-and-seek in their hunt for the flowers.
First it rains, then it shines; then it shines, then it rains,
Till the fields and the meadows, the gardens and lanes
Are sparkling with tears and with smiles all in one,
Like diamonds reflecting the rays of the sun;
While zephyrs come stealing o'er mountain and lake
To kiss the red blossoms and bid them awake.

—*The Ladies' Home Journal.*

For the N. C Presbyterian

THE GRANGERS—A HAPPY FAMILY.

BY RACHEL RICHARDSON.

(Chapter 3 continued.)

If she had struck him Bob would have felt a great deal more comfortable, and many times during the dreary days and nights that followed, those words rang in his ears:

"Oh, Buddy! Buddy! me love you!"

She had loved him although he had been so rough and unkind. And when the crisis of her disease came, and the doctor's face looked grave and his mother's white face bent above their lovely little Rosebud that the Gardener Death seemed about to pluck, Rob slept but little, and hung about the door of the sick room, a very ghost of himself. "He prayed that night as he had never prayed before, because he saw, as he had never seen before, his need of God's help to aid him in breaking the bondage of this temper and the selfishness that lay behind it.

The burden of his prayers was: "O God save Rosebud's life and help me to govern my temper!"

And his prayers were answered, the crisis of the disease passed and the dear little child came slowly back to life, and to her beautiful mission of love. So far as I know, Rob has never been tempted even, to say a harsh or impatient word to Rosebud though two years have passed since then and he is now ready to enter college.

CHAPTER 4.

FRIDAY EVENINGS AT SUNNYSIDE.

Now, I am going to try to give you a description of one of the last Friday evenings of the month at Sunnyside. It will be hard though, for so many things were combined to make up the enjoyment of those evenings.

Mrs. Granger was always finding new ways of making them pleasant. She always prepared something nice to eat for the occasion. Sometimes it was cake, sometimes apples and candy, sometimes chocolate caromels, of which they were all fond.

Then they all dressed as carefully for the evening as if company was expected, and "played company" as their mother expressed it. That is, when that wonderful little bell tinkled, they all entered the sitting room, the boys escorting their sisters, or leading Mae and Bar. They went up to their father and mother and other grown people, just as they would do if they were invited guests, and spoke to each in turn.

"Good practice," Mrs. Granger said, that will save you many a moment of awkward agony some day."

Mr. Granger, who entered into the spirit of these Friday evenings as if he had nothing else in the world to do, generally began by reading the month's reports, both their school report and that which their mother kept, called the Behavior report or the "B" for short. Then the prize was awarded. After that began the entertainment of the evening. Some time during the time they gathered around the piano and sang very sweetly while their mother accompanied them.

The last Friday night that I spent there, they had a beautiful evening. I think that Mrs. Granger tried to make it especially attractive because Jerry had won the prize. He had not done so often enough for it not to be a great family event!

Besides, it was Ethel's birthday and birthdays were always important days at Sunnyside.

After reading the reports and opening the "Manners Box," and counting out the money, the little bell rang and Lucy rose and recited very prettily, a little poem called: "Birthday Wishes." Then Mr. Granger entertained us by telling how he was lost in an Italian City. His cab driver couldn't understand his Italian and so drove him miles away from his hotel, before he could make him understand. After this story, which was very funny as Mr. Granger told it, Ethel, looking very rosy, and trembling a good deal, recited Jean Ingelow's lovely poem, "Seven Times One."

Next came a song by the twins and then, the bell from the dining room rang. Every body looked surprized but Mr. and Mrs. Granger.

"Why, mama, what's that?" Came in a semi-chorus from the children.

"Mr. Granger replied, by making a low bow and offering his arm to Ethel. Moving forward then, he called out:

"Fall into line and follow us!" Mrs. Granger escorted me, and the bthers "fell into line" as readily as if they had been drilled for it.

When we reached the dining room door, what a pretty picture there was before us!

Mr. Granger had seated Ethel at his end of the table, where there was a prettily iced birthday cake decked with seven little wax tapers all set on card plates with something written on them. There was a wreath of carnations and geranium leaves around the base of the cake.

Besides this there were stands of fruit and other cakes and a beautiful basket filled with neatly wrapped bundles, and with a card attached, on which was written:

For Ethel with seven times seven good wishes for her birthday.

How every body clapped! and all said: "How lovely! how nice!"

Ethel was quite overcome with bashfulness, and had to be helped to open her bundles. There was a lovely doll, candy, a ring, two or three books, and her first pair of kid gloves.

Mr. Grager offered a short prayer, asking God to bless his little girl and make her a blessing, and then began a merry frolic.

Everybody was happy, but I must think that the happiest of all were the father and mother who had planned so much happiness for their children!

Jerry was not forgotten all this time, his prize was a box of French candy done up in white paper, and tied with bright *red* ribbon. There was a card on top addressed to Master Jerry Granger, and on it was the following verse which afforded much amusement:

Hurrah for Jerry!
Let's be very merry,
Because the prize he has won,
Ah! sometimes red strings,
Are very fine things—
And now my poem is done!

I think the angels looked down on no happier family that night, than the household of Sunnyside.

"YOU WORK FOR HIM."

Like many other girls who visited the World's Fair at Chicago, a few years ago, she wore a tiny silver cross. A certain morning found her in the Turkish village, studying the bright-faced merchants and laughing at the queer jingles with which they announced their wares. One of the men was more insistent than the others—so much so than she crossed to his booth and made some small purchase. As he was wrapping it, he looked up at her. "You work for Him, don't you?" he said.

For a moment the girl looked puzzled. Then she touched the tiny cross. "Do you mean this?" she asked in surprise. "Do you know what it means?"

"Yes," he answered, gravely. "'I H. N.—In His Name.' It must make you very happy."

Happy? She had known many hours of aimless impatience. Restlessness and discontent oppressed her friends as well. She and they called themselves Christians, yet one whom she might have thought a heathen had perceived her privilege and told her her duty. "You work for Him."

Did she? If she failed in the thing she had promised, how could she expect the reward of joy? The secret of the happy Christian life is service.—*Ex.*

LETTER-BOX.

Dear Mr. Editor:—I am a little girl nine years old. I read your little letters in the PRESBYTERIAN. I go to our Sunday-school. Mr. Dixon is our pastor. Miss Alice Norwood is our teacher. I have two little sisters—Sadie four years old and Mabel two.

Your little friend,
NEALIE BELK.

Monroe, N. C.

Dear Mr. Editor:—As you were so kind as to publish my other letter I thought I would write again. I am going to school to Mr. N. R. McGeachy. School will be out in two weeks. I will be so sorry. I go to Sunday-school every Sunday at Centre church and I have such a good teacher, Mrs. J. L. McLean. I have two sisters and one brother. My aunt sent me a nice Bible for a Christmas present. I will close hoping your good paper much success.

Your unknown friend,
LULA GRAHAM.

Floral College, N.C.

Dear Mr. Editor:—As I have not written to you I will write a few lines. I go to Sunday-school. Miss Mary Adams is my teacher. She gave her class a party Friday evening which we enjoyed very much. She has thirteen scholars. I will be eleven years old in October. I enjoy reading the little letters from the children. Now I will close hoping you will not throw this into the waste basket.

Your little friend,
NELLIE WITHERSPOON.

Statesville, N. C.

Editor of the N. C. Presbyterian, Dear Sir:—I thought I would write to you to-day for I thought I might take measles. Papa was the first one that took it. Now he is up and Brother Clair and sister are down. If you don't hear from me in three weeks you may know I have got the measles. We have three little lambs living and three dead. I will be glad when it clears off so I can go out to play. I will be glad when our school commences again. I hope I have not written too short a letter. So I will close, hoping to see this in print.

Your little friend,
E. MYRTLE WILKINSON.

Ridgeville, N. C.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.*

So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

Always sincerely yours,
T. A. SLOCUM, M.C., 183 Pearl St., New York.
When writing the Doctor, please mention this paper.

WATCH FOR A FEW HOURS' WORK



Taking orders for our VISITING CARDS, latest styles, printed equal to engraved, 25c. a pack. Everybody wants them. Get up a Club of 10 and we will give you a HANDSOME NICKEL WATCH for your trouble. Write to-day for samples and premium list, containing 100 useful prizes we give our Agents. Cash commissions if desired. Address,

W. M. ANDERSON & BROTHERS,
No. 2 S. Twelfth St., - RICHMOND, VA.

SECULAR NEWS.

NORTH CAROLINA.

Faison is shipping asparagus and will soon have strawberries on the road. Home raised strawberries were in Wilmington market last week.

The cotton mill at Spray has begun work. This is one of the best equipped mills in the South.

Over 200 bales of cotton were destroyed by fire last week at Munroe. A guano house and 700 bags of fertilizer were also burned.

A movement is on foot for the organization of a cotton mill at Aberdeen.

The farmers in the Granite Hill section are buying large quantities of fertilizer and will increase their cotton acreage.

The Carolina Veneer works of Clinton has resumed operation, giving employment to many hands.

The Wilmington Messenger now issues a semi-weekly edition. The Messenger is one of the most progressive papers and its proprietors are ever studying the welfare of their patrons.

The shipment of eggs is an important business in Onlow county. On March 17th, Mr. E. E. Smith, of Marines, shipped 540 dozen, the largest number sent away at one time.

The Piedmont Wagon Co., of Hickory, recently shipped twenty-six banana wagons to Jamaica via the West Indian steamer.

DOMESTIC.

Large quantities of cabbage are being shipped from Gainesville, Ga.

A good roads association has been organized in Florida. The members will urge the employment of State convicts to make a network of good roads throughout the State.

On last week the University of Pennsylvania celebrated its 110th anniversary. Many prominent visitors from the principal colleges of the country were present.

A movement is on foot to establish the State of Manhattan including within its boundaries the territory of the city of Greater New York.

Gen. W. R. Terry, a commander of a brigade in Pickett's Division at the time of the celebrated charge at Cemetery Ridge at Gettysburg, died at Richmond, Va., on the 28th ult., in his 70th year.

William T. Adams, "Oliver Optic," the popular author of boys' stories, died at his home in Boston, March, 27th, aged 75 years.

The water is slightly falling at Memphis, but the lower Mississippi ports are still imminent danger. Greenville and the neighboring section are now under the greatest strain. The prospects are for still greater rise in the lower river and people are warned to move while there is yet time.

The central part of Texas was visited by a cyclone on the 28th ult., that did great damage to property. The wind blew at the rate of sixty miles an hour for twenty minutes. Residences were lifted from their foundation, piles of lumber were blown in every direction, the roof of the dormitory of the State University was raised and thrown upon a cottage completely demolishing it. Many cattle were killed, but no lives of persons repored.

Morretti, the Italian sculptor, has just completed a magnificent bronze statue of the late Cornelius Vanderbilt, for the campus of Vanderbilt University, at Nashville, of which institution he was founder. A handsome pedestal of light granite, designed in the classic style and bearing an appropriate inscription, will support the statue.

The large plant of Acme Bicycle Works was burned on March 24th. The machinery was valued at $75,000. Covered by insurance.

Florida has made a success of the celery crop this year and is shipping in large quantities.

Wednesday, April 14th, has been set apart as Arbor Day by the Governor of Maryland.

The Piedmont and Pelzer S. C. cotton mills sent off last week a cargo of twenty cars of cloth for Shanghai, China. The cargo is valued at $100,000.

One hundred acres of strawberries are now growing around Lakeland, Fla., and the estimate yield is 2000 quarts per acre, which at a fair price for the fruit, means a net sum of about $20,000 and will be taken into Lakeland alone.

The fruit and vegetation of Mississippi was hurt by frost and ice last week.

FOREIGN.

There is an epidemic of malarial fever among the sailors of the British fleet at Cape Town.

The Russian government is acting with great vigor to prevent the spread of the dreaded bubonic plague into Russia.

Great Britain has withdrawn from the coalition to blockade Crete. She will acquiese, however. France will probably follow the example of Great Britain.

The Crown Prince Constantine has left for the scene of trouble which is accepted as Greece meaning war in earnest. The Crown Prince has thoroughly inspected the working of the Red Cross Society.

Prof. Andree, who has been engaged during the winter in perfecting his balloon, has announced that he will leave Gothenburg on May 18th for Spitzbergen. This part of the journey will be made by gunboat. The professor expects to fill his balloon and sail for the North Pole on June 20th.

The filibustering expedition under Gen. Carlos Roloff, has been successfully landed at Banes, Cuba: The cargo consisted of 6,000 rifles, 3,000,000 pounds of cartridges, several guns and four tons of dynamite and bombs.

The exercises of the Quarter Centennial of the pastorate of Rev. R. Z. Johnston, of Lincolnton church has been received. The pamphlet is nicely gotten up with cut of pastor and church. Our thanks are extended for the same.

SEABOARD AIR LINE S.A.L.

VESTIBULED LIMITED TRAINS DOUBLE DAILY SERVICE

TO ATLANTA, CHARLOTTE, ATHENS, WILMINGTON, NEW ORLEANS, CHATTANOOGA, AND NEW YORK, PHILADELPHIA, WASHINGTON, NORFOLK, RICHMOND.

Schedule in Effect Feb. 7th, 1897.

WESTWARD.

	No. 41.	No. 403.
Lv Wilmington.	*3 20pm	.....
Lv Lumberton..	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 28pm	.....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 18pm	*5 10am
Lv Rockingham.	7 30pm	2 28 am
Lv Wadesboro...	8 11pm	.....
Lv Marshville...	8 48pm	6 25 am
Ar Monroe	9 12pm	6 48 am
Lv Monroe.....	9 35pm	7 30 am
Ar Charlotte....	10 25pm	8 30 am
Ar Mt. Holly....	.....	9 10 am
Ar Lincolnton...	.....	10 35 am
Ar Shelby.....	.....	11 48a m
Ar Ellenboro....	.....	12 20p m
Ar Rutherfordton	.. ..	12 54p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar....Cheraw..Ar † 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 08p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 58am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 45am	.....
Lv Laurinburg..	9 11am	.....
Lv Maxton.....	9 30am	.....
Lv Lumberton...	10 18am	.....
Ar Wilming on..	12 30pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 23pm
Ar Raleigh.....	11 30am	2 11pm
Ar Portsmouth..	5 50pm	7 30am
Ar Richmond...	*6 50pm	*8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 23pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT Feb. 7th, 1897.

SOUTH BOUND.

	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.32 "
Leave Stokesdale.....	11.07p.m
Arrive Greensboro.....	11.55 "
Leave Greensboro	12.15 "
Leave Climax.....	12.43 "
Aeave Sanford	2.55 "
Lrrive Fayetteville Junction..	4.12 "
yrrive Fayetteville.....	4.18 "
Leave Fayetteville.....	4.35 "
Arrive Wilmington.....	7.45 ',

NORTH BOUND.

	No. 4. Daily
Leave Bennettsville.....	8.20a. m
ArriveMaxton.....	9.25 "
LeaveMaxton.....	9.33 "
Leave Red Springs.....	10.02 "
Leave Hope Mills.....	10.47 "
Arrive Fayetteville.....	11.08 "

SOUTH BOUND

	No. 8. Daily
Leave Fayetteville.....	4.28p m.
Leave Hope Mills.....	4.49 "
Leave Red Springs	5.36 "
ArriveMaxton.....	6.09 "
Leave Maxton.....	6.17 "
ArriveBennettsville.....	7.20 "

NORTH BOUND.

	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.45a. m
Leave Climax.....	8.35 "
Arrive Greensboro.....	9.30 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.

	No. 15. Mixed. Daily ex. Sunday.
Leave Madison.....	12.30p.m
Leave Stokesdale.....	1.28 "
Arrive Greensboro.....	2.40 "
Leave Greensboro.....	3.25 "
Leave Climax.....	4.20 "
Arrive Ramseur.....	6.05 "

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at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

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DEPARTURES FROM WILMINGTON—NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 50 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 5 09 a m, Philadelphia 11 25 a m New York 2 08 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY 3:25 P M — No. 55—Passenger—Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 45 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m. Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 08 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 05 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 53 a m, Magnolia 8 06 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54—Passenger — Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Co lumbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 3 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Hailfax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday.

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(For Contents see Second Page)

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WILL POWER.

There is no chance, no destiny, no fate
Can circumvent, or hinder, or control
The firm resolve of a determined soul,
Gifts count for nothing; will alone is great
All things give way before it soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well born soul must win what it deserves.
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim,
Why, even Death stands still
And waits an hour sometimes for a will.
—*Ella Wheeler Wilcox.*

THE SPIRIT AGAINST THE FLESH.

In the best of men there is a tendency to do certain things they ought not, but the more they are filled with the Holy Spirit, the more it is true of them that they are kept from doing what otherwise they would. When I was a boy I used to go to the Polytechnic in London, where my favorite diversion was a diving bell, which had seats around the rim, and which at a given time was filled with people and lowered into a tank. We used to go down deeper and deeper into the water, but not a drop ever came into that diving bell, though it had no bottom and the water was quite within reach, because the bell was so full of air that, though the water lusted against the air, the air lusted against the water, because air was being pumped in all the while from the top, and the water could not do what it otherwise would. If you are full of the Holy Ghost, the flesh life is underneath you, and though it would surge up, it is kept out.—*F. B. Meyer.*

MR. DAVID WHARTON.



The subject of this sketch was born in Guilford county, North Carolina, December 18th, 1803. His father, Elisha Wharton, came to North Carolina from Maryland before the Revolutionary war, with his father, Watson Wharton, who entered a large tract of land and settled in what is now Guilford county. Elisha Wharton was a successful farmer and a highly respected citizen. He was an elder in Bethel church, Orange Presbytery, and exerted a great influence for good in the church and community. He was married twice: First to a Miss Schoolfield, and after her death, to a Miss Young. He raised a large family consisting of nine sons and four daughters, and their descendants are very numerous, there being representatives in thirteen States of the Union, besides a large number in North Carolina.

David Wharton, the subject of the sketch, was of the first set of children. He was named for Dr. David Caldwell, the pioneer of Presbyterianism in North Carolina, by whom he was baptized in infancy and whom he still remembers well. He received his education in the high school of the country at that day. Early in life he began business for himself and has been wonderfully successful.

He became a Christian in 1847, and joined Buffalo church, Orange Presbytery, under the ministry of that scholarly and godly man, Rev. Eli W. Caruthers. Shortly after connecting himself with the church, he was made a ruling elder, and then clerk of the session. The church owes much to his wise counsel and liberal support through these many, many years.

He has been the delegate from his church in a great many meetings of Presbytery, and in at least fourteen meetings of Synod. The Presbytery showed its appreciation of his ability by choosing him in 1854, as a commissioner to that important meeting of the General Assembly in Buffalo, N. Y. He has always been faithful and attentive in all these meetings of the church courts, taking a deep interest in the business of the church.

He was married on Oct. 24th, 1826, to Miss Elizabeth Donnell, daughter of Maj. John Donnell, who was a Major in the Revolutionary war. He says himself that much of his success in life is due to his wife who was his faithful companion for almost fifty-four years. This union was blessed with two sons and three daughters. One daughter married Rev. C. K. Caldwell and died shortly afterwards. The other children are all living. Both of his sons and sons-in-law are ruling elders, and his sons have both been commissioners to the General Assembly. On Oct. 24th, 1876, he celebrated his golden wedding, most of his children, grand children and great grand children were present, and participated in the festivities of the occasion. His wife died April 12th, 1880. He has twenty-three grand children living and six dead, and thirty-three great grand children living and seven dead.

On June 22nd, 1881, he was married to Miss Rachel Donnell who has been his devoted companion in his old age. Although Mr. Wharton is in his 94th year, his mind is vigorous and his memory good. During life he has come in contact with the prominent men of the State, and can give a great many interesting facts about persons and things which have never been recorded. He is well and strong, and regular attendant at church services.

Out of free religion has grown free irreligion, and out of infidel liberality, practical immorality.

There is a transcendent power in example. We reform others unconsciously, when we walk uprightly.

PERSONS AND PAPERS.

Criticism never hears the gospel. Mere genius never hears it. Broken-heartedness always hears it.—*Dr. Joseph Parker.*

* * *

The chief art of learning is to attempt but little at a time. The widest excursions of the mind are made by short flights, frequently repeated.—*Locke.*

* * *

The pew can do more to fill our churches than the pulpit, but where both agencies possess a drawing power an empty seat will be exceedingly rare.—*Philadelphia Presbyterian.*

* * *

The man who begins every day with praise, and ends it with thanksgiving, will not backslide, because so much of this world's good seems to go to the godless.—*Ram's Horn.*

* * *

The question of the freedom of the will may perplex philosophers, it need not Christians. Redeemed by the blood, we are free to be what Christ wants us to be. That is true liberty.—*The Christian Index.*

* * *

I have sometimes wished that I had nothing else to do but to dwell with God in prayer, praise and preaching! Alas! one has to come down from the Mount of Transfiguration and meet the lunatic child and the quarrelsome scribes at the bottom of the hill.—*Spurgeon.*

* * *

When your mind has been drawn aside do not fret or let yourself go down the stream of nature as if it were in vain to attempt to swim against it; but confess your fault and calmly resume your former endeavor, but with more humility and watchfulness.—*Fletcher.*

* * *

Do you desire to learn the secret of a restful life, to learn how you can be a man or woman of Christly power? You can only become such in so far as Christ has power over you and takes possession of you. * * You are to live a life of obedience to authority; a life in which there is but one dominating power—the omnipotent imperium of the Godhead.—*Webb Peploe.*

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"CALLED CHRISTIANS."

"The disciples were called Christians first in Antioch." Some have thought that the name was given like that of "Methodist" or "Puritan" in ridicule. But that seems hardly probable as there was no condition to call for ridicule. There was no serious opposition. There was no persecution. There was popularity and power in the preachers Barnabas and Paul and their work. It seems rather more probable that these early disciples were called Christians from their likeness to Christ and their practice of principles taught by Christ. Of course they believed that Jesus of Nazareth was the Christ, the Messiah, and professed their allegiance to Him as Saviour and Lord who had redeemed them. But these disciples did not call themselves Christians. "They were called Christians" by others. That is manifest. The reason for this appears as we remember that others give us names according to their impression of our principles and practices.

This name was a witness to the preaching and teaching of the Apostle Paul and the Exhorter or Evangelist Barnabas. Christ was the center and life of all. He was indeed all and in all. This bound together the Old Testament and New Testament times. It is the link that unites the Testaments and the dispensations. It places the cross of Christ as the center about which all history is turned. All light before is focalized in Christ crucified and from His cross all light is coming now. All doctrines and influences proceed from and reach backward to this cross.

This became, as the record implies it was meant to be in God's providence, the family name of the disciples. They had their names as individuals and separate churches might have distinguishing names of local or circumstantial origin. This name of Christians bound all together as one. It is the name for all disciples now as including denominational divisions and before them. It is the duty as it is the high privilege of each disciple to be first a Christian, and then a loyal member of some Christian Church whose tenets as a denomination he may prefer. It is not a just inference that because this name was given in Antioch to the early disciples from the Gentiles that it requires all to have only this name. Indeed it smacks of arrogance to claim to be the only true disciples because of calling themselves Christians. The name is not what Christians choose for themselves. That makes the denominations, or divisions among disciples by their views of minor matters, or principles of administration and government or non-essentials. But Christians are called such by others as over and above or aside from these differences.

This name was a witness to the Christ-like lives and characters of the disciples. They thought and spoke and acted as became Christians. They sought to live like Christ. They were imperfect and but partially sanctified. Still those who gave them the name saw that they professed and really tried to live like Christ. Whether it was meant or not for them, for those of us who profess to be Christians it ought to mean a desire and a prayer to have the heart of Christ. That is mentioned but once in Scripture and that by Christ Himself when He said: "I am meek and lowly in heart." To be Christians indeed, is to be like Him in heart.

It is well that those who are deservedly called Christians by others should remember that the early followers of Jesus were properly called disciples. That means learners. The more truly any may be called Christians the more careful will such be to continue as disciples. It was in this thought that Jesus said: "And learn of Me, for I am meek and lowly of heart." As such Jesus is the Teacher to all true disciples, and He is the example which He would give to follow and to copy. A Christian is always a learner.

This all arose from the Sabbath-school lesson, in our columns this week, and in answer to the question which it called forth. "Why were the disciples called Christians?" Another question now arises. Would we who write, print and read this, be called Christians by those who know us best? With another we close. Are we Christians in heart and life-likeness to Jesus Christ?

WHILE DEATH and destruction are raging about at our doors, while floods and tempests are doing their fearful work in the West, we are prone to forget the thousands who are still perishing with hunger in India. The famine there continues and any relief extended will be in the interests of humanity. A friend suggests that we receive contributions. We will gladly do so and see that they are sent forward to their proper destination.

In contemplation of these calamities near and far how our hearts should arise in gratitude to God for His infinite goodness and mercy in sparing us, and how this should prompt us to extend the hand of help of those who are not favored.

On Sunday of last week the Greensboro Sunday-school raised $8.44 for the famishing in India.

LAST SUNDAY was a red-letter-day with the First Presbyterian church of this city. In the forenoon Dr. Hoge read a paper on the Personnel and Work of the Westminster Assembly; a paper prepared and presented in accordance with requirement of Presbytery. It was a most admirable compend of the history of that memorable time and should be preserved in permanent form.

At night the annual meeting of the Westminster League of the church was held. Dr. Hoge, as President, reported the work of the past twelve months. Dr. Edwin A. Alderman, by invitation of the League addressed the vast audience on the subject of "The Christian State." Our people had expected much of the speaker, who was born and reared in our midst, but were hardly prepared for all they received. In his introduction he said:

"Before I go forward in the matter of my thought, I have it in my heart to declare the great happiness I have in being within the walls of this noble and venerable church of God, touching my life, as it does, in all its tenderest and most sacred ways. The feet of my childhood were bent toward its portals. The godly men who performed its offices, and the godly women who illustrated its teachings, some of whom have entered truly into life and some of whom I see before me this night still unwearying in service—furnished forth my first permanent ideal of the dignity and wholesomeness of upright living.

"Here the beauty that lies in holy things, and in the things that are not seen, entered into my mind and heart. Here the mighty moving story of the Christ and the Christ life mingled with my being to abide there, I shall trust, through all the years alike a rock and a refuge. The sacred building is comelier to the eye and fairer now than then, as is very fitting and proper. But it must always be to me what it was in that golden day of childhood—the typical Presbyterian kirk, from out whose doors, whether situate on the glens and moors of Scotland, or towering to heaven in the cities of the new world, there passes into human society so unfailing a stream of clear-headed, clean-hearted, God-fearing manhood and womanhood."

He held the audience spell-bound for an hour, all too short, in an address which, for striking originality of conception and presentation, for elegance of expression and elevation of style, for profoundest thought and brilliant and masterful rhetoric—could hardly be surpassed.

On Monday evening a reception was given to Dr. Alderman in Abbie Chadbourn Hall, and here he met the friends of his youth and of his later years, who had come with their admiration for his genius and their rejoicings in his success in the past, and their heartiest well-wishes for the future.

A REQUEST. If any minister of our Church has done, (or if his church has done) any work among the Jews during the past year, he will confer a great favor if he will send me a brief account of it within ten days that we may report it to the Assembly.

Respectfully,

J. N. CRAIG,
Secretary.

DAVIDSON NOTES.

The social event of the past month was the formal opening of the new Medical College building last Friday week. Dr. Munroe celebrated the event by giving a general reception to the students of both colleges, the towns people and many visiting friends who came from Charlotte, Hickory, Lenoir, &c., to do honor to the occasion. The building is an architectural gem. It is of brick, four-storied, with two large recitation rooms, a handsomely furnished physician's office, and various other apartments, and is lighted throughout by electricity. On the evening of the reception, the medical faculty, assisted by several young ladies, formed the receiving party, the whole house was aglow with scores of electric lights, dainty refreshments were served to all comers, and every one left with regret declaring the event the pleasantest of the year. The number of "Meds" enrolled this year is the largest in the history of the school, and everything points to a still more successful future.

Dr. Martin lectures to-day before the Presbyterian College of Charlotte. Dr. Smith has recently returned from a lecturing tour in Georgia, South Carolina, and Eastern North Carolina. L.

For the N. C. Presbyterian.

LETTER FROM RALEIGH.

Our capital city has been "wide awake" all the winter. Especially since the first of January, all has been commotion. Members of the Legislature, lobbyists, general visitors, have crowded the hotels and thronged the streets and filled the churches. Pastors have been encouraged by large congregations, the presence of many strangers lending additional interest to the services. We Presbyterians have tried to keep step in the general "forward march." We have in the city two centres of influence, distinct, yet united. These are the church proper and

PEACE INSTITUTE.

As to the school, every teacher and officer within those walls is a Christian. With one or two exceptions, every one is a Presbyterian. Here, too, may be found within the student body of boarders about twenty-five communicants of the Presbyterian Church. The entire school, with few exceptions, may be seen in the Presbyterian church on Sunday mornings, making a handsome addition of about seventy-five to the congregation. On Sunday evenings, a quiet service is held amongst themselves, and God's word studied under the guidance of one of the teachers. The Young Woman's Christian Association carries on its work, with Miss Fanny Owen, one of the students, as its President, and has been recently much refreshed by a visit from the International Secretary, Miss Preston, of Marion, Va. The Society of Foreign Missions is doing efficient work and having delightful meetings under the general direction of one of the best informed and most earnestly consecrated Presbyterian women in the South or North, Miss E. V. Penick. In all these ways, the school is doing its work for Christ and for our Church; and in many other ways, that may be adverted to, but not made public. The individual cases of benefice wherein the one hand may not know what the other doeth,—wherein the law of usual just demand must yield to the law of love for Christ's sake and the Gospel's—these must await the revelation of all things. I opine that if our editors, our preachers, and our educators, could declare the inner, sacred history of the work under their charge, the public estimate of honor due would be materially changed.

THE PRESBYTERIAN CHURCH

is *moving*. Within the past month, we have had two spirited meetings, the one in the interest of Foreign Missions and the other, of Home Missions. The elders here can *talk*, as you would believe if you could have heard Messrs. D. H. Hill, Seymour Whiting, James Dinwiddie and W. S. Primrose. And how you would have enjoyed the music! The full chorus of Peace Institute under that wonderful vocalist of the school, Miss Enid Smith, is hard to surpass. Do we ever think how much we owe to our faithful choir-people? There is one loving woman in our church whose name may not be given here, through whom a master of music now in Heaven seems still to breathe as in the days and years gone by, her service in the choir a Holy communion with him and a perpetual blessing to the church.

You *may* have heard that we are building a new church. Well, it is literally true. They who ominously said that the commencement of the work would not be seen, see it. About half the building will be devoted to the Sabbath-school, Bible-class rooms, parlor, infant class rooms, etc., and the other half to a handsome auditorium. The brick-work of the former will be finished in about a month, and we expect to occupy it this fall. In this, we can then worship until we build up the church proper. I regard it as an absolutely certain thing that the capital city will have a church edifice worthy of it. Methodists and Baptists and Episcopalians have poured their money into this central place from all over the State. As yet, the local Presbyterians have made no general appeal. And, until our home resources are exhausted, we shall not make any. But, with the blessing of God, we intend to put Presbyterianism here abreast of other denominational influences. We do much for the State. We gladly welcome resident officials who live amongst us for years, but hold their membership elsewhere. We hold up our banner of denominational worship in all our State institutions, our pastor preaching at the Soldiers' Home, the Asylum, the State Prison, and rendering pastoral service in other institutions. We must have a noble building here; and *then*—a second Presbyterian church!

E. DANIEL.

OUR PREMIUM BIBLE.



Measures 5x7 inches when Closed, and Contains 1,600 Pages of Reading Matter—Several hundred pages of Useful Information, besides the Scriptural Text.

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The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the following terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

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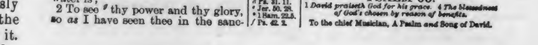
The Premium offered is the Genuine Edition of the Oxford Teacher's Bible.

We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

That which we are, we are all the while teaching, not voluntarily, but involuntarily.—*Emerson.*

"Our Premium Bible" contains absolutely nothing that tends to discredit the plain Scripture narrative of "Jonah and the whale."



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [4] if riches increase, set not your heart *upon them.*
11 God hath spoken [a] once; twice have I heard this; that [b] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [c] thou renderest to every man according to his work.

PSALM 63.

*1 David's thirst for God. 4 His manner of blessing God. A Psalm of David, * when he was in the wilderness of Judah.*

O GOD, thou *art* my God; early will I seek thee: [d] my soul thirsteth for thee, my flesh longeth for thee in a dry and [e] thirsty land, [f] where no water is;
2 To see [g] thy power and thy glory, so as I have seen thee in the sanc-

[4] Or, *we are consumed by that which they have throughly searched.*
[a] Job 33. 28. Ps. 62. 7. 1 Tim. 6. 17.
[b] Heb. *a search searched.* [c] Job 34. 14. or, *strength.*
[d] Heb. *their second, shall be.* Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25.
[e] Ps. 61. 11. [f] Jer. 50. 38. [g] 1 Sam. 22. 5. Ps. 42. 2.

6 They search out iniquities; [3] they accomplish [3] a diligent search: both the inward *thought* of every one *of them,* and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [4] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4] all that see them shall flee away.
9 And all men shall fear, and shall [4] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits. To the chief Musician, A Psalm and Song of David.

For the N. C. Presbyterian.

VALUE OF FORESTS.

From "that forbidden tree, whose mortal taste brought death into the world and all our woe," to the "Tree of Life, whose leaves are of the healing of the nations," the Bible is full of instances of the important part trees have played in man's history. We read of Abraham's planting a grove, and in the laws of Moses, the children of Israel were directed to plant fruit trees, and were forbidden, in b[illegible]ng a city, to cut down trees g[illegible]or food, for "the tree of the field is man's life." Absalom, caught by his head in the "thick boughs of a great oak," found the forces of nature working against the enemies of the Lord.

All through the Scriptures trees are used as types. The good man is described as "growing like a green bay tree beside the rivers of water." "The righteous shall flourish like the palm tree, he shall grow like a cedar in Lebanon." And in a beautiful ascription of praise: "All the the trees of the field shall clap their hands."

In secular history we all remember how Birnamwood did march to Dunsinane, bringing to Macbeth overthrow and death. In that epitome of wisdom, the New England Primer, we are told:

"The Koyal Oak, it was the tree,
That saved his royal majesty,"

when Charles II, fleeing from his enemies, took refuge at Boscobel.

In our own country we have had more than one celebrated tree. Besides the Washington Elm at Cambridge, under whose shadow the great leader first drew his sword at the head of an American army, there was the Charter Oak, which held in safe keeping for several years, the liberties of Connecticut. When blown down in 1856, its age was computed to be nearly one thousand years.

There are various quaint old Christian customs in England, connected with trees, among them being the custom of saluting the apple-trees on Christmas morning. Bringing in the Yule Log as part of the festivities, we are familiar with, at least by tradition, and even yet some of us would feel something was lacking if we had to do without holly and mistletoe.

Turning to things more practical, let us consider what would be the effect on our civilization if we had no trees, nor the wood we get from them. Without wood our civilization would be entirely impossible. It is built on wood. From the cradle to the coffin, wood is essential in the manufacture of comforts, luxuries, and even the necessities of life. Over half our people live in wooden houses. For our means of transportation we rely mainly on wood. Wagons, cars and ships are largely made of wood, and our railroads lie on not less than eighty millions of wooden ties. Many medicines come from trees, also rubber, cork, turpentine and spices, and by distillation, numerous new products are derived from wood, such as alcohol. From the bark comes indispensable tanning material. In this list I have not placed the goodly fruits of the trees, nor the shade, the comfort f which we do not estimate until we have to go without it.

Wood yields two-thirds of our population the fuel to warm their dwellings and prepare their food, and we should not forget that without the existence of trees in ages past, there would be no coal stored up in the earth for our use. We are told by the Chief of the Division of Forestry of the United States, that in the forest we find the means to satisfy every direct want of life, and if we realize that the adaptation of this material to man's needs is constantly increasing rather than diminishing, it will be seen how necessary it is that the supply of this most important article should be carefully protected.

Even if it were not for the innumerable, practical uses of trees, if it were only for their beauty we value them, their absence would make the world a very different and much poorer place to live in.

Which of the poets has not loved them, from Shakspeare, to go no further back, who has given us the beautiful picture of the Forest of Arden, to our own New England Lowell. The latter has many loving allusions to trees, and several entire poems devoted to individuals among them. He says:

"I care not how men trace their ancestry,
To ape or Adam; let them please their whim.
But I, in June, am midway to believe,
A tree among my far progenitors.
Such sympathy is mine with all the race,
Such mutual recognition vaguely sweet,
There is between us."

And which of the lovers of our dear old "Autocrat of the Breakfast Table" can forget the personal affection he felt for the trees, or fails to find the benediction that awaits us in passing under a horse-chestnut, which he says: "holds its outspread hands over your head, and looks as if it were whispering: 'May grace, mercy and peace be with you.'"

(Continued in next issue.)

For the N. C. Presbyterian.

A CHINESE PARTY.

DEAR LITTLE GIRLS:*—The pretty picture-book you made for the little children out here in China came last week, but I did not write to thank you then because I wanted to use it first so that I could tell you about it.

Mrs. Sykes has been here longer than I have and she can speak Chinese very much better; she has a little school for Chinese children and has a Chinaman to teach it. She goes there two or three times a week and talks to the children and explains to them what they are reading. They do not study anything but reading and writing, and they study those all day. When they learn to read a book they learn it by heart, so it takes them longer than it does you. All the mornings they read books written by Chinese men, and in the afternoons they study the Bible and catechism. There are ten little boys and girls in this school and one of them knows one or two catechisms and the whole of St. Matthew's Gospel and part of Mark's by heart; besides several Chinese books. He is about eleven years old.

Next Monday is the Chinese New Year and all the schools have a month holiday, they go to school all summer and this is their only vacation. When the school closed for the holidays Mrs. Sykes wanted to give the children a party, so she invited them to her house, and gave them each a colored paper ball that looks like the balloons you buy at the fair and at Christmas. They had lots of fun throwing them up in the air and catching them; then she gave them each a bowl of something the Chinese call "wun-dun," it is balls of pork meat floating in gravy; they all like it very much. Then we showed them the pretty book you sent and they all crowded around and had a good time looking at it, for the little Chinese children do not have pretty pictures in their houses as you do. When they went home she gave them each some oranges, nuts and candy. All these things for ten children, their teacher and some servants only cost sixty cents, so you see how easy it is to do good here. These little boys and girls are all poor and very dirty, some of them do not have enough to eat and enough to wear to keep them warm, but they love to play and have a good time just the same as you do.

I am glad you gave them a pleasure by sending them the picture-book. Now I want you to pray every day that God will bless these little boys and girls in this school, and that He will help them understand the Bible as they learn it, and will teach them to love and serve Him, instead of wooden idols.

Yours sincerely,

EMMA C. WORTH.

Wusih, China, Jan. 27th, '97.

[*This letter was written to the Fragment Circle of the Westminster League of the First church, Wilmington We trust that others of our little friends will save cards and make scrap books for the little ones in our heathen lands.]

"TILL HE COME."

Then he will come! For there is a glorious promise in those three little words. The world would be darker, sadder, more wearisome without the truth that they hold for us. All of life, with its discipline, its changes, its perplexities—its experience of every kind is touched and illuminated by that word of hope and joy which fell from our Master's own lips before he suffered.

We are to seek Him, serve Him, meet at His table, walk with Him on through the years of our pilgrim life, be they few or many—then, some day, some how, He will come, our pilgrim journey will be over, and we shall be at home forevermore.

To each of us individually the coming of the Lord is when the earthly life is ended, and He calls us to Himself, that "where He is, His servants may be." Surely it is much so to think of death for ourselves. But to his Church—his striving, often sinning, always imperfect, ever longing Church, the promise implied in "till he come" is beyond words precious and inspiring. The Church is to go on holding the faith, spreading the knowledge of it, keeping sacredly his own sacramental feast—on through the years to come as it has through the ages past—faithful, steadfast, loving, living, growing—till one day when the hour has struck and all things are ready, lo! He has come! The long warfare is accomplished, the victory won, the mansions of rest and triumph all prepared, and he has "come again, as he said."

When we sit at our communion table, thinking of the great sacrifice which we celebrate, resting our souls with penitent faith upon the atonement once made, gathering strength for the days of conflict yet before us, let us never fail to dwell also with great joy upon the bright promise of these three words.

Do any ask, as of old, "Where is the promise of His coming?" We

answer, here it is, in our communion feast, wherein we "do show the Lord's death, until he come" Each passing year brings large numbers together around that communion table of glad prophecy. The time of fulfillment is in the Lord's own hands, as are also the manner and the accompaniments of his coming. We may try to grasp and interpret the Apostle's words on this subject, or those of the Master himself, but after all our efforts, the understanding of them will be imperfect, for it is poor human language which we must use, and that is not adequate to convey the whole of spiritual truth. The one clear, glorious fact that stands out from it all for our comfort and joy, is that *the Lord will come again.* Every time we celebrate His dying love at His table, we also proclaim our triumphant faith in the promise of His coming. That feast will never cease to be kept by adoring hearts on earth, until that prediction is fulfilled and its end accomplished—until the Bride is adorned for her husband, and the marriage supper is ready.

Who can be long cast down because of the hardness of the way, or in despair on account of the evil that is in the world, when this promise is ever shining forth out of the darkness, pointing to the advent of Him who will "make all things new?" This is no dream or vision or human speculation, but simple, strong, divine statement of fact. "When you do this that I command you, you declare a certain truth." "Ye do show the Lord's death till he come." *There* is a rock upon which to stand with unwavering faith and unfaltering fact, until:

"Hope shall change to glad fruition;
Faith to sight, and prayer to praise."

That will be when he has come!—*Dorcas Hicks, in Presbyterian.*

SMALL COURTESIES.

Habit counts for so much in little things that one cannot look too carefully after the small courtesies in one's own conduct. A writer in the *Interior* describes a visit to a home where the young people possessed the true politeness which habit had made natural.

One evening I entered a room where several young men with books and work were sitting around the lamp. The young man with the lexicon and grammar on the table before him was the busiest of the group, but he instanly rose and remained standing until I had taken a seat.

The little action was automatic; the habit of his family is to practice small courtesies, and the boys have been trained from childhod to pay deference to women; they always rise whenever a lady—their mother, sister, friend or guest of the house—comes into the room where they are at work.

Neither mother nor sister goes out after dark without an escort. One of the boys can always go out of his way, or find it in his way, to see her safely to a friend's door, or to the meeting which she wishes to attend. Most winning and sweet is the air of good breeding which these young men have acquired, which they wear with an unconscious grace.

"You should not care so much about the merely superficial in conduct, says a friend. "Veneering is only a polish laid on. I approve of the man or woman who is honest, sincere. I can pardon him a little brusqueness, which may be his only misfortune."

It is not veneering to be polite. We are apt to grow confused on this subject, and to fancy that there is a natural conflict between goodness of heart and elegance of deportment. The fact is, life would be a far more agreeable thing if politeness were more assiduously cultivated.—*Ex.*

"I AM THINE."

Who has so great a right to me as Thou hast? Created by Thee, I belong of necessity to Him who made me. Daily preserved by Thee, the life Thou maintaines ought to be consecrated to Thy service. But the closest tie of all is that Thou hast loved me, redeemed me from death, purchased me with the price of Thine own blood, and thus bound me to Thyself forever. O love amazing and Divine, why didst Thou do all this for one so unlovely and unworthy? It is but another instance of "Even so, Father, for so it seemed good in Thy sight," and, since is has pleased Thee to be thus gracious, and Thou hast made it possible for me to say, "I am Thine," it must naturally follow that I should add, *"and all that I have,"* laying every possession and power at Thy dear feet; for what have I, Lord, of anything good or excellent, which is not Thine own gift to me?—*Mrs Spurgeon, in Sword and Trowel.*

CHRIST WITHIN.

A lady well known in the literary world writes thus in regard to a friend and herself:

She softens as she grows older, and she is always so lovable. Oh, I hope I shall do so! I hope I shall never grow hard or bitter, with increasing years. I've found the dearest little book—a friend of mine gave it to me. It's my great comfort. I put it under my pillow at night, and I read it the first thing in the morning. It is called "Christ Within." That's the secret of being happy in this world. Money don't bring happiness nor success, nor—no, not even youth.

This makes me think of what Christ said to the woman at Jacob's well: "The water that I shall give him shall be in him a well of water springing up into everlasting life." It recalls also what Paul wrote to the Colossians; "Christ in you the hope of glory." This is what we all need, and it is all that we need. Commenting on the words quoted from Col. i. 27, Caird says: "If it would strengthen you in your difficulties and struggles to know that Christ was near, to hear him speak, to take hold of his hand—know that he is nearer still than this. Every pure thought that rises in your breast is Christ's suggestion; every holy desire and resolution the proof that he is at hand; every kindling of the spirit into devotion the unconscious recognition of his heavenly presence. Open the door of the heart to him, and the very mind and soul of Jesus will pass into yours; your spirit will be suffused with his; the very heart of Jesus will be beating within your breast."

Yes, "Christ within" is the headspring of the water of life.—*Herald and Presbyter.*

LITERARY JOTTINGS.

Charlemagne Tower of Pennsylvania, who has been recently appointed minister plenipotentiary to Austria-Hungary, has achieved much prominence in the world of letters. His scholarly work upon "The Marquis de LaFayette in the American Revolution" has won for him a high place among the historians of the country. Mr. Tower is a graduate of Harvard University and has studied in the principal universities of Europe, and has also travelled extensively.

William T. Adams, better known to the children, and especially the boys, as Oliver Optic, died on March 27th, at his home at Dorchester, one of the Water-front suburbs of Boston. Mr. Adams' first work which gained popular favor was the "Riverdale Series," which dwelt particularly upon the home and school life of children. "Young America at Home" and the "Young America Abroad" series were warmly received both in America and Great Britain, 100 000 copies having been sold of "Down the Rhine." From the age of thirty-four until his seventy-third year he wrote systematically, impelled by the love of working out the creatures of his fancy. In all he produced about one hundred and thirty volumes and more than one thousand short stories. Mr. Adams is described "as a man a trifle below the medium height with a round face; gray hair, considerably thinned on the top of his head; a short grizzled beard; the mildest of blue eyes with a half humorous twinkle in them and a slow manner of speaking."

McClure's Magazine is now published on the first day of each month.

A new picture of Charles Dickens, from the domestic s[illegible]y be expected in a book, "My Fath[illegible]l Recall Him," by the late Miss Mamie Dickens, revised by her sister, Mrs. Kate Dickens Perugini.

An interesting story comes to us from Boston, where they tell it with bated breath. It appears that the officials in charge of the Juvenile Department of the Boston Public Library have noticed for the past week or two an unusual demand for copies of Bunyan's Pilgrim's Progress. This demand was so much in excess of anything they had ever known that they felt it necessary to investigate the causes of this unprecedented interest in Bunyan. Inquiry revealed the fact that the teacher of history in a well-known school had reached the colonial events of the seventeenth century, and had recommended to all her pupils the perusal of Bunyan's book as a part of the bibliography of the story of the Pilgrim Fathers!—*The Bookman.*

MAGAZINES.

In *American Homes* for April the Summer Cottage for Seaside, Mountains and Camp Ground is especially treated. $1 a year, Knoxville, Tenn.

Travel for March is up to its usual high standard. We recommend to those intested in this class of reading. Horace Marshall & Son, London.

The University Record is the organ of our University at Chapel Hill and contains much that will interest the alumni and friends of this honored institution. Single copy 15 cents. $1 a year. Published quarterly.

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. W. C. Clark, from Shelbyville, Tenn., to Augusta, Ky.

NORTH CAROLINA.

St. Andrews, Wilmington:—The report of the past year of this church shows the best financial condition in its history; $700 more having been contributed than last year and $1,700 more than the first year of the present pastorate.

Charlotte:—The religious services which have been held at the First and Second churches have been resumed at Graham St. church.

On last Sabbath there were twenty-five additions to the First church.

First Church, Greensboro:—We have enjoyed a delightful meeting of two weeks in which the pastors, Drs. J. H. and E. W. Smith, were assisted by Rev. A. A Little, of Steele Creek Bro. Little's sermons were uncommonly able and eloquent. Fifteen of the pupils of the Sunday-school have been received into the church as a result of the meeting, making seventy-eight additions in the last twelve months.

Hub and Chadbourn:—Rev. Wm. Black, General Evangelist, recently visited Hub, in Columbus county, where there is no church of any denomination and in whih is situated one of the largest lumber mills in the South. There were several professions of faith and the eleven members who were received on profession and by certificate are petitioning for a church organization. They have subscribed $200 towards a pastor's salary. Mr. Black also visited Chadbourn where a subscription was given of $300 for a church building, and $100 for a pastor's salary. A group of twenty-two here are also anxious for an organization.

Durham:—Rev. W. T. Lingle, of Hampden Sidney, who so acceptably filled the pulpit of this church during March has returned to his duties at the Seminary. Rev. Dr. Jos. R. Wilson preached on last Sabbath and will remain in the city for several weeks.

Concord:—At the quarterly communion on the 4th of April the pastor of the First church, Concord, announced the names of fourteen new communicants received since January. Congregations are large. Our three Sabbath-schools and three prayer-meetings are well attended and the outlook of the work was never more hopeful. We thank God and take courage.

Orange Presbytery:—Met in the Presbyterian church, Mebane, under the call of the moderator, Rev. R. E. Caldwell, March 29th, 1897, to receive and act upon the resignation of Rev. H. C. Kegley, as pastor of Mebane and Bethlehem churches, and to dismiss him to the Presbytery of Western District, "if the way be clear." The way was clear, and Mr Kegley was dismissed accordingly, and has entered upon his new field of labor, as pastor of the Presbyterian church, Union City, Tenn.

Evangelization in Stokes County:—Evangelist R. W. George, conducted a union meeting in the Baptist church at Walnut Cove from the 14th of March to the 23d, preaching twice a day for ten days, except that the Rev. C. Miller preached one sermon. Mr. George does not claim to be educated, but he presented the truths of the Gospel in a plain, simple and practical manner He rebuked sin in unmistakable terms, calling every evil by its name in such language that no one could mistake his meaning, in every instance proving Scripture by Scripture.

Some of the results of the meeting, are that persons who had been unfriendly for years, laid aside their differences and met each other with forgiving spirits and agreed to live in friendly relations the remainder of their days. Thirty-five professed conversion, twenty seven whites and eight colored, (he preached two sermons to the colored.) The whites will join the different denominations, viz.: Methodists, Baptists, Presbyterians, and Episcopalians.

On the last night of the meeting he preached from Romans, 13:11. "Now it is high time to awake from sleep." He showed from the Scriptures seven points of despair to the sinner: No God, no Christ, no life, no hope, no peace, no excuse, no escape.

At the close of his sermon many stood for prayer, and the converted came forward and he gave them the hand of Christian affection. Altogether, Mr. George has done a great work in Walnut Cove. The town is reaping the benefit of his sermons, and he has made an impression that is imperishable. I. R.

Fifth Creek Church in Concord Presbytery—At a congregational meeting held in Fifth Creek church on March 28th, Mr. H. T. Foster was elected elder, and Messrs. T. P. Gillespie and S. P. Eagle, deacons.

VIRGINIA.

Galena, Wythe County:—Rev. J. Watkins Lacy has taken charge of the church here. He will also preach at Ivanhoe.

Third Church, Richmond:—Rev. C. R. Hyde, pastor. Three additions recently by letter and one upon profession.

WEST VIRGINIA.

Point Pleasant:—Rev. A. E. Grover, pastor. Five members recently received.

Malden:—The third anniversary of the pastorate of Rev. T. L. McCue was celebrated on March 15th. The report of the church and services at missions points was excellent.

ARKANSAS.

Pine Bluff:—Rev. R. G. Pearson recently closed a two weeks' meeting in the First church of which Dr J. L. Caldwell is pastor, The spirit of God was manifest among Christians and many were brought into the church.

KENTUCKY.

Louisville:—The good accomplished through the Moody meetings, in this city, last week, can hardly be estimated. It lies not so much in the direction of conversions from the world as in the stimulation of Christians to self-denial and to zeal in God's service. While it is evident that many worldly-minded Christians were not reached, for an opera the same week was largely attended, yet it is certain that many who were on the edge of worldly-mindedness were impressed with the greater preciousness of communion with God and work for him. Rev. Mr. Brown's preaching was also precious. He is a noted Baptist preacher of London, England The meetings did great good —*Christian Observer.*

GENERAL.

A large meeting of the members of the Victoria Institute took place on Monday week, to hear a paper on the present aspect of the question of "Evolution or Creation," by Dr. W. Kidd. Starting by reviewing the five lines of the evidence for the evolutionary theory, he quoted Professor Owen's remark in regard to what was called Creation as being "the continuous operation of the ordained becoming of living things," Referring to the various arguments in favor of the theory of creation by evolution, which extreme evolutionists have of late advanced, he pointed out that for the present their scientific value was very questionable; they were based on various lines of evidence, evidence afforded by classification, geographical distribution, rudimentary and vestigial characters, but in all these four cases the evidence was double-edged, whilst in Palæontology, one of our greatest living authorities, as also the late greatest European authority, Barrande, regarded the evidence as against the evolution theory; and Barrande, long a member of the Victoria Institute, was one of the closest observers of modern times. As regards *Abiogenesis*, Huxley had himself deplored that *Biogenesis* had "been victorious all along the line," and natural selection had been discarded by Darwin, whilst again it had been held that it was suicidal to advance arguments in favor of evolution from *Embryology*. In conclusion, Dr. Kidd remarked that it was necessary to study in the controversy as to design in general, that marvellous preparation of the environment for all life. In this region neither "evolution," nor "progressive transformation" "natural selection," "heredity," or anything else, not even "accident," could ever account for the amazing fitness of the organisms *about to be*. It could hardly be that by means of one mechanical law all vegetable and animal life had been evolved, their requirements being met by other blind laws, such as those of physics and chemistry, a matchless environment being prepared for each coming race Dr. Kidd urged that these considerations pointed to a very temple of design—supremely wise, supremely powerful. Professor E. Hull, F. R. S., Mr. D. Howard, F. C. S., and Professor H. L. Orchard, B Sc., and many others took part in the discussion which followed, the first drawing special attention to the great value in the controversy of the Duke of Argyll's new article in the Nineteenth Century.

The Institute has recently called attention to the late regrettable revival in certain quarters of the somewhat antiquated theory that man has descended from the ape, and has pointed to the fact that Professor Virchow—whose remarkable discoveries as to the cell theory were laid before Royal Society last year—when President of the European Anthropological Congress at Vienna, showed that, on this subject, the latest investigations had widened the chasm between the two, and that "to the anatomist the distinctions between man and the ape reached so far that almost every fragment of either sufficed for a diagnosis."—*The London Rock.*

PERSONALS.

We note that Rev. C. E. Hodgin, of Antioch, N. C., and a member of the Senior Class of Union Seminary, has received a call to the church of Bennettsville, S. C.

A letter from Rev. Dr. L. B. Turnbull written "On the Nile" and dated March 13th, states that all are well and enjoying the trip to the fullest extent. We bespeak for our readers much pleasure in the perusal of this letter which will be published in our next issue.

In a letter received from Miss Claude Grier, of Tokushima, she says: "To may be amused to hear that we use Webster's Blue Back Speller. It serves the purpose well as the Chinese wish to be taught spelling and pronunciation especially the latter, and require much drill in the vowel sounds.

Rev. J. A. Ramsey, of Hickory, has received a call to the church at Lebanon Ky.

Rev. Edward Mack, of St. Louis, has received a call to the First church of Norfolk, Va.

Rev. Dr. Jas. Y. Fair has accepted the call to the Independent church, Savannah, and will assume his new pastorate on May 1st.

Rev. W. G. White, of Charlotte, will leave for his distant field in California on the 26th inst.

We regret to note the bereavement recently sustained by Rev. W. E. McIlwain of Florida, and Rev. Robt. McIlwain of this State in the death of their mother which occurred on March 24th.

Our sympathy is extended Rev. A. N. Ferguson upon the death of his brother, Mr. John C. Ferguson, an elder in Union church.

Arrangements are about completed for Mr. E. B. Fincher, of the Senior Class at Louisville, to take charge of a group of churches in Paris, Presbytery, Texas, consisting of Campbell, Commerce, Cooper and Fairlie. Similar arrangements are under way for another senior from the same seminary to take charge of Sulphur Springs, Pittsburg and Mount Pleasant. Mr. M. P. Slaughter, a candidate in the seminary, is to supply the Green Hill church during the summer vacation.—*Trans-Mississippi Presbyterian.*

Dr. J. N. Craig, of Atlanta, delivered an interesting lecture to the students of Union Seminary last Wednesday night, March 31st, on the subject of Home Missions.

Mr. W. A. Gillon, of the Senior Class of Union Seminary has accepted a call to the First Presbyterian church of Covington, Tenn., and will begin his work there the second Sunday of April.

Rev. J. Ernest Thacker, of Louisville, Ky., has received a call to the church at Alexandria, Va.

Rev Dr. D. S. Sydenstricker, of Academy, Va., who has been ill is again able to resume his labors,

Rev. E. E. Gillespie, of Greensboro, a member of the senior class of Union Seminary, will have charge of the mission field in North Wilkes county, N. C. It is hoped Rev. Chas. Rankin also of the same city and class will accept the call to labor in the Stokes county field.

We regret to note the sickness of Rev. Dr. H. M. Woods of Tsing Kiang-pu, China. A letter to friends in this country stated that he would leave on Feb 23d for Shanghai where he would receive special treament, Dr. Jas. B. Woods accompanying him.

Rev. Dr. Jos. R. Wilson spent a few days in Wilmington last week to the great pleasure of many friends.

Rev. W. J. Sechrest, of Orange, Texas, is spending a month at Moscow in that State.

Rev. James N. Ivy, of Weatherford, Texas, a member of the Senior class of the Seminary at Clarksville, will take charge of the Cisco group of churches.

PROGRAMME.

The following is the programme for the Westminster celebration, by Concord Presbytery, April 29th, proposed by the committee appointed "to prepare a programme and select speakers for the occasion:"

1. Historical Introduction, by Rev. J. Rumple, D. D.

2. Presbyterianism and Education, by Rev. J. B. Shearer, D D,

3. Free Discussions by Presbytery, in which all the members are asked to take part.

4. The Theological Teachers and Teachings Pre-Determining the Westminster Assembly to Calvinism by Rev. Eugene Daniel, D. D.

For the N. C. Presbyterian.

LOUISVILLE SEMINARY.

In less than a month the fourth session of this institution will close. In many respects it has been a remarkably prosperous one, and evident tokens of the divine favor have rested on the work of the year. The Annual Announcement, soon to be issued, will show an attendance of sixty-seven students; and the teaching force has remained without a change. The students are an excellent company of young men, and they have shown diligence in study, an earnest spirit, and devotion to mission work in various points in the city. The health of both professors and students has been remarkably good, so that very little time has been lost through sickness. The new property on Broadway, which a liberal friend put into the possession of the Seminary, has been of very great value for class-room work, and for refectory purposes. This property is so spacious that additional buildings can be erected thereon, so soon as means is provided for this purpose.

The sermon at the close of the session will be preached by the Rev. S. M. Neel, D. D., of Kansas City, and it is expected that the missionary address will be given by Rev. A. A. Wallace, of Mexico, Mo., On April 29th, the closing exercises will be held, and the address to the graduating class will be given by Rev. Professor Hemphill, D. D. There will be some seventeen applicants for the B. D. degree, and several others will complete their course, so that about twenty will go forth to the active work of the ministry this year. Most of these have already fields of labor in view; and many of the students in the other classes will be engaged in mission work under their respective Presbyteries during the summer vacation.

For some time the Board of Directors, through its Executive Committee, and in conference with the Faculty, has had the matter of the Students' Aid Fund under serious consideration. At a meeting recently held it was decided to make no promise of aid from the resources of the Seminary to students for the coming session. For some time indeed this action has been contemplated, and the present was deemed an opportune time to inaugurate this change of policy. It is the hope of the Board and Faculty that friends of the Seminary will establish scholarships to be awarded by examination on the basis of character and attainments. It is also proposed to provide in certain departments some advanced courses of study which may prove useful to ministers and others who desire to spend only a single session at the Seminary. The advantages of a Seminary situated as this is, are evidently such as to attract students in sufficient numbers to render its work of large service to the Church. This year one-half of the students at the Seminary receive no aid from its funds.

Good rooms, well furnished, are provided free of charge. These, together with fuel, light, attendance and board at the refectory are provided at the rate of $3.00 a week, which barely covers expenses. Books are obtained at reduced rates, and the entire expenses for the session of seven months need not exceed $200. Reduced rates on the railways can also be obtained. By the end of this session the graduates of the Seminary will likely number forty-six. Five are already in the Foreign field, and others are ready to go. The liberality of its friends will, no doubt, soon establish the Seminary on such a solid basis as to fit it, by the blessing of God, to do a very useful service to the Church in sending forth godly men well qualified to preach the unsearchable riches of Christ.

"MOTHERS"

We have a book, prepared especially for you, which we mail free. It treats of the stomach disorders—worms, etc.—that every child is liable to and for which

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has been successfully used for a half century.

One bottle by mail for 25c.

C. A. S. FREY, Baltimore, Md.

FOREIGN MISSION RECEIPTS FOR MARCH, AND FOR THE YEAR ENDING MARCH 31.

By the blessing of God we have closed the year without debt. The receipts for March were $17,055.66, which is less than those of last March by $342.17. About $6,000.00 of the amount were received during the last three days of the month.

The receipts for the year were $143,709.46, being a gain on those of last year of $1,609.69. But we begin the new year with larger responsibilities and smaller resources than last year. The number of missionaries on the roll April 1st, 1896, was 141. The number now on the roll is 150. The balance in the treasury April 1st, 1896, was $10,223.57. The balance this year is probably less than $1,000.00.

Consequently, if we are to keep up with the demands of this year as they arise, we must begin at the very beginning to work and pray for larger contributions. There may be some slight alteration in the above figures when the books have been finally adjusted. They are as nearly accurate as can be given at this date.

S. H. CHESTER,
Secretary.

April 1st, 1897.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Will convene at Charlotte, N. C., in the First Presbyterian church, on the *third Thursday* (20th day) *of May*, 1897, at 11 o'clock a. m. The opening sermon will be preached by the moderator of the last Assembly.

The undersigned will be present in the Lecture Room of said church on Wednesday, May 19th, at 8 o'clock p. m., and also on the following morning at 9 o'clock, to enroll the names of commissioners.

JOSEPH R. WILSON, Stated Clerk,
ROBERT P. FARRIS, Permanent Clerk.

N. B.—Treasurers of Presbyteries are urgently requested to forward to the treasurer of General Assembly, at Charlotte, all sums due for Presbyterial assessments, as well for previous years as for the year 1897.

JOSEPH R. WILSON,
Treasurer.

We Want You

to subscribe for the **Presbyterian Quarterly.** It is the one magazine all Presbyterians should read. Its articles are written by eminent Presbyterians—both clergymen and laymen—to Presbyterians. It is edited under the auspices of an association of ministers of the Presbyterian Church.

Every article in it is vitally interesting—it is orthodox—is progressive—stimulates study and investigation.

The Presbyterian Quarterly has always been $3.00 a year and has always been worth it. It is now **$1.00** a year but is still worth $3.00. We have lowered its price because we want to put it in every Presbyterian's hands, but there has been no change in either the number of pages or the appearance of the magazine. Send for a sample copy.

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STATESVILLE, N. C.

The Spring term opens on the 5th of February and closes the 15th June 1897.

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HIS FIRST CHANCE.

A young man had just joined the church. He was in the very first glow of religious elation, and eager to do something definite and important to prove himself worthy of the Christian name. It was a country church, old and conservative. There were few young people in it, and there did not seem to be any opportunity for practical everyday Christian work.

In the congregation was a man who had been a drunkard. To use a common phrase, he had reformed, and had become a changed man. He was thinking seriously of uniting with the church when his probation had ended.

One day, in stress of temptation, he was overcome by his old appetite. He remained under its debasing influences for about a week. Then he went in great trouble to a friend and said:

"What shall I do?"

"Do?" said the other. "There is but one thing to do. Go to the prayer meeting. Take your usual seat, rise at the usual time and tell the whole story. Ask the pardon of God and of the church. Do this, if you are sorry. If you are not sorry, stay away."

The poor fellow went, and did as he had been advised. Tremblingly he told of his temptation and of his fall. With tears he offered his confession and asked that the petitions of God's people might be offered for divine help, that he might never again be overcome by temptation: but not a word of encouraging response or a prayer in his behalf was offered by any of the members present.

The meeting ended. The people filed out past him on their way from the church. Not one of them approached him. It seems incredible—but this is no fiction. They who had vowed to cherish and help the penitent and the fallen, went out and left their erring brother standing alone in his shame in the house of God.

"It can't be true. He must be a hypocrite," one said to another as an excuse for this neglect.

"It is no use to coddle such men. They are a disgrace to the parish," said a third.

The young church member passed out with the rest. Some feeling of sympathy agitated his heart. He watched the retreating figure of the abashed and humiliated man as he slunk away from the church with bowed head. The sight troubled him. He went home, but could not stay. He wandered out again, and his anxiety led him to the drunkard's house.

He hardly dared to knock at the door. He grew hot and cold, wondering what he ought to do. At last, he thought he heard a woman weeping within, and, summoning all his courage he rang the bell, and then wished himself a thousand miles away. He had never spoken to the man in his life, and he thought that probably his intrusion would be considered impertinent.

The wife admitted him, weeping.

"Oh," she said, "help me! Maybe you've come in time to stop it John is going away. He's packing up. He's going for good! He's leaving me and the children! He'll never come back. He says he'll never set foot in this town again. He's so ashamed for what he has done and the way they've treated him. He never can hold up his head again. Oh! can't you plead with him and prevent him from going?"

The young man forgot his timidity. "I will try," he said. He went into the room with the discouraged penitent and shut the door. The sounds of pleading—then of prayer—came through the partition to the wife's eager ears. An hour later the visitor came out. Behind him walked a man whose head was erect.

"Well, Jenny," he said, "seems I've got one friend left in this place. As long as he sticks I'll try to stick, too."

Hope and determination were stirred. Another attempt for permanent reform would now be made The unselfishness of the young Christian, in doing what others did not do, had accomplished this. The man was saved to his family. His soul had been strengthened in its fight with evil. Such consecrated work by every Christian would win supreme honor to Christianity and hasten the universal reign of Christ in the hearts and lives of men.—*The Youth's Companion.*

A PRACTICAL RELIGION.

We want a religion that softens the step and tunes the voice to melody and checks the impatient exclamation and harsh rebuke; a religion that is polite, defferential to superiors, courteous to inferiors and considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them: cares for the servants besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highways of life and the sensitive souls that are travelling over them.—*Ex.*

ARMSTRONG & McKELVY Pittsburgh.
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DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
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TRANSFORMING POWER.

The test of the truth of Christ's religion is personal experience. Men who have never sought knowledge of Jesus by the way of faith may truthfully declare themselves Agnostics. But they are such from deliberate choice, and their nonfaith is met by the personal experience of millions who have realized in their lives that Jesus is the Christ. Here, for instance, is a man whose whole life has been transformed. It was not his own will that gave him power to master the evil appetites and the low passions which for a time dominated him. Of himself, as he well knows, he could have done nothing. But the Spirit came, and behold, all things were new. We may see such trophies of grace on every hand, if we will but open our eyes and look for them, men and women who were brutish in their ways, bound in chains to debasing sin, the willing slaves of the Devil, who suddenly shook off debasing habits and desires and companionships, and have since walked erect among their fellows, the Lord's freemen. Such amazing changes cannot be accounted for on material grounds. They present psychological facts worthy of the attention of the philosopher, but, more than this, they furnish a conclusive proof and illustration of the transforming power of the Gospel. St. Paul's words, written to the Church of Corinth, and recalling the contrast between the former estate of its members and their then present happy lot, is true of many in our own time. "And such were some of you—but ye are washed."—*Ex.*

SUPPORTING THE PASTOR.

Supporting the pastor is generally taken as a reference to salary paying. But let us apply it to the moral and spiritual support which people owe their minister.

Support him by attendance on his preaching, and by *attention* too. That parable of our Lord which we are accustomed to call the Parable of the Sower, the Germans name the "Parable of the Four Soils." And very fittingly, for the stress of the story is not so much on the seed as the different kinds of ground on which the seed fell. It teaches lessons to the hearer rather than to the preacher. "He that hath ears to hear let him hear." Be good listeners. Talk of the discourse afterwards. If a sermon has done you good tell your pastor. Whisper it in his ear along with a warm pressure of the hand, and if there be a tear with the quiet word or a choking utterance all the better. That kind of approbation will not turn his head, nor make him vain, but will greatly help him and also do yourself good. And support him in *what* he preaches. Stand up for him and back him up when in loyalty to God's Word he may preach some truth which is obnoxious to the carnal and gainsaying mind, whose only test of doctrine is agreeableness to the natural man and its harmony with an earthly taste. Resist the temptation which sometimes besets a

membership, or a session, that the minister of the pulpit better not touch on those subjects which cut across the grain in an unrenewed heart. Edward Payson at one time of discouragement in his remarkably blessed ministry said as an effect of his preaching that every mouth seemed open to revile and "Christians instead of supporting me seem to think it will not do tell the whole truth, lest the world should be too much offended."

Support him in his work by yourself helping him therein. Paul speaks of his "fellow workers" and of his "helpers." The pastor is the leader indeed. But that implies that others are following. Otherwise he could not be called *leader*; he would be a lonesome traveller on the way. Correlative to the captain is soldiers of the line. Sometimes the people of a church are remarkably like the grammatical subject whose verb is in the passive voice—they think they are only to be "acted upon." They must wait for a pastor to warm them up, to "revive" them, and fairly carry them along, if not "on flowery beds of ease," yet in good strong arms. They seem to think of the whole church business as if they were each so much of inanimate substance, and that their minister is to "build them up" much as he would a stone wall, by sheer lifting power.

In this same mistaken spirit is another demand. They want a man who will "draw," as they call it. And they have a high standard of qualification for him of the pulpit in order to this "drawing." But let the Saviour's two-fold illustration of the matter by the branches of the vine which have life and sap in themselves, and the trees which yield fruit, give us a truer conception of what is meant by church life and growth. And when we wish for a minister who will "draw," let us also see the importance of a church that draws. Consider that side of the drawing question. By the example of intelligent and unvarying adherence to your own church, by uprightness of life ever "walking in wisdom towards them that are without," by kindly interest in the welfare of others, by Christian courtesy in the aisles, by due regard for the neat and seemly externals of the house of God, by a fidelity and cheerfulness in church work which can be seen and read of all men—surely these are some of the things that will help to make your church one that "draws."—*Mid-Continent.*

In time of revival there are accessions to the churches by certificate as well as on profession. It is a sign of revival when church letters are called for, or looked up and brought out of hiding places, and handed to the session. Many a pastor has found that it required as much personal invitation and solicitation to bring some people into the church by certificate as to lead others to a profession of faith. Church-membership sits too lightly on some, after they have changed their residence, and they do not identify themselves with the church in the new home as promptly as they should. A time of revival brings the certificates to light.—*Herald and Presbyter.*

The Same... Old Sarsaparilla.

That's Ayer's. The same old sarsaparilla as it was made and sold by Dr. J. C. Ayer *50 years ago.* In the laboratory it is different. There modern appliances lend speed to skill and experience. But the sarsaparilla is the same old sarsaparilla that made the record—*50 years of cures.* Why don't we better it? Well, we're much in the condition of the Bishop and the raspberry: "Doubtless," he said, "God might have made a better berry. But doubtless, also, He never did." Why don't we better the sarsaparilla? We can't. We are using the *same old plant* that cured the Indians and the Spaniards. *It* has not been bettered. And since *we* make sarsaparilla compound out of sarsaparilla plant, we see no way of improvement. Of course, if we were making some secret chemical compound we might.... But we're not. We're making the same old sarsaparilla to cure the same old diseases. You can tell it's the *same old sarsaparilla* because it works the *same old cures.* It's the sovereign blood purifier, and—*it's Ayers.*

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or E. L. BARNES, A. B., Principal

Sabbath School Dep't.

CONDUCTED BY REV. A. D. McCLURE.

Second Quarter—Lesson III.

April 18, 1897.—Acts xi: 19-26.

Commit to memory verses 21-24.

Subject.—Gentiles Converted at Antioch.

Golden Text. "Then hath God also to the Gentiles granted repentance unto life." Acts xi: 18.

CATECHISM.

Question. What are the benefits which in this life do accompany or flow from justification, adoption and sanctification?

Answer. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace and perseverance therein to the end.

Time. A. D., 40-44.
Place. Antioch.

INTRODUCTORY.

In the six lessons from the Acts of the Apostles, we have traced the growth of the Gospel of grace in Judea and Samaria with final reference to the churches in Galilee and the conversion of the first Gentile convert Cornelius in Cesarea. We now turn back a few years in the history to trace in another direction the results of the movement from Jerusalem after the death of Stephen. The disciples have gone everywhere preaching the word. They have had great success in Samaria, Joppa, Lydda and Cesarea. Now we may follow them up the coast of the Mediterranean to the modern Beyrut and thence to Antioch to Cyprus, Cilicia and Cyrene. At Antioch many are converted from the Gentiles, and this city becomes a new center, both by its location and in the character of its disciples. "It is the first Gentile church and is the base of operations for the great missionary labors among the Gentiles all over the world." *Peloubet.* Peter meanwhile had returned to Jerusalem and had reported the work of grace in Cesarea.

LESSON NOTES.

Vs. 19. *They.* The disciples, *which were scattered* from Jerusalem by *the persecution* begun at the death of *Stephen*, the first Christian martyr. *Phenice* the same as Phenicia. *Cyprus*, a large island in the Mediterranean. *Antioch*, the capital of Syria, on the Orantes 300 miles north of Jerusalem. At that time the third city in wealth and population in the Roman Empire. *To....the Jews only* As the Gospel was offered to them first and these disciples had not yet learned to go to the Gentiles also.

Vs. 20. *Some of them.* The scattered disciples. *Men of Cyprus.* Jew natives of *Cyprus and Cyrene* who had been living at Jerusalem and spoke Greek, were less intensely Jewish than those who had always lived in Jerusalem. *Spake unto the Grecians*, as in R. V. Greeks, not Hellenists. This was the new departure to preach to Greeks.

Vs. 21. *The hand.* The symbol of the power and work *of the Lord*, the Head of the Church. *Great numbers believed*, thus proving that the Lord was saving them, as *they turned to the Lord*, accepting Christ as Saviour, becoming His disciples.

Vs. 22. *These things.* The report of *these things* which the Lord wrought. *The church which was at Jerusalem* was in a measure prepared for this new departure by the work in Samaria and the conversion of Cornelius. *They sent forth Barnabas* to learn the circumstances, to prevent abuses or discord and to encourage and instruct the new disciples, and preserve unity with the mother Church. The choice of Barnabas was wise because the Church at Jerusalem had confidence in his judgment and character and being a native of Cyprus only sixty miles from Antioch he was familiar with the place and people and knew the language; and being a GrecianJew he would be in sympathy with the movement.

Vs. 23. *When he came.* The result is recorded in three items of what he felt and what he did. *He had seen the grace of God.* The real source of the wonderful work. He could have seen many imperfections in the new disciples, but he looked to the results in spite of these and corrected them by the grace of God. *Was glad.* Showing what kind of man he was by what gave him delight. Here it was in the deliverance from sin, escape from punishment, bestowal of great blessings and the good they could do. *And exhorted.* Using his especial gift (10: 36) but more than mere exhortation, the word means gave comfort and strengthened from the same root as the Paraclete word. *With purpose of heart.* With whole choice of soul, with will and affection. *Cleave unto the Lord.* The only way to stand firm and strong.

Vs. 24. *A good man.* Not merely honest and upright, but generous, kindly, loving, conciliating. *Full of the Holy Ghost.* Who possessed him to work sanctification, give comfort and use in the service. *And of faith.* Which accepted and appropriated all that Christ did for him, now to make real in his life. As a result necessary from these three things. *Much people was added unto the Lord.*

Vs. 25. *Then departed Barnabas.* As the numbers were too great for one alone: an immense field was ripening and there was need of counsel and wisdom. But the especial need was of a teacher after the exhorter, as the pastor comes after the work of the evangelist. *To seek Saul.* "The word "seek" implies diligent and anxious search." *Alexander.*

Vs. 26. *They.* Barnabas and Paul met *a whole year, with the Church* at their places of worship *and taught. First called Christians.* Meaning simply belonging to Christ or of Christ's family, and first given as a name to the disciples by the Gentiles as they were not all Jews, but all accepted the Messiaship of Christ, believed on Him as Saviour and took Him as Lord

PRACTICAL POINTS.

The application of this lesson will notice specially the true Christian spirit in this whole movement. Two opposite tendencies of mind worked together in the planting and training of this Church. Barnabas had been the first friend of Paul at Jerusalem and now seeks him out in the retirement of Cilicia where he was preparing for the work.

1. Both these men were needed.
2. They reached different results.
2. Each could recognize the good in the other.

Together they were stronger than both separately.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, April 18th, 1897.

BY REV. B. E. WALLACE.

Different kinds of Death and the Conquest of them. 1 Cor. 15: 50-58.

Text for the week:

"But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15: 20.

Daily Readings:

Monday, Death Escaped. Ex. 12: 22-30.
Tuesday, Our Passover, 1 Cor. 5: 1-8.
Wednesday, Death Escaped, 2 Kings 2: 6-12.
Thursday, Our Ascension, Col 2: 8-15; 3: 1.
Friday, Death Escaped, Gen. 5: 18-24.
Saturday, Our Escape, Jno. 8: 51-59
Sunday, Topic, 1 Cor. 15: 50-58.

Suggestions for Leaders:

1. Use this for an Easter lesson.

2. Introduce your meeting with a special song service bearing on the Resurrection.

3. Read the account of Christ's resurrection and show how this is the Christian's hope of eternal life.

4. Make special prayers that He who is the Resurrection and the Life might bring to life the souls of your congregation "*dead in trespasses and in sins.*"

Notes:

This a Live Lesson. Life out of Death. A mystery indeed, yet the most glorious truth of all the Gospel. If the dead rise not then is Christ not risen. If Christ be not risen then is our preaching in vain. We preach Christ crucified—the atonement for sin—the satisfaction of the law—the only substitute for the sinner. But this is not all. He is not a tenant of the tomb whom we preach, but a risen Savior. The arms of death could not hold the Prince of Life. The *moulds* and *damps* of earth could not decay the body of the Lord of Heaven and Earth. He conquered death, took away its sting and made the tomb but the entrance way to Heaven.

"He is not here, but is risen" is a *theme* too joyful, and a *chord* too sweet, and a *sound* too necessary to be heard by the sleeping millions of earth for Christians to be silent to-day—

Wake up ye singers of Zion!
Tune your harps,
Raise your voices,
That the dead souls of earth may hear the joyful message:
He arose! He arose!
Hallelujah, Christ arose!

OPEN DOOR NOTES.

A C. E. Society has been organized at Valdese, N C.

The Westminster League of Malden, W. Va, has a membership of fifty and is doing excellent work.

The Westminster League of Abiline Texas, recently celebrated its first anniversary. The society reports an increase of members in both the Senior and Junior branch, and much good work done.

HOW THE JUNIOR SOCIETY WAS STARTED.

As I watched the children while they gathered for their Junior rally last year in Des Moines, there passed before my eyes a picture of the first Junior rally ever held. Instead of the great Tabernacle with its audience of hundreds waiting for the children, I saw a school room where I sat quite alone, tired with the day's work. In place of the decorations, the flowers, were the blackboards still showing the day's successes and defeats. At four o'clock of a dull March day perhaps one's eyes see the defeats most plainly.

Instead of banner and song and the sound of hundreds of young feet, I listened for the familiar voices in the hall, fearing to miss every one of our promised number. Again I saw the bright young faces as our ten came in, and felt again the quick thrill of hope in their future, with all its possibilities.

It was not a day of broad views for one, at least, and I caught no sound of the coming march of Juniors all through our own country and in lands far away. But hope was strong that in one public school the power of early Christian living should be felt, until its whole tone should be raised to a higher standard.

Some of us recall Mr. Cowan's earnest words that day, and can see the light in his eyes, and hear again his strong, hopeful tone as he told us what he expected us to be and do. Our Sunday-school superintendent, Professor Fairfield, touched on the difficulties and dangers of our undertaking, and the pledge seemed a very serious and solemn thing as we slowly studied its phrasing.

I can see to-night the earnest attention of our ten as they listened, for I was at leisure to study their faces, and to try to read the signs of what was to come. And at last, as one and another quietly and thoughtfully wrote his name beneath the pledge, the March day seemed to brighten, and a new light touched the schoolroom walls; hope and courage rose high, and we elder people silently pledged ourselves to steady, persistent work in behalf of the new enterprise.

Said one of the charter members to me lately, "We had only one committee then;" and in thinking of it later it seemed we needed only one, for every member was a minuteman ready to do anything at any time, losing little time in debating as to his fitness for it, but doing his very best, and making use of failure to see how it could be a *better best* next time.

In the first few months we simply learned how together. No topic cards, no hints on Junior work, no other superintendents to consult, no organization as a model, we cheerfully blundered away together.

Though we had but one committee no society perhaps ever had a greater number of committee-rooms. Now it was a corner of the schoolroom, again a section of the hall, the wide old outside door, a spot on the play-ground, the sidewalk when our ways lay in the same direction or chance brought us together on the street. The very sight of each other was a suggestion that developed into some new plan.

And always it was *our* work. There must be a number here whose busy fingers worked away after school hours copying topics for our weekly study; always to help each other, to make our society better. So it was no mere task work, but real service, when the small fingers cramped over the pencil, and the bright head drooped over the monotonous task.

Dear little fellow workers, they taught their leaders more than they were taught. —*Miss Belle E. Smith, in Golden Rule.*

PUZZLE DEPARTMENT.

ANSWERS FOR MARCH 25TH.

The king of Assyria gathered riches like eggs of a nest. Isa. 10: 14—Lula Mann, Anna Myrtle Weedon.

Ahab was slain in battle at Ramoth Gilead and the dog licked his blood —Pattie Conner, Anna Myrtle Weedon.

Fair Havens, Acts 17: 8—Luia Mann.

Looking glass is found in Exodus 38: 8; Job 37. 18—Sara Hargrave, John Feimster, Ella Hoover.

Speckled bird, Jer. 12: 9—John Feimster, Ona Alexander, Anna Myrtle Weedon.

Who was the first Christian martyr? Chas. W. Tillett, Jr.

What was the first command of God? John Feimster.

Where is standard bearer mentioned in the Bible? Marian Arrowood.

ENIGMA.

My 8, 10, and 4 is a part of a church.
My 4, 2, 11, 12, 13, is a useful tool.
My 5, 7, 9 and 10 is something that is much used by the farmers in the spring and summer.
My 5, 7, 3 and 10 is what the Indians like to do.
My 6, 7, 5 and 10 is a part of an apple.
My whole is the name of a good man and excellent preacher.

Cornie Wilkinson.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

CALDWELL—MYSERS—On March 18th, 1897, in the Presbyterian church at Hendersonville, N. C, Rev. S. A. Caldwell, of Shawnee, Okla. Territory, and Miss Mary Mims Mysers, of Hendersonville, N C., by Rev. E. A. Sample.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

QUERY.—At Concord, N. C., March 2nd, 1897, little John Caldwell Query, son of Mr. and Mrs. John Caldwell Query, aged six years. "Of such is the kingdom of heaven."

FERGUSON.—At his home near Cameron, N. C., on March 25th, 1897, Mr. John C. Ferguson in his 73rd years. He was a ruling elder in Union church, honored, efficient, and "faithful unto death." He was an older brother of Rev. A. N. Ferguson. His Christian character was ever above reproach. One of the purest and best of godly men has answered the summons to his last reward.

SCOTT.—At Mebane, N. C., on Monday, March 22nd, Mr. Walter H. Scott, 25 years of age.

Deceased was eldest son of Mr. Samuel K. Scott, in whose home he was lying, within a week of death with that dread disease consumption, when his father was so suddenly called away.

Mr. Scott was just in the prime of a young manhood of exceptional promise, when he was cut down. He was active and energetic in business, and naturally of strong and decided character, and the same qualities marked his conduct as a Christian and were stamped upon his religious convictions. He was whole hearted. Thrown by the requirements of his business at times into godless associations, he never hid his colors or forgot that the vows of God were upon him. Early in life he connected himself with Hawfields church. Later, upon removing to Danville, Va., he joined the Presbyterian church there. And wherever the calls of business carried him, he identified himself with the Sunday-school and church work of the place. In his last days his faith was clear and the anchor of his hope held within the vail. 'His sun is indeed gone down at noon—*before* the noon of life. but, we trust, to rise upon brighter and happier shores.

PRESBYTERIAL NOTICES.

The Presbytery of Orange will meet in High Point, N. C., on Tuesday, April 27th, at 7.30 o'clock, p. m. All delegates and visitors will ask for reduced rates of travel.

D. I. CRAIG,
Stated Clerk.

Presbytery of Mississippi will meet in Hazlehurst, Thursday, April 15th, 1897, 11 a. m. Opening sermon by Rev. W. B. Bingham. Sessions will send up records narratives, statistical reports and commissioners fund.

S. C. CALDWELL,
Stated Clerk.

The Presbytery of Eastern Texas meets at Nacogdoches, Tuesday, April 20th, at 11th a. m. Sessional records are required at this meeting. The assessment is fifteen cents per member. Sessional reports are to be sent to the stated clerk ten days before Presbytery meets.

S. F. TENNEY,
Stated Clerk.

Do you know what an "emulsion is?" It is when each drop of the oil is broken up into minute drops, so small you can hardly see them with the microscope: so minute that they pass at once through the tissues into the circulation. Scott's Emulsion does not disturb digestion, is not unpleasant to take, and does not fail to do its work because digestion can deal with it at once. You may be able to disguise the taste of raw oil and get it past the palate. You can't cheat your stomach with it.

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The Presbytery of Asheville will meet at Waynesville on the 27th of April at 7.30 p m.

E. A. SAMPLE,
Stated Clerk.

Reduced rates received as far East, via Spartanburg, S. C., as Charlotte and West to Murphy. This is only on Southern Railroad.

The Presbytery of Memphis will meet at Stanton, Tenn., April 13th, at 8 p. m.

STATED CLERK.

Presbytery of Lexington will meet at Mt Carmel church, Steel's Tavern, Va., May 11th, 1897, at 11 a. m

WM. C. WHITE,
Stated Clerk.

The Presbytery of Potosi will meet in Farmington, Mo., on Tuesday, April 13th, 1897, at 7.30 p. m.

GEO. W. HARLAN,
Stated Clerk.

Abingdon Presbytery is adjourned to meet in Green Spring church, Washington county, Virginia, on May 4th, at 2.30 p. m.

I. N. NAFF,
Stated Clerk.

Concord Presbytery will meet in regular session in Statesville, N. C., April 27th, 1897, at 7.30 p. m.

W. R. MCLELLAND,
Stated Clerk.

The Presbytery of Fayetteville will meet Tuesday at 7.30 p. m., April 20th, 1897, at Red Springs, N. C. The Presbyterial assessment upon the churches is due at this meetin.

P. R. LAW,
Stated Clerk.

The Presbytery of Albemarle meets in Wilson, N. C., Tuesday, April 20th, at 7.30 p. m. Blanks for reports will be mailed soon to church sessions. Presbyterial assessment for 1897, due April 1st, should be forwarded promptly.

F. H. JOHNSTON,
Stated Clerk and Treasurer.

TO OUR MINISTERS.

Brethren, what about the plan proposed for an Invalid Endowment Fund? It is solely for the benfit of our infirm ministers, and of the families of ministers deceased—for the present and for the future. Its success depends *entirely* upon the interest which ministers take in it, and upon the activity which they shall put forth. Several have warmly approved it, but some say that in the present times they do not think that they can do anything for it in their churches. If all take that position, that will end the matter. If one church member in fifty will make a subcription as according to ability, success will be in sight.

Please let the Central Committee know by May 5th, in *no case later than May* 10th, what you can do. We will lay that information before the Assembly, and it will be in position to take intelligent action. The Assembly of 1895, authorized an effort to raise a permanent endowment, the Assembly of 1896, tacitly, in one case approved the plan set forth in the proposition now before you. The Assembly will probably be governed by what you do *now.* Address me Atlanta, Ga.

Fraternally,

J. N. CRAIG.

"Excuse me," said the fish, as he dropped back into the water, "excuse me, but really I do not consi der your point well taken."

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Any paid up subscriber to the PRESBYTERIAN can obtain this book upon remitting 25 cents.

FOR THE FAMILY.

THE HEAVENLY GUEST.

Ece, O soul, there standeth at thy lowly
door
One whom all the angels worship and
adore,
Condescension wondrous, love and grace
divine,
Lo, He seeks to enter that poor heart of
thine.

"And if any open," this is what He
saith,
He whose love is stronger, stronger e'en
than death,
"I will gladly enter, I will be his guest,"
Hasten, soul, to open, spread for Him
thy best.

"Ah! Thou Lord of glory, nought have
I for fare,
Lo, the house is empty and the table
bare;
Long my soul hath eaten only husks of
sin,"
Still He standeth, calling: "Fain would
I come in;

"Let not this thy straitness thee at all
distress,
I who fed the thousands in the wilder-
ness,
I who turned the water into purple
wine,
I will spread to fulness that scant board
of thine.

"He shall never hunger, never by want
be press'd.
He hath treasure endless who hath Me
for guest;
He whose heart I enter, heir of God
shall be,
Soul, what is thine answer what say'st
thou to me?"

Lord, I bid Thee welcome, while the
flowing tears
Tell my grief and sorrow for the sin-
spent years;
Lord, Thou hast been waiting long out-
side the door,
Enter now to leave me, never, never
more

—*Robt. M. Offord, in New York Observer.*

MRS. PRESTON.

Mrs. Margaret J. Preston, the poetess, who was frequently called the "Mimosa of Southern Literature," for many years had been a sufferer. For ten of them she had been an invalid, and during the later years of her life was much afflicted with optical troubles, which interfered greatly with her literary work. She was not blind, but the constant use of her eyes had induced great delicacy of the optic nerve. Her conduct under such constant pain was heroic.

Mrs. Preston was born in Pennsylvania. Her father was the late Rev. D. George Junkin, a Presbyterian minister, who was widely known as one of the most distinguished educators of his time. He founded Lafayette College, a large and well-endowed institution.

Literary tastes and a cultured sense of appreciation of the beauties of nature were early developed in Mrs. Preston. She "thought in numbers" as a mere child. One of her earliest memories was standing at her father's knee when hardly more than three years old learning the Hebrew alphabet.

She never went to school except as a very little girl, her education being received from her father and private tutors at home. Her father was especially enthusiastic over her education, and the child was reading Latin with him when ten years old. At twelve years she read Greek. Many a morning she arose at 5 o'clock to read languages with her father before breakfast, this being the only time he could command out of his busy day.

When still a girl she began her active literary career, her poems, sketches and articles on various topics soon attracting attention for their uniform excellence and originality.

In 1857, she was married to Prof. J. T. S. Preston, of the Virginia Military Institute at Lexington, Va. Her married life was a happy one, and was spent in a beautiful Virginia home. Here her two sons were born and grew to manhood, the elder, Dr. George J. Preston, inheriting much of his mother's literary talent, which has found expression in a number of valuable contributions to medical and literary journals.

Upon the breaking out of the civil war the Preston family became identified with the Southern cause. Professor Preston became a member of the staff of Gen. Stonewall Jackson, whose first wife was Mrs. Preston's sister, Eleanor, and who had been associated with Professor Preston in the Virginia Military Institute. The pen of the poetess portrayed the grandeur, tragedy and pathos of war, particularly the sufferings of those tender non-combatants whose loved ones were the actors in the great drama of carnage and horror.

"Beechenbrook, a Rhyme of the War," written by the firelight during the nights of one week, was published during the stirring time of the war.

This work made Mrs. Preston very popular in the South and achieved a circulation of many thousands. With this publication she first allowed her name to appear.

After the war Colonel Preston returned to the Virginia Military Institute and resumed his professional duties. Mrs. Preston continued her writting, and afterward, with her husband, traveled in Europe for some time. The result of this journey was a "Book of Monograms," which contained an entertaining account of ramblings in many picturesque places.

Mrs. Preston took much pleasure in an extensive literary acquaintance and conducted an exhaustive correspondence with many famous authors and poets. Once, being requested for data regarding her life and works, she replied: "It is all very well for the great poets after their death to be thus dealt with, but small singers like myself have no right to such notice. I often say to requests made for information concerning my private life that if Mrs. Browning, the best woman poet since Sappho's days, could go thirty years without the public knowing the place of her birth, or the time, or the incidents of her earlier life, surely such wren-like singers as myself can do the same."

A firm friend of Mrs. Preston for many years was Paul H. Hayne, who said that Mrs. Preston was one of the best writers of sonnets in America. A frequent commentary upon her songs and poems was that as a poet she was always sure of her motives.

Her sonnets abound in tones of exquisite richness and accurately portray the softer, tender, or lesser emotions, as the case may be.

With the later years of her life the qualities of humanity and spiritual insight always apparent in her poems, even of a very early date, deepened and found expression almost exclusively in poems of religion. These poems were written in a winning, graceful style, wholly without affectation or cant, and possessed of a singular sweetness. Devoutness is perceptible in every line, while the strong light of exaltation seems to illuminate every page. Their themes deal principally with hope, with faith and the joys of purity and love of God. Many seem like inspirations of Heaven. As example:

"'Tis the Master who holds the mallet,
And day by day
He is clipping whatever environs
The form away

PREMIUMS.

No. 1. For 24 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $30.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium.



Choosing a Husband.

George Eliot says in one of her novels, that almost any woman can marry any man she makes up her mind to. Whether this is truth or fiction, certainly a woman chooses her husband oftener than he knows it. But she must play the negative part. She can only make herself as attractive as possible in a modest, womanly way and rely upon human nature and manly instinct.

A sensible man naturally seeks a wholesome-looking, healthy, capable companion. Men are not unselfish enough to willingly assume the care of a weak, nervous, debilitated wife.

Men are not attracted by a sallow, pimply complexion, foul breath, or thin, emaciated form, because these symptoms are the sure index of poor digestion and impoverished blood.

A woman afflicted by these mortifying miseries should seek the powerful, purifying and nutritive dental influence of Dr. Pierce's Golden Medical Discovery, which completely dispels all unwholesome appearances by clearing and renovating the organic sources of healthful vitality.

It helps the liver to filter all bilious impurities from the blood. It gives the digestive organs power to extract nourishment from the food. It rounds out thin forms; wipes away wrinkles, and gives to the complexion its natural clearness and bloom.

"Your 'Golden Medical Discovery' cured me of a severe case of poisoning of the blood," writes Mrs. Sella Ricca, of Coast, Santa Cruz Co., Cal. "Boils one after another would break out on my arms, and were very painful. I have tried the loudly praised Sarsaparillas without any benefit whatever, and not until I took your 'Discovery' did I get well. That was two years ago, and I have not had a boil or sore of any kind since."

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.		STATIONS.	SOUTH BOUND.	
8			7	
P. M.		— WILMINGTON —	P. M.	
2	00	Lv Mulberry St. Ar	12	40
3	58	Lv Jacksonville Lv	10	42
4	30	Lv..Maysville..Lv	10	09
4	44	Lv Pollocksville Lv	9	55
5	20	Ar..Newbern..Lv	9	20
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING,
General Manager.

J. W. MARTENIS,
Traffic Manager.

CHILDREN'S COLUMN.

WHAT A BOY CAN DO.

"What can a boy do, anyway?"
"You ask. "What grand or great?"
Listen a moment, lad, I pray,
And I three things will state.

A boy can make the world more bright
By kindly word and deed;
As blossoms call for nature's light,
So hearts love's sunshine need.
A boy can make the world more pure
By lips kept ever clean;
Silence can influence shed as sure
As speech—oft more doth mean.

A boy can make the world more true
By an exalted aim;
Let one a given end pursue,
Others will seek the same.
Full simple things, indeed, these three.
Thus stated in my rhyme;
Yet what, dear lad, could greater be?
What grander, more sublime?

—*Selected.*

HAPPY IN DOING RIGHT.

"Nellie, will you take care of little sister for an hour? I want to go out and see a sick neighbor."

It was mamma who asked the favor.

For just one moment there came a frown on Nellie's face.

It made her look very unattractive.

"O, mamma! Ruth's coming to go over with to Elsie's to see Susie's kittens. They've got new ones. Four."

"What time is Ruth coming?" said mamma.

"About four o'clock."

"Well, I hope to be back by that time, and then you can go."

But before this the frown was all gone. Nellie had remembered that she was trying very hard to please the dear Saviour who loved her so. And she knew, as all our little Sunbeams know, that the way to please him is by not trying to please ourselves.

"I would do it anyway mamma," she said, gently.

"I am sure you would, my dear," said mamma, kissing the two as she hurried away.

Little Patty had not been well; it was not easy to please her. Nellie tried her very best. She told her stories. She sang to her. She showed her pictures and brought flowers for her.

It seemed a long hour before Ruth came. And then—mamma had not come.

"Oh, Ruth! I can't go."

"You must," said Ruth. "Elsie says those kittens are just lovely. One white, and one gray, and one black, and one spotted. And she says Susie's going to give away all but one."

'Oh! I wish I could have one," said Nellie

"I'm going to ask her for one. I want to hurry, so I can have my pick. Of course I'd choose the white one."

The very one Nellie would have chosen.

A few tears came as Ruth hurried away. Very likely all the kittens would be gone before she could get there.

But she still tried to be gentle with the teasing little sister, and had coaxed her to sleep in her arms by the time mamma came.

What was that peeping from mamma's shawl? A tiny white furry face with bright eyes.

"O, my darling!" said mamma, "I am sorry I have been so long. But I heard that Susie was giving away her kittens, so I went round that way to get you one."

Don't you think Nellie was happy as she fondled the pretty thing?

Don't you think any little girl would have been?

But don't you think she would have been happy in doing right even without the kitten mother brought her?—*Sydney Dayre, in Sunbeam.*

ATTENTION CHILDREN!

Feeling sure that our little friends in North Carolina are not behind those of other States, we shall be glad to have the names of all who learn the catechisms by heart, or who recite perfectly any specially appointed portion of Scripture. Our friends of other States are also asked to join us.

LETTER-BOX.

Dear Presbyterian:—I have never written a letter to you before so I thought I would write one. My grandmother takes your nice paper and I enjoy reading the letters and Children's Column. I will answer Mary Stewart Holmes' question. I must close now. I remain

Your little friend,
SARA HARGRAVE.

Charlotte, N. C.

Dear Mr. Editor:—As I have never written to you I will write today and answer some questions. I am seven years old. I study second reader and spelling book. I have a little brother named John. I think he is very smart. He is over two years old. I must close now or my letter will be too long.

Your little friend,
MARIAN ARROWOOD.

Woodleaf, N. C.

Dear Mr. Editor:—As you published my first lettter I will write another. I love to read the letters in the Letter-Box, am always glad when there are a lot of them. We go to school to our aunt, Miss Mary Jones. She is a good teacher and I like to go to school to her. I have been through fractions one time and almost through them again. I am eleven years old and have a brother nine and a sister seven. Mama teaches me music. I like to take it very much. I will close, hoping to see this and a good many more letters in the Letter Box.

Your unknown friend.
REBECCA J. RUSSELL.

Floral College, N. C.

Dear Mr. Editor:—I am a little girl twelve years old. We moved to Texas three years ago, and we have been living in Ferris ever since. We take your good paper, and I enjoy reading the letters from my little cousins and friends in North Carolina. I have two sisters and three brothers. We all go to the Ferris Institute except my little sister Mary who is only five years old. There are four churches in Ferris, the Cumberland Presbyterian, Methodist, Baptist, and Campbellite. We have organized a church here, but have no church, and as there are only a few of us we have not yet been able to build a church. We are trying to raise money to do so. Our mothers belong to the Ladies' Aid Society and have made $50, and our society, the Little Workers, has made four dollars. We have been at work about three months. I will close, wishing you much success.

Your little friend,
HENRIETTA MALLOY.

Ferris, Texas.

Dear Presbyterian:—We boys like to read letters better than to write them. I came here two years ago. I came from Burnsville on the other side of the Blue Ridge mountains. I am thirteen years old, and have a sister with me at the Orphans' Home. Mrs. Chambers and Miss Mitchell of the Presbyterian church, Statesville, provide my clothing for me. We play base-ball and hide and seek a great deal. When the boys are good through the week they go fishing or hunting Saturday evening.

Your friend,
DAN J. CARTER.

Barium Springs, N. C.

Dear Mr. Editor:—Please allow me a small space in your paper as I am very fond of reading the little letters in the Letter Box. I am a little girl nine years old. I have too little sisters younger than I am. We all go to Sunday-school every Sunday. We all love to go to school every day. Our teacher is Mr. George Leonard. We like him very much. We have preaching twice a month at the Presbyterian church. Our family belong to it. Our pastor is Mr. Wakefield. We all like him so well and always glad to see him come So I will close, hoping to see this in print.

Your little unknown friend,
LINA B. HEMINGWAY.

Shallotte, N. C.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F. D., 4 Cedar St., New York

Cotton.

With careful rotation of crops and liberal fertilizations, cotton lands will improve. The application of a proper fertilizer containing sufficient Potash often makes the difference between a profitable crop and failure. Use fertilizers containing not less than **3 to 4%**

Actual Potash.

Kainit is a complete specific against "Rust."

All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

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93 Nassau St., New York.

Tracts and Tract Volumes.

Presbyterian Committee of Publication.

Early Presbyterian Missions, by A. D. Tadlock	5c
Daisy's Death Bed, by T. W. Hooper, D. D.,	5c
Take My Yoke Upon You, by T. F. Hay	5c
What We Believe, by L. P. Bowen, D. D.	5c
Relation of Presbyterian Church to Other Denominations, by J. C. Malloy	5c
What Is To Be Your Life-Work? by A. W. Fraser	5c
Latest Infidelity, by Dr. R. L. Dabney	10c
Five Points of Calvinism, by Dr. Dabney	10c
Call to Gospel Ministry, by Dr. Dabney	5c
Christianity and Law, by Dr. B. M. Palmer,	5c
The Pious Physician, by Dr. Palmer,	5c
Hindrances to Uniting With the Church, by Dr. Palmer,	5c
The Culdee Church, by Dr. T. V. Moore	15c
Christian Baptism, by J. P. Hobson, Esq.,	10c
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How Was Jesus Baptized? by Dr. M. H. Houston,	5c
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Good Goods--Low Prices,

Flour, Meat, Sugar, Salt, Meal, Molasses, Coffee, Peanuts, Cheese, Crackers, Snuff, Tobacco.

Consignments of Cotton, Naval Stores and Country Produce will receive careful attention.

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SECULAR NEWS.

NORTH CAROLINA.

Hon. Walter H. Page, of Boston, will deliver the annual literary address before the graduating class of the State Normal and Industrial College.

The fruit crop of Rutherfordton is thought to be killed.

The next session of the Teachers' Assembly will meet at Morehead City, June 15th.

Kings Mountain will soon have a telephone exchange.

Farmers in the Marion section have been greatly delayed on account of rain. A severe hail storm recently did much damage.

The movement to plant flower beds at the different stations along the S. A. L., will greatly beautify the depots and give much pleasure to travellers.

Irish potatoes, beans and berries have been seriously hurt in the New Berne section.

A fire in Lumberton on the 2nd inst., destroyed fifteen buildings and the loss is estimated at $100,000.

The contract for the Atlantic Beach Hotel has been given, and this charming resort will be ready for guests by June.

Mr. J. R. Whichard, formerly of the Hickory Times has taken charge of the Robesonian, published at Lumberton.

The report comes from Rowan county that the fruit is safe, not having been injured, as was feared, from the recent frost.

The only damage done to fruit in the Fayetteville section was to the uncovered strawberries.

A new schedule will go into effect the middle of April which will greatly facilitate the shipment of berries and truck.

A prominent feature of the fine arts exhibit of the Exposition of the Carolinas will be the sale of work by prominent artists. Valuable exhibits are coming in, and special requests are made for relics and curios.

DOMESTIC.

Nebraska experienced a large snow storm last week.

Six German capitalists are negotiating for a site of land near Snow Mill, Md., for the purpose of cultivating the beet and erecting a large factory for the manufacture of sugar.

A cloudburst on the 1st inst., did considerable damage in the section around Fulton, Ky.

The largest block of slate ever quarried was that of the Keystone State Co., of Bethlehem, Pa., on March 21st. The block contained 12,663 cubet feet.

The Naval Reserves will have at their disposal a number of ships for practice during the summer.

The orange crop of De Soto county, Florida, is estimated at 80,000 boxes.

The Carnegie Steel Co., of Pittsburgh, Pa., has gotten the contract for the first fire proof steel building ever erected in the empire of Japan. A Japanese engineer and architect are in this country consulting about details and the work will be done entirely by native workmen.

Alabama has exported 50,000 tons of iron in the past three months. These shipments have been made to Italy and Australia.

FOREIGN.

The Congress of Mexico was formally opened April 1st.

Italy will be represented at the dedication of the Grant Memorial in New York on the 23d inst., by the cruiser Liguric.

The queen regent of Spain has cabled congratulations to Gen. Weyler upon the capture of Gen. Rivera and the insurgent army.

Col. Vassos of the Grecian army has been promoted to the generalship. The blockade of Greece was announced for the 6th inst.

A contract has been secured from the goverment of Venezuela by which all the telegraph lines in that county will be controlled by American capitalists.

Our friends George Batten & Co., of New York, who are using our columns in connection with their advertising agency say well in the circular they put forth to advertisers. We extract the following:

You can reach the buying half of the American people by the Religious papers without much doubling—few families take two religious papers; many lend—and every copy counts.

There are in the UnitedStates,in round numbers, seventeen-million members of Protestant churches, adults; say, two to a family; more than half the American families and generally the buying half. There are also one-and-a-half million Catholic families—they that read are the buying Catholics.

The churches are filled with prosperous people, well fed and clothed and generous-living. People that go to church are the people that read Religious papers.

There are twelve or thirteen hundred religious papers; six-million copies go to these people accustomed to eating when they are hungry, drinking when they are thirsty, buying whatever they want, and increasing their wants by reading.

These people are well-to-do because they are prudent; they save their money from follies and buy good things.

CINCINNATI BELL FOUNDRY CO. CINCINNATI, OHIO. Sole Makers of the Blymyer BELLS FOR CHURCH SCHOOL FIRE ALARM &c. Catalogue with 2500 testimonials, Prices and Terms FREE. Mention this paper.

Shopping.

Shopping done in Philadelphia by a lady of experience and taste. No extra charge. Best references. Send for circular.

Miss M. ANDERSON, 333 Pine St., Philadelphia. Pa.

SEABOARD AIR LINE S.A.L. VESTIBULED LIMITED TRAINS DOUBLE DAILY SERVICE TO ATLANTA, CHARLOTTE, ATHENS, WILMINGTON, NEW ORLEANS, CHATTANOOGA, AND NEW YORK, PHILADELPHIA, WASHINGTON, NORFOLK, RICHMOND.

Schedule in Effect Feb. 7th, 1897.

WESTWARD.

	No. 41.	No. 403.
Lv Wilmington	*3 20pm	.....
Lv Lumberton	5 26pm	.....
Lv Maxton	6 12pm	.....
Lv Laurinburg	6 38pm	.....
Ar Hamlet	6 56pm	.....
Lv Hamlet	7 13pm	*5 10 am
Lv Rockingham	7 30pm	2 23 am
Lv Wadesboro	8 11pm	.....
Lv Marshville	8 48pm	6 25 am
Ar Monroe	9 12pm	6 48 am
Lv Monroe	9 35pm	7 30 am
Ar Charlotte	10 25pm	8 30 am
Ar Mt. Holly	.....	9 10 am
Ar Lincolnton	.....	10 35 am
Ar Shelby	.....	11 43a m
Ar Ellenboro	.....	12 20p m
ArRutherfordton	.....	12 54p m

†8 40am	Lv	Hamlet	Ar 6 20p m
10 00am	Ar	Cheraw	Ar † 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro	.....	5 15p m
Lv Shelby	.....	6 03p m
Lv Lincolnton	.....	7 00p m
Lv Mt Holly	.....	7 50p m
Lv Charlotte	*5 10am	8 25p m
Ar Monroe	5 58am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville	6 25am	.....
Lv Wadesboro	7 01am	10 31 pm
Lv Rockingham	7 41am	11 05p m
Ar Hamlet	7 55am	11 23p m
Lv Hamlet	8 45am	.....
Lv Laurinburg	9 11am	.....
Lv Maxton	9 30am	.....
Lv Lumberton	10 18am	.....
Ar Wilming on	12 30pm	.....

NORTHWARD.

Lv Hamlet	*8 15am	*11 23pm
Ar Raleigh	11 30am	2 11pm
Ar Portsmouth	5 50pm	7 30am
Ar Richmond	*6 50pm	* 8 15am
Ar Washington	11 10pm	12 31pm
Ar New York	6 53am	6 23pm

SOUTHWARD.

Lv Monroe	*6 48am	*9 25p m
Ar Abbeville	11 05am	1 40a m
Ar Athens	1 15pm	3 45a m
Ar Atlanta (Central Time)	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

Both trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon, Florida.

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C. F. &Y. V. Railway Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT April 4th, 1897.

NORTH BOUND.

	No. 2. Daily
Leave Wilmington	8.00a.m
Arrive Fayetteville	1 21 "
Leave Fayetteville	11.31 "
Leave Fayetteville Junction	11.37 "
Leave Sanford	1.00p.m.
Leave Climax	2.55 "
Arrive Greensboro	3.25 "
Leave Greensboro	3.35 "
Leave Stokesdale	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall	5.26 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND.

	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11·07p.m
Arrive Greensboro	11.55 "
Leave Greensboro	12.15 "
Leave Climax	12.43 "
Leave Sanford	2.40 "
Arrive Fayetteville Junction	3.55 "
Arrive Fayetteville	3.58 "
Leave Fayetteville	4.22 "
Arrive Wilmington	7.30 "

NORTH BOUND.

	No. 4. Daily
Leave Bennettsville	8.10a. m
ArriveMaxton	9.23 "
LeaveMaxton	9.33 "
Leave Red Springs	10.04 "
Leave Hope Mills	10.52 "
Arrive Fayetteville	11.16 "

SOUTH BOUND

	No. 3, Daily
Leave Fayetteville	4.25p m
Leave Hope Mills	4.46 "
Leave Red Springs	5.35 "
ArriveMaxton	6 10 "
Leave Maxton	6.18 "
ArriveBennettsville	7.30 "

NORTH BOUND.

	No. 16 Mixed. Daily ex Sunday.
Leave Ramseur	6.45a. m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.

	No. 15. Mixed. Daily ex Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6.05 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

SOUTH BOUND CONNECTIONS,

at Walnut Cove with the Norfolk & Western R .R., for Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

W. E. KYLE, Gen'l Passenger Agent
J.W. FRY, Gen'l Manager

COAL, WOOD AND SHINGLES.

Best quality and lowest prices. Satisfaction guaranteed. Your patronage solicited.

Respectfully, P. R. FOWLER, Successor to Fowler&Morrison.

SAY SOES.

Truth, and a soul that is ready for truth, meet like the fuel and the flame.

The opportunity of making happy is more scarce than we imagine; the punishment of missing it, is never to meet with it again; and the use we make of it leaves us an eternal sentiment of satisfaction or repentance.—*Rousseau*

Buckingham's Dye for the Whiskers can be applied when at home, and is uniformly successful in coloring a brown or black. Hence its great popularity.

I have alway said that the greatest object in education is to accustom a young man gradually to be his own master.—*Sydney Smith.*

WHO'S SHELLABERGER?

He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

WILMINGTON MARKET.

FOR

WEEK ENDING, APRIL 7, 1897.

SPIRITS TURPENTINE: Machine barrels 27 cents and country barrels 26½ cents—closing steady.

ROSIN: Strained $1.40 and Good Strained $1.45 until Monday when price declined 5 cents on each quality.

CRUDE TURPENTINE: Hard $1.30 Soft $1.80—closing firm.

TAR: Firm at 95 cents throughout.

COTTON: Quiet at 7 cents for Middling.

TIMBER: Hear of no change in prices.

MONEY TO LOAN.

on Eight Years Time, secured by Mortgage on Real Estate. Monthly payment, savings investment stock for sale, also FULL PAID COUPON STOCK, with semi annual cash dividends. Loans made promptly in any part of the State. Agents wanted. Address,

Mechanics and Investors Union
22 Pullen Building, Raleigh, N. C.

THE QUAKER CRIMPED CRUST BREAD PAN.

Gives more bread from a given amount of flour than any other Pan. And it is sweeter, better bread em moist inside, rich brown outside, and never burnt. It can't burn. The steam in the Pan wont let the bread burn.

It is more nutritious, and will keep longer than any other bread without becomming stale.

ALL DEALERS.

Asbury-Paine Mfg. Co., Wayne Junction, Pa.

ATLATION COAST LINE.

Schedule in Effect Feb. 8th 1897.

DEPARTURES FROM WILMINGTON—NORTHBOUND.

DAILY No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 5 09 a m, Philadelphia 11 35 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY No. 55—Passenger—Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 45 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY No. 49—Passenger—Leave Boston 11 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 3 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 05 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 53 a m, Magnolia 8 06 a m.

FROM THE SOUTH.

DAILY No. 54—Passenger—Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m. Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 38 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday.

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9.50 a. m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arive Conway 1 00 p. m. leave Conway 2 25 p. m., Chadbourn 5 20 p. m., arrive Hub 6 00 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a .m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m, and 9.15 p.m. Returning leaves Clinton at 7 00 a m, and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 50 p m, Smithfield 2 58 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 38p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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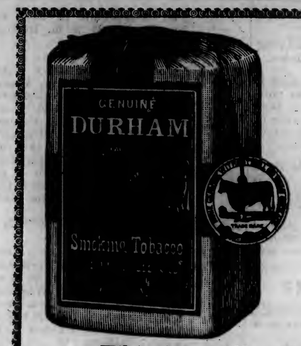
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(For Contents see Second Page)

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WHAT WE KNOW.

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good—

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight—

That care and trial seem at last,
Through memory's sunset air,
Like mountain ranges overpast
In purple distance fair—

That all the jarring notes of life
Seem blending in a psalm,
And all the angels of its strife
Slow rounding into calm.

And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day.

—*John Greenleaf Whittier.*

KIND WORDS.

A dear mother lay dying, and her oldest son, as he knelt by her bedside, cried, "You have been a good mother to us." The dying woman opened her eyes, and with a feeble smile whispered, "You never said so before, John," and she was gone. If we have kind words to speak, let us speak them now, while our loved ones are yet with us. If we have loving deeds to do, let them be done to-day. Flowers on coffin lids and epitaphs on tombstones bring no cheer to the living. And how often they but contrast the more strongly with the absence of the gifts and the kind words while our dear ones lived.—*Exchange.*

By every tear which God hath wiped from your eyes, by every anxiety which he has soothed, by every fear which he has dispelled, by every want he has supplied, by every mercy which he has bestowed, strengthen yourselves for all that awaits you through the remainder of your pilgrimage.—*Exchange.*

REV. M. D. MCNEILL.

Rev. Malcom Daniel McNeill, second son of Dr. John McNeill, was born in Moore county, near Manly, N. C., Oct. 17th, 1862.

His parents are both of Scotch descent, and the Presbyterian faith has been their heritage, descending, under the divine benediction, through many generations. He was baptized in infancy and brought up under the preaching of that consecrated and godly pastor, Rev. Martin McQueen. In his thirteenth year he was received into the full communion of Union church, and afterwards became a ruling elder in the same church. After receiving a primary education in the neighborhood schools, he entered Union Home School in Moore county, where he was prepared for college by that eminent educator Prof. John E. Kelly. He entered the University of North Carolina, in 1884. After spending one year there, he began teaching, and in this vocation was eminently successful.



For five and one-half years he taught Latin and Greek in the well-known Thompson school, Siler City, N. C., and won an enviable reputation as an instructor, organizer, disciplinarian and character builder. He was an inspiration to those whom he taught. Many young men who have already become useful and prominent, throughout this and other States, were inspired by him to a higher, a purer, and a nobler life.

On December 26th, 1889, he was happily married to Miss Annie Harriet Coble, daughter of Mr. Geo. W. Coble, of Siler City, N. C.

Becoming deeply impressed that he was called to the Gospel ministry, he was received under care of Fayetteville Presbytery at Pittsboro April, 1892. In his private preparation for the ministry his eyes were overtaxed and his entering the seminary was delayed for one year. During this interval he served Union, Cameron, and Cypress churches with great acceptance. After spending one year at Union Seminary, Virginia, he was licensed by Fayetteville Presbytery at Fayetteville, April 21st, 1894. On May 31st of the same year he was ordained at Buffalo church to the full work of the Gospel ministry, and on the same day was installed pastor of Buffalo and Sanford churches. As soon thereafter as practicable the same relations were established at Pocket and White Hill churches. These, with Cameron church, form his present field of labor. Mr. McNeill is a man of strong convictions yet remarkably modest and unassuming. He is blessed with true Christian humility unalloyed by fawning. His sermons are strong, original and full of thought. He thoroughly believes what he says. His heart is in his words. His great earnestness and his faith in God, not in himself, enables him to hold his audiences as few men do.

He loves his people, and it is no condescending love, no stooping down to some one beneath him. He believes in the brotherhood of man as taught by the Saviour. His sermons touch the hearts of his hearers with tenderness and pathos, and inspire them to a nobler, a higher life. He has the courage of his convictions, and does not hesitate to denounce sin in plain terms in whatever form he is convinced it exists among his own people. He is therefore essentially practical. He sets his people a good example by living economically and keeping out of debt. He has the confidence of all the people whom he so faithfully serves, and people of all classes and denominations hear him gladly. From the first God has owned and blessed his abundant labors both in and out of the pulpit. His field, as a whole, has taken on new life. Indifference and spiritual decadence have given place to interest and growth. Presbyterianism has regained its accustomed place. More than one hundred souls have been added on profession to his charge during his brief ministry. E.

PERSONS AND PAPERS.

They never pardon who commit the wrong.—*Dryden.*

* * *

The truth a man carries about with him are his tools.—*O. W. Holmes.*

* * *

Fret not thyself because of unjust critics, join not their ignoble ranks, correct their untrue statements, if necessary; but, above all, ever refute them by the noble actions of a noble life.—*Golden Rule.*

* * *

A pump may be connected with a very deep well of very good water, and yet need a pitcher of water to be brought from another source to be poured in at the top before it can work. So with the mind sometimes. The reading of a good book helps it into running order.—*Episcopal Recorder.*

* * *

There is only one thing, according to the Scriptures, that God can forget, and that is our sins. He says, "Their sins and their iniquities will I remember no more." He can never forget the covenant He has made with the humblest soul. We forget many of the promises which should be so precious to us, but God remembers that He has made them, and will be true to every one.—*Ram's Horn.*

* * *

Example ranks next to character in its molding power. The parent's example is the type, and the child's receptive nature the ready paper on which it is copied. By this invisible printing "parents advertise themselves in their children," and stamp within them messages of good or ill that can never be erased. A young minister when about to be ordained, stated that at one period of life he was nearly an infidel. "But" said he, "there was one argument in favor of Christianity which I could never refute—the consistent conduct of my father."—*Ex.*

* * *

A man who lives, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which when touched, accidentally even, resound with sweet music.—*Phillips Brooks.*

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"MEEK AND LOWLY."

"I am meek and lowly in heart." Christ gave this description of Himself as Teacher and Example to all who come to Him that He may give rest. This is the only instance in Scripture where the heart of Christ is spoken of. Whatever the specific meaning of heart in Scripture as distinguished from soul or spirit, the use here is to show that peculiar disposition or element of nature in Jesus by which He would especially commend Himself to His disciples as Teacher and Example. The inference cannot be avoided and the responsibility cannot be escaped that, so far as disciples would be like Christ and become as such teachers of men, and examples to others, they must seek likeness to Christ in these characteristics; "meek and lowly of heart." Even the calculating critical Christless worldling expects and demands such a spirit in those who are "called Christians" and says they are not what they are called, if they do not have this disposition.

In the sermon on the Mount our Lord makes this a necessity to the citizens of His kingdom. It is one of the Beatitudes; "Blessed are the meek." Paul to the Corinthians wrote "I * * * beseech you by the meekness and gentleness of Christ,' when He would show them the elements of real power in Christian authority. Peter wrote; "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble." These two apostles, the one to the Gentiles, the other to the Jews, do thus beseech and exhort Christians to have and hold this humility or meekness as a necessary grace and a commendable disposition.

It is not natural. The natural disposition which may be mistaken for this is rather a constitutional quietness of spirit or reticence of manner, springing from love of ease, or defect of sensibility to right and wrong, or lack of conviction and firmness, or from the predominancy of other and baser or coarser passions. This natural temper is timid and pliant, pliant to evil or easily deterred from good.

It is indifferent to the treatment of others and to the sins and wrongs of men. It is apathetic. If aroused it seeks revenge rather than right. It harbors malice and nurses hate, not so much to do wrong as to be glad if those they hate suffer, and to use the wrong doing of others to avenge their supposed injuries. It is haughty and sensitive to slights or personal indignities, but too careless to right its own wrongdoing or to hate. It is mean, ready to surrender principle and right for personal ends. It is cowardly on all great moral issues. In short it is selfish.

The meekness of humility is not natural, but gracious, through the operation of the Spirit in the grace of our Lord Jesus Christ. It is first of all unselfish. It is forbearing and forgiving toward the infirmities of others and when injured by them. It is teachable, gentle and submissive, seeking to "esteem others better than themselves," looking not on their own things, but also on the things of others. It is the opposite of highmindedness, quarrelsomeness and a revengeful spirit. It is gentle, unassuming and condescending. It is not negative, but positive, not apathetic, but aggressive, not weakness, but the mastery of mighty weaknesses. It does not seek revenge, but leaves that to God, who saith: "Dearly beloved avenge not yourselves." It does not nourish or cherish malice. It is patient under provocation. It does not think of self, but of Christ. It does not seek personal honor, but the glory of God. It is not meanness nor a surrender of principle or of right. It is not cowardice, but the putting away of self to serve Christ and to be like Him in heart and life.

This disposition and life has the promise, "shall inherit the earth." The literal promise to Israel under the covenant is here translated into a spiritual value under Christ's covenant with His chosen ones. It has a value here. Such do, in themselves or in their children, have the possession of the earth, in reality or in the highest good and chiefest efficiency of this life. Such "do enter into rest here and now. They shall inherit the kingdom prepared from the foundation of the world. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace."

It is alas, too rare a thing to see this disposition strongly assertive amongst us. The self-life too commonly holds sway. This must be surrendered. It was crucified with Christ, that the *I* might stay nailed to the cross that Christ may live in us. Only as "the life I now live in the flesh, I live by the faith of the Son of God" and as we obey the injunction, "but yield yourselves unto God as those who are alive from the dead," can this likeness to Christ in a most important and necessary particular be realized.

WILL NOT our ministers and superintendents kindly call the attention of the children to our request that all who have recited the catechisms or special portions of Scripture send us their names? We feel sure that our young people of North Carolina are not behind those of our sister States. All names will be published in our Open Door Department.

The first name received, of those who have recited the Shorter Catechism, is that of

RUFUS J. REID,

who repeated it in his ninth year. Rev. P. Tinsley Penick, whose name is so venerated amongst us, the grandfather of Rufus, repeated the catechism in his eighth year. It is our wish for the lad that the evangelical and doctrinal truth, thus early received, may bring him on to the sturdy robustness of faith and impart to him the zeal and ability in defence of Presbyterian doctrine, that distinguished him who having done his work here is now reaping the reward.

A FRIEND expresses regret that the "Union Question" is likely to be opened at the Assembly again. He thinks we are doing better separately than we could do together. That is the reason, which ought to be an all-satisfactory reason, why we do not want union, and why the Southern Church, almost universally, is opposed to union. We hardly think the question will be seriously pressed. We can find much better work to do than wrangling over an abstraction.

OUR READERS we are sure have appreciated the correspondence kind friends have enabled us to furnish lately. The letters from Germany, Japan, China, &c., as well as the instructive and elevating articles of a didactic character. This week we give, besides a continuation of the very interesting article on the "Value of Forests," most delightful letters from Miss Claude Grier, one of our missionaries in Japan, and from Rev. Dr. Turnbull, "On the Nile." Another letter from Dr. Turnbull now on our desk our readers shall have next week.

OUR THANKS are given for a copy of the Annual Report of Cheung-Mai Station Siam, for the year 1896. This work, though of the Northern Church, is of special interest to us as the field of labor of Rev. Dr. Daniel McGilvary, a native of North Carolina. The outlook of the work is good; the attitude of the government officials and rulers in the different provinces is favorable and the influence of the mission and church is increasing. A new field has been opened at Cheung-Hai.

Our young friends Rev. and Mrs. L. W. Curtis are situated at Lakawn, Laos, but their field is not embraced in this report.

THE NUMBER of the Senior Class of Union Seminary is unusually large—twenty in all. We note among them six from our own State, which number is equalled, but not surpassed by our sister State, Virginia. The five taking special courses are also from these two States, North Carolina leading by one. Seven other Southern States are represented, and the influence of Union has extended also to the foothold of Presbyterianism, Scotland. As has been aptly said by one who is capable of judging, "This class will be heard from again." The Middle and Junior Classes are well attended and are composed of some excellent material.

OUR OBLIGING friend, the accurate stated Clerk of Wilmington Presbytery, leaves us nothing to say as to the business transacted at that court recently assembled at Clarkton, and it would seem superfluous to say that the hospitality enjoyed by the visitors was abounding.

Presbyterian ministers and elders on occasions of this sort, when not strictly on duty, can and do relax to an extent quite surprising to those who regard them merely as very rigid exponents of a most inflexible creed. While, strictly speaking, we were not of them it was our good fortune to be among them, and we cheerfully bear testimony to their uniform good behaviour—while we were present—notwithstanding their fun loving disposition and practice.

OUR WASHINGTON correspondent says that it was intimated to President McKinley that if he so desired the congregation would remain seated, on a recent occasion at the Metropolitan M. E. Church, until he and Mrs. McKinley had gone up and taken communion alone. The President replied that he desired simply to be treated as a member of the congregation and that no especial attention should be paid to him. It seems that since he has been attending this church, it has been the custom for the congregation to remain in their pews after the services are concluded until the President and his family leave the church. This has been most distasteful to him whom it is proposed to honor and will be discontinued.

We are not surprised that the President dislikes such toadyism. It would be a reflection upon his good sense to think he could do otherwise. But what shall we think of those who would make this distinction in the house of God. Have they the souls of men?

CONSIDER THIS. In this year of the commemoration of the 250th anniversary of the Westminster Assembly and the preparation of our doctrinal standards every effort to increase interest in these stands should be commended. To this end we call especial attention to the pamphlet entitled "The Will of God to Man, and Man's Duty to God," issued in paper covers by our Committee of Publication. Price five cents.

This is the Westminster Shorter Catechism divided into paragraphs according to the subject matter treated, and published without the the questions. If our people would get this pamphlet and read it, they will find that it is a short statement of doctrine logically stated and very important. It is well to study this statement in the form here presented.

TO OUR MINISTERS AND SESSIONS.

DEAR BRETHREN:—Again we ask, thanking you for kind attention to previous similar requests, will you do us the kindness not to scatter our envelopes and leaflets for the May collection for Foreign Missions, which are being sent you, through the seats of the churches, to be picked up or not, as the case may be, but to put them in the hands of some faithful friend of the cause in each church, who will place them in the hands of the people.

Faithfully yours,
S. H. CHESTER,
Secretary.

For the N. C. Presbyterian.

CHRIST CAN DO IT.

Christ can do for a sinner what law cannot do for him, what knowledge cannot do for him, what education cannot do for him, what personal might cannot do for him. All of these have been tried by the sinner for his salvation, but they have been miserable failures from beginning to end. Only Christ can save. Only He can take away sin and remove guilt. Only He can put a new heart and a new life and a new love in a sinner. A Scotch preacher says: "A man came to me who had been taking the pledge again and again, only to break it, and I had prayed with him and he always kept stiff about the knees. He listened to the prayer and he signed the pledge, and off he went, and that dodge of going with his companions into public house for lemonade felled him in the gutter again and again. But it came to pass that there was a change in the attitude. The man who was stiff kneed got supple and went down on both knees and accepted Jesus Christ, and signed and sealed the estimate, and Jesus Christ is cutting out of him day by day that cursed crave that "the drink had burned into his throat. Jesus Christ can do it." Yes, he alone transforms the slave of sin into a freeman of righteousness. He alone can cause the man who now hates him to love him. He can change the disposition of the most degraded wretch and cause him to be high-minded and truth-loving. He has done this in thousands of cases. He has turned blaspheming infidels into most faithful servants of God. Do you want Him to save you?

C. H. WETHERBE.

On what authority and show of truth can cunning sin cover itself withal?—*Shakespeare.*

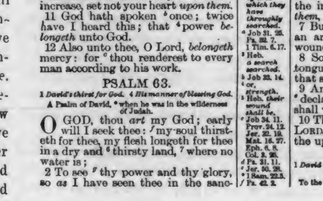
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The binding is flexible, the edges are gilt and the references within



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [1] if riches increase, set not your heart *upon them.*
11 God hath spoken [2] once; twice have I heard this; that [4] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [5] thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [6] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [7] my soul thirsteth for thee, my flesh longeth for thee in a dry and [8] thirsty land, [9] where no water is;
2 To see [10] thy power and thy glory, so *as* I have seen thee in the sanc-

[1] or, we are concerned by that which they have wrongfully exercised. [4] Job 31. 28. Ps. 33. 7. 1 Tim. 6. 17. [5] Heb. a reward. [6] Job 30. 14. or, strength. [7] Heb. their wound. [8] Heb. dry. [9] Heb. shall be. Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25. [4] Ps. 21. 11. [5] Jer. 30. 28. [7] 1 Sam. 22. 5. [8] Ps. 42. 2.

6 They search out iniquities: [2] they accomplish [3] a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [2] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4] all that see them shall flee away.
9 And all men shall fear, and shall [5] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.* The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the folowing terms:

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JOHN McLAURIN,
Manager N. C. Presbyterian.

"Our Premium Bible" contains absolutely nothing that tends to discredit the plain Scripture narrative of "Jonah and the whale."

For the N. C. Presbyterian.

VALUE OF FORESTS.

(Concluded from last issue.)

So far we have considered trees individually. Let us look at them collectively, as forests. Many of us known the happiness, in summer, of lingering "far from the busy haunts of men," among the shadows of the woods, with a leafy roof above our heads, and only shimmers of sunshine flickering down through the cool, green light to the moss at our feet. Many of us know this pleasure, not so many, however, know the worth of these forests to the country. One billion dollars worth of forest products is what we annually consume in the United States. This is more than ten times the value of our gold and silver mines, and three times the value of our wheat crops. It exceeds the gross income of all the railroad and other transportation companies, and would more than wipe out the remaining debt of the United States.

But even if we had all the lumber that could possibly be used, cut and stored away, there are other and more important reasons why our forests should be protected.

In the first place, the forests *water* our *farms*. Whether forests increase the rainfall within or near their limits is still an open question. But it is certain that they retain the moisture from the rain that does fall, on account of the small amount of evaporation beneath their shelter, protected as they are from sun and wind, and so they increase to us the benefits of the rain. The foliage, twigs, and branches break the fall of the raindrops, hence the soil is not beaten hard and compacted as in the open field, but kept loose so that the water can more readily penetrate. Also, on account of the slower melting of snow under a forest cover in spring, the snow waters more fully penetrate the ground, and more snow is caught and held in the woods than on the wind-swept fields.

All these conditions work together with the result that larger amounts of water sink into the forest soil and to greater depths than in the open fields. And if the forest is on a higher elevation than the field, the latter does not suffer in times of drought, because of the moisture percolating under the surface of the soil.

Then the forest *tempers* the farm by keeping off high winds. It also *protects* the farm. For instance, on sandy plains, a forest belt to the windward is the only means to prevent the winds from blowing the sand, shifting it hither and thither. In the mountain and hill country the farms, unprotected by forests, suffer from the heavy rains washing the soil. To give an example, which can be multiplied many times in our country, the "Bad Lands in Mississippi" were made bad within the last twenty-five years, involving an annual loss to the State, which exceeds revenues from all sources. "The hills no longer covered by forest foliage, no longer bound by forest roots, were channeled by rivulets, each of which reached a hundred arms into the hills. Each arm grasped with a hundred fingers, a hundred shreds of soil, until whole hillsides were carried away and the soil of a thousand years' growth melted into the streams."

Besides leaving the hill-sides bare and desolate, denuded of their soil, the once productive low-lands are covered with the debris washed down upon them, and are no longer fit for cultivation. In cases of heavy rain, the water sweeps down in torrents into the fertile valleys below, converting what was arable land into a useless waste, swept by rushing streams at *one time* and at another being dry and rocky. These floods destroy property in their course, bridges, dams, &c., and sometimes whole villages, with many human lives.

In consequence of these freshets at the breaking up of winter, the water supply for the springs is greatly diminished, the small streams disappear entirely in summer and all the country suffers.

Another benefit we derive from trees is that from the decaying vegetation of the forest, comes the fertility of our fields, as mineral soil without the vegetable mold would not furnish nourishment enough for man.

Trees directly affect climatic conditions. Vegetation depends upon climate, but there is also a reaction of vegetation on climatic conditions. The climate of Spain is said to have been entirely changed by the removal of trees from the tops and sides of the mountains.

On our treeless, western plains, swept every day in summer by hot winds that dry all the moisture out of the earth, and in winter by terrible blizzards, the continual movement and great force of the wind, also the too rapid evaporation, could be checked by the planting of trees.

Like sunshine and air, our forests are not valued until we are deprived of them. But unlike sun and air we can be deprived of forests by our own indifference and inaction. Humboldt said: "How foolish do men appear, destroying the forest cover without regard to consequences, for they thereby deprive themselves of wood and water."

It has been said by a great political economist:

"A fit proportion of real forest to arable land is a prime condition of health. If the trees go, men must decay. Whosoever works for the forests works also for the happiness and permanence of our civilization. Now is the time to work, if we are to be blessed and not cursed by the people of the 20th and 21st centuries. The nation that neglects its forests is surely destined to ruin."

A. L. V. W.

For the N. C. Presbyterian.

ON THE NILE.

DEAR BROTHER MCLAURIN:—

The arrival of our steamer at the landing for Asyut (also Assouit) early in the afternoon gave us the desired opportunity of visiting the Mission Training College of the United Presbyterian Church of America. This church is virtually, through the courtesy and wisdom of the other evangelical churches, the only one which is attempting to evangelize Egypt, Asyut, the capital of the province of the same name, with a population of 40,000, is a flourishing city about 250 miles south of Cairo. And here the United Presbyterian Church have established and are successfully conducting their principal school. We had been advised by their missionaries in Cairo, whose acquaintance we had sought, to be sure to visit this school of which we were only too glad to get a passing glimpse, and a picture of which I feel confident will prove interesting to your readers as the original was certainly to us.

It was our good fortune to be ushered into the sitting or home-room of the lady teachers, (ladies are always more communicative than men,) three of whom were sitting around their tables, busily improving the afternoon granted them from college duties, writing letters home for the next steamer. Apologizing for intruding, we cast our eyes around the spacious room—in which for some mysterious reason we had already come to feel very much at home—when we learned the occasion of this pleasant sensation. The walls were adorned with pictures, photographs of their loved ones across the sea—a large upright piano (open) stood in one corner, book-cases and shelves filled with familiar books, household friends at home, stood or hung against the walls—articles *du vertu* and bric-a-brac ornamented the mantle and the tables. We found ourselves indeed resting in a western sitting room or library in old Egypt amid pre-eminently eastern surroundings and chatting with three intelligent Christian ladies from the States. Though we subsequently found that one of them was from old Presbyterian Scotland, and which made us feel more at home than ever. It was indeed a home-like scene and our visit proved to us a most delightful episode in our trip up the Nile. The ladies were very willing to answer questions and communicate information, and after an hour's chat, kindly showed us through the buildings.

The college or training school embraces indeed two separate schools, one for boys and one for girls, which are accommodated in two large buildings (all too small however for the increasing patronage) situated in the same inclosure and surrounded by the graceful palm trees of Egypt and bits of green American grass and ample court yards, the playgrounds of the students. The buildings are distinctively Egyptian and the whole system of management aims to preserve their native custome, to Christianize and not to Anglicize or Americanize the pupils. The domitories are the same though only cleaner, and the fare—that they are accustomed to at their homes. The number of students is increasing very rapidly every year. At present there are 517 boys and 170 girls, the majority of whom are boarders. They come from nearly every province in Egypt, from all classes—principally the lowest—and represent all sects of religion, with always numbers of Mahomedans each year. Fixed fees are demanded of those attending which are graduated according to the ability of each pupil—so that there are first, second and third classes with proportionate accommodations and corresponding charges. Many pupils bring their bread (which is dried) or have it sent to them from their homes, for which deduction is made. They also furnish their own bedding which as you know, in the east is usually simply a blanket or quilt.

The course of studies includes three departments of four years each. Many therefore come at a very early age. The missionaries look upon their youth as the most hopeful feature of the pupils. The difficulty however is to retain them as they grow older, especially the girls who usually marry in Egypt at the age of thirteen or fifteen. While we were at the college one of the teachers was secreted with a young man who was asking the privilege of marrying one of the *native* teachers who had graduated last year, and was employed this term as a teacher in the school. *Nothing* had as yet been said to the young girl about the proposed alliance. But it was simply assumed that "Barkis was willing." And once having gained the release of the college authorities, all would be well. The curriculum embraces such studjes as are usually taught in schools of similar grades at home, for the Egyptian mind especially among the boys, proves as apt and capable as the American. While the Bible is taught, the principal hope and dependence of the missionaries, and for bringing the children to Christ is the preaching and teaching of the Word in regular services on the Lord's day and in daily chapel service, the personal work of the teachers and of the scholars themselves, and the indirect, yet powerful influence of the Christian lives of both. Nor in this hope are they disappointed. The *direct* fruits of the school in converted and consecrated hearts and lives are really wonderful. Of the last graduating class in the boys' school, every member was a Christian. At the communion before the last forty boys asked admission into the church. At the last communion nineteen bors and thirteen girls were admitted. A year ago a Y. M. C. A., was organized, as the result of a visit of Mr. J. R. Mott, intercollegiate secretary from America, with thirty-four members. Now there are two hundred members. Thirty young men have offered themselves for service, as teachers or preachers. The Christian boys and girls do earnest work for the Master in the school and in their homes. Bearing this in mind, the *indirect* fruits are immeasurable. The graduates and students of the college occupy the first and most influential positions "of trust and honor in the postal, railway, telegraph, police, justice, finance, and war departments of the civil service. They are found among the pupils and teachers of the government colleges. They are servants, laborers, farmers, mechanics, merchants, clerks, interpreters, theologues, teachers, pastors, newspaper correspondents, printers, medical students, doctors, lawyers, journalists, and authors. They take part in all the activities of the land." So that the streams of influence extending from the college, like the waters of the Nile, reach the length of Egypt, and like these waters they are renewing the country, and they are fertilizing the minds and hearts of the people and making them to bring forth the blessed fruits of righteousness. All over the land there is springing up a desire for a Christian education. And the missionaries cannot begin to meet and respond to the many and earnest applications that are sent to them for teachers.

This fact is, moreover, only one feature of the new era that is dawning upon Egypt. It had a great historical past. it has before it a great, if not a greater future. Of this possibly more anon.

Our party, of six, are all well, enjoying to the fullest extent our trip and looking forward with intense eagerness to our entrance into and pilgrimage through Palestine.

Faithfully,

L. B. TURNBULL.

March 13th, 1897.

THE LONELINESS OF AGE.

The loneliness of age! How few think of this and treat with tenderness and consideration those who have outlived their generation, and whose companions and friends have been taken from them? Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest and mutual dependence binds them together. They necessarily, to a greater extent, live in a world of their own, with which those around them are not familiar. The communings of their hearts are with the scenes of the past, and the companions of other years, who have long ago passed away. Lover and friends have been taken from them, and their acquaintance laid in darkness. The forms they admired and loved are gone, the eyes that looked into theirs with the tenderest affection are sightless, and the voices that cheered and stirred their souls have long since been silent. Their early world of hope and joy has become desolation, and they sit in silence contemplating the ruin that has been wrought. They are—

"Only waiting till the shadows
Are a little longer grown"

to pass on to the reunion that awaits them, and the glad greetings of those they love. Who would not do what he can to cheer the loneliness of the aged, to smooth their pathway, and comfort them in their declining years?—*New York Churchman.*

DR. NANSEN ON ALCOHOL.

The modern hero of Arctic fame has been expressing himself rather strongly against the use of stimulants and narcotics. In an interview which is published in a Belgian journal, he is reported to have said that he took no intoxicating liquors with him in his recent expedition. His experience, he said, had led him to take a decided stand against the use of stimulants and narcotics of all kinds. It appeared to him obvious that one can get nothing in this life without paying for it in some way or other, and that artificial stimulants, even if they had not the directly injurious effects which they undoubtedly have, can produce nothing but a temporary excitement, followed by a corresponding reaction. Stimulants, with the exception of chocolate, which is mild in its effect and at the same time nourishing, bring practically no nutritive substance into the body, and the energy which one obtains in anticipation by their use at one moment must be paid for by a corresponding exhaustion at the next. It may, no doubt, says the famous explorer, be advanced that there are occasions when a momentary supply of energy is necessary, but to this he would answer that he could not imagine such a state of things to arise in the course of a protracted sledge expedition, when, on the contrary, as regular and steady work as possible is generally the main thing to be aimed at. And may we not, assuming that "regular and steady work" is needed in every department of life, give even a world-wide sweep to the logic and conclusions here set forth as the result of so practical and valuable an experience?—*The Baptist, London.*

PRECIOUS PROMISES.

Bikramaditya was a famous king, to whom all did honor. Among those who daily waited at the palace gates was a sage name Santoseel, who ever brought for royal acceptance a lovely fruit. Suspecting some evil design, his royal master constantly transferred the gift to his treasurer for preservation. But one day, by accident, the fruit fell to the ground as the king was about to mount his steed. In a moment all the courtiers stood spell-bound as they saw, between the cracks of the shell, the flashing of a magnificent gem. The king at once demanded an explanation, and the sage replied, "O king! the law forbids us to appear before the throne empty-handed; and if you examine all the fruit I have presented you will see a gem in every one. An expert was called, and when the whole collection was duly examined, each was pronounced to be of greater value than any money could buy. Ignorant of its preciousness, the recipient had stored away this wealth, that might have yielded a thousand delights.

Thus do believers often hide away in the treasure-house of memory many promises of God that are simply packed full of "the unsearchable riches of Christ." Their possession is no boon till some stroke from God's hand, or some enlightenment from God's Spirit, reveals the secret of their wealth. Till then, no test that leads to proper estimate of the value of God's preciousness is applied. Then every promise is seen to contain untold riches and blessing.—*Sword and Trowel.*

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LITERARY JOTTINGS.

The citizens of New Orleans have organized the Audubon Monument Association for the purpose of erecting a monument to the celebrated ornithologist who was a native of the Crescent City.

Mr. Laurence Hutton is writing his autobiography for St. Nicholas, under the title of "A Boy I Knew," which is rather suggestive of Mrs. Burnett's story of her girlhood, which was called "The One I Knew the Best of All." It seems that Mr. Hutton, as a very small boy, had the honor of sitting on Thackeray's knee and being patted on the head by the great novelist.

Mr. Clark Russell says that he reads but little fiction. "This is the case, I believe, with most novelists, and I dare say the reason is the same as in my own. When I am reading a novel I find myself critically considering its machinery, so to speak; one sees the thing too much from the inside—one knows the 'trick' by which every effect is produced—and this spoils the enjoyment."

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—Bible Cause.

November and April—Education for the Ministry.

December—Colored Evangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Mr. R. B. Woodworth. from Burlington, W. Va., to the Huffman House, Peterborough, Ontario, Canada.

Rev. J. E. L. Winecoff, from Blacksburg, S. C., to Concord, N. C.

Rev. Jonas Barclay, from Martindale, N. C., to Charlotte, N. C., P. O. Box 225.

Rev. Cornelius Miller, from Danbury N. C., to Harrisburg, N. C.

Rev. Ivanhoe Roberson, from Burgaw, N. C., to Farmville, Va.

NORTH CAROLINA.

The First Presbyterian Church, Greensboro:—Drs. J. H. and E. W. Smith, pastors, having recently finished paying off its debt, has signalised its first free year by undertaking the support of three missionaries, two in the mountains of North Carolina, and one in Japan.

First Church, Winston:—Seventeen accessions to this church Sunday, April 4th. Five by profession and twelve by letter.

Charlotte:—During the past year one hundred and two additions have been made to the Second church, forty eight of these being admitted into the full fellowship during the recent services. This church ends the ecclesiastical year without debt and has contributed $17,560 to various causes.

Red Springs:—Rev. S. M. Rankin's churches by unanimous vote have declined to concur with him in asking Presbytery to dissolve the pastoral relation. They agree with him that the field is too large, but no one of the three churches is willing to give him up.

Reidsville:—We have just closed a delightful series of eight or nine days of services. The Rev. T. M. Lowry, of Shelby, came to the assistance of the pastor March 26th, and continued from day to day to preach the Gospel with great clearness, simplicity and earnestness. Bro. Lowry is a thorough Bible student, and his faithful and instructive unfolding of the mind of the Spirit cannot fail to edify God's people and to warn sinners wherever he goes. The congregations were large and exceedingly attentive, and while there were no open confessions or additions, we were greatly helped and refreshed and still look for blessed results in the future. On Sunday the congregation enjoyed a most pleasant and we trust, profitable communion service. Also a congregational meeting was held and three additional elders were elected with great unanimity: Messrs. E. F. Hall, W. G. Jennings and J. W. Millner. These brethren will be ordained and installed next Sabbath if the way be clear.

D. I. C.

Synodical Evangelistic Work:—A three months' review. Rev. William Black, after taking a mouth's needed rest in January, began his general evangelistic work with a visit to Rockingham. Among the results of the meeting may be mentioned fifty-five professions of faith, the addition of fifteen members to the Presbyterian church in town, and of several more to our factory churches, and the collection of $66 for the support of the work. In Columbus county, two most promising stations were visited, thirty-three members desire to be organized into Presbyterian churches, $300 was subscribed for the building of a church and $325 and a house offered for the support of a pastor. With an appropriation from the Synod's funds and the liberal help of a member of the First church, Wilmington, we can offer $700 and a manse for the supply of three churches.

At Greenville "a glorious meeting" was held. The little church of seven members had nine important additions with others expecting to join. At New Hope, new hope was given by the enrollment of three members by profession and three by certificate. New Hope and Shallotte are the two recently organized churches of Brunswick county. At Shallotte there were many professions and reclamations, four young men were received in the church and several others are expected to join. There have thus been about forty additions to the Presbyterian Church through the instrumentality of the General Evangelist, who has raised $146 for the furtherance of the good work.

There have been nineteen additions besides in our local evangelistic fields. The Superintendent has conducted one series of special services from which there were seven additions to the church, has raised $1,300 in cash and subscriptions, which with $350 received from other sources makes a total of $1,850. Two teachers have been secured for the mountain work and the way has been opened for securing three additional local evangelists.

A. J. McKELWAY,
Superintendent.

Fayetteville, N. C., April 10th, 1897.

Convention of W. M. S., Wilmington Presbytery:—The 10th Annual Convention of the Women's Foreign Missionary Societies of Wilmington Presbytery, met in Clarkton on April 7th, 1897, Mrs. B. F. Hall, Chairman of Presbytery's Committee presiding. After devotional exercises and a short report from Mrs. Hall delegates from six societies were enrolled, and reports were read from seven, one society sending a report without a delegate. A discussion of ways and means used in the different societies followed and afterward an address by Mr. Lancaster, who for some years was a missionary to China. He had kindly brought with him some Chinese curios, with which he illustrated his talk, and which very much interested the ladies and several children who listened with intelligent appreciation.

The members of the Convention also enjoyed some of the sessions of Presbytery, and appreciated the cordiality and good cheer of the Clarkton people, and the Convention adjourned to meet again at the time and place of the next spring meeting of Presbytery.

China Grove:—Steps are being taken for the erection of a church building here. There are thirty persons waiting an organization.

Laurel Hill:—Mr. L. B. Prince has been installed elder in this church. Mr. Prince served Laurel Hill in this capacity for many years before he moved away, and his re-election upon his return home was a tribute of marked respect and esteem.

Washington:—On the first Sabbath of April, 1897, five were added to the Presbyterian church, Washington, N. C. (Rev. C. M. Payne) making forty added since April 1st, 1896.

Beth Car Church:—On April 4th, the following officers were ordained and installed: Mr. William Whitted ruling elder and Messrs James Robeson and H. B. Willis deacons.

Monroe:—The report of the church here shows a contribution of $545.94 to the benevolent causes of the church. This with the current expenses, etc., makes a total of $1,841.87 or an average of $17.37½ per member. This is an excellent showing. Rev. H. M. Dixon, pastor.

VIRGINIA.

Richmond:—Twenty-one persons were recently received upon profession into the membership of Hoge Memorial church, of which Rev. J. E. Cook is pastor.

Chatham:—Rev. G. W. Belk was recently assisted by Rev. Dr. E. O. Guerrant in a series of meetings. The Spirit of God was manifest and several were brought into the church.

Accomac and Onancock:—On Sunday, March 28th, Rev. J. H. Henderlite announced his acceptance of the call to the pastorate of the churches in the field subject to the action of Abingdon and Norfolk Presbyteries. Arrangements will be made for his reception, ordination and installation during the spring meeting of Norfolk Presbytery. Mr. Henderlite's ministry among this people has proved very acceptable and we predict for him a successful pastorate.—*Central Presbyterian.*

Lynchburg:—The congregation of the Third Presbyterian church of this city, of which Rev. T. M. McCorkle is the pastor, is preparing to build a new and handsome church edifice. The sale of their old place of worship and the purchase of a beautiful site in Rivermont, Lynchburg's attractive suburb, has been effected, and plans for the new church building have been completed.—*Baltimore Sun.*

Rev. J. A. Vance, of Baltimore recently assisted Rev. Dr. Fleming, pastor of the First church in a series of services—eleven were added to the church and others will follow.

GEORGIA.

Savannah Presbytery:—Rev. T. M. Hunter, moderator. The 250th anniversary of the adoption of the Westminster Standards was observed. The papers read will be published. Rev. W. A. Nisbet and Ruling Elder J. F. Pelham were elected commissioners to the General Assembly with Rev. T. M Hunter and Ruling Elder C. S. Wood as alternates. By request of the Independent church of Savannah, Presbytery appointed Rev. W. A. Nisbet commissioner to assist the Independent church in its prosecution of the call to Dr. Fair, of Richmond, Va., and to that end Mr. Nisbet may visit East Hanover Presbytery at its coming session.

ALABAMA.

The First Presbyterian Church, Montgomery:—On the first Sabbath in April, the usual congregational meeting was held, and reports for the ecclesiastical year were read by the treasurers of the church and Sunday-school, by the clerk of the session, and by the officers of the Junior and Senior Christian Endeavor Societies. The ladies of the Five Wards, of the Willing Circle, of the Lizzie Wimbish Foreign Missionary Society, of the Home Missionary Society also presented their reports. The report of the clerk of the session showed that the church had six elders, twelve deacons, forty four added to the register of communicants, (twenty-one by examination and twenty-three by certificate) and that the total membership was four hundred and seventy-four. There were thirty-three teachers in the Sunday-schools and three hundred and fourteen scholars. The total contributions of the church amounted to $6,587. Of this sum $306 was devoted to Foreign Missions, $592 to Home Missions within the bounds of the Synod and Assembly and $539 to the cause of Education. The total gifts of the people were larger by several hundred dollars, this year than last. The church gave twice as much as to Assembly's Home Missions; $60 more for local Home Missions; two and a half times as much for Invalid Fund; $81 more to Education (including orphan's Home) and about the same for Foreign Mission. The church supports two orphans at the home; a home class department has been organized in the Sunday-school; a missionary library has been started and the lecture-room is being greatly improved. The Willing Circle has given $90 to aid a student in the Southwestern Presbyterian University; the Ladies' Home Missionary Society contributes to Home Mission work in the suburbs of the city and in South Alabama Presbytery; the ladies of the Five Wards have given liberally towards the support of the church, besides doing many social duties; the Christian Endeavor societies, under the control of the session, are well attended and greatly foster a spirit of piety and of missions, and the Lizzie Wimbish Foreign Missionary Society supports a Bible woman in Japan. Miss Lizzie Wimbish, the lady for whom the society was named, is a member of this church. We are anticipating with great pleasure a visit this fall from our faithful, untiring missionary, Miss Wimbish. Congregations have been good during the year, and have continued without interruption during the heated term. A meeting of sixteen days was held in February and March on the occasion of the golden anniversary of the dedication of our present house of worship. Revs. J. R. Burgett, D.D., of Mobile; R. Cecil, D. D., of Selma; J. L. Brownlee, of Union Springs; A. B. Curry, of Birmingham, N. L. Anderson of the city and J. H. Morrison, D. D., of Nashville, Tenn., lectured or preached on this occasion. It was a feast of rich things, and calculated by God's blessing, to do great good and excellent results have followed.

LOUISIANA.

Marksville:—Services conducted by Rev. Dr. W. D. Morton and Rev. B. L. Price resulted in eight professions of faith in Christ and the organization of a church.

TENNESSEE.

Southwestern Presbyterian University:—The following young men belonging to the Divinity School of the Southwern Presbyterian University will complete their course in June and will be ready for work; correspondence with a view to securing their services may be had with the Chancellor, Dr. George Summey, Clarksville, Tenn, or any member of the Divinity Faculty: John C. Carr, New Orleans; T. A. Clagett, St. Louis; U. B. Currie, Central Mississippi; Jas. N. Ivy, Fort Worth; L. B. Juroidini, Syria; H. E. Kirk, North Alabama; S. L. McCarty, Palmyra; J. L. Stitt, Onachita; H. V. Tull, Central Texas; J. T. West, Tuscaloosa.

MARYLAND.

Baltimore, Franklin Street Church:—On Sunday the 4th inst., Rev. Dr. Murkland preached to a large congregation, afterwards joining in the celebration of the Lord's Supper. Six members were received.

Maryland Avenue Church:—Rev. J. A. Vance, pastor. Twenty-eight members received at last communion, making eighty since January.

GENERAL.

We welcome among our exchanges *Our Church Visitor* which has just started out upon the broad sea of journalism and *Our Church Record* which has entered upon its third volume. The former is published for the churches of Alamance county, and the progressive town of Gastonia bears the honor of the second named.

PERSONALS.

Rev. Luther Link, of Macon, Ga., has taken charge of the churches at Greenville and Brewton, Ala.

Rev. W. F. Hollingsworth, of Atlanta has accepted an invitation to supply the church at Cartersville, Ga., and has entered upon his labors.

Rev. A. B. Curry, pastor of the First church, Birmingham, Ala., will deliver the annual address before the Alumni Association of Columbia Seminary.

Rev. Ivanhoe Robertson who has acceptably filled the pastorate of a group in Pender county, N. C., has resigned to enter upon Home Mission work in Winchester county, Va.

Rev. Hugh Craig, of Rowland, will begin a series of meetings at Galatia, on Monday night, the 12th. Rev. A. M. Hassell is expected to assist him, but in event of his absence, Rev. J. A. McMurray, of Smithfield will take his place.

Rev. J. Tidball, of Taylorsville, is spending two weeks at Mocksville, N. C.

Rev. and Mrs. John L. Stuart will spend the summer at Mounteagle, Tenn., with their three sons, returning to their labors in the land of Sinim in the fall. Mrs. Stuart is at present visiting her old home, Mobile, Ala., Mr. Stuart may be addressed care 115 East Jacob Street, Louisville, Ky.

Rev. John S. Watkins, D. D., of Spartanburg, S. C., will preach the Baccalaureate sermon at the Fredericksburg College.

Rev. W. S. Robertson, of Warrenton, Va., is recuperating in South Carolina.

We are glad to learn that the health of the wife of Rev. J. E. L. Winecoff who has been for some weeks in Rome Ga., is greatly improved.

Rev. W. B. Arrowood is assisting, Rev W. R. Coppedge, of Rockingham in a meeting of several days.

Rev. R. B. Grinnan, of Japan has been chosen by the session of the First church, Greensboro, as their representative in the foreign field.

WILMINGTON PRESBYTERY.

Met in the Clarkton church at 7.30 p. m., April 6th and was opened with a sermon by Rev. K. McDonald from Ps. 17th and 15th verse. There were present twelve ministers and thirteen ruling elders. Rev. T. H. Newkirk was chosen moderator, and Rev. Ivanhoe Robertson and Ruling Elder Oscar Pearsall temporary clerks.

Visiting Ministers:—Revs. J. N. Craig, D. D., H. G. Hill, D. D., and C. G. Vardell.

Rev. T. H. Newkirk and Ruling Elder Jackson Johnson were elected commissioners to the General Assembly with Rev. John Wakefield and Ruling Elder John D. Taylor alternates.

Westminster Assembly:—Presbytery by a hearty vote thanked Revs. H. G. Hill, D. D., P. H. Hoge, D. D., and P. McIntyre for their admirable addresses in celebrating the 250th anniversary of the completion of our Westminster Standards.

James Sprunt Female Seminary:—This institution was taken under the care of the Presbytery and the following trustees were appointed:

First Class to serve six years: Rev. P. McIntyre and Messrs. J. W. Blount and Henry Farrior.

Second-class four years: Messrs. Jas. Sprunt, B. F. Hall and Oscar Pearsall.

Third class to serve two years: Rev. R. V. Lancaster and Messrs. J. D. Currie and A. F. Johnson.

Rev. R. V. Lancaster and Messrs. B. F. Hall and Henry Farrior were appointed a canvassing committee to solicit funds for the institute.

Rev. Ivanhoe Robertson was dismissed to the Presbytery of Winchester.

Immanuel Church:—Revs. P. McIntyre, K. McDonald and A. McFadyen and Ruling Elders J. R. Bannerman, A. F. Johnson and Jas. N. Henry were appointed a commission to visit Immanuel church to examine, deliberate upon and conclude any matter that may come before it.

Rev. P. H. Hoge, D. D., and A. McFadyen and Ruling Elder William Stanley were appointed a commission to visit Chadbourn and Hub and organize a church at each place if the way be clear.

Rev. T. H. Newkirk was directed to supply the churches of Harmony, Mt. Horeb, South River and White Plains, leaving Whiteville to be grouped with the churches to be organized at Chadbourn and Hub.

The pastoral relation existing between Rev. P. McIntyre and the Grove church was dissolved.

The Grove church, Kenansville, was selected as the place for our fall meeting and the time 7.30 p. m., on Wednesday, 15th September next.

Addresses:—We were entertained with addresses by Rev. C. G. Vardell, President of Red Springs Institute, Dr. J. N. Craig on Home Missions and at the popular meeting on Foreign Missions by Rev. R. V. Lancaster.

To the congregation of Clarkton the occasion was a very enjoyable one. We were really delighted with the splendid addresses of Revs. Hill, Hoge and McIntyre on our Westminster programme.

STATED CLERK.

UNION SEMINARY NOTES.

The students of the seminary have been favored this week with a visit from Mr. Henry W. Luce, the travelling secretary of the Inter-Seminary Missionary Alliance. He made three addresses, two on Mission Topics and one on Secret Prayer and Devotional Bible Study. His chief aim seems to be to impress upon the young men going out from our seminaries the great importance of being "missionary pastors." His helpful talks together with Dr. Johnson's excellent article in the Seminary Magazine just out on the subject You Should Be a Missionary, have put many of us to thinking along this line more than we have ever done before. Mr. Luce is under appointment of the Northern Presbyterian Board and expects to go to China this fall. The closing exercises of the present year have been announced and are as follows. The final examinations will begin April 29th; the missionary addresses will be delivered on Sunday evening May 2d, by Prof. W. S. Currell, Ph.D.; the annual meeting of the Board of Trustees and Directors will take place on Tuesday, May 4th; on the evening of the same day, Dr. G. B. Strickler will be inaugurated as Professor of Systematic Theology, the charge to be delivered by Dr. J. W. Rosebro; on Wednesday morning the graduation exercises will take place consisting of an address by Dr. G. W. Finley, the presentation of diplomas and the closing address by the President of the Board of Directors.

The new catalogue shows a total enrolment of sixty-six for the past year.

Twenty-one Presbyteries are represented. Roanoke leads with nine: Orange comes next with seven; "no Presbytery," which you will probably not find on the list, is, strange to say, next best with six. There are students from seven literary institutions. Hampden Sidney heads the list with twenty-three; Davidson follows with eighteen. Twelve States from Maryland to Missouri and Texas are represented, while three hail from the old country, two from Scotland and one from Ireland. Virginia leads with twenty-five and North Carolina comes next with twenty-one. X.

PRESBYTERIAL NOTICES.

The Presbytery of Orange will meet in High Point, N. C., on Tuesday, April 27th, at 7.30 o'clock, p. m. All delegates and visitors will ask for reduced rates of travel.

D. I. CRAIG,
Stated Clerk.

The Presbytery of Eastern Texas meets at Nacogdoches, Tuesday, April 20th, at 11th a. m. Sessional records are required at this meeting. The assessment is fifteen cents per member. Sessional reports are to be sent to the stated clerk ten days before Presbytery meets.

S. F. TENNEY,
Stated Clerk.

The Presbytery of Asheville will meet at Waynesville on the 27th of April at 7.30 p. m.

E. A. SAMPLE,
Stated Clerk.

Reduced rates received as far East, via Spartanburg, S. C., as Charlotte and West to Murphy. This is only on Southern Railroad.

Presbytery of Lexington will meet at Mt. Carmel church, Steel's Tavern, Va., May 11th, 1897, at 11 a. m.

WM. C. WHITE,
Stated Clerk.

Concord Presbytery will meet in regular session in Statesville, N. C., April 27th, 1897, at 7.30 p. m.

W. R. MCLELLAND,
Stated Clerk.

The Presbytery of Fayetteville will meet Tuesday at 7.30 p. m., April 20th, 1897, at Red Springs, N. C. The Presbyterial assessment upon the churches is due at this meetin.

P. R. LAW,
Stated Clerk.

The Presbytery of Albemarle meets in Wilson, N. C., Tuesday, April 20th, at 7.30 p. m. Blanks for reports will be mailed soon to church sessions. Presbyterial assessment for 1897, due April 1st, should be forwarded promptly.

F. H. JOHNSTON,
Stated Clerk and Treasurer.

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GOLD DUST.

The brave only know how to forgive—it is the most refined and generous pitch of virtue human nature can arrive at.—*Sterne.*

***

God overrules all mutinous accidents, brings them under his laws of fate, and makes them all serviceable to his purpose.—*Antonius.*

***

Good
Will be the final goal of all,
To pangs of nature, sins of will
Defects of doubt and taints of blood;
That nothing walks with aimless feet,
That no one life shall be destroyed
Or cast as rubbish to the void.
—*Tennyson.*

***

All troubles have their commissions and instructions from God, what to do, where to go, whom to touch, and whom to pass over--*Dr. Reynolds.*

***

He surely is most in want of another's patience who has none of his own.--*Lavater.*

***

Sins are like circles in the water when a stone is thrown into it--one produces another.--*Matthew Henry.*

For the N. C. Presbyterian.

A LETTER FROM TOKUSHIMA.

DEAR PRESBYTERIAN :—From my queer little home away in the interior of Japan, your missionary sends greetings to the North Carolina friends :

I know that many of them have been praying for me during the long journey, and these first weeks in a strange land, while the settling down and adjusting process has been going on. Surely their prayers have been richly answered in the daily blessings which have been my portion since I turned my face away from loved homeland, "westward to the far East." Perfect health, a journey safe and pleasant, in spite of delays ; everywhere friends, wise, true and kind ; welcome to new home and work, so warm as to bring tears to the eyes and joy to the heart. These are some of the good gifts sent in answer to the prayers of loved ones—and through it all, best of all, *guidance.*

"O Lord, I know that the way of man is not in himself ; it is not in man that walketh to direct his steps." Jer. 10:23. "I will instruct thee and teach thee, in the way which thou shalt go. I will counsel thee with mine eye upon thee." (Psalm 32:8 R. V.) A truth illustrated and a promise verified in the experience of the little missionary party sent out by the Southern Church in December, 1896.

We reached Yokohama, according to schedule, by the good ship "Doric" on Dec 28th ; stopped only a day ; long enough to have a glorious view of Mt. Fuji, to take our first jinriksha ride and to enjoy the delightful hospitality of Dr. and Mrs. Ballagh of the Dutch Reformed Mission. Here we left a large number of our pleasant passengers, among them Mrs. Eastin and Miss Carroll, the two tourist friends who accompanied us from Louisville.

Next day we came on to Kobe, the port nearest to Tokushima, arriving on 31st. Here we found beside Rev. Mr. McAlpine's family, Miss Patton, Mr. and Mrs. Grinnan and Mr. Fulton, the occasion of such a gathering, being the annual Language Examination of our mission. New Year in Japan stops all business operations, so the Doric was delayed in Kobe three days, and the new missionary several days longer, the former by the difficulty of getting her freight unloaded, the latter on account of her passport. In the meantime the Presbyterian party were entertained in Mr. McAlpine's pleasant home, and those bound for China and India had an opportunity to see something of fair Japan. It is a lovely country, but I am not going to write any description, nor give my first impressions even. No country is so much written about today as Japan, and no scenes are so perfectly represented in pictures. Indeed, I felt as if I had been looking at them all my life. Bareheaded women with babies tied on their backs, shuffling along on their wooden shoes, seemed quite natural, and as for *paper* umbrellas, lanterns, walls and doors, they were "just as I expected." But to return to my itinerary report. On Saturday, January 2d, good byes were said to travelling companions, and we saw the "Doric" steam away to lands still further east.

The next week Miss Patton brought me to Tokushima, an eight (?) hours journey by Japanese steamer. It took us thirteen hours to make it, and last week when Messrs. Moore and McIlwaine came up on a preaching tour around the coast, they spent twenty-five hours, coming from Kobe to this point. The sea is often very rough and the trip very trying to those given to sea sickness. The appointments of the boat are not luxurious either ; one is fortunate if one finds a place for his blanket and pillow on the crowded floor of the cabin. No chair or couch visible, so, in Japan we do as Japan does, and take the floor. As I proved a good sailor on the ocean voyage, this trip has not the terrors for me that it has for many, and being a somewhat adaptable person my first experience in roughing it in Japan was a fairly comfortable one. Our city is at the mouth of the Yoshino river, and the boats land within a few blocks of our house.

March 10th. A month has passed, and my poor letter is not off yet. It will not possess even the merit of freshness if it ever sees the light in the columns of the PRESBYTERIAN. I wanted to write about my warm "welcome home" from the members of the little household, from Mr. and Mrs. Hope, and from the missionaries of the Church Missionary Society here, but it is too late for that now so I will give you a few facts about our surroundings and bring this to a close in time for to day's mail.

Tokushima is the largest city on this island Shikoku, having about seventy thousand inhabitants. It is composed of a number of islands separated by the river and its branches and by several canals, so it is a city of bridges some of which are of stone and very picturesque. The streets are narrow and have no pavements, but the soil being light and smooth they have a rather neat appearance. They are kept quite clean for an Eastern city. Our street is quiet being some distance from the business portion of the town. A few doors from us is the home of the governor of the province and a little further on the court house. Mr. Hope and his family live in one of the two foreign houses here. The other is occupied by one of the English missionaries. Our little home is truly Japanese, but made comfortable and even pretty by its home furnishings. The floors are of tatami, (thick matting). I sometimes think the chief end of Japanese housekeeping is to protect the tatami. So we leave our shoes at the door in a drawer kept for the purpose, and don soft cloth slippers when we come in. This is per agreement with our landlord. Both Miss Patton and I have small stoves in which we burn coke. They are not things of beauty but are an improvement in comfort over the pan of coals which is the Japanese dependence for heating their paper walled houses, in the severest weather. Our cooking arrangements are of the most primitive kind ; simply earthen vessels or vessels of wood lined with metal, containing a fire of charcoal. On these all our food that is boiled, fried or broiled is prepared ; for baking there is a sheet iron box in which our cook bakes bread and biscuit with which this writer finds no fault. I have read over this letter and I don't find anything in it that I intended to tell about. Not a word about the language, the subject uppermost in my mind and to which I am devoting almost all my time and energy, nor the missionary work which is most interesting, especially the woman's meetings where I am learning to sit through long afternoons on the floor. But that will save for next time.

I want my friends to know that I am well, busy and happy, in spite of "loved ones" far away ;" that it is a sweet privilege to be enlisted in the foreign service of our Captain ; that I am praying that more than one young man and woman of my own loved church in North Carolina may know the sweetness of it before the close of 1897.

Sayonara ! which means "farewell if it must be so."

CLAUDE L GRIER.

Feb. 12th, '97.

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GODLY LIVING.

"Live soberly, righteously and godly.' —Titus ii, 11.

There are persons who consider it quite sufficient for all the practical purposes of human existence to take the first two of the expressions, leaving the third altogether out of their account. They live "soberly"—their personal conduct is irreproachable. No man can put a finger upon a blot in their morals. From everything like excess, or impurity, or unworthy conduct of any kind, they hold themselves indignantly aloof ; and, so far, they are blameless. And they live "righteously." Honest, honorable, straightforward ; giving all their due ; scorning the miserable shifts and mean devices and half-concealed falsehoods by which some men contrive to emerge into prosperity and to rise in the world ; they just do their work manfully and well, and leave success to follow if it will. To them the most important thing is, not to succeed, but to do the right. So far, then, as their duty to themselves and their duty to their neighbor is concerned they are all that can be desired. But what about their duty to God? That is neglected ! God may be outwardly honored—as, for instance, by occasional attendance at the house of prayer—but He is not really in all their thoughts ; and they know it. They are too honest not to know it. That there has been no acceptance in their lives of the Christ of God—without which acceptance God is a stranger to us and we strangers to God : that there is in them no consecration to Christ ; no referring to His will ; no dependence upon His help; no drawing out of His fullness, no love to His person, and no zeal for His glory—of all this they are perfectly aware. But the thought of their heart is—that the omission is of no very great importance ; and that so long as they live "soberly" and "righteously" it matters little or nothing whether they do or do not live "godly," in this present world. —*Selected.*

MAGAZINES.

We have received from the Foreign Missions Library, New York, a report of the Fifth Conference of the Foreign Missions Boards of the United States and Canada, also from the Press of Allen, Lane and Scott, Philadelphia, the History and Work of the Asia Minor Apostolic Institute. These books abound in interest for those whose hearts are in the mission work. The latter is attractively illustrated and deals largely with the Armenian troubles.

The Woman's Companion published by Mast, Crowell and Kirkpatrick, of Springfield, Ohio, is an excellent monthly. In the April number, among other articles are Some Washington Homes, Women as Designers, Lavinia's Lot and Gowns for Children and Misses.

The State Normal Magazine is a quarterly, issued during the scholastic year of the Normal and conducted by the young ladies of the Adelphian and Cornelian Literary Societies, under the management of an editor from the faculty. The first issue is a most attractive one ; contains excellent reading and many points of interest to the alumnae and friends of the institution.

In glancing over the pages of April *Bookman* we see the familiar faces of Bryant, Hawthorne and Lowell which fill us with pleasure, and those also of Matthew Arnold, George Brandes Theresa Macri—the Maid of Athens and Gabrielle D'Estrees which tell us that something interesting is in store. Bryant is treated in the American Bookmen series and among other matters of interest is the picture of "Bryant and His Friend Cole in the Catskills," which is the first reproduction ever given of this celebrated painting by Durand. Dodd, Mead & Co., New York.



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Second Quarter—Lesson IV.

April 25, 1897.—Acts xii: 5-17.

Commit to memory verses 7-9.

Subject.—Peter Delivered from Prison.

Golden Text. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm xxxiv: 7.

CATECHISM.

Question 37. What benefits do believers receive from Christ at death?

Answer. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in their graves till the resurrection.

Time. A. D., 44.
Place. Jerusalem.

INTRODUCTORY.

We have seen how the churches had rest for a time and the work of founding and inspecting churches proceeded until Peter came to Joppa and Cesarea and Cornelius was converted and Peter returned to Jerusalem. The present lesson will close the first part of the book of the Acts. During this time the Jews were occupied with their troubles under the Emperor Caligula. But Caligula died Jan. 24th A. D. 41, and after a time the Jews renewed their opposition and persecution. They used their influence with Herod the king who was spurred on to murder James, one of the leading apostles. This pleased the people as well as the ruler and so he aimed to strike Peter the chief of the apostles, whose reception and treatment of Gentiles would make him to be the more obnoxious to the stricter Jews. But before Peter was executed the seven days of the Passover intervened, and they could not consistently have him executed during the festival. Hence there was a respite of a few days. This James, executed, was not the brother of our Lord who was pastor of the Church at Jerusalem and wrote the Epistle of James. This James was one of the earliest disciples, dear to Jesus, one of the three admitted to the death chamber of the daughter of Jairus, to the Mount of Transfiguration and the agony of the garden of Gethsemane.

LESSON NOTES.

Vs. 5. *Peter therefore was kept in prison,* guarded by four quarternions of soldiers, each quarternion or band of four, being on guard at a time, two at the door, and two inside, one on each side of Peter, and bound to him with chains. The prison doors, and great iron gates were additional guards of the strongest government on earth; escape was humanly impossible. *Prayer was made without ceasing,* or "earnestly fervently," to a power superhuman. *Of the Church,* meeting centrally at the "house of Mary, the mother of.... Mark," but all the week, at home or business everywhere prayer was going up from their hearts.

Vs. 6. *Herod.* Agrippa who murdered James, the nephew of Herod Antipas, who murdered John the Baptist, and grandson of Herod the great who murdered the innocents at Jerusalem. This man thought to bring Peter forth. *Peter was sleeping,* resting in God's care Notwithstanding the guards, he could sleep trusting God. "His peaceful sleep was the triumph of faith." *Peloubet.* "I may see the two soldiers to whom I am chained, but not the ones that in secret are pouring out prayers for me. Oh, the unknown helpers! The unseen forces of the universe are stronger than the visible agencies."—*Chas. F. Deems, LL.D.*

Vs. 7. *And behold.* At the last moment of man's extremity, God's opportunity to train the faith of the disciples, and that Peter might be ready for death or the coming responsibilities. It was between them and six o'clock in the morning. *The angel of the Lord,* who "encampeth round about them that fear Him." *A light shined:* of the heavenly presence, *in the prison* (R. V. the call). *Raised him up*—R. V. "awoke him." *His chains,* that bound him to the sleeping soldiers, *fell off.*

Vs. 8. *Gird thyself:* as orientals, simply remove sandals, and loose to throw off the outer garment to sleep.

Vs. 9. *And wist not:* did not know, as imperfect of an old English verb meaning to know, from which comes our "wise."

Vs. 10. *First and second ward.* Guard sentinels or guard rooms, where the guards were probably sleeping. *The iron gate,* heavy, locked and barred. *The angel,* having now done his work, *departed,* leaving Peter to find his way.

Vs 11. *Now I know,* not having hitherto understood what were God's plans for him, whether to die as a martyr or continue to work and testify here. It was now near morning.

Vs. 12. *John* the Hebrew name, *whose surname was Mark,* his Latin name, the author of the Gospel according to Mark.

Vs. 13. *The gate,* the small low door at the entrance of the court yard, always kept fastened. *Rhoda:* a rose, probably a servant of Mary. "This rose smells sweet and blossoms in the dust."—*MacLaren. Came to hearken.* "Came to answer."

Vs. 14. *Knew Peter's voice* as that of a frequent visitor to that house. *For gladness* that made her hasten to tell the others.

Vs. 15. *It is His angel,* according to the Jewish belief in guardian angels.

Vs. 16. *They were astonished,* not at the fact of an answer, for they had faith to pray all the week and to be assembled to pray at that early hour if not all night, but they were surprised at the way their prayers were answered. God is always surprising His saints in the variety and independence of His ways of working.

Vs. 17. *To hold their peace.* As their noise was too loud to hear Peter speak, and might needlessly call attention to his escape before they knew what God would have him do. *James,* the brother of the Lord and pastor in Jerusalem. *He departed.* Using proper precaution to escape from Herod. It seemed necessary for him to leave Jerusalem for a time to escape being arrested again. The Roman guards soon to search for him would first come to the house of Mary.

PRACTICAL POINTS.

The power of God is superior to all human power. It is our refuge and rest from human plans and purposes.

1. The human means of getting hold of divine power is prayer.

2. It is a blessing beyond our estimation to have friends to pray for us.

3. The answer to prayer commonly comes in a way different from our expectation.

God is always surpassing Himself and needs not to repeat His methods or his means.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, April 25th, 1897.

BY REV. B. E. WALLACE.

What is true Liberty and how won? Jno. 8:30-40.

Text for the week:

"If the Son therefore shall make you free, ye shall be free indeed." Jno. 8:36.

Daily Readings:

Monday, Liberty to do good. Mark 9:38-50.

Tuesday, Liberty to choose evil. Matt. 23:29-39.

Wednesday, Use Liberty wisely. 1 Cor. 8:9; 9:11-15.

Thursday, Free, yet a slave. 1 Cor. 9:16-27.

Friday, Freedom from Christ. Gal. 4:21-31; 5:1.

Saturday, The spirit of bondage. Rom. 8:12-17.

Sunday Topic. Jno. 8:30-40.

Suggestions for Leaders:

1. Give all the Liberty to say something in the meeting.

2. Show how IN CHRIST we are made free.

3. Explain how it is that we are *free* and yet *slaves.* (1 Cor. 9:16-27.)

Notes;

What is true Liberty? It is to be freed from the bondage of *sin* and *death.* It is to be a slave to Christ. Paul says that he is the bond servant of Jesus Christ and yet an heir, a son. While there is therefore now no condemnation to them that are in Christ, freedom purchased by his own precious blood, yet we are not our own for we have been bought with a price. True freedom then as taught in God's word is to belong to Christ.

How is it to be won?

1. By giving Christ the victory in our hearts.

2. By taking him as our King.

3. By taking His yoke and bearing His burden.

Are you free, dear Endeavorers? then fight for the freedom of the captives of earth.

Do you know the *Truth?* then tell it out that all may hear.

Jesus comes to set the captives free.

OPEN DOOR NOTES.

The first name received in reply to our request to the children in the Letter-Box was that of Rufus J. Reid of Mt. Mourne, who recited the Shorter Catechism perfectly in his ninth year. Rufus has done bravely. Shall he keep the lead? Let us hear from others. Write us what you are doing, for the Letter-Box.

A Westminster League, organized about Christmas with more than fifty members in the First church, Henderson, Ky., is doing an excellent work.

A Westminster League was recently organized at Roberdell, N. C.

The Ladies's Aid Society of the Pryor Memorial church, Crewe, Va., have recently presented their church with four handsome walnut chairs.

The Westminster Bulletin of Raleigh states that the League is developing a wonderful amount of power in that church, giving fresh life and training those who will soon bear the heat and burden of the day.

The Westminster League of the Third church, New Orleans, of which Rev. R. W. Mecklin is pastor, is in a most flourishing condition, receiving members each week and growing daily in efficiency.

The Christian Endeavor Society of South River church held a very interesting meeting on last Sunday afternoon. Mr. D. Lewis Cromartie was leader for the prayer-meeting service which was very interesting. A very interesting piece was read by Miss Annie Cromartie. Subject. "Brotherly love." Then delegates were appointed to attend the State Convention in Charlotte: Miss Annie M. Cromartie and Messrs. T. J. Murphy and Angus Cromartie. The prayer-meeting committee appointed Miss Pearl Murphy to have a piece on the second Sunday, topic of her own selection, and Miss Margaret Cromartie for the fourth Sunday. There seems to be a great deal more interest taken in our society. "Blessed are the faithful for they shall see God."

Yours in the work,

MARGARET J. CROMARTIE.

Graham, N. C., April 12th, '97.

On Monday afternoon, April 5th, a very important and interesting meeting of the Young Ladies' Missionary Society of the First church, Wilmington, was held at the home of the President, Mrs. David Worth. Our President being compelled to leave in June, made a request of each member of the society that they make a free-will offering the first of April for the cause so dear to our hearts, "the Kindergarten work in the Southern part of the city"—each member to make the money independent of their ordinary income. The question was *how* was it to be made? One young lady proposed "darning a rent in a torn dress" as her greatest accomplishment, and immediately solicited patronage. Another "cleansing kid gloves." Some two or three prepared dainties in the culinary art and sold them. One lady proposed "shaving her husband." After the trial, the husband said he would give her $5 not to shave him, &c. As a result of these various and sundry means an offering was made amounting to $50. This amount will very much aid our present needs. The curtains were then drawn aside and the society daintily served to tea and wafers. The tea came from Wushi and was pronounced of the finest flavor.

We really think our

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is a most desirable article to have in any household where the PRESBYTERIAN is taken. It holds the successive issues together in most convenient form, costs no labor and requires no special pains in its adjustment. What a fine Synodical Album a year's gathering would thus constitute!

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PUZZLE DEPARTMENT.

[A letter has been received from Raleigh giving answers and enigma, to which no name is signed. Please let us hear?]

ANSWERS FOR APRIL 1ST.

Timothy, Heb. 13:23. Cornie and Myrtle Wilkinson, Bessie Cromartie.

A fool's wrath, Prov. 27:3—Maggie Hall, Bessie Cromartie.

Nebuchadnezzar—A. D. Yonan, Maggie Hall, A. C. Dalton, Cornie and Myrtle Wilkinson, Bessie Cromartie.

Where is iron horns mentined in the Bible? Lelia Gertrude McKoy.

Who was Timothy's grandmother? Mary A. Thompson.

How many times does girl appear in the Bible and where?

A. C. Dalton.

ENIGMA.

1. Place where Terah died.
2. A city in Shinar founded by Nimrod.
3. The name of the king who succeeded Jeroboam.
4. The father of Methusaleh.
5. One of the sons of Levi.
6. One of the boundaries of Ahaserus' kingdom.
7. The daughter of Phanuel.
8. The city which was given to Caleb, son of Jephunneh.

The initial letters of the answers form the name of the best king of Judah.

C. Flinn Arrowood

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

DAVIS—JOHNSON. At the residence of the bride's father, Mr. John Niven near Morven, N. C., April 7th, 1897, Mr. Jas. J Davis, of Chesterfield, S. C., and Mrs. Maggie T. Johnson, of Morven, N. C., Rev. E. L. Siler, officiating.

BIZZELL—CROMARTIE. On the 30th of March last by Rev. A. McFadyen, Mr. H. A. Bizzell and Miss Nannie Cromartie, daughter of the late George Cromartie, Bladen county, N. C.

CLARK—SINGLETARY. On the 31st of March, by Rev. A. McFadyen, Mr. Will A. Clark, and Miss Virginia Singletary, daughter of Mr. George S. Singletary—all Bladen county, N. C.

SECULAR NEWS.

NORTH CAROLINA.

The first shipment of strawberries from Wilmington was on the 7th inst. Early spring vegetables are abundant in market.

At 11.15 a.m., on Sunday last the northbound fast mail train and the local passenger train, southbound, collided at Harrisburg on the Southern railroad while under full headway. One of the engineers was fatally injured and a fireman, and postal clerk and one other man were killed outright or nearly so. Beside these five were wounded more or less seriously. The engines and postal and baggage cars were badly wrecked as was one car carrying strawberries. A rescue car promptly sent out from Charlotte took the dead and wounded thither. The railroad authorities acted most promptly and judiciously.

The fruit crop in the Statesville section was not so badly injured by the recent cold snap as was expected. The apple crop is safe yet and several farmers say that the peach crop will be about one-third in some places.

The Charlotte Observer, as ever up to date, will publish a special Twentieth of May edition. Much interesting information will be given which will be enhanced by numerous illustrations.

Many interesting relics are being gathered together for exhibition in Charlotte in May. Among them an old copy of the Scotch Solemn League and Covenant; a certificate of dismissal from the Scotch Church to America, over a century ago, and a similar one from the north of Ireland; also a diploma granted by Queen's College in 1776.

DOMESTIC.

Daniel W. Voorhees, ex-senator of Indiana, died in Washington City on the early morning of Saturday last. He had been in poor health for sometime past. He was a great favorite in the Senate and among employees of the departments.

Bluefish are being shipped in large quantities from Norfolk to the New York market. About 2,000 brought in one day last week were shipped off—many of them by express.

New York city is to have seven new piers on the water front at a cost of $10,000.

Mrs. Leland Stanford has her life insured for $1,000,000 for the benefit of Leland Stanford Jr., University, at an annual premium of $170,000. If Mrs. Stanford lives ten years and continues paying the premiums the University will receive $2,000,000 at her death.

Dr. Hugo Engel, professor of nervous diseases in the Medico-Chirurgical College, Philadelphia, and a well-known authority on diseases of the nerve and brain, died in that city last week in his 53d year. He held degrees from seven colleges in Germany.

On Thursday of last week a fire occurred in Knoxville, Tenn., which destroyed the Hotel Knoxville besides several buildings in the heart of the city. Several lives were lost in the hotel and one man dropped dead in the street from fright. The value of property destroyed was between one and two millions of dollars.

The new fortifications on Santee Rosa island near Pensacola, Fla., are nearly completed. The workmen are being discharged. The big guns will soon be put in position.

There are times when the variation of a pulse beat tells the practiced physician whether the scale will go down and mean death or up and mean life. But suppose the medicine he prescribes is not the medicine which your child is taking, but something the druggist thought would do just as well! Who is going to regulate the balance then? A druggist who will offer you something else when you ask for Scott's Emulsion will do the same thing with his prescriptions. Get what you ask for!

The news from the overflowed districts on the Mississippi is more cheering. The worst is thought to be over and the farmers hope the waters will subside in time for them to make a crop.

This year for the first time in the history of Louisiana the Confederate Memorial Day was observed as a legal holiday.

The Tennessee students of the Peabody Normal College, located in Nashville, Tenn., have begun a movement to raise funds for the erection of a monument to George Peabody in commemoration of his philanthropy to the South. Organization of the Peabody Memorial Associations of the State of Tennessee has been perfected. The movement is not confined to students, but is receiving active and hearty support from prominent citizens.

South Broad Street, Savannah, has been renamed in honor of Georgia's founder and will hereafter be known as Oglethorpe Avenue.

The Poughkeepsie glass works were completely destroyed by fire on the 9th. The cause was the leakage of a tank full of molten glass at glowing heat. The glass rushed like lava over the building leaving fire in its wake. Loss $100,000.

A flash of lightning last week sets fire to a Louisiana cotton press shed destroying $14,000 worth of cotton

When the contemplated addition of 170 looms are placed in the Riverside cotton mills, Danville, this will be the largest cotton mill in the South.

FOREIGN.

Great Britain it is said is about to make a loan to the Liberian government in consideration of conditions which will give her an advantageous position as compared with the United States, Germany and other nations.

The Greeks and Turks have got into actual warfare tho war has not been declared. The successes are reported as belonging to the Greeks.

The heat on the gulf coast of Mexico is already at summer temperature. A destructive insect has invaded a number of plantations in the State of Vera Cruz and is destroying the tobacco crop.

The news from Cuba of late has been much less favorable to the insurgents. They have lost several of their leading officers lately and General Delgado commanding the insurgent force in Pinar sel Rio is said to be seriously ill.

The remains of Johannes Brahms, the composer of music, who died last Saturday, in Berlin, will be buried between the tombs of Beethoven and Schubert. He left no legal will, only a letter to his publisher, Csimrock, making the Society of Friends of Music the sole heir of his fortune of $40,000 and the copyrights of his compositions, together with all his manuscripts and beautiful collection of autographs.

The latest reports from Gen. Ruis Rivera are that he is kept in solitary confinement. He has not yet been sentenced to be shot. Gen. Weyler states that he is satisfied with the results of the last campaign.

It has been decided to celebrate the Queen's diamond jubilee by the simultaneous lighting of bonfires on the hills around the coasts, at 10 o'clock on the day of the sixtieth anniversary of her ascension to the throne, June 20th.

One thousand five hundred dollars of the money contributed to the fund for Armenian sufferers will be used by Lady Somerset for temperance nurses in Crete.

By the Emperor's instructions the remains of Frederick the Great, now in the garrison church of Potsdam, will be removed and reburied in a fine mausoleum to be erected in strict accordance with the will of Frederick the Great on the terrace of the Chateau of Sans Souci.

CHILDREN'S DAY EXERCISES FOR 1897.

Our Children's Day Exercises for this year, prepared again for us by our kind helpers, the ladies of Augusta, Ga., are now ready for distribution. We hope that every Sabbath-school in our bounds will avail itself of this method of helping our cause and of awakening a missionary interest among the children.

As many as may be needed will be furnished free of charge, only we would appreciate it, (though not demanding it) if the amount of postage on packages sent by mail might be returned to us.

By ordering promptly you can receive them in time to prepare thoroughly for Children's Day, which is the last Sabbath in May. Send orders to "Secretary of Foreign Missions, Presbyterian Church, P. O. Box 457, Nashville, Tenn., stating number of copies wanted.

S. H. CHESTER,
Secretary.

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Any paid up subscriber to the PRESBYTERIAN can obtain this book upon remitting 25 cents.

FOR THE FAMILY.

THE DAY'S WORK.

Do thy day's work, my dear,
Though fast and dark the clouds are drifting near,
Though time has little left for hope and very much for fear.

Do thy day's work, though now
The hand must falter and the head must bow,
And far above the failing foot shows the bold mountain brow.

We can give kindly speech,
And ready helping hands to all and each,
And patience to the young around, by smiling silence teach.

We can give gentle thought
And charity, by life's long lesson taught,
And wisdom from old faults lived down, by toil and failure wrought,

And if gay hearts reject
The gifts we hold—would fain fare on unchecked
On the bright roads that scarcely yield all that young eyes expect,

Why, do thy day's work still.
The calm deep fonts of love are slow to chill;
And heaven may yet the harvest yield, the work-worn hands to fill.

—*Selected.*

QUEEN VICTORIA'S JUBILEE.

On June 20th, of the present year, Queen Victoria will have completed the sixtieth year of her reign. Already in September last she had reigned longer than any previous English sovereign; hence, measured merely by length of years, the reign of Victoria has been most remarkable, and it is not at all to be wondered at that the people of England and of the entire British Empire should have determined to celebrate the sixtieth anniversary of the Queen's accession with unprecedented splendor befitting so uncommon an event.

The reign of Victoria has been remarkable in many other ways, however, than in mere length of years. Never probably before was the crown of a great country more honorably worn, and there is no doubt whatever but that this long reign has been the most glorious period in English history. The Victorian age has, in fact, witnessed the most marvelous development, not only in all the arts of civilization, but also in the wealth and power of all the leading nations. A single reign which has witnessed the development from the crudest beginnings, of railroads, steamships, the telegraph, electricity and the press, to the present perfection which all have attained, has encompassed what no other single epoch in the world's history has evolved.

While, therefore, the people of England have every possible reason for celebrating what they patriotically call the diamond jubilee of their Queen, and the various colonies throughout the British Empire have equal cause for enthusiastically joining in the celebration, the people of all enlightened nations will also watch with keen interest the festivities, because they cannot fail to realize that during the official career of this noble woman as ruler of one of the leading powers of the earth, all that has been great and glorious in the history of the nineteenth century has taken place.

The correspondence from London for several weeks past has teemed with accounts of the preparations which are being made to celebrate the anniversary. A splendid pageant and extensive fetes will take place, and it is said that houses along the proposed route of the procession are being rented at high figures, and windows and points of vantage are being held at enormous prices.

One of the features of the pageant will be the presence of detachments of troops from every colony and dependent State in the British Empire. These colonial troops will be formed into a division, and will, of course, display all the peculiarities of uniform and equipment belonging to their respective services.

The festivities which took place in Moscow last year, on the occasion of the coronation of the Czar, promise to be eclipsed in London during the coming summer, and there is no doubt but the occasion will be a more memorable one and will elicit more widespread interest.—*Picayune.*



What a wonder it is that some women are so heedless about the things that concern them most. They endure all sorts of pain and misery with carelessness which would never be possible if they realized the consequences.

Comparatively few women understand that when they neglect their health because they are too busy or overworked or their minds are taken up with other concerns, that they are balancing on the edge of a fatal precipice.

Any weakness or disease of woman's special organism is no trifling matter. A woman who through indifference neglects these troubles is laying the foundation for life-long wretchedness.

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Ninito: A Story of the Bible in Mexico. 214 pages,	90
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By Elizabeth Olmis (author of Jack's Hymn):

Over at Little Acorns. 384 pages,	1 25

By Fannie Aricks Shugert:

Ezekiel of Bethlehem. 281 pages,	1 00

By Rev. H. C. DuRose, D. D.:

Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages,	1 50

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No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw bezel—guaranteed 20 years—retails at $16.00

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No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

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W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

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	8		7	
P. M.		— WILMINGTON —	P. M.	
2	00	Lv Mulberry St. Ar	12	40
3	58	Lv Jacksonville Lv	10	42
4	30	Lv..Maysville..Lv	10	00
4	44	Lv Pollocksville Lv	9	55
5	30	Ar..Newbern..Lv	9	20
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

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CHILDREN'S COLUMN.

THE NAUGHTY FAIRIES.

MARGARET E. SANGSTER.

There are two or three naughty fairies
Who lurk in our pretty house;
They are sly as the wily foxes,
And one is as still as a mouse,
And one can growl and mutter,
And one has a chain on her feet;
These naughty and mischievous fairies,
Whom you may have happened to meet.

The still-as-a-mouse one whispers,
When a bit of work must be done:
"Oh! just let it go till to-morrow,
And take to-day for fun."
And the mutter-and-growl one pricks you,
Till you pucker your face in a scowl,
Or whimper and fret in a corner,
Or stand on the floor and howl.

But the worst of the three bad fairies
Is the one with the chain on her feet;
And the strangest thing is her fancy
For a child who is gay and sweet;
She makes her forget an errand,
And loiter when she should haste;
And many a precious hour
She causes the child to waste.

Should you happen to see these fairies,
Please pass them proudly by,
With lips set close and firmly,
And a flash in your steadfast eye:
For three very naughty people
These little fairies be;
Who mean, wherever they're hiding,
No good to you and me.

HOW MARY SAW.

A little girl was lying ill in bed. She had suffered so much that her disease had taken away her eyesight.

One day her teacher went to see her.

"Are you quite blind, Mary?" she asked.

"Yes; but I can see Jesus," said Mary.

"How, my child, do you see Jesus?" her teacher wanted to know.

"With the eyes of my heart," replied the little one.

Was not she a happy child?

Are you trying to be like Mary?
—*Exchange.*

THE THREE SIEVES.

It was a rule of Peter the Great never to say anything about a person if he could say nothing good. This is a good rule. Here is a little story that shows how one mother taught her little girl a very important lesson, says The Evangelist:

"O, mamma!" cried little Blanche Powers, "I heard such a tale about Edith Howard! I did not think she could be so naughty. One—"

"My dear," interrupted Mrs. Powers, "before you continue, we will see if your story will pass the three sieves."

"What does that mean, mamma?" inquired Blanche.

"I will explain it. In the first place, *'Is it true?'*"

"I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, *'Is it kind?'*"

"I do not mean to be unkind; but I am afraid it was. I should not like Edith to speak of me as I have of her."

"And, *'Is it necessary?'*"

"No, of course, mamma; there was no need for me to mention it at all."

"Then put a bridle on your tongue. If we can't speak well, speak not at all."

LETTER-BOX.

Mr. Editor: I am a girl of only nine years, quite young to enter college, but I am so delighted here I feel like I want to say a few words to my little friends. The day my papa brought me here, the President met us and said his chambers were all filled and the only chance for me to remain was to see the matron and get permission to room with her. So in a few days I want to wear a cap with R. S. S. on it. If any of my little friends think of coming here; if you are met with the smiles of our President, you will love and adore.

Baby student of
R. S. S.
Red Springs, N. C.

Dear Mr. Editor: As I haven't written to you in some time, I thought I would write again. I am a little girl eight years old. I love to read the PRESBYTERIAN. I am not going to school now. I went to my Auntie's school, Reidsville Female Seminary last year, the only time I have ever been to school. My teacher was Miss Minnie Williamson, she was my Sunday-school teacher too. I was very fond of her. I named my large doll after her. I want to go to the Seminary again. I love to go to school and I love to stay at Auntie's too. I have some nice little friends that go to school. I have two sweet little brothers, we have such a nice time playing together. I hope you will print my letter as I want to surprise a friend of mine that lives in Florida. She takes your paper.

Your little friend,
ANNIE HENDON HUGHES.
Cedar Grove, N. C.

Mr. Editor:

Dear Sir:—I have written to you one letter, and you printed it. I am going to school at Newells to Profs. Wright and Brother. They have a good school. I like my teachers very much. I am an orphan boy. I have two sisters and one brother. I like to read the children's letters in your paper.

Truly,
JOHN FEIMSTER.
Querys P. O., N. C.

Dear Mr. Editor: I haven't written a letter to the Box in some time. I have two kittens. They are both gray, their eyes are open and I have another kitten that is almost grown, his name is Charlie. He is white and gray and he will play. I will close as I am afraid my letter is too long.

Your little friend,
MAGGIE MCARTAN.
Lillington, N. C.

Dear Mr. Editor: I have enjoyed reading the letters in the PRESBYTERIAN so much I thought I would write a letter too. I am a little boy nine years old. I go to the graded school and am in the third grade. I like to go to school, but am always glad when summer comes so I can go to my grandpa's in the country. I have a bicycle and enjoy riding it very much. I will close by asking the little folks a question. Please publish this as I want to surprise my mother and father.

Your little friend,
CHAS. W. TILLETT, JR.
Charlotte, N. C.

My Dear Mr. Editor: I thought I would write to you for the first time, as I have seen so many letters in your paper. My mama takes your good paper, and I like to read the children's column very much. Our pastor, Rev. E. D. Brown boards with us. My teacher in the Presbyterian Sunday school, Mr. O. T. Boney, gave me a beautiful gold pen, with pearl handle for being the only one in the class who had not missed a word during the past year. I go to school to mama, and I study Swinton's Language Primer, Maury's Manual of Geography, spelling, Fifth Reader, history and arithmetic. I am nine years of age. I have a beautiful pet cat name Billie.

Your little friend,
BESSIE CHRISTIAN WOOTEN.
Kinston, N. C.

Dear Mr. Editor: I thought I would write to you as I have never done so before. I am nine years old. I have one brother. Father takes your good paper and I like to read the letters from the little folks. Our pastor is Rev. J. M. Wharey, D.D. My Sunday-school teacher is Mrs. Nannie Lentz, my grandmother. My school teacher is Miss Lula Grey. I go to Sunday-school every Sunday. I will close hoping your paper much success. Please publish my letter because I want to surprise mother and father.

Your friend,
MAUD LENTZ.
Mooresville, N. C.

Dear Mr. Editor:—I thought I would write a little letter for your paper. I have been going to school all winter and my school has closed, and we had a speaking at the close. We had a nice time. We had nice music. I got the prize in the spelling class for being head the most times. It was a nice gilt-edged Testament. Our Sunday-school closed Christmas. I study the Child's Catechism. I have not got through it yet, but want to finish it this summer. My hand is tired of writing so I will close.

Your little friend,
ERNEST C. MCLEAN.
McLeansville, N. C.

Dear Presbyterian:—I saw so many nice letters in the paper I thought I would write too. I am going to school at Blowing Rock. My home is at Valle Crucis. I have one brother and two sisters My school teacher's name is Miss Boyd. I like her very much. As this is my first letter, I hope to see it in the paper. I will ask one question. I will close.

Your friend,
LELIA GERTRUDE MCKOY.
Blowing Rock, N. C.



FREE! We direct special attention to the following remarkable statements:

Had catarrh ever since I can remember, often avoided company on account of the offensive discharge, hawking and spitting; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring and in a short time my hearing failed and grew worse until I became so deaf I could not hear one talk unless they were close to me and spoke very loud. Have used Aerial Medication eight weeks, hearing is fully restored, roaring and pain gone, and Catarrh is entirely cured. I do not see why any one should suffer from Catarrh or deafness when there is such a good cure as this. Miss Carrie Bowers, Rouseville, Pa.

Deaf 25 Years.



For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Aerial Medication, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room 30 feet away. I think I am entirely cured, and my hearing permanently restored.

EDWIN COLEMAN, Box 585,
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Medicine for 3 Months Treatment Free

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, will, for a short time, send Medicines for three months treatment free. Address,

H. Moore, M. D., G. 2., Cincinnati, O

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington, D. C., April 7th, 1897.

President McKinley added to the respect and admiration felt for him when he administered a tacit rebuke to the somebody who implied that they thought he would like to be treated differently from others invited to participate in the communion service at the Metropolitan church, by going up in advance of the rest of the congregation and taking communion alone. When he was asked what his wishes were, he promptly replied that his only desire was to be treated simply as a member of the congregation and as entitled to no special privileges because he was the President of the United States. He and the friend who sat with him—Mrs. McKinley has been unable to attend church up to this time—received the sacrament with the second twenty-five who knelt at the altar rail. They then returned to their pew and remained until the sacrament had been administered to the entire congregation. Mr. McKinley has also made known his disapproval of the practice which has been adopted since he began attending this church, of the congregation remaining seated at the close of the services until he and those who accompany him have passed out of the church, and it is probable that the practice will be abandoned. Bishop Hurst preached from a text that might well have been chosen by Mr. McKinley in defense of his attitude, had defense been needed, Galatians iii: 28—"There is neither Jew nor Greek, bound nor free, male nor female; for ye are all one in Christ." Besides Dr. Johnston, the pastor, the following well-known divines participated in the services: Dr. Dorchester of Christ Church, Pittsburgh; Dr. Ames of the Deaconess' Home; Dr. Baker, the famous traveler, and Drs. Brown and Croissant.

Dr. Whitman, president of the Columbian University, preached the communion sermon at Calvary Baptist church, on "The Paradoxes of the Bible," of which he selected four of the simplest for elucidation—"The true way to get is to give." "The part is greater than the whole." "Addition is multiplication," and "The far conditions are the near." As a Bible scholar Dr. Whitman has few equals.

Presidential appointments are as a rule regarded with indifference by the general public, excepting those persons who are personal friends of the appointee. A striking exception to this rule was the selection of Hon. Benjamin Butterworth to be Commissioner of Patents. Mr. Butterworth was not an applicant for this office, which he ably filled during the administration of President Arthur, but knowing his peculiar fitness for the place President McKinley insisted upon his accepting it, and in doing so Mr. Butterworth was, it is believed, actuated more by a desire to serve the public, so large a portion of which at one time or another have business with the Patent Office, and to aid his fellow patent lawyers in raising the standard of pratice before that office to a standard so high that such methods as have recently been resorted to by unscrupulous attorneys will be abolished for all time. Mr. Butterworth has a successful record as a statesman, made by long service in Congress; as an executive officer, made while government representative at the World's Fair, and as a patent lawyer, made in his private practice and as a Commissioner of Patents during his former term.

Rev. Edward Everett Hale, the distinguished orator, author and founder of the lend a helping hand clubs, preached on "Immortality" last Sunday, at All Soul's church. That day was also Mr. Hale's birthday—his seventy-fifth.

A special service in the interest of Sabbath observance was held this week at Hamline M. E. church, under the auspices of the W. C. T. U. Addresses were delivered by Rev. Dr. Lucien Clark, pastor of Foundry church, and by Rev. Dr. W. R. Stricklen, pastor of Hamline, and from the address of the latter the following nugget of truth is taken: "Take away the Sabbath, and the church is threatened; take away the church, and religion is threatened; take away religion, and morality is threatened; take away morality, and the home is threatened: if the influence of home is lessened, society is threatened and if society is threatened then the government is jeopardized." Dr. Clark said that love or money was the cause of all Sunday work, and exhorted his hearers to make the Sabbath a bright day—the brightest day of the week.

Petitions continue to be presented to the Senate asking that the arbitration treaty be ratified, but no time has yet been set for taking the vote, and the opponents of the treaty are claiming that they have strength enough to defeat ratification when the vote is taken. While this claim is not conceded by the friends of the treaty, they are much less confident of the ratification of the treaty, even with the amendments which have materially reduced the number of questions that would under its provisions be arbitrated, than they were a short time ago.

T.

Abingdon Presbytery is adjourned to meet in Green Spring church, Washington county, Virginia, on May 4th, at 2.30 p. m.

I. N. NAFF,
Stated Clerk.

SEABOARD AIR LINE S.A.L.

VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE

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ATLANTA, CHARLOTTE, ATHENS, WILMINGTON, NEW ORLEANS, CHATTANOOGA,
AND
NEW YORK, PHILADELPHIA, WASHINGTON, NORFOLK, RICHMOND.

Schedule in Effect Feb. 7th, 1897.

WESTWARD.

	No. 41.	No. 403.
Lv Wilmington.	*3 20pm	.....
Lv Lumberton..	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 23pm	.....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 13pm	*5[illegible] am
Lv Rockingham.	7 30pm	2 23 am
Lv Wadesboro..	8 11pm	.....
Lv Marshville..	8 48pm	6 25 am
Ar Monroe.....	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 30 am
Ar Charlotte....	10 25pm	8 30 am
Ar Mt. Holly....	.....	9 10 am
Ar Lincolnton...	.....	10 35 am
Ar Shelby.....	.....	11 45a m
Ar Ellenboro....	.....	12 20p m
ArRutherfordton	.....	12 54p m
†8 40am Lv....	Hamlet..Ar	6 20p m
10 00am Ar....	Cheraw..Ar	† 5.00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 58am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 45am	.....
Lv Laurinburg..	9 11am	.....
Lv Maxton.....	9 30am	.....
Lv Lumberton...	10 18am	.....
Ar Wilming on..	12 30pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 28pm
Ar Raleigh.....	11 30am	2 11pm
Ar Portsmouth..	5 50pm	7 30am
Ar Richmond..	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 23pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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T. J. ANDERSON, Gen'l. Pass. Agt.
General Offices, Portsmouth, Va.

C. F. &Y. V. Railway Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT April 4th, 1897.

NORTH BOUND.

	No. 2. Daily
Leave Wilmington	8.00a.m
Arrive Fayetteville	11.21 "
Leave Fayetteville	11.21 "
Leave Fayetteville Junction	11.27 "
Leave Sanford	1.00p.m.
Leave Climax	2.55 "
Arrive Greensboro	3.25 "
Leave Greensboro	3.35 "
Leave Stokesdale	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall	5.26 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND.

	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11.07p.m
Arrive Greensboro	11.55 "
Leave Greensboro	12.15 "
Leave Climax	12.43 "
Leave Sanford	2.40 "
Arrive Fayetteville Junction	3.55 "
Arrive Fayetteville	3.58 "
Leave Fayetteville	4.22 "
Arrive Wilmington	7.30 "

NORTH BOUND.

	No. 4. Daily
Leave Bennettsville	8.10a. m
ArriveMaxton	9.23 "
LeaveMaxton	9.33 "
Leave Red Springs	10.04 "
Leave Hope Mills	10.52 "
Arrive Fayetteville	11.16 "

SOUTH BOUND

	No. 3. Daily
Leave Fayetteville	4.25p m
Leave Hope Mills	4.46 "
Leave Red Springs	5.35 "
ArriveMaxton	6 10 "
Leave Maxton	6.18 "
ArriveBennettsville	7.30 "

NORTH BOUND.

	No. 16 Mixed. Daily ex Sunday.
Leave Ramseur	6.45a. m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.

	No. 15 Mixed. Daily ex Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6 05 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

SOUTH BOUND CONNECTIONS,

at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

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Gen'l Passenger Agent

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P. R. FOWLER,
Successor to Fowler & Morrison.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHUROR IN THE UNITED STATES

Will convene at Charlotte, N. C., in the First Presbyterian church, on the *third Thursday* (20th day) *of May*, 1897, at 11 o'clock a. m. The opening sermon will be preached by the moderator of the last Assembly.

The undersigned will be present in the Lecture Room of said church on Wednesday, May 19th, at 8 o'clock p. m., and also on the following morning at 9 o'clock, to enroll the names of commissioners.

JOSEPH R. WILSON, Stated Clerk,
ROBERT P. FARRIS, Permanent Clerk.

N. B.—Treasurers of Presbyteries are urgently requested to forward to the treasurer of General Assembly, at Charlotte, all sums due for Presbyterial assessments, as well for previous years as for the year 1897.

JOSEPH R. WILSON,
Treasurer.

SAY SOES.

There is nothing so strong or safe in any emergency of life, as the simple truth.—*Dickens.*

Japanese houses in the larger cities are of one general shape, two stories high, and put together with a curious method of mortising, at which these people are adepts, not one nail being used throughout the construction of the building.

Dandruff is an exudation from the pores of the skin that spreads and dries, forming scurf and causing the hair to fall out. Hall's Hair Renewer cures it.

To root sin from the heart requires heroic treatment of self, and the uttermost sincerity in scrutinizing our own motives and secret springs of life, but it is the only treatment that will effect a cure. It is a surgical operation, but it is necessary.—*Rev. Leander S. Keyser.*

WHO'S SHELLABERGER?

He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

WILMINGTON MARKET.
FOR
WEEK ENDING, APRIL 14, 1897.

SPIRITS TURPENTINE: Market steady throughout at 27 cents for machine barrels and 26½ cents for country barrels.

ROSIN: Strained $1.40 and Good Strained $1.45—steady throughout.

CRUDE TURPENTINE: Hard $1.80 Soft $1.80—closing nominal.

TAR: Steady at 95 cents throughout.

COTTON: Quiet at 7 cents for Middling.

TIMBER: All on market taken at reduced prices.

ATLANTIC COAST LINE.

Schedule in Effect Feb. 8th 1897.

DEPARTURES FROM WILMINGTON—NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 11 a m, Goldsboro 12 01 a m, Wilson 12 48 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 9 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 5 09 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY 3:25 P M — No. 55—Passenger—Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 45 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m. Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 A M — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 13 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 05 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 53 a m, Magnolia 8 06 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday.

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9.50 a. m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 3 25 p. m., Chadbourn 5 30 p. m., arrive Hub 6 00 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m., and 9.15 p.m. Returning leaves Clinton at 7 00 a m., and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 50 p m, Smithfield 3 58 p m, Dunn 3 35 p m, Fayetteville 4 15 p m, 1 07 a m, Rowland 5 39p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

H. M. EMERSON,
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J. R. KENLY, Gen'l Manager.
T. M. EMERSON Traffic Manager.

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S. McG. FISHER, Ass't Sec'y.

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President,
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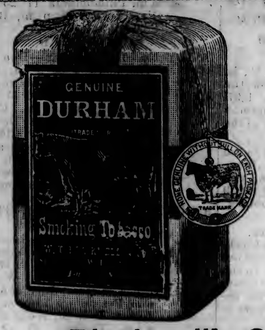
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(For Contents see Second Page)

☞ Checks or orders in payment of subscription may be made payable either to John McLaurin, or to North Carolina Presbyterian. Please send forward promptly.

WOULD YE BRING THEM BACK AGAIN?

Gone to the land of life and light,
Those whom we loved—this fatal year!
Risen to mansions fair and bright,
Dwelling in God's eternal sight,
Those whom we held so dear—so dear!

What have they left us? Memories deep,
Memories holy, tender and true;
Yea, were death and endless sleep,
These would not slumber, these would keep,
Safe from decay the forms we knew.

Deathless in God's diviner sphere,
Rapt and serene our loved ones dwell,
Complete in the bliss they prayed for here;
Perfect in love, in vision clear,
Who of their sacred joy can tell?

Wisdom and truth and peace are theirs,
Knowledge that deepens each passing hour;
Fruition to faith, and answers to prayers
No conflict of soul, no weary cares,
In that high life of immortal power.

Shall we demand their return again,
Dear as they were—to the strife once more?
Call them back to the grief and pain,
Back to the toil, the fret, the stain,
Back to the world from that beautiful shore?

No! With the blessed let them be,
Safe and saved in the Saviour's smile,
Bending to Him the adoring knee,
Singing to us from the crystal sea,
"Here with us in a little while!"

—*Churchman.*

Prayerful waiting upon God is the proper attitude of those who would secure the reviving influence of the Holy Ghost, and all the schemes and plans so much in vogue are otherwise worse than useless, if indeed they do not grieve Him to whom we can alone look for revival. We can assemble together, and cry aloud for an outpouring of the Holy Ghost, but further we cannot go. Then our service is to wait.—*Episcopal Recorder.*

REV. EPHRAIM CLARK MURRAY.

The subject of this sketch was born on Edisto Island, S. C., Feb. 5th, 1861, of good old Scotch-Irish stock. His father, a man of sterling qualities of mind and heart, served as surgeon in the Confederate army, and was for many years an honored elder of the Edisto church. He well merited the title, "the beloved physician." In his fifteenth year, Mr. Murray united with the church of his fathers on profession of faith. While preparing for college at the Columbia, (S. C.) Male Academy, he decided to study for the ministry. Having obtained a scholarship in Union-College, Schenectady, N. Y., he pursued his literary course in that institution. There he won several scholarship prizes and was graduated with high honors in 1882.



He completed his theological course at Columbia, (S. C.) Seminary in 1885 Among his classmates were Geo. W. Thompson, who died so heroically in Brazil, R. E. McAlpine and S. R. Hope, of the Japan Mission, J. R. Howerton, D. D., W. H. Neel, D. D., and others who have "obtained a good report" in the ministry.

In April, 1885, he was licensed by Charleston Presbytery, and was ordained in October of the same year by Concord Presbytery. His first pastoral charge was in the McDowell county field in Western North Carolina, where his work was crowned with signal success. Fifty-eight members were added on profession of faith during his two years pastorate, one new church was organized, and a dead one revived. Besides preaching regularly to three churches, he supplied at intervals two others, conducted three week-day Bible classes, took an active part in four Sunday-schools and did some work among the negroes. There he learned what Paul meant by "that which cometh upon me daily, the care of all the churches."

In July, 1887, he was called to Summerville, S. C, where he labored nearly five years. There he married Miss Lilian N. Lebby. They now have four bright little children.

In December, 1891, he accepted a call to Alamance church, Orange Presbytery. His people soon became devoted to him and to his wife, and built them a pretty manse. But the next year he was called upon to organize the Presbyterian High School at Mebane, and moved thither, taking the pastorate of the Mebane and Bethlehem churches in connection with his school work. His success there is well-known. Students were soon attending the school from ten counties of the State. He was elected stated clerk of Orange Presbytery in 1893.

After two sessions' work in Mebane, he was elected to the Presidency of the Presbyterian College of South Carolina at Clinton, S. C. During the three years of his term of office, the literary standard of the college has been raised, and a very marked improvement made in the spiritual life of the students. The spirit of devotion now pervading the student body and their activity in religious work is something remarkable.

For some time, however, Mr. Murray has felt a strong impulse to return to the work of the pastorate, and has finally resigned the Presidency of the college for that purpose.

Mr. Murray's literary work reveals him as a clear, discriminating and forceful writer. He is the author of "The Pastor's Bible," an excellent manual for pastoral work, family worship and devotional reading. He has also frequently contributed to the "Presbyterian Quarterly" the Seminary Magazines and the weekly church papers.

The following extract from a recent editorial gives a discriminative and just estimate of Mr. Murray's abilities as a 'preacher and as a man':

"His sermons show depth of thought, profound culture and sound logic. His style is easy, his manner earnest, his action animated. Mr. Murray is a fluent speaker, without essaying to be eloquent. He confines himself to practical ideas rather than to flowers of speech, to Scriptural arguments instead of abstract theories. His words are well chosen, his illustrations apt, his delivery pleasing. Possessed of a clear, almost musical voice, his enunciation is so perfect that he makes himself plainly heard without seeming effort. He has the reputation of being not only a man of strong intellectuality and ripe scholarship, but one of lovable character and attractive personality withal."

J. E. F.

PERSONS AND PAPERS.

A good discourse is that from which one can take nothing without taking the life.—*Fenelon.*

* * *

He that serves God in body, soul and spirit, to the utmost of his power, finds new power given to him hour by hour, for God opens to him fresh springs.—*Spurgeon.*

* * *

Work touches the keys of endless activities, opens the infinite, and stands awestruck before the immensity of what there is to do.—*Phillips Brooks.*

* * *

He who promptly expresses his opinion at all times and upon all questions, is not necessarily the bravest man. There is a superior courage often in a discreet and modest silence, particularly when the expression of an opinion would create more heat than light.—*Cumberland Presbyterian.*

* * *

A Christian friend, calling upon a poor old woman in Scotland, found her in great pain, and expressed sorrow at seeing her suffer so much. "O," said Jennie, "it's just in answer to prayer. You see, I've long prayed to be conformed to the image of Christ, and since these are the means I've neathing to dae wi' the choosing' o' them. It is ours to aim at meetness for His presence, and to leave it to His wisdom to take His ain way wi' us. I would rather suffer than sin ony day."—*Selected.*

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COPYING CHRIST.

The desire to copy the example of Christ, weaker or stronger is felt by every true Christian. To fulfill this desire is felt to be most difficult and is found to be well nigh impossible in the way most seek it. It is not possible in human strength. The natural feeling that the old self-life must have some part in the effort needs to be put to death as of the flesh. That self-life was crucified with Christ and all its motions and actions must be daily mortified, put to death. The life of Christ must be reproduced by abiding in Him and as He lives in the believer. It is the last lesson which the self-sufficiency and self-interest of the old nature wishes to learn. It means the knowledge and acknowledgement that the old self-life in and of the natural powers, however superior or mighty in comparison with the powers of others, is a failure. The Holy Spirit will enter in and teach us this if we yield ourselves to Him to be taught. His teaching will show the helplessness of the self-life and the sufficiency of the Christ-life to copy Christ.

The process and progress of the casting out of all dependence on self and full reliance on Christ, will be slow and long. It may be resisted by pride of power, or vanity of possessions or ambition of preferment. It must be wrought by the Spirit of God in humble looking to God through Jesus Christ. The process in anticipation has a luminous example in Moses. He was to be "the meekest man." He was then to be the mightiest man of his age in delivering the children of Israel from bondage of one of the proud Pharaohs. The preparation for this began with the teaching of his mother. It arose to desire and resolution of high purpose when he "refused to be called the son of Pharaoh's daughter." He was then possessor of the finest education and an example of the mightiest natural powers of his age. He thought to show his purpose to his people, but he was not prepared by such natural powers and such thorough education to do what God would use him to do. He must suffer the consequence of a rash act of the over confident self life, and flee into the wilderness of Midian for forty years, to be brought to humility, to receive the grace of meekness, to be prepared to deny himself that God might use him to deliver Israel. This was wrought under the conditions of the patriarchal times; but by the same grace and on the same principle as in our times the meekness and gentleness of Christ are wrought in the Christian. Moses was trained by the angel of the Lord in the wilderness, until the rash, self-confident man who slew the Egyptian and thought people would at once see in him their leader and deliverer because of his natural powers, great advantages and special learning, became so emptied and distrustful of self that he begged to be excused from the now rightly measured responsibility and difficulty of the undertaking, Then God could and did use him to do what he could not do. Then God spoke to him face to face as friend to friend.

After Christ came, the conditions of copying His example were the same. The experience varies only with the difference of individuals and their circumstances.

James and John were called "sons of thunder." They wanted to call down fire from heaven to take present and personal vengeance, like Moses. But they went deep into the wilderness with Jesus apart. They had self removed and rebuked in the Transfiguration and in Gethsemane. They had it crucified on Calvary. They waited and received power at Pentecost, the one to suffer martyrdom, the other to live on, blessing the people and known to the latest time as "the beloved disciple." Poor Peter, so impetuous and rash, came to Pentecost and lived on to bow meekly to the faithful rebuke of "our beloved brother Paul," and to say to all who would teach, "be clothed with humility."

Copying Christ comes with full surrender to Him as Lord and Master, with faith receiving Him as Life and to live by Him, yielding the whole being to the Holy Spirit to transform into the likeness of Christ.

They copy Christ most truly who live in the valley of humility in the atmosphere of prayer. "He humbled Himself." He was praying always. If any would be like Him the way is to spend much time looking into His face, studying His words, doing His bidding. In adoration, meditation and obedience there can be no failure of the yearning and longing soul copying Christ. There in the lowest place, like the sun near the horizon, they who stoop low shall seem large to men and shall be great before God.

IT LIES IN our mind, beyond all question, that the Book of Jonah is purely and simply a historical record, having for its purpose the teaching of several valuable lessons, but mainly the setting forth in prophetic picture the resurrection of the Lord Jesus Christ, by which event the salvation of mankind is assured, and further the announcement of God's plan of salvation for the entire race of man, of which the saving of the Ninevites was the earnest and the first fruits.

One who studies closely the incidents connected with the history can hardly fail to be struck with the analogies to the resurrection, presented in the details of the transaction of the swallowing of Jonah by the great fish, and in the language employed by the prophet in his prayer.

The sign of the prophet Jonas! given to the Jews, in attestation of the Messiahship, as our Lord Himself declared when the rulers came to Him asking for a sign from heaven. What a sign indeed it was for those who had eyes to see its spiritual purport and significance.

The Book of Esther designed to set forth vividly the doctrine of providence, and ways and methods of God's dealing with man, especially with the Jewish nation, does most admirably illustrate the mediatorial principle upon which alone the salvation of mankind can rest. Mediation, the occupying of a middle place, can only be employed where there exists in the mediator strong affinity, if not natural relation, with both the parties at variance—in order that through him, as it were, the opposing interests may be conjoined. Thus a peasant cannot mediate between the king and another peasant, for he has no connection with royalty; for like reason a king cannot mediate under the circumstances given. This is the basal fact which gives such intense significance to the remark of Mordecai: "Who knoweth whether thou art come to the kingdom for such a time as this?"

Commandment had gone forth that all the Jews in the kingdom of Ahasuerus should be destroyed. They were totally without hope, to all appearance, for the laws of the Medes and Persians changed not. Mordecai, the Jew, high as he was in the favor of the king, for lack of connection with the throne was powerless, but Esther while herself a Jew was also the wife of the king, and alone of all in the kingdom qualified to mediate; so taking upon herself the burden of her people she wrought for them a great deliverance.

How faithfully this illustrates the office and work of Christ as Mediator, and sole Mediator, between God and man. The almighty fiat has gone forth and the human race is doomed, but Christ, the Eternal Son of God, becomes man that He may mediate, "and so was and continueth to be God and man in two distinct natures, but one person forever." And now bearing the sins of His people upon the cross He has made the way whereby God can reach down in mercy and in justice unto man, and men reconciled and saved can be just with God. There is one Mediator between God and man, the man, Christ Jesus.

THE PRESBYTERIAN QUARTERLY for April is before us. The contents show the usual number of nutritious articles, with some to the ordinary reader rather difficult of digestion, and others ill-calculated to elevate the spirits of readers, if not likely to depress them—the article on "Decadent Tendencies in City Life" takes on, for instance, a deep cerulean hue. But these things must be. We dare not shut our eyes and ears even to things unpleasant. In the criticisms and Reviews we have found ourselves more than usually interested. What a masterful review is that of the "College of the Apostles"—so deft in its application of the knife and yet so sure—so sugar-coated in administration of the medicine and yet so effective. We haven't read all. Who does? The title of an article often leads on or deters, and the authorship to most of us is everything. Still what one rejects is another's ready choice, and the Quarterly always has enough of what is solid and substantial and sound, to commend it to any class of thinking and of thought loving readers.

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"BY THE BLESSING of God we have closed the year without debt." This is the glorious news that comes from our Foreign Mission Board. Clear of debt! So may it ever be, but the work must not be curtailed. The opportunity for enlargement of the mission work is gratifyingly large, and the amount of cash in the treasury is exceedingly small. The liberality of the Church needs to be not only fully sustained, but to be increased to keep pace with the demands upon the treasury.

THE PAPERS are saying that New York Presbytery "found itself in somewhat of a flutter the other day" over the announcement that Rev. James Hall McIlvaine, D. D., has decided to withdraw from the Presbyterian ministry to become an Episcopalian. Dr. McIlvaine is a noted advocate of the Higher Criticism as conducted by Union Seminary of New York. He has been one of Dr. Briggs' staunchest defenders.

WE ACKNOWLEDGE receipt of $3 from a lady in response to our offer to receive and foward any funds for the sufferers by the India famine. It will be forwarded to the New York bankers who receive and remit all funds from this country.

ON PAGE SIX, will be found the Rates to the General Assembly over the Atlantic Coast Line, the Southern Railway and the Seaboard Air Line.

For the N. C. Presbyterian.

DAVIDSON NOTES.

Davidson, N.C., April 17, '97.

An important social event of the past ten days was the reception given by Dr. Munroe in honor of Miss Elizabeth Bennett, of Brooklyn, N. Y. It was held in the new Medical College Building, which was beautifully lighted and decorated for the occasion. About a dozen couples were invited, and every guest found the evening full of enjoyment. Miss Bennett has spent the past two months at Davidson, visiting Miss Mary Martin. She leaves next week for her Northern home, leaving many warm friends behind her, who wish for her speedy return.

During the past week the students have purchased by subscription a handsome United States flag of the largest size. It was unfurled yesterday from a staff surmounting the college cupola, in honor of Maxwell Chambers Day and the Senior Class, and forms a striking feature of the main building.

Easter is celebrated at Davidson by the annual Senior Oratoricals, which are held two successive evenings in the old chapel. Every member of the Senior Class takes part, the town is crowded with visitors, and the occasion rivals Commencement in its social interest. The Seniors and their friends were entertained after the Friday evening exercises at the hospitable home of Dr. and Mrs. Grey. The following is a list of the speakers and their subjects:

Friday, April 16, 8 p. m.

MUSIC.

E. H. Bean, Salisbury, N. C. An Essential Element in Government.
Archibald Currie, Burlington, N. C. A World of a Day.
F. A. Drennan, Richburg, S. C. The Tangled Skeins of History.
E. S. Eskridge, Shelby, N. C. The Discipline of the Will.

MUSIC.

W. A. Goodman, Mill Bridge, N. C. The Development of Nations.
E. H. Harrison, Mill Bridge, N. C. Is Progress a Gradual Improvement?
P. F. Henderson, Aiken, S. C. Law, the Bulwark of Freedom.
P. M. King, Concord, N. C. Peace, Not War.

Saturday, April 17, 8 p. m.

R. F. Kirkpatrick, Talladega, Ala. The Spirit of Modern Philosophy.
H. J. Mills, Mayesville, S. C. Limitations.
H. C. Reid, Griffith, N. C. The Aim of Science.
E. H. Sloop, Mooresville, N. C. The Shadow of Perfection.

MUSIC.

T. H. Spence, Rock Hill, S. C. Discontentment.
E. M. Williams, Yorkville, S. C. The Cry for Reform.
J. M. Williams, Warsaw, N. C. The Nation's Ward.
J. M. Wolfe, Charlotte, N. C. The Scientific Movement and Literature.

MUSIC.

The class colors, old gold and blue, and the class motto, *Facere quam gloriari*, were skillfully used by the Juniors in decorating the hall, and the Mandolin and Guitar Club furnished music for the occasion.

The greatest misfortunes men fall into arise from themselves. — *Steele.*

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Manager N. C. Presbyterian.

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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [1]if riches increase, set not your heart *upon them.*
11 God hath spoken [2]once; twice have I heard this; that [3]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [4]thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [5]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [6]my soul thirsteth for thee, my flesh longeth for thee in a dry and [7]thirsty land, [8]where no water is;
2 To see [9]thy power and thy glory, so as I have seen thee in the sanc-

[1] or, we are entangled by that which they have thoroughly searched.
[2] Job 33. 14. Ps. 62. 7. 1 Thes. 4. 17.
[3] Heb. a search searched.
[4] Job 33. 14. [5] or, strength.
[6] Heb. their second shall be. [7] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Col. 3. 25.
[8] Ps. 61. 1. [9] Jer. 30. 25. [1] Sam. 22. 2. [2] Ps. 42. 2.

6 They search out iniquities; [1]they accomplish [2]a diligent search: both the inward *thought* of every one *of them,* and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [3]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4]all that see them shall flee away.
9 And all men shall fear, and shall [5]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

For the N. C. Presbyterian.

A LETTER FROM EGYPT.

DEAR BROTHER McLAURIN:—We are now on our return voyage down the Nile. Our steamer has stopped a half-day to afford us an opportunity to re-visit the temples and to supply ourselves with photographs of the same. Luxor, once the site of ancient Thebes, is now the centre of interest and study to tourists, and students of Egyptology. In its palmy days, Thebes, like Greater New York embraced a city on either side the river which possibly (?) were connected by a pontoon bridge. To-day there is seen no sign of its grandeur and glory save the magnificent ruins of its once superb and gorgeous temples, over all of which time has inscribed "Ichabod": its glory is departed. These ruins are the libraries of Egypt's past, the treasuries of information and history, as they were once the shrines of her religion, and sanctuaries of her worship. Their immense proportions, beautiful, intricate, extensive and costly decorations in hieroglyphic tell of the importance and sanctity the Egyptians attached to the worship of their gods and the sacrifice that worship involved. The inscriptions describe and picture the character of their worship of their gods. Another treasure-store of information are the tombs, especially of the kings, which are more numerous and important here than anywhere else in Egypt. These tombs and their broken sarcophagi are inscribed within and without, with the deeds of their former occupants; for they have all been rifled of their sacred treasures, the mummies of the dead (or living?) It was just opposite Luxor, in the chalk cliffs of Gumeh, that in 1881, were found, buried in one tomb, (where they had been concealed for fear of body snatchers), about two hundred mummies of kings and of others. This discovery proved the most valuable in constructing the history of ancient Egypt, since the recovery of the famous Rosetta Stone (now in the British Museum) which furnished the key to unlock the mystery of Egypt's hieroglyphics, in which her history was written. In studying the religion of ancient Egypt embalmed in her temples and tombs, we have been repeatedly impressed with a wonderful correspondence between the beliefs and worship of the pagan people and of God's chosen people, Israel. The Egyptians, while really pantheists, evidently believed in one supreme God, Creator, Preserver of all things, and this God existed in, or as three persons, a triad of gods, if not a triune God. This God was known under different names in different provinces and under different dynasties. He was known at times even under Scriptural names as "Lord of lords," "King of the Gods," &c., "Manifester of Good." At one time this god, known as Osiris, quitted his celestial throne, and assumed a human form, for the benefit of mankind. On earth he was put to death by the Power of Evil. He rose again. By and in the resurrection he conquered the Evil One, and was appointed Judge of the quick and the dead. In this we see the human mind and heart feeling after God, if happy they might find Him," demanding a "God manifest in the flesh" and in their cravings and call, prophesying God's plan and programme of redemption, before it was made known by direct revelation.

Another point of correspondence in belief, between these two nations, was the faith in the immortality of the soul, and the resurrection of the body. The Egyptian's expectation of the same, finds manifold expression and proof, in their embalming their dead, in their rock-hewn tombs, built high above the overflow of the Nile, and frequently in the form and proportions of a temple, whither their friends came to commune with, and offer food to the disembodied spirits; in their sealed and buried sarcophagi, and above all in the inscriptions upon the walls of the tombs which represent the gods carrying the soul over the river of Death, and the soul revisiting the body, to raise it from the tomb in a glorious resurrection.

This article of their faith exercised a powerful influence upon their lives and conduct, and they believed again, in a "judgment to come." In several tombs which we visited there are graphic scenes of the Judgment. The Judge is represented as seated upon a throne while around are the Assessors of the Dead. In the centre of the picture is placed a large balance. In one scale is the heart of the deceased, in the other the ostrich plume, the emblem of truth and innocence. The deceased is directed to make a declaration of innocence and purity, first to the Judge, and then to each of the forty-two assessors to this effect, "I have not done evil, I have not stolen, I have not committed adultery, I have not despised God in my heart." &c.

After which the soul is declared eternally true, or "justified," and passes into glory. It seems strange indeed to find among a pagan people such a high sense of purity and righteousness. And it would seem to indicate that while the Egyptians worshipped idols or images, these were to them the *symbols* of the one-living and true God, the knowledge of whom must have been preserved to them by tradition.

The most *apparent* correspondence is the *plan* of their temples, which in the main, was the same in all, and which was almost a fac-simile of "the pattern shown to Moses on the mount." There were the outer and inner court for the people, the holy place for the priests and the holiest of all for the high priest and the king. Into the last, only those appointed of the gods entered and that only on festival occasions. Within the holiest of all was kept the Ark which contained not the Covenant, but the image of the god (or the images of the gods) to whom the temple was dedicated and who was worshipped therein. It was verily with a purpose that "Moses was learned in all the wisdom of the Egyptians."

While a correspondence, there was also one *essential* point of difference between the religions of the two peoples. So far as we can learn in the worship of the Egyptians, there was no sacrifice for *sin*, and hence no remission and no experimental communion with God. Their offerings were those of Cain the fruits of the earth, and not those of Abel, "the firstlings of the flock and the fat thereof." A religion without blood for offering is a religion without life and power. And must in time lose its influence. It has no power to give life and holiness. In these modern days when the sacrifice of our great High Priest is called in question, it becomes us to affirm and re-affirm the testimony of our Scriptures, "Without the shedding of blood there is no remission."

Yours,
L. B. TURNBULL.
Luxor, March 23, 1897.

SUMMARY RESULTS OF LAST YEAR'S WORK, AND THE MAY COLLECTION FOR FOREIGN MISSIONS.

Many have prayed for this cause during the past year, and in answer to their prayers God has blessed it with enlargement. The contributions of the churches were increased over those of last year by $1,609.69, and this notwithstanding that there were several thousand dollars in favor of last year in the item of legacies.

Our number of missionaries increased from 141 to 150. There were 508 additions to the churches in the mission fields, an increase of 129 over the year before. Of these 50 were in Africa, 72 in China, 88 in Japan, 10 in Korea, 37 in Mexico, and 251 in Brazil. These 508 additions are only a small part of the results of our missionaries' work, for much of their work is like that of men who delve in deep mines, or dig tunnels under the mountains. But it represents in part the work of 63 ordained missionaries (a number of whom are not yet actively in the work, but only preparing themselves for it in the study of the foreign languages), aided by 79 women and 8 doctors, and backed by a native church numbering 3,150, while the 12,000 additions reported in the last Assembly Minutes to our home Church roll represent the work of 1350 ordained ministers and their efficient wives, backed by a Church of over 210,000 members.

The relative expenditure was about $150,000 and $1,800,000. So that, even with all the difficulties attending it, whether measured by number of workers or expense, the foreign work is not less fruitful than the home work. It is believed that the time is drawing near when the long years of preparatory labors in heathen lands are going to show in results a hundred fold greater than we have yet seen. It is not a forlorn hope, but a victorious and successful enterprise that we are asking you to support.

But as God gives it enlargement the necessity arises that we must furnish larger means for its support. The contributions of the year just closed, gratifying as they were, were less than the amount required to support the work of that year, so that, but for the treasury balance of $10,223, brought over from the previous, we should have closed the year in debt. The balance at the beginning of this year was only $524. Is it not as evident then as figures can make it, that the alternatives before us are, either larger contributions this year, or no progress? With anything less than $155,000 for this year, no new missionaries can be sent out, no additional native helpers employed, nor new stations opened without the almost certain result of incurring debt. This the Committee will not do, if it can by any means be helped.

We lay this plain statement of facts before our pastors and missionary workers, hoping that it will be carefully considered, and feeling sure that if it so considered it will prove more stimulating to effort than any amount of exhortation.

Dear friends, we know the times are still hard, and that very much of the money that comes to our treasury means sacrifice and self-denial. But times are not yet as hard with us as they are with the Chinese and the African, who also have no Gospel comforts to sustain and cheer them. And by the grace of God we can yet do more for them than we have ever done before. The more the mission love of Christ possesses the heart of the Church, the more will this seem possible, yea, necessary, to be done. For this let all who love this cause which He loves unceasingly pray.

S. H. CHESTER,
Secretary.

NICE PEOPLE.

A lady said to me: "We were at a summer resort, by a lake in the midst of snow-capped mountains, and we found some other visitors there that were just as nice as they could be. We three girls were seated at a table with an elderly gentleman, his son and his niece. They were evidently people of wealth and culture. Their home was in Washington, D C., but they had traveled all around the world. They took us into their circle with a frank, but not effusive, cordiality. They did not patronize us, but tried to make us feel that we were welcomed because we were appreciated. Day after day, in a thousand ways, especially in little things, they showed such thoughtful kindness that when we retired to our rooms, night after night, we could not help saying to each other: 'How nice they are.'"

This story set me thinking. How prone the most of us are when among strangers to be coldly polite, to neglect entirely those little courtesies which make home life so pleasant. We say to ourselves: These people are only transient acquaintances. We don't know what their social position is, and we shall probably never see them again. Why, then, should we trouble ourselves to be agreeable to them? If we do, they may think that we are forward and obtrusive, and we may only get snubbed for our pains. But this kind of reasoning is selfish and unchristian. If we believe in the brotherhood of humanity, we must regard all whom we meet as having claims upon us. We must do good to all as we have opportunity. The most casual meeting is an opportunity. It is providential. It is a door which God has opened for us. We ought to enter it in His name, as representatives of His kindly and loving spirit.

But to be nice to all whom we meet for a day, or even for an hour—whom we meet on the train, at the table of the hotel, on the excursion boat—promotes our own enjoyment. We are happy only when we try to make others happy. The selfish spirit is like the stagnant pond, or miry morass. Its atmosphere is miasmatic. But the cheerful, kindly spirit is like the living stream that sings in its channel, because it blesses every land through which it flows. That man and his family who were so "nice" to the party of ladies found that the ladies were nice, and thus their own pleasure in the outing was enhanced.

The boy in Echo canyon found that when his words were taunting and and abusive, such words came back to him. But when he spake kindly the unseen hearers responded kindly. And the world, to some extent, is like this wonderful canyon. We get as we give. We are answered as we speak. We are entreated courteously if we are courteous. We are loved if we love. Let us try, then, to be "nice," wherever we may be, for our own sake, as well as for that of others.—*Senex Smith, in Herald and Presbyter.*

LOSING JESUS.

"As they returned, the Child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it," Luke ii: 41-51.

They lost Him while full of conversation about most holy things. Going back from the feast the conversation of the little caravan would doubtless be taken up with all they had seen and heard in Jerusalem. We may assume that it was interesting and profitable conversation, and yet it was while thus engaged they lost Jesus. Have not many others lost Him in the same way? We can become perfunctory in religious service and work, and lose Jesus out of all work and forms of religion, and so lose Him out of our lives, even while we are most eagerly discussing religious matters.

How then shall we allow a night to pass without making such inquiry for the presence of Jesus as Mary did, unless indeed we are not really His, and He is indifferent to us?—*Rev. Geo. F. Pentecost, D. D.*

A LESSON.

Of the Saviour, and only of the Saviour, is it true in the fullest, broadest, and most unqualified sense, "He went about doing good." From this description it is evident that He did good personally. The evangelists constantly tell us He touched the leper with His own finger, that he anointed the eyes of the blind, and that in cases where He was asked to speak the word only at a distance, He did not usually comply, but went himself to the sick bed, and there personally wrought the cure. A lesson to us, if we would do good, to do it ourselves. "He hath left us an example that we should follow in his steps."—*Exchange.*

ONE DAY AT A TIME.

A certain lady met with a very serious accident which necessitated a very painful operation and many months' confinement to her bed. When the physician had finished his work and was about taking his leave, the patient asked, "Doctor, how long shall I have to lie here helpless?" "O, only a day at a time," was the cheery answer; and the poor sufferer was not only comforted for the moment, but many times through the succeeding weary weeks did the thought, "Only a day at a time," come back with its quieting influence.

I think it was Sidney Smith who recommended taking "short views" as a good safeguard against needless worry, and One far wiser than he said:

"Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—*Presbyterian.*

LITERARY JOTTINGS.

Bryant became assistant editor of the New York Evening Post in 1829 A few months after, upon the death of the chief editor, he was promoted and remained in that position until his death, fifty years later.

It was of Faust that Goethe, "whose soul was as sensitive as an iodized plate" and who "had busied himself with all knowledge to early become convinced of its vanity" and "tried all kinds of life to come back, more unsatisfied and tormented," declares that when he was first touched with the idea, "the whole thing rose before his fancy," but when at the age of eighty-two, his earthly career all but ended, he says, "I have planned too much my strength fails me."

Mr. Gladstone is about to bring out a second series of books made up from his occasional writings. The first volume will appear in the spring.

A reminiscent article on Jenny Lind and her home life has been prepared by her daughter, Mrs. Raymond Maude, for publication in the May Ladies' Home Journal. It is said to be filled with interesting memories of the famous singer and it is noteworthy also as being the first view we have of her through the eyes of her adoring daughter. Mrs. Maude brings to light the fact that Jenny Lind was always nervous and overstrung by events—just before singing in a new opera or oratorio, but was quite calm when the very moment of action arrived.

The American Chamber of Commerce of Paris, has passed a resolution opposing all duties on literary and artistic products as being "likely to crush the development of the artistic sentiment in the nation, which sentiment is itself closely allied to progress and industry."

MAGAZINES.

How can the Federal Government best raise its Revenues, The Stability of Truth, The Racial Geography of Europe, III, Reversions in Modern Industrial Life, The Physiology of Alcohol (concluded), Life on the Planets, Spencer and Darwin, Ants as Guests of Plants, The Language of Crime, and Sketch of Father Stephen J. Perry, comprises the table of contents of the *Popular Science Monthly* for April. D. Appleton & Co., New York.

The Century for April has the tomb of General Grant for its Frontispiece. This number may well be called the Grant edition. There are articles on said noted general as follows. General Sherman's Opinion of Grant, General Grant as the Bonanza Mines, Campaigning with Grant, General Grant's Most Famous Dispatch and Veto by Grant, and the Tomb of General Grant. Hugh Wynne, Free Quaker, is still continued. A New American Sculptor, Newly Discovered Pictures of Jeanne D'Arc. The Days of Jeanne D'Arc and Thackery in Weimar, are also given, making a very full number. The Century Co., New York.

Suffering becomes beautiful when anyone bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.—*Aristotle.*

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Religious Intelligence.

We specially invite News from all quarters for this Department.

RATES TO THE ASSEMBLY.

We are authorized and requested to state that the Associated Railways of of Virginia and the Carolinas have issued a published rate of one limited first class fare for the round trip to Charlotte, N. C., from points within the territory of the Association; tickets to go on sale May 17th to the 21st inclusive and the final limit June 10th. The railways comprising the above Association are the Atlantic Coast Line and the Southern Railway Company..

Also, we are requested to publish that the Seaboard Air Line has issued the same rate from points on their line.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

Febrnary and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. L. H. Baldwin, from Retreat for the Sick to 530 North 32d St., Richmond, Va.

Rev. J. C. Grow, from Llano, Texas, to Comanche, Texas.

Rev. C. M. Hutton, from Decatur, Texas, to Pilot Point, Texas.

NORTH CAROLINA.

Rockingnam and Vicinity:—An interesting series of meetings has just closed at Pee Dee Factory Village, a suburb of Rockingham. Rev. W. B. Arrowood remained five days and preached nine excellen sermons that left a fine impression on the community. There was so much interest manifested at the time of Bro. Arrowood's leaving that the pastor in charge carried on the meeting five day longer. There were about fifteen professions and a number of renewals. It is expected that Mr. Arrowood will assist in a series of services at Roberdel early in June. Mr. John D. Cameron was ordained an elder in Rockingham church last Sunday.

Springwood:—Notwithstanding the hard times, and losses by removals and death, this church, numerically and financially weak, has made up the deficit in pastor's salary and will soon put the building in thorough repair. Through the liberality of Ruling Elder D. P. Foust, who will bear the most of the expense, the house will be remodelled, painted, the aisles carpeted and the old pulpit replaced with a new one, at a cost of one hundred and fifty dollars—Rev. H. D. Lequenx is pastor of this church.

Synodical Evangelistic Work:—The Superintendent visited Mecklenburg Presbytery at its last meeting in the beautiful and commodious church of Gastonia. The Presbytery has expended about $4,000 upon its own Home Mission work this year. Rev. R. P. Smith, the General Evangelist, has been most successful in the duties entrnsted to him, which are rather the looking after the weak churches and visiting the destitnte regions, than the work of ingathering. The Presbytery is also to take the mission work in Charlotte under its care, the Charlotte churches contributing through the Presbytery. The Superintendent delivered an address at the popular meeting for Home Missions and the following day the Presbytery agreed very readily to apportion the $750 asked for by Synod among the churches.

At the invitation of the pastor, Rev. T. M. Lowry, the Superintendent visited the Shelby church the same week. Shelby is one of the most beautiful and attractive cities of the State. It has a a population of over 2,000, and the town bears every mark of refinement and prosperity. The church was organized about twenty years ago with seven members and has now grown to over one hundred. They have a neat and tastefnl church building and are doing a good city mission work of their own. As the pastor was absent the cause of Synodical missions was only presented from the pulpit and the people responded with a contribution of $62.50 which will be somewhat increased and which, all things considered, is a generons gift and not the first which Shelby has made to this cause. The pastor expects to hold special services in the church this week. Rev. William Black is assisting Rev. S. O. Hall of Westminster church, Greensboro, this week.

A. J. McKELWAY,
Superintendent.

VIRGINIA.

Smithville:—The churches at Charlotte C. H., have recently enjoyed a gracious revival of religien. The Spirit was manifested during the union meeting of the churches the week of prayer, and since that time sixteen have united with the Presbyterian church and fourteen with the Methodist. Others will follow. Rev. W. McC. Miller, pastor.

Charlottesville:—The Presbyterian congregation has just closed a contract for a new church near the old one at the corner of Second and Marshall streets. The price is to be $30,750.—*Baltimore Sun.*

SOUTH CAROLINA.

Blackville and Richland:—Rev. H. R. Murchison, of the Senior Class of Columbia Seminary, will take charge of these churches in Charleston Presbytery. Mr Murchison well begin his pastoral labors in May and June.

FLORIDA.

Tarpon Springs:—The Presbyterians here expected to dedicate their church on last Sabbath.

Pensacola:—The First Presbyterian church of Pensacola is making quiet, steady progress. Previous to the meeting held by Rev. R. G. Pearson there were additions on profession from time to time. Immediately after the close of his meeting in February there were twelve additions on examination on a single Sabbath. A few Sabbaths later there was another addition. And on last Sabbath, April 11th, immediately after the morning service, there were five additions on certificate. These five persons represented two entire families and the mother of a third family. After the night service the session met again and received a young wife on certificate from the Methodist church in this city and her husband on examination. Since January 1st, we have received twenty-four members, nine of these on certificate and fifteen on examination. Others still are enquiring the way of peace and life.

TENNESSEE.

Nashville:—Forty-three persons were received into the First church on Sunday, the 11th inst Twenty-two of this number joined upon profession of faith.

Pulaski:—Rev. M. S. Kennedy, pastor, has recently been assisted in a two weeks' service by Rev Nathan Bachman. The visible results were twenty-one professions of faith in Christ, all but one being from the Sunday-school.

ARKANSAS.

Sweet Home:—The mission of the First church of Little Rock has just completed their church building—Westminster. It is a beautiful and cozy edifice with auditorium and Sunday-school room, having a seating capacity of about 250 people The cost of the building was abont $1,000; the greater part of the work being contributed by neighbors and friends. On next Sabbath afternoon (April 18th) the church will be dedicated by our pastor, Rev. S. G. Miller.—*Trans-Mississippi Presbyterian.*

NEW MEXICO,

Eddy:—The church here under the pastoral care of Rev. E. Brantly has recently finished a neat stone house of worship costing $3,000.

GENERAL.

Our thanks are extended for the following pamphlets: The Minutes of the Synod of Arkansas, which met in its forty-fifth annual session at Monticello; The Catalogue of Princeton Theological Seminary, showing full classes in all grades, numbering two hundred and forty-two students, and The Southwestern Presbyterian University—a catalogue of the University and Divinity School combined. There are ten members of the Senior Class of the latter, representing our Southwestern States and Syria.

We glean the following from some notes kindly sent us from Miss Claude Grier's letters:

February 12th.

Foreign mail on yesterday, bringing home letters and papers which I read with usual relish. We have had a great pleasure in a visit from Mr. McIlwaine and Mr. Moore of Kochi. They came with Mr. Hope from Kobe where they have had a mission meeting. Mrs. Hope expected them to breakfast, but they did not come till late that night having been twenty five hours on the boat, an eight hours trip from Kobe. How cold, sick and hungry, they looked! Mr. Hope suffers greatly from sea-sickness. Messrs. Moore and McIlwain are more fortunate and are such earnest working men.

There has been a great deal of la grippe here. Tokushima must be fearfully hot in summer; they tell me so, and already we are feeling the effect of spring days in loss of appetite and energy, though I am perfectly well.

The summers are a serious problem to missionaries. It seems absolutely necessary to get away from the low country, and this is very expensive, besides a great loss of time. Mr. and Mrs. Hope have tents, and expect to camp out, but I think it will be more romantic than comfortable with their two little children. Their baby is the dearest little fellow, and so fat and nice now. Mrs Hope has a fine strawberry bed that promises well. She had an abundant crop of berries last year, and I'm sure I'll get my share this year, of what she has.

Our heart goes out in sympathy to Rev. A. N. Ferguson whom God has visited with affliction. He writes:

"The Lord is calling me and the other members of our family to pass through sore bereavement. Within about three weeks our two oldest brothers have been called to their reward. Bro. John C. was found dead in his bed—Brother Murdock who died on last Friday, 16th inst., passed through a long seize of wasting sickness and painful suffering, but it is comforting to believe that they are both now together where there is no more suffering or death. They were both spared to reach the allotted time of man—and went for a little while on borrowed time. They were both for several years ruling elders in the Presbyterian church, and have left us a rich legacy in their lives and character, for all of which we thank God and bow in humble submission to His will in calling them away from us.

PERSONALS.

Rev. J. Ernest Thacker has accepted the call to the church at Alexandria, Va.

Rev. Jas. D. Thomas, of Sykesville, Md., has resigned the pastorate of Springfield church.

Rev. J. Alston Ramsay, of Hickory, N. C., has declined the call to Lebanon, Ky.

Rev. E. L. Siler has been granted dismission from Mecklenburg Presbytery to the Presbytery of Central Mississippi.

Rev. V. G. Smith, of the Senior Class Union Seminary, will take charge of the Alleghany field in Winchester Presbytery, about the first of June.

Rev. J. W. Siler has been appointed stated Clerk of Mecklenburg Presbytery and all communications for this office should be addressed to Davenport, N. C.

Rev. Wm. Black was unable to fill his engagement at Westminster church, Greensboro, last week on account of sickness. He was expected, however, on Saturday last.

Rev. H. W. Myers, of the Senoir Class, Louisville Seminary, will supply the Tygart's Valley church, W. Va., during the summer months.

We regret to hear that Rev. Dr. Howerton of Charlotte was painfully hurt one day last week by a fall from his wheel.

Mr. W. J. King, a licentiate of East Hanover Presbytery, and a student of Princeton Seminary has been invited to supply the Williamsburg and York River churches, Va.

Rev. Dr. E. O. Guerrant has returned to his home at Wilmore, Ky. For several months Dr. Guerrant has been assisting the pastors in the Southern States in meetings of great revival and interest.

Rev. John C. Malloy, pastor of the South St. church, Owensboro, Ky., has resigned his pastorate. Mr. Malloy has served this church for twenty years, it having been his only ministerial charge.

The Rev. Newton Donaldson, of Huntingdon, W. Va., has had the great pleasure of welcoming back his sister, who has been a missionary in India for seven and a half years. She arrived in safety on the Germania last week in good health. Miss Donaldson will take her needed rest at her father's home in Pennsylvania.—*Central.*

Prof. A. E. Spencer of the Presbyterian College of South Carolina, has been promoted to the presidency of the college, vice Rev. E. C. Murray, resigned. Mr. Spencer is an elder in the church at Clinton, S. C., where the college is situated.

MEETINGS OF PRESBYTERIES.

Mecklenburg Presbytery; Met in the 55th regular session in the Gastonia Presbyterian church April 9th, 8 p. m., and was opened with a sermon by the retiring moderator, Rev. S. W. Newell, from Matt. 26:28. Present, 27 ministers and 46 elders.

Officers: Rev. A. A. Little was elected moderator; Elder W. B. Newell, temporary clerk; Rev. R. C. Morrison, engrossing clerk; Elder F. H. Curtis, reading clerk, and Rev. Jonas Barclay, corresponding clerk.

Dismissions: Candidate J. M. Forbis was granted a certificate of dismission to St. John's Presbytery, Rev. E. L. Siler was granted a letter of dismission to Central Mississippi Presbytery. Jno. F. Love, of Gastonia, was elected treasurer of Presbytery, vice W. D. Cowles, resigned. Rev. Jesse W. Siler was elected stated clerk vice Rev. E. L. Siler, resigned.

Rev. M. McG. Shields was received from Orange Presbytery, and order taken for his installation as pastor of Gastonia church. Calls from Carmel church for one-half time of Rev. R. C. Morrison, and from Waxhaw church for one-half time of Licentiate H. W. Hoon, were accepted, and orders taken for installation.

Pastoral relation between Rev. E. L. Siler and the Wadesboro and Morven churches was dissolved. Also between Rev. W. G. White and Graham St. church, and Rev. Mr. White dismissed to Los Angeles Presbytery, Presbyterian Church U. S. A.

Presbytery adopted a new manual.

Commissioners to General Assembly: Rev R Z Johnston and Rev A A Little. Alternates Rev J J Kennedy and Rev R C Morrison. Elders, F H. Curtis and J C McLauchlin. Alternates, W B Newell and Dr H O Alexander.

Rutherfordton church was permitted to prosecute a call for the services of Licentiate W R Minter, before Enoree Presbytery.

The 250th anniversary of the Westminster Assembly was celebrated on Monday. Addresses were delivered by Revs A A Little, Jno M Grier, J R Howerton, D D., T M Lowry and Jno W Stagg.

Messrs J Eldred Flow, of Mallard Creek church, and J H Underwood, of Hopewell church, were received under care of Presbytery as candidates for the ministry.

At a popular meeting in the interest of Home Missions, a collection amounting to $22 was taken for Alton school in Union county.

An appeal by Rev Roger Martin and others, to Synod, was taken from action of the Presbytery in employing a candidate for the ministry.

The Presbytery urges all its churches to take collections for the cause of Education, to aid 19 candidates.

Rev S W Newell was elected chairman of the Committee of Education, instead of Rev Jno W Stagg, resigned,

The Presbytery adopted the following paper in answer to an overture from Pineville church, anent church members attending circuses;

"We deem the deliverances of the General Assembly in 1869 and of our Presbytery in 1879 together with the teachings of our standards to be sufficiently clear to convince any Christian of the evil attending such conduct, and its inconsistency with the teachings of the Gospel and the standards of our Church, and we enjoin upon the ministers and sessions to be faithful in making known the deliverances and law on this subject."

A memorial on the death of of Rev. W. K. Boggs was adopted.

Presbytery extended a cordial vote of thanks to the good people of Gastonia for their abundant hospitality.

Providence church was chosen as place for regular fall meeting, and October 6th, at 11 a. m., the time.

Presbytery adjourned to meet at Waxhaw, April 22d, at 11 a. m.

JESSE W. SILER,
Stated Clerk.

Presbytery of Memphis: The attendance at Staunton was larger than usual, and the meeting pleasant and profitable.

Rev W S Cochrane was elected moderator, and Ruling Elder T V Neel, temporary clerk. The usual routine of business was gone through with, and Rev R Q Riley was received as a member from North Mississippi Presbytery.

The programme for the celebration of the 250th anniversary of the Standards was carried out.

The addresses introduced with singing, reading the Scriptures and prayer, took the place of preaching at 11 a. m, and 8 p. m.

The congregations were large and attentive.

The Presbytery was so well satisfied with these addresses as to appoint a committee to have them published in pamphlet form.

Rev Wm McF Alexander, of Memphis, Tenn., and Rev B M Cowan, of Atoka, Tenn., were elected principal and alternate Commissioners to the Assembly. Ruling Elder G N Albright of Staunton, Tenn., and Ruling Elder J B Gracy of Mt. Carmel, Tenn., were elected principal and alternate commissioners to the Assembly. The reports showed the depression of the hard times, but were on the whole encouraging.

E. M. RICHARDSON,
Stated Clerk.

Presbytery of Dallas, met at Sherman Texas, April 1st, and was opened with a sermon on Foreign Missions by the moderator Rev. W. C. Roe.

Rev. W. M. Anderson was elected moderator, Elder W. P. Bishop temporary clerk, Rev. C. L. Ewing reading clerk and Rev. J. M. Clark engrossing clerk.

Two new churches were enrolled and a commission was appointed to organize a church at Mertens. Licentiate J. W Smith was received from the care of Eastern Texas Presbytery, ordained and arrangements made for his installation as pastor of Childress church.

Rev. E. M. Munroe, D. D., Milford, Texas, and Elder Dr. W. R. Wilson, Dallas, Texas, were elected commissioners to the General Assembly; alternates Rev. G. A. Russell, Gainsville, Texas, and Elder J. P. Barron, Van Alstyne, Texas.

Two overtures to the Assembly were adopted, one asking the Assembly to revise the form for Narratives and the other asking the Assembly to review and reverse the action of the last Assembly where it decided that one elder does not constitute a session, in churches that have but one elder. Some features of the Narrative were encouraging, showing 160 additions to the churches.

E. M. MUNROE,
Stated Clerk.

The Presbytery of Pee Dee, met in the Presbyterian church of Timmonsville, S. C., April 7th at 8 p. m., and was opened with a sermon by Rev. J. G. Richards.

Present, nine ministers and fifteen elders. Rev. Dr. J. N. Craig and Rev. Dr. T H. Law were invited to sit as corresponding members. Rev. J. W. McClure was elected moderator and Mr. J. J. James, of Darlington temporary clerk. Addresses were made by Dr. Craig in behalf of Home Missions and the Invalid Fnad and Dr. Law on the Bible Cause. A commission was instructed to organize a church at Dillon if the way be clear. The Home Missions Committee was instructed to take under consideration the regrouping of several of the churches. The Executive Committees were thoroughly reorganized. The commissions appointed to install Rev. J. W. McClure at Hopewell and Rev. E. C. Bailey at Timmonsville reported their duties performed. The commission appointed to install Rev. E. C. Bailey at Fairhope was continued and instructed to install him on the fifth Sunday in May.

The reports from the churches were encouraging and showed that nearly every church in the Presbytery enjoyed the stated preaching of the Word. As a judical case had been sent over by the Synod for a rehearing, it was feared that there might be an element of discord to mar the proceedings of the Presbytery. There was a sigh of relief therefore when the Presbytery unanimously adopted the following report of the Judicial Committee:

The Judicial Committee appointed by Pee Dee Presbytery to examine into the merits of the complaint of H. L. Odiome vs. the session of the Florence church having had both parties before them and having heard what they had to say would recommend the following action, that as the original parties have met and asked and obtained forgiveness for the wrong done and such a confession and request for forgiveness has been made as would be satisfactory to the session, we dismiss the case directing that they absolve him and restore him according to sections 230 and 231 Book of Church Order.

The name of J. M. McNaull was at his own request stricken from the roll of candidates.

The pastoral relation between Rev. H. B. Zernow and the Marion and Kentyre churches was dissolved and the churches were granted permission to keep him as supply until September. Rev. J. G. Richards, of Blenheim and Dr. J. A. James, of Cheraw were elected commissioners to the Assembly, alternates Rev. H. M Brearley, of Maxton, N. C., and Dr. D. J. Jennings, of Bennettsville.

The Presbytery adjourned to meet in Hortsville, S. C., Oct. 13th.

A. H. McARN,
Stated Clerk.

Enoree Presbytery held its spring session at Liberty Springs church, Cross Hill, S. C., April 13th-15th. The meeting was earnest, vigorous and pleasant throughout. Special consideration was given one day to the institutions of learning in our bounds, of which interesting and encouraging presentation was made. The reports from the churches, and the usual conference upon the State of Religion which followed, brought out the fact that there had been the last year unprecedented accessions to the churches, amounting to about 500 souls, and there seemed to have been a general advance in almost all kinds of growth. Larger contributions to Foreign Missions were reported than for any previous year, and although the Presbytery has already three ministerial, one medical and three lady missionaries in the foreign field, another of its pastors, Rev. W. L. Walker, of Greenville, was

(Continued on 14th page.)

ABOUT GOOD BOOKS.

I am often asked by young people what sort of books I would recommend for the reading of those who have not very much time to spend in literary pursuits, but who really wish to improve themselves. The question is a little difficult to answer, because the world of books is so large, and the tastes of readers are so various. But there are certain broad lines which an intelligent person may follow to advantage, and first I will lay some of these down on the negative side.

Never read a book which you know to be bad.

It is a singular thing that a book sometimes wins financial success, is sold readily and bought eagerly, simply because it is talked about as not quite a good or moral book. I hold that as we choose our friends we should choose our books and as no one selects for daily comradeship a vulgar or coarse or wicked person, so no one should admit to his or her intimate company a book known to be bad.

Never read a book which gives you a false view of life.

There are books of fine literary quality, which are packed with false sentiment, which are cynical, which leave one with a distorted point of view. Such books do positive harm, and a busy young person has no time to waste on them. To spend precious hours over such pages is as foolish as to take the wrong turning in a road and wander miles out of one's way, when one is tired and hungry and night is coming on.

Never read a book which advocates atheistic principles.

We live in an age when a great deal of doubt is expressed, on every side. If we would escape its influence we must keep fast hold of the faith and trust we learned when our mothers taught us to pray. Books which inculcate doubt will weaken, not strengthen faith, and should be avoided.

Having said this, I must hasten to add that there is a wide choice among good books, so that nobody need be fearful that there will ever be a dearth in quantity. If one only has a small amount of time to give to reading I advise that a large book, like a large piece of work be undertaken, and ten or twenty minutes, or a half-hour daily, be devoted to its study. Let the book be a history, like Green's "History of the English People," or Motley's "Dutch Republic," or John Fiske's "Beginnings of New England," and read from day to day so many pages, setting forward the daily mark, as you go on. At the end of several weeks, or months, you will be surprised at the ground you have covered. Where these large books are too expensive for purchase, and there is no library from which you can borrow, look about for more excellent volumes which are published specially for young people, at prices within the scope of your purse. Such books can be found, and it is always a good investment to own a book which will prove a continual joy.

I am very fond of biography myself It makes me think of Longfellow's "Psalm of Life," and I see in the stories of men's careers on this earth, however simple,

"Footprints that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing shall take heart again."

There are lives of missionaries which are more entertaining than any romance; lives of great personages which bring vividly before us the periods in which they lived, and lives of men of letters which introduce us to the familiar circle of their friends, and give us a sort of view behind the screen of the poetry and stories which came from their pens.

In this day, many of us need to be reminded that next to the Bible which is always the best book. "The Pilgrim's Progress" is one of the most fascinating volumes ever written. Most of us have it somewhere about the house, and it might be a good plan to begin it this very week, and find out how full of charm it is, how full of good thoughts.—*Margaret E. Sangster, in Forward.*

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COURSES.

ENGLISH LANGUAGE AND LITERATURE.

Dr Thomas Hume, Professor of English, University of North Carolina.

Miss Mollie A Bryant, Ogontz School.

Mr William P. Webb, Jr, Instructor in English, University of North Carolina.

SCIENCE.

Professor Wilbur S Jackman, Author of "Nature Study," Chicago Normal School.

Mr R E Coker, University of North Carolina, Natural History. (Special.)

Professor Collier Cobb, University of North Carolina, Geology.

State Geologist Holmes, Geology of North Carolina.

Dr Charles Baskerville, University of North Carolina, Chemistry. (Special.)

Charles S Mangum, M D, University of North Carolina, Physiology.

GEOGRAPHY.

Superintendent H S Tarbell, Providence, R I, Author Werner Geographies and Grammar.

Superintendent Logan D Howell, Raleigh, N C.

HISTORY.

Principal W F Gordy, Hartford, Conn., Author "Pathfinder in American History."

Superintendent Alex Graham, Charlotte, N C.

James E Shepherd, LL D, Civics.

PSYCHOLOGY.

Professor P P Claxton, State Normal College. Last year at Jena.

PEDAGOGY.

Dr Charles A McMurry, Sec'y Nat Herbart Society, Chicago University. Professor C W Toms, University of North Carolina.

MODERN LANGUAGES.

Professor Walter D Toy, University of North Carolina.

MATHEMATICS.

Dr William J Milne, Author of Milne's Algebra and Arithmetic. Albany, New Yark.

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Miss Nettie Bemis, graduate Pratt Institute, Brooklyn, Durham Graded Schools.

PRIMARY WORK.

Professor E P Moses, Winthrop Normal School, Rock Hill, S C, Author "Moses' Reader."

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Professor Clarence R Brown, State Normal College.

LATIN.

Dr H F Linscott, University of North Carolina.

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DOES PROHIBITION PAY IN MAINE?

Before prohibition, there were in Maine seven distilleries and two breweries. Now, not one of either in the State. Many cargoes of West India rum were imported every year. Now, not even one puncheon is received. Formerly, rumshops everywhere. One in every hamlet. Now, in more than three-fourths of the State, having three-fourths of the population, the grog shop is unknown. An entire generation has grown up there never having seen a saloon or the effects of one The quantity of liquor now sold is not one-twentieth what it was before prohibition. In Portland the quantity is not one-hundredth part of what it used to be, and the city is twice as large. The people used to spend, every twenty years in strong drink, the entire valuation of the State. Now, one million dollars will more than pay for all the liquor smuggled into the State and sold in violation of law.

Maine saves annually more than $20,000,000 which but for prohibition would be spent, lost, wasted in drink. Maine is now one of the most prosperous States in the Union. Before it was the poorest. There was dissipation, unthrift and decay. Now, everywhere is seen thrift, industry, prosperity. In 1884, after an experience of prohibition for thirty-three years, that policy was put in the constitution by 47,075 majority. There can be no more convincing proof that prohibition has not been a "failure" as the brewers and distillers declare it to be, but on the contrary a great success.—*The Contributor.*

EASY OR DIFFICULT.

Whether a particular course of action is to be counted easy or difficult depends very much upon the standard by which you try it. The lover of pleasure wonders how a man can have any joy in his life if he does not go to the theater, or to the ball-room, or to the card-table, or to the horse-race; the man of earnest purpose wonders rather how any one can go through the frivolous rounds of these and like amusements, and find any pleasure at all in them. The man of social tastes is astonished to see how the student can shut himself out from society for the sake of a few dusty books; the student sometimes stops to ask himself how any reasonable man can be content to live in an atmosphere of feeble small-talk and dreary conventionalisms. So is it with the greater distinctions which divide life. The worldling cannot understand how there can be any joy in a life devoted to God, because the joys and sorrows of that life are tried by a standard unkown in his own. He never will understand it until he learns that there are two standards in life;—the standard of man and the standard of God; and that what may be painful and difficult, when tried by the one, may be easy and joyous when tried by the other. Any man can choose to which of these two standards he will conform his life. Only, in choosing, he should remember that the standard of God is eternal, that its joys remain forever, while the standard of man is but the standard of the passing day.—*Sunday-School Times.*

THE DAY OF JUDGMENT.

Ask yourself of any habit that belongs to your personal life, and bring it face to face with Jesus Christ and see if it is not judged. A judgment day that far away, that is off in the dim distance when this world is done—it shall come, no doubt. I know not much with regard to it, except that it is sure. But the judgment day that is here now is Christ; the judgment day that is right close to your life and rebukes you, if you will let him rebuke you every time you sin; the judgment day that is here and praises you and bids you be of good courage when you do a thing that men disown and despise, is Christ.—*Phillips Books.*

At a touch sweet pleasure melteth like to bubbles when rain pelteth.—*Keats.*



Under the Weather.

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Second Quarter—Lesson V.

May 2, 1897.—Acts xiii: 1-13.

Commit to memory verses 2-4.

Subject.—Paul Begins His First Missionary Journey.

Golden Text. "Go ye into all the world and preach the Gospel to every creature." Mark xv: 16.

CATECHISM.

Question 38. What benefits do believers receive from Christ at the resurrection?

Answer. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

Time. A. D., 45, 46.

Places. Salamis and Paphos, Antioch, Selencia and Perga.

INTRODUCTORY.

This lesson brings us to the beginning of the great missionary movement of the Church with its new center at Antioch, but to reach to the ends of the earth as then known. The history of this missionary life and activities occupies the remaining portion of the Acts. With this begins the second part of the book. As Paul is the chief missionary, it will be well to review what we have learned of him in the preceding lessons. All this, as the previous growth of the Church, was preparatory to this second stage. For this the Church was appointed and left in the world to carry the gospel to all nations. To fail of this is to fail at the vital point. From this point increased interest will be sustained by carefully following the journeys by the map, and learning all we can about the place. After sixteen years, studied in laying the foundations in Palestine, the journeys will henceforth be with the first missionaries throughout the Roman world, returning occasionally to the home church. The lesson to-day gives the beginnings of this great work.

LESSON NOTES.

Vs. 1. *The church that was at Antioch.* Had its beginning some ten years before through those scattered at the persecution of Stephen, and through the reception of the Gentiles had wonderfully increased during the years A. D. 40-43. *Prophets.* Those who speak for God with insight and foresight, to tell the truth taught them by the Holy Spirit. In the Old Testament the characteristic of foresight and prediction is more prominent in the record. In the New Testament the element of insight with preaching is more prominent. *Teachers* were stated and permanent instructors after the prophets. *Of Barnabas.* We have heard in the sixth lesson *Simeon* is another spelling for Simon or Symeon. *Niger* was a common Roman name and not a proof that he was an African and black. *Manaen* is Menahem, *which had been brought with*, is one word in Greek, meaning "foster-brother" to Herod, *i. e.*, nursed by the same woman. *And Saul*: Paul named last as a late comer and not a resident.

Vs. 2. *As they ministered.* The general word of the Old Testament for priestly service, meaning here the prayer and intercession and worship rising from and resting upon the atoning sacrifice of Christ. *Fasted.* Showed their intense earnestness, with spiritual hunger which put away thought of any attention to physical hunger. *The Holy Ghost* here appears as distinctly the Vice-Gerent of Christ in charge of the missionary operations of the Church He does not say separate to God or to Christ, but to me, *for the work whereunto I have called them.*

Vs. 3. *Had fasted and prayed.* In a special service when fasting was deliberately done and of purpose. *They laid their hands on them.* To separate them from the class of prophets and teachers and to be henceforth apostles. They became the apostles of the Holy Spirit as Peter and the others were apostles of our Lord Jesus Christ.

Vs. 4. *Sent forth by the Holy Ghost.* Who originated the missionary enterprise, and whose ministry must ever be invoked and waited for and honored to success. *Seleucia.* The seaport of Antioch. *Cyprus.* Eighty to 100 miles southwest of Seleucia, was an excellent place to begin the work, and was on the way to the regions beyond" where the Gospel was not known.

Vs. 5. *Salamis.* The Greek capital of Cyprus. *The Word of God.* His message of love and salvation by Jesus Christ. *In the synagogues.* As always *John*, was John Mark author of the Gospel of Mark, cousin of Barnabas and son of Mary of Jerusalem. *To their minister* or attendant or assistant.

Vs. 6. *Paphos.* On the western coast of Cyprus as Salamis was on the eastern. *Sorcerer.* A magician, a wizard He was both the modern fortune teller and modern man of science in one.

Vs. 7. *The deputy.* A friend and associate who accompanied a Roman governor. *A prudent man.* R. V. "A man of understanding. *Called for Barnabas and Saul* to search for more light.

Vs. 8. *Withstood.* Opposed.

Vs. 9. *Saul who is also called Paul.* Hebrew and Latin names. As he was now entering upon his work in the Gentile world he would like the Latin name Some think the name was now taken from that of Sergius Paulus.

Vs. 80. *Subtilty.* Guile. *Mischief.* Villany.

Vs. 11. *The hand of the Lord.* Not of Paul.

Vs. 12. *The doctrine.* The teaching.

Vs. 13. *Perga.* The capital and seaport of *Pamphilia. John* Mark, *returned to Jerusalem* for whatever reason, Paul did not think it sufficient.

PRACTICAL POINTS.

1. The Holy Spirit is now the Executive of the Godhead in the affairs of the Church, and should be sought and honored.

2. False religion seeks money. True religion seeks souls.

3. Those who enter upon the service of the Lord should never turn back.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, May 2nd, 1897.

BY REV. B. E. WALLACE.

Christian Enterprise. Jonah 3: 1-10.

Text for the week:

"I will not let thee go except thou bless me." Gen. 32: 26.

Daily Readings:

Monday, Christ's Activity, Matt. 9: 35-38.

Tuesday—No Time for Eating, Mark 3: 13-22.

Wednesday, Ready Long Ago, 2 Cor. 9: 1-16.

Thursday, No Fear of Prison, Acts 5: 17-32.

Friday, Source of Zeal, 1 Cor. 15: 1-10.

Saturday, Ease in Zion, Amos 6: 1-9.

Sunday, Topic, Jonah 3: 1-10.

Points for Leaders:

1. Let your most enterprising member lead this meeting.

2. Have well in hand heroic points of Christian enterprise.

3. Have some one to bring out the secret of Christ's enterprise, also Paul's.

4. Do not fail to note the Church's lack of enterprise and make an appeal for greater activity.

Notes on the Lesson:

This is an enterprising subject. Let us lay hold on it accordingly.

First let us see what are the incentives to Christian enterprise.

1 *Love for Christ.* We love Him because He first loved us Our service for Him and our enterprise in His Church will be measured by our love for Him. If we love little we will serve little, if we love much great will be our service. The command is, "Son go work to day in my vineyard." He does not command you as a *slave*, but as a *son*. A son serves from a sense of *love* and not *fear*.

2. *Love for Souls.* Do you love the souls of your fellowman? Then you will be eager to save them. We are chosen to be "laborers together with God" for the *gathering in* of His people. Do you love this service which angels would be glad to do? Have you tasted the *sweets* of eternal life; then make haste with the morsel to your neighbor's soul. If you lack this *love for souls*, study their *value* their *destiny*, aye the *price of purchase.* If your enterprise is sluggish, read of Williams, Carey and Paton.

3. *A Sense of Forgiveness.* She loved much because she was much forgiven. She stooped to the humblest service because she appreciated most deeply her wonderful pardon. She was faithful and energetic in her service because Christ had made her free.

Let us take as our stock in trade, love for Christ, love for souls and our sense of pardon and launch an enterprise proportionate thereto.

OPEN DOOR NOTES.

A Westminster League was organized in the Free church, Austin, Texas, Rev. Dr. Smoot, pastor, on the 4th inst., with thirty-nine members.

The program for the approaching State Convention of Christian Endeavorers in Charlotte has been published. The meeting will begin on Friday afternoon, and close on Sunday evening. The addresses and topics for discussion are especially upon service for Christ and Entire Surrender to His Will. We note among those taking prominent part, Rev. W. G. White, and Messrs Carey Dowd and C. W. Tillett, of Charlotte, Rt. Rev. Edward Rondthaler, D. D., of Salem and Mr. Wm. Shaw, of Boston.

PUZZLE DEPARTMENT.

ANSWERS FOR APRIL 8TH.

Stephen, Acts 7: 20-22—Alex. Milton McDonald, Maggie Hall, Cornie and Myrtle Wilkinson, Nellie Battle.

First Command of God, Gen. 2: 16 and 17—Maggie Hall.

First Standard Bearer, Isa. 10: 18—Alex. Milton McDonald, Maggie Hall, Cornie and Myrtle Wilkinson.

Rev. W. R. Coppedge- Maggie Hall, Nellie Battle.

What king's body was eaten by the dogs? Anna Myrtle Weedon.

Of whom did our Lord say behold an Israelite indeed in whom there is no guile? Ona Alexander.

How many persons have been raised from the dead? I. H. N.

QUERY.

Can the Sunday-school children fill these blanks, which give the name of a man, whose life, before and after conversion, illustrates the answer to the first question of our Shorter Catechism? "Man's chief end is to glorify God and to enjoy Him forever.

Before his conversion he "verily thought he did God service" by persecuting Christians and after his conversion, he wrote "For me to live is Christ and to die is gain."

We often hear it said God accepts a man's service if he does what he really believes to be right. What does this man's life teach? He was "a Jew," by name.....of .....afterwards called.....and had been carefully taught The Law, written by Moses.

NOTICE TO THE ALUMNI

—OF—

COLUMBIA THEOLOGICAL SEMINARY.

Our Alumni, one and all, are cordially invited to be present at the meeting of the Alumni Association to be held immediately after the close of Rev. A. B. Curry's address May 12th 8 p. m. It will be a pleasure to us to welcome them to our homes and to renew old associations and revive precious memories. Those expecting to come will please notify the undersigned as soon as practicable.

W. M. McPHERTERS,
Ch'm. Com. Arrangements.

The first berries of this section were shipped from Rocky Point in Pender county. On the 16th inst., 239 crates were shipped.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

FRY—JOHNSON.—On March 11th, 1897, by Rev. J. B. Morton, in Tarboro, N. C., Mr. C. R Fry, of Newton, N. C., and Miss Mary A. Johnson.

KING—MAYO.—At the residence of the bride's mother, in Falkland, N C., by Rev. J. B. Morton, Mr. E. C. King, of Pitt county, N. C., and Miss Daisie Mayo

HUSS—GRAY.—On April 14th, 1897, at the home of the bride's father in Gastonia, N. C., by Rev. M. McG. Shields, Mr. C. Judson Huss and Miss Ida Gray.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

KIRKLAND.—On March 5th, 1897, at his home in Chapel Hill, N C., Thos. M Kirkland in the 59th year of his age —the oldest member of the Chapel Hill session, having faithfully served in that capacity for twenty-eight years. He has gone up higher, but his life and example remain as abiding influences. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

D. J. C.

SECULAR NEWS.

NORTH CAROLINA.

Smithfield in Johnston county, reports berries fully ripe on April 8th.

Rev. Dr. J S. Felix, pastor of the First Baptist church, Asheville, has accepted an invitation to preach the baccalaureate sermon at the University, May 30th

The Wrightsville beach hotel is a surety now. The building has been begun; the contractors are live business men and the manager, Mr Campbell, the well-known proprietor of the Central, Charlotte

The last issue of *The Marion Messenger* contains much valuable and interesting information in regard to that progressive little town. The paper is enhanced by illustrations of prominent places and people.

Messrs. Anderson and Powell, of Charlotte, are arranging an outline map of the city for the benefit of visitors, especially the General Assembly of the Presbyterian Church which meets in May.

Among the attractive features of the Woman's Exposition of the Carolinas will be the popular picture of "Breaking The Home Ties," owned by Mr. C. C. Harrison, Provost of the University of Pennsylvania. A very prettily gotten up prospectus of the exposition bears an imprint of this picture on its title page.

DOMESTIC.

East and North Omaha are flooded by the Missouri.

High Springs, Fla., will have a large hotel erected by the Plant System.

The Suwanee river of Florida is rising and materially interfering with the manufacture of naval stores.

Seventy-four students will graduate from the Medical School of the University of Maryland. Among the number seventeen are from North Carolina.

The Louisiana levees have broken and several parishes are flooded. The prospect looks gloomy for planters below Vicksburg—above that point the waters may recede in time to make crops.

New Orleans has had a fire which destroyed property estimated by some as high as $700,000; by others about half that amount The magnificent Moresque building fronting LaFayette square was destroyed, and the N. O. Christian Advocate and Daily Telegram were burned out.

Tampa, Fla.; will celebrate Queen Victoria's birthday on May 24th. The British government will acknowledge the courtesy by sending a warship to participate, and the Governor of Florida has asked for an American man-of-war to be present also, and if possible the Montgomery which is now on patrol duty on the Florida coast will be detailed to Tampa for the ceremonies.

An elaborate plan has been conceived by the Philadelphia museums to bring the South American countries into closer trade relations with the United States. About sixty of the leading business men of South America will attend the annual meeting of the Philadelphia Museums, also many leading men from our own country. The foreigners will take a trip to the principal cities as guests of the Philadelphians, visiting Washington City on June 6th. Ample provisions have been made for entertainment and $40,000 has been raised.

FOREIGN.

Diplomatic intercourse has ceased between Greece and Turkey and there has been some sharp fighting, though war has not been declared. The powers will not let either combatant reap any fruits from the strife. The fear, however, great at present, is that a general European war may ensue.

A party of ninety one Chinamen have passed through the United States en route for Cuba. They state that they are going at the instance of the Spanish government to work the sugar plantations which have been neglected during the war. The Spanish government has assured them steady employment and pays part of their travelling expenses.

In view of the approach of the rainy season Captain General Weyler has ordered the erection of an infirmary on the trocha and the extension of military hospitals. New hospitals will be constructed under the supervision of the sanitary inspector general at Trinidad, Casilda, Isabella and Sagua.

The captain-general has ordered the demolition of all houses inside the cultivated zone. This is on the theory that the peasants will remain at night in the blockhouses and remove their families to the towns. In this way, says General Weyler, the regulars will not be exposed to the risk, in case of insurgent aggression, of shooting women and children. Spain will shortly withdraw 40,000 troops from the island.

"WHERE DOCTORS DISAGREE."

There has been a great deal of disagreement from time to time about the therapeutic value of Sarsaparilla. In the main, authorities deny any particular medical value to the plant. "It's just an old wive's remedy," they say. And in the main they are right. There are about a dozen varieties of Sarsaparilla, scattered through various countries, and of this dozen only one has any real curative power. So a man whose experience might be confined to the eleven other varieties might honestly say there was little value in them The one valuable Sarsaparilla is found in Honduras. C. A. Monardes, a physician of Seville, records the introduction of Sarsaparilla into Spain as a result of the Spanish discoveries of the New World, between 1536 and 1545. But the root did not accomplish much. But he adds, "a better sort soon after came from Honduras" It is this "better sort" that is used exclusively in Ayer's Sarsaparilla. And it is the use of this "better sort" that has given Ayer's Sarsaparilla prominence over all other varieties by reason of its wonderful cures of blood diseases Send for the Curebook, a "story of cures told by the cured." Free. Address J. C. Ayer Co., Lowell, Mass.

It seems to you that that tickling, hacking cough is all in the throat. But your doctor will tell you that this sensation is often deceiving. The cough is often the signal of deeper trouble in the bronchial tubes or in the lung tissue itself. These inflamed membranes can only be healed by treating the system. For all lung troubles, especially in the earlier stages, no remedy equals Scott's Emulsion of Cod-liver Oil. Its special power is in healing the inflamed tissues of the lungs.

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FOR THE FAMILY.

I SHALL BE LED.

I do not know whether my future lies
Through calm or storm;
Whether the way is strewn with broken ties,
Or friendships warm.

This much I know: Whate'er the pathway trod,
All else unknown,
I shall be guided safely on; for God
Will keep his own.

Clouds may obscure the sky, and drenching rain
Wear channels deep;
And haggard want, with all her bitter train,
Make angels weep.

And those I love the fondest, 'neath the sod,
May rest alone;
But through it all I shall be led, for God
Will keep his own.

—*National Presbyterian.*

METHODS OF ENGLISH GIRL STUDENTS.

The English students' power of concentration is remarkable. They respect perfectly the study of their friends, and will tolerate no interruption of their own. The English excel when tried by two of Prof. Kraepelin's tests of mental capacity: amount of work done in a given time and power of concentration.

Wherein lies their advantage? They will tell us that their strong and necessary ally is vigorous outdoor sport.

The English girl has, of course, known from childhood the habit of outdoor life. At college she plays hockey or hand polo, cricket, fives, and the games with which we are more familiar, for *at least* two hours a day, and oftener for a longer time. Two hours is a minimum of time spent in exercise. At frequent intervals, usually at the end of each week, she seeks recreation from past and preparation for future effort by spending many hours in the open air, in boating on the river it may be, or in taking a tramp of thirty miles or so. During vacations she not infrequently makes walking tours of longer or shorter duration.

If an English girl finds that her mind is inactive and unreceptive, she recognizes this as an indication that it needs recreation. She drops her books and puts her brain in fit condition for study by some vigorous play. Under like conditions, the American student, not recognizing nature's signal, mentally scourges herself for dullness, and urges her jaded mind on to overexertion. I once heard an English girl assert that she could *dawdle* all day, but could not *study* for more than two hours at a time—*Appletons' Popular Science Monthly.*

EXCESSIVE SHYNESS IN CHILDREN.

Excessive shyness in children is not the outcome of cowardice or willfulness, nor should it be either sternly reproved or allowed to grow into morbid timidity. A small boy or girl who stands utterly confused and dumb before strangers is the victim, not of stupidity or bad temper, but a painful, nervous weakness that creates the liveliest distress, and ought to be overcome by infinite maternal care. To prove that the child is subject to an uncontrollable weakness feel its too moist hands, cold finger tips and quick heart beats, and accordingly never push it into a group of unfamiliar grown folks to receive kindly greetings, nor frown ominously when it trembles and stammers under the ordeal; but never, on the other hand, relax in steady efforts to accustom it to strangers. Always bring the shy child forward—let the mother keep its hand in hers. With all the infinite patience required in a parrot's education, teach it what to say, and by beginning very early she can save the future school-girl and woman great pain and distress that no amount of effort in after life will cure.—*Presbyterian Banner.*



In the Yosemite Valley a while ago, a young fellow went out on the edge of a shelving precipice two thousand feet high, and balanced himself on his head. A little slip or little puff of wind would have sent him to eternity. Not one man in a million would be that kind of a fool. But nine men in ten are all the time taking foolish chances.

There is no deadly peril about a little fit of indigestion or biliousness, and yet if a man allows these troubles to get a hold on him he is taking serious risks. Dyspepsia alone seldom kills anybody; that is, it only kills you by inches, and takes a good many years doing it. But it weakens and undermines the constitution so that it is all ready to receive and fertilize the dangerous diseases which do kill you outright.

Disease-germs won't grow in healthy blood any more than corn will grow on a rock. A man who keeps his digestion perfect and his blood pure may eat and drink and breathe diseases-germs, but they gain no foothold. They are cast out of the system. But a man with a dyspepsia-weakened constitution breathes in typhoid or diphtheretic germs and down he goes.

The best health-insurance a man can have is Dr. Pierce's Golden Medical Discovery. It acts directly on the stomach and liver. It gives the blood-making organs power to make healthy blood. It clarifies the blood from all impurities, and builds up the healthy flesh, muscular power and nerve energy, which fortifies you against disease.

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We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of **40 per cent.** Discount of 33⅓ per cent on any of our own books.

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The Siberian Exile. 122 pages,	$ 60
The Shepherd's Family. Translated from the German. 112 pages,	60
Adolph's Victories. 314 pages,	1 00
Christian Beck's Grandson. 232 pages,	1 00
In Fair Silesia. Translated from the German. 156 pages,	60
School on Luneburg Heath. Translated from the German. 148 pages,	60
Driven Out. Translated from the German. 156 pages,	1 00

By Miss Annie M. Barnes:

Xinito: A Story of the Bible in Mexico. 214 pages,	90
How A-chon-ho-ah Found the Light. 266 pages,	1 25
Isilda: A Story of Brazil 195 pages,	1 00

By Elizabeth Olmis (author of Jack's Hymn):

Over at Little Acorns. 384 pages,	1 25

By Fannie Alricks Shugert:

Ezekiel of Bethlehem. 281 pages,	1 00

By Rev. H. C. DuBose, D. D.:

Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages,	1 50

By Mrs. E. H. Amis:

Camping on the Blue Ridge. 106 pages,	60

By Rev. J. M. Chaney, D. D.:

William the Baptist. Cloth, 60 cts.; paper,	25
Agnes, Daughter of William the Baptist,	75

By Mrs. Mary M. Anderson Hawkins:

Jack Payton and his Friends,	75

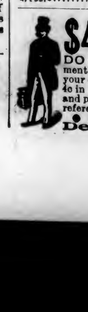
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W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

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8			7	
P. M.		— WILMINGTON —	P. M.	
2 00	Lv	Mulberry St.	Ar	12 40
3 58	Lv	Jacksonville	Lv	10 42
4 30	Lv	Maysville	Lv	10 09
4 44	Lv	Pollocksville	Lv	9 55
5 20	Ar	Newbern	Lv	9 20
P. M			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

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CHILDREN'S COLUMN.

"LUCK."

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat,
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still
When effort meets with failure,
Will some day surely win,
For he works out what he wishes,
And that's where "luck" comes in!

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not by wishing,
But by hard work, bravely done.

—*Congregationalist.*

THE GRANGERS—A HAPPY FAMILY.

SUNDAY AT SUNNYSIDE.

BY RACHEL RICHARDSON.

"I do not think that the children at Sunnyside ever dreaded the coming of Sunday," said Aunt Susie when they were gathered for another "Granger talk."

Their father had a very doleful experience when he was a small boy at boarding school which made him very anxious to make Sunday, if possible, the pleasantest day of the week to them. And Mrs. Granger was ready to help, you may be sure.

As they always retired earlier on Saturday, than on any other night of the week, there was no reason why they could not rise at the usual hour on Sunday morning. Therefore when the prayer bell rang they were all ready and how bright, and fresh they looked as they gathered about the piano for the hymn which was always sung on Sunday mornings!

After the blessing was asked at table, Mr. Granger would call out:

"Now, for last Sunday's Lesson Title and Golden Text!" and somebody's hand would be held up, and Title and Golden Text given. Then: "Title and Golden Text for to-day!" These would be given in chorus, and then the question in Catechism would be given and answered, and with this introduction breakfast would begin—and what delicious breakfasts those Sunday breakfasts were! Dinner was always a cold meal but, how many dainty, nice dishes Mrs. Granger could make on Saturdays for Sunday, and the servants in this way had a whole day of rest.

They had a ride of four miles to church, but the roads were good, and how sweet the fresh odor of woods, and flowers was! How gaily the horses trotted, and how short the way seemed!

The afternoons were generally spent in the sitting room in cold weather, and either on the piazza or out doors under a grand old elm tree in summer.

Mrs. Granger knew too well how hard it was for a crowd of lively, healthy children to keep still, for any length of time, not to vary the ways of spending the afternoons.

They often played "Guessing at Bible Heroes," then they made charades and acrostics from the Bible, and they had two Bible scrap books, which were full of stories they had helped to select and cut out of papers themselves.

Then; nearly every Sunday one of the boys, and maybe Lucy or Ethel, would carry some delicacies to the sick or the aged among the tenants on this large farm. This Mr. Granger considered a very important part of the religious education of his children.

In this way it came about that they had a striking proof of how God takes care of those who go on His errands.

Rob and Lucy started out one Sunday afternoon to take some fruit to an old neighbor who had been sick for weeks.

The house was a mile and a half away and on a country road that crossed the railroad about three quarters of a mile from home.

They chatted as they went never having a fear of any evil. Rob had never known what fear was, for if there was a rigidly enforced law at Sunny Side, it was, that neither the the servants nor the children should ever scare any one, or tell "scary" tales.

Lucy was naturally timid but she felt very safe with Rob, and went along, sometimes stopping a moment to gather flowers, and most of the time singing snatches of some of the familiar hymns.

The railroad crossing was on a "cut and the road sloped rather steeply down to it. As there were no Sunday trains on that road, they held hands and ran swiftly down, laughing as they went, and ran almost into the arms of a rough, ugly looking man who sprang towards them out of the cut as they reached it!

Lucy screamed, but Rob, with a throb of fear in his heart which was a new sensation to him, only said:

"Hello! who are you? what do you want?"

The man was probably the worst looking human being upon whom either Rob's or Lucy's eyes has ever rested His clothes were dirty and ragged, and his face was grimy. His manner was very threatening though he tried to smile as he said; "What do I want that basket, first, if it's got any victuals in it, and I want that hat, and I'd take your coat too if it would fit.

All this time Lucy was clinging to Rob, and sobbing with terror.

"Don't cry sissy. I don't wanter take you, but hurry up and let me have the victuals."

In a moment Rob remembered all he had read of the desperate deeds of tramps; in another, thanks to good training, he was praying: "Lord help us, and don't let him hurt us."

He had no time for more, nor was more needed.

"Prayer is the burden of a sigh
The falling of a tear,
The upward glancing of an eye,
When only God is near"

When the tramp said this, he laughed a harsh ugly laugh and put his hand on Rob's basket.

"Please, don't take this, it is only some fruit for a sick neighbor. If you will go up that road" pointing towards Sunny Side, I know mama will give you something to eat."

The tramp laughed again, and said: "A bird in the hand is worth two in the bush," jerking the basket from Rob's arm as he spoke.

Rob's first impulse was to resist, but what was he, a slight boy of thirteen against this great, strong man? And poor Lucy was almost dead with fright.

He loosened his hold on the basket and the tramp took off the dainty napkin folded across the top and peered down into it. There were oranges and bananas and two lemons. He seized the bananas and began eating.

Just then, while Rob was debating in his mind whether to leave the basket and go home or to wait until the man returned it. Lucy in whose mind a sense of the sinfulness of stealing had taken the place of her fright said in rather tremulous tones:

"Did you ever learn the commandments?" The man turned his blood-shot eyes upon her in astonishment, and said;

"Yes, I learned 'em long ago, but commandments don't feed you when you're hungry."

"God does though, if you ask Him," replied Lucy promptly.

The words were hardly out out of her mouth, when round the sudden turn in the road came two gentlemen on horseback! They had been riding so slowly along the sandy road, and were so silent, that they were close upon the scene before they were discovered.

In a moment they took in the situation, and their unexpected appearance so startled the tramp that he dropped the basket and ran down the track before the gentlemen had time to say a word!

When they did call to him to halt he was in a full run, and they turned to Rob for his story, which he told in a few moments.

Both advised Rob to go home, as it was just possible the man would return and waylay him again.

While Rob was no coward he very gladly followed this advice.

It was an excited group to which he told his story when he reached home.

As for Lucy, she was glad to cuddle up in her mother's lap, and play baby for awhile, and she said:

"Oh, mama, I b'lieve I feel more sorry for him than scared—now."

And when Rob went to his mother's room for "ten minutes" that night, he said, with a very thoughtful face:

"Mama, I *know* now that God hears prayer, for He answered mine."

(To be concluded.)

LETTER-BOX.

Dear Mr. Editor:—I will write you a letter once more. It is Sunday and I have been to Sunday-school. My teacher's name is Miss Grace Gelback, she is real sweet to us. I am reading a Sunday-school book, and it is real interesting. About a month ago I slipped down on the ice and broke my arm, and shortly after I was taken with the measles, but now I think my arm is well and the measles are all gone. So I have just started back to school again. My mama and papa have gone to spend a few days at our old home in North Carolina. I like Portsmouth very much and guess I will miss everything when I go home next summer. I love to read the letters from the children and hope you will always have the Letter Box. I will close now, for I want to read some in my book. I remain as ever,

Your little friend,
FLOY S. SHARP.
Portsmouth, Va.

Dear Editor:—I was very glad to see my letter in your paper. My school has closed now. I have a little pony and I ride him most every day except when he is at work. We are practicing for Easter and I think it well be very good. We are keeping boarders, but we have only three and they are as good ones as there are. One of our best friends left us this week, Mr. Jessie Carter. One of his boy's was my best friend. I hope this letter is not too short. With best wishes and regards.

Yours unknown,
JIM APPLE.
Madison, N. C.

Dear Presbyterian: I am glad to be able once more to write and answer the questions in the PRESBYTERIAN. We have all had the measles, but have all recovered except papa. He hasn't entirely recovered yet. We had to stay in a dark room about two weeks. It was not so bad for us as it was for mama. She had to wait on all and had to stay in a dark room longer than we did. I had to stay in the house two weeks, it seemed like a long time to me, as it was the longest time I ever had to stay in doors. I have always been blessed with good health. I have been sick more this winter than ever before. Sunday was the day for preaching at our church. The weather being so bad we didn't get out. I am not going to school now. My school closed on account of so much sickness. My sister and I run to the postoffice every Friday to get the PRESBYTERIAN, each trying to beat the other. While we were sick we had it read to us, but we rejoice that we can read it now ourselves. Hoping my letter will not reach the waste basket I will close.

Your friend,
CORNIE WILKINSON.
Ridgeville, N. C.

(Continued from 7th page.)

recommended for appointment to this work. Home Missions, too, received a good share of attention, much interest was manifested in reaching the cotton mill population, so extensively gathered in our bounds, and measures were adopted looking to the cultivation of this important department of our work. Hearty co-operation with the Synod's Committee of Evangelization was also pledged.

The 250th anniversary of the Westminster Standards was duly celebrated, four set addresses being delivered on this subject.

The publication in the newspapers and current rumors concerning the views held and advocated by the Rev. S. C Todd, with regard to Sanctification, constrained the Presbytery to ask from him a personal statement of what he believed and taught. He promptly responded and read a carefully prepared paper setting forth his faith and teaching, touching this matter, which appeared to be in substantial agreement with our Standards except that certain terminology was employed which was likely to mislead. After a friendly conference upon the subject the matter was allowed to pass without record. The whole proceeding was conducted in a kind and brotherly way from beginning to end.

The Presbytery elected as its commissioners to the General Assembly Ministers, T. M. McConnell, D. D., of Greenville and C. B. Jennings, of Union; Elders, T. H Stall, of Greenville and W. W. Simpson, of Woodruff. After two busy days the body adjourned to meet next at Union, S. C., Sept 28th.

L.

Yes, a Good Suggestion.—Cultivate a taste for pets among the children. A pair of Bantams, canaries, gold fish, or fancy pigeons, will interest them for many a day, and may lead to better things. Boys and girls who love such things are never bad at heart; and if encouraged by being presented with something of this sort that they fancy, to have for their "very own," it makes them better. It keeps them out of bad company and under home influence. Should they tire of one thing, renew the interest by getting something new for them. Besides the pleasure to be derived, they may be made a source of profit. A good singing canary bird can always be sold at a fair price, while the cost to raise it is small. Good specimens of Bantams or pigeons sell readily too. And rabbits, too. The Belgian hare might be made a source of profit.—*Exchange.*

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to subscribe for the **Presbyterian Quarterly.** It is the one magazine all Presbyterians should read. Its articles are written by eminent Presbyterians—both clergymen and laymen—to Presbyterians. It is edited under the auspices of an association of ministers of the Presbyterian Church.

Every article in it is vitally interesting—it is orthodox—is progressive—stimulates study and investigation.

The Presbyterian Quarterly has always been $3.00 a year and has always been worth it. It is now **$1.00** a year but is still worth $3.00. We have lowered its price because we want to put it in every Presbyterian's hands, but there has been no change in either the number of pages or the appearance of the magazine. Send for a sample copy.

Whittet & Shepperson,
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PRESBYTERIAL NOTICES.

The Presbytery of Orange will meet in High Point, N C., on Tuesday, April 27th, at 7.30 o'clock, p. m. All delegates and visitors will ask for reduced rates of travel.

D. I. CRAIG,
Stated Clerk.

The Presbytery of Eastern Texas meets at Nacogdoches, Tuesday, April 20th, at 11th a. m. Sessional records are required at this meeting. The assessment is fifteen cents per member. Sessional reports are to be sent to the stated clerk ten days before Presbytery meets.

S. F. TENNEY,
Stated Clerk.

The Presbytery of Asheville will meet at Waynesville on the 27th of April at 7.30 p m.

E. A. SAMPLE,
Stated Clerk.

Reduced rates received as far East, via Spartanburg, S. C., as Charlotte and West to Murphy. This is only on Southern Railroad.

Presbytery of Lexington will meet at Mt. Carmel church, Steel's Tavern, Va., May 11th, 1897, at 11 a. m.

WM. C. WHITE,
Stated Clerk.

Concord Presbytery will meet in regular session in Statesville, N. C., April 27th, 1897, at 7.30 p. m.

W. R. MCLELLAND,

Abingdon Presbytery is adjourned to meet in Green Spring church, Washington county, Virginia, on May 4th, at 2.30 p. m.

I. N. NAFF,
Stated Clerk.

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Schedule in Effect Feb. 7th, 1897.

WESTWARD.

	No. 41.	No. 403
Lv Wilmington	*3 20pm	.....
Lv Lumberton	5 26pm	.....
Lv Maxton	6 12pm	.....
Lv Laurinburg	6 23pm	.....
Ar Hamlet	6 53pm	.....
Lv Hamlet	7 13pm	*5 am
Lv Rockingham	7 30pm	2 23 am
Lv Wadesboro	8 [illegible]m	.....
Lv Marshville	8 48pm	6 35 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe	9 35pm	7 30 am
Ar Charlotte	10 25pm	8 30 am
Ar Mt. Holly	.....	9 10 am
Ar Lincolnton	.....	10 35 am
Ar Shelby	.....	11 43a m
Ar Ellenboro	.....	12 20p m
Ar Rutherfordton	.....	12 54p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar ...Cheraw..Ar †5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro	.....	5 15p m
Lv Shelby	.....	6 03p m
Lv Lincolnton	.....	7 00p m
Lv Mt Holly	.....	7 50p m
Lv Charlotte	*5 10am	8 25p m
Ar Monroe	5 58am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville	6 25am	.....
Lv Wadesboro	7 01am	10 31 pm
Lv Rockingham	7 41am	11 05p m
Ar Hamlet	7 55am	11 25p m
Lv Hamlet	8 45am	.....
Lv Laurinburg	9 11am	.....
Lv Maxton	9 30 m	.....
Lv Lumberton	10 18.m	.....
Ar Wilmington	12 30pm	.....

NORTHWARD.

Lv Hamlet	*8 15am	*11 23pm
Ar Raleigh	11 30am	2 11pm
Ar Portsmouth	5 50pm	7 30a m
Ar Richmond	*6 50pm	* 8 15am
Ar Washington	11 10pm	12 31pm
Ar New York	6 58am	6 28pm

SOUTHWARD.

Lv Monroe	*6 48am	*9 25p m
Ar Abbeville	11 05am	1 40a m
Ar Athens	1 15pm	3 45a m
Ar Atlanta (Central Time)	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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JOHN GILL, Receiver.

CONDENSED SCHEDULE

IN EFFECT April 4th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	8.00a.m
Arrive Fayetteville	1 31 "
Leave Fayetteville	1.32 "
Leave Fayetteville Junction	11.27 "
Leave Sanford	1.00p.m.
Leave Climax	2.55 "
Arrive Greensboro	3.25 "
Leave Greensboro	3.35 "
Leave Stokesdale	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall	5.26 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11.07p m
Arrive Greensboro	11.55 "
Leave Greensboro	12.15 "
Leave Climax	12.43 "
Leave Sanford	2.40 "
Arrive Fayetteville Junction	3.55 "
Arrive Fayetteville	3.58 "
Leave Fayetteville	4.22 "
Arrive Wilmington	7.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	8.10a.m
ArriveMaxton	9.23 "
LeaveMaxton	9.33 "
Leave Red Springs	10.04 "
Leave Hope Mills	10.52 "
Arrive Fayetteville	11.16 "

SOUTH BOUND	No. 3, Daily
Leave Fayetteville	4.25p m
Leave Hope Mills	4.46 "
Leave Red Springs	5.35 "
ArriveMaxton	6.10 "
Leave Maxton	6.18 "
ArriveBennettsville	7.30 "

NORTH BOUND	No. 16 Mixed. Daily ex Sunday.
Leave Ramseur	6.45a.m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.	No. 15 Mixed Daily ex Sunday
Leave Madison	12.30p m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6 05 "

NORTH BOUND CONNECTIONS,

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THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

Will convene at Charlotte, N. C., in the First Presbyterian church, on the *third Thursday* (20th day) *of May*, 1897, at 11 o'clock a. m. The opening sermon will be preached by the moderator of the last Assembly.

The undersigned will be present in the Lecture Room of said church on Wednesday, May 19th, at 8 o'clock p. m., and also on the following morning at 9 o'clock, to enroll the names of commissioners.

JOSEPH R. WILSON, Stated Clerk,
ROBERT P. FARRIS, Permanent Clerk.

N. B.—Treasurers of Presbyteries are urgently requested to forward to the treasurer of General Assembly, at Charlotte, all sums due for Presbyterial assessments, as well for previous years as for the year 1897.

JOSEPH R. WILSON,
Treasurer.

SAY SOES.

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"Oh, yes, indeed I did," said Tommie, "and he gave me ten cents for being such a good boy."

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TAR: Steady at 95 cents throughout.

COTTON: Firm at 7 cents for Middling.

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Schedule in Effect April 15th 1897.

DEPARTURES FROM WILMINGTON—NORTHBOUND.

DAILY No. 48—Passenger—Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 58 a m, †Boston 3 00 pm.

DAILY No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY No. 55—Passenger—Due Lake 3:25 P M Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 45 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m. Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY No. 49—Passenger—Leave Bos 5:45 P M ton †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (s m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY No. 41—Passenger—Leave Bos 9:40 A M ton 12 00 night, New York 9 30 a m, Philadelphia 12 05 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 50 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 05 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 54 a m, Magnolia 8 07 a m.

FROM THE SOUTH.

DAILY No. 54— Passenger — Leave 12:15 P M Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m Lake Waccamaw 11 05 a m.

†Daily except Sunday.

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday.

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9.50 a. m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 25 p. m, Chadbourn 5 20 p. m., arrive Hub 6 00 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m, and 9.15 p.m. Returning leaves Clinton at 7 00 a m, and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 50 p m, Smithfield 2 58 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 38p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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A Delicious Spiced Cake.—One cup each of buttermilk, molasses and brown sugar, two-thirds of a cup of butter, three eggs, one teaspoonful of soda, one of nutmeg, one of cloves one and a half teaspoonful of cinnamon, three cups of flour; or if not quite flour enough put in more to make the batter tolerably stiff.

Ink Stains.—When the stain is fresh dip in milk, and let it soak for two hours. Then wash in clear, warm water. If the ink has dried, dip it in sour milk, and let it stand for four hours, and wash in clear, warm water. If this fails, soak awhile in cold water, in which a little oxalic acid has been dissolved, using care to only make it strong, enough to remove the ink, for, if too strong, it will tender the cloth and fade the article, if colored.

Chocolate Pudding.—Pour one-half pint of boiling, hot milk over one cup of rolled cracker or fine bread crumbs; add butter the size of an egg. When the milk is absorbed, make a pint of chocolate, with milk, two large spoonfuls of chocolate, half a cup of sugar, a little salt, a teaspoonful of vanilla. Pour this over the crumbs, stir in the beaten whites of four eggs, and bake twenty minutes in a brisk oven.

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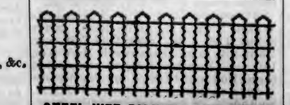
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THE OFFICE OF THE PRESBYTERIAN IS IN THE ALLEN BUILDING ON PRINCESS STREET—ROOM No. 6, ON SECOND FLOOR.

JUDGE NOT.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token, that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face!

The fall thou darest to despise—
Maybe the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings

And judge none lost; but wait and see
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days!

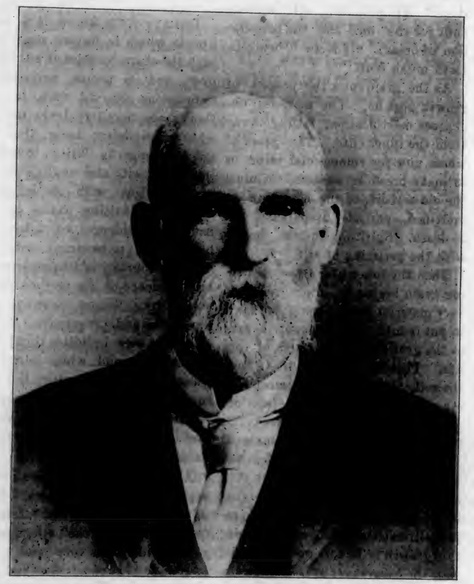
—*Adelaide A. Proctor.*

JOHN CALVIN MCLAUCHLIN.

The subject of this sketch was born in Cumberland county, N. C., Feb. 19th, 1835. His parents were Duncan and Catherine McLauchlin, both of whom are now dead. His father was a native of Scotland. His mother was of Scotch parentage, and lived to be more than ninety-two years of age. They were the parents of four sons and two daughters, all of whom are now dead, except the two oldest, Neill D. and John Calvin.

Capt. McLauchlin was prepared for college by Mr. Archibald Ray. At the age of sixteen he taught school. Among his pupils were: Revs. Archibald McFadyen, Kenneth McDonald and Angus McDonald. He took the regular A. B. course at the University of North Carolina, graduating in 1857 with Judge A. C. Avery, Col. Thos. S Kenan, Maj. Robt. Bingham, Hon. W. P. McLean (of Texas), Judge Thos. N. Hill and others.

He served in the late civil war as captain of company "K," Pee Dee Wild Cats, 26th N. C. regiment. He was wounded at Malvern Hill during the seven days fight; and again at Gettysburg—this time losing his left thumb and largely the use of his left hand. His regiment entered the battle-field at Gettysburg on the first day with about eight hundred men, and came out of the third day's fight with only about one hundred and ten men. On the field of battle he was calm and collected, knew no such



thing as fear in the discharge of his duty, and could be relied on to obey orders at any cost.

He came to Anson county, N. C., in 1858, and taught school for four years. During this time quite a number of young men received the impress of his character, and enjoyed the benefits of a thorough training at his hands. He moved to Wadesboro in 1865, engaged in the mercantile business, and afterwards in the manufacture of carriages, buggies, etc. He was elected Clerk of the Superior Court of Anson county in 1874, and has made such an excellent and faithful officer that the county has persistently refused to make any change, and he still serves in this capacity.

He is a zealous member of the Masonic fraternity, and, for many years has been Master of Kilwinning Lodge, No. 64, one of the oldest lodges in the State. Also, he is an active beneficial member of the order of Knights of Honor, having held all the important positions in his lodge.

Capt. McLauchlin comes nearer the writer's ideal of a well-rounded man, than any one he has ever known. He has been faithful in any and every trust that has been committed to him, and from the sharpening of a pencil to the building of a character, does everything with the same painstaking care and thoroughness. No work ever passes through his hands half done, and this has been one secret of his success in life.

But it is as a Christian, and a ruling elder in the Presbyterian church, that he has done his best work and built the most enduring monument of his life and character. He connected himself with the Long Street Presbyterian church at the early age of seventeen. In 1873 he organized the Wadesboro Presbyterian Sunday-school, and has been its superintendent continuously since that time. From this Sunday-school, as a nucleus, grew the Wadesboro Presbyterian church, of which he is an honored and highly useful ruling elder. He was for some years the only elder of this church, and from its organization has been its clerk of session. He loves his church with an ardent devotion and is every ready to spend and be spent for her welfare. Anything his pastor or church calls on him to do, is always done heartily and well.

On Feb. 18th, 1863, he was united in marriage to Miss Mary Elizabeth Caraway, who for twenty-nine years walked by his side, a fit companion for her husband, intellectually and socially, ever sharing his hopes and jealous of his success. A bright Christian, and an ardent member of the Presbyterian church, she did a work here which still lives, in the zeal and devotion of her children, and in the steady influence for good which her life exerted on all with whom she came in contact. Nine children were the fruit of this union, five of whom still live—one daughter and four sons. All these are members of the Presbyterian church, and their lives bear evidence of the training received in a pious home.

On Dec. 27th, 1894, Capt. McLauchlin was united in marriage to Miss Cora C. Caraway, sister of his deceased wife. To her has fallen, in large measure, the training of her sister's youngest son. Her faithfulness in this respect, as well as her devotion to her husband's interests, well commends her to all who know her.

Capt. McLauchlin is well known in the southern and eastern portions of North Carolina. His reputation for integrity, fairness, good judgment, and unswerving devotion to principle and to duty, is unquestioned. And yet, he seems to be entirely unconscious of his sterling worth, and is clothed in modesty and humility as with a garment. His influence, not only in his church, but in the entire country, cannot be estimated, and only eternity will reveal the far-reaching results of his life and labors.

This humble tribute is paid by one who knows and loves him.

Capt. McLauchlin has been chosen as one of the principal delegates to represent Mecklenburg Presbytery in the General Assembly to meet at Charlotte, N. C., May 20th, 1897.

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CONFORMITY TO CHRIST.

This is more than copying Christ even in the solemn sense of our last week's study. It is likeness to Christ through participation in His death and by means of His life. It is compliance with the condition of growth and fruitfulness. It is stated for Christ's work and the followers of Christ in John xii. 24, "Verily verily, I say unto you; except a corn (grain) of wheat fall into the ground and die it abideth alone. But if it die, it bringeth forth much fruit."

Certain Greeks had come to worship at the Feast of the Passover in Jerusalem. As they saw the multitudes in the procession when Jesus made His triumphal entry into the city, and heard the shouts of praise to Him, and thought of all His works, they greatly desired to see Him. They came to Philip, who with Andrew brought them to Jesus. He, instead of speaking to them or to the multitude, began to say some things most important in their hearing. The time had come for Him to be glorified, but not, as they thought, by accepting their throne at once and ruling in a temporal kingdom. His glory must be by the way and the means of death. He was to reign over new lives, be King in renewed natures, to be enthroned in cleansed hearts. The authority, the power, to produce these must be procured by His sacrificial death. The necessity of that death as the condition, process and principal of spiritual life and growth is shown in the figure of sowing seed in order to a future harvest.

The thought turns upon the desire of the owner to have a harvest. He has but a few grains, it may be; not enough to provide food for a few days. He wishes to have that seed spring up and grow and multiply. He sows the seed. That is in order to its death. The condition of the harvest is the death of the seed by the demand of the germ of life within, "Except it die, it abideth alone." It probably will become unfit for the mill and the preparation of bread. "If it die it bringeth forth much fruit."

As the grain dies the process of growth goes on. The material undergoes mortification, falling away from the inner life. The grain of wheat now for commercial value or to make bread is useless. So must the old self-life of the Christian be mortified, particle by particle, put to death. Spiritual success begins with the perishing of self.

Then the inner life of the perishing grain begins to appropriate the very material that is being mortified to put it into place of contributing to the growth and strength of that life. That life draws to itself from the soil, the sun, the atmosphere, other material to build into its growth to produce the harvest. So the Christian life takes the material of the old perishing self-life, and drains from other sources all suitable material for growth and service. There is the opposite necessity to reject all materials that would hinder this growth or be foreign to the chief end, the harvest yet to be. Likewise the spiritual life of the Christian must reject the material that can retard its growth or hinder its highest usefulness. There must be assimilation, building up into stalk and blade and ear and full corn in the ear all the materials suitable, helpful and necessary. So the spiritual life must take to itself and bind in vital union of growth all the mercies and ministries of God. All this will minister to and yield a transformation. The mortified elements of the old seed, the materials gathered from without, the forces yielding, will appear in a new product, the transformation of all into a likeness of the grain. So shall Christians with all aids and elements be transformed into His likeness. Here is multiplication. The planting of Christ's death yields the harvest of all those, whose lives are hid with Christ in God. The Christian can be multiplied in a harvest by this process.

Herein is the glory of Christ, in bringing many sons into glory, in reproducing by His death, through the means of His life, Himself and His likeness, in those to whom the power of the endless life comes. Christians in their measure may be glorified as by the death of the self-life, the Christ-life within, works out to be multiplied and fruitful in other lives. The process of growth and usefulness of the Christian is like that of Christ, death by means of life.

TWENTY-FOUR hours is a short time in which to become acquainted with the characteristics of a thriving town and its people, nevertheless, impressions received even in this short space may very truly indicate what one wishes to know. One need not stay longer in Wilson to become impressed with the smiling beauty of the place with its delightful shades, its inviting lawns and its handsome residences, nor indeed stay half so long to be struck with the uniform courtesy of its people and to have evidence of its very charming hospitality. Wilson moreover is prosperous and progressive. Everything one sees indicates thrift with contentment, and while business is transacted without bustle, it is pursued by methods that are gainful. It surprised us to learn that Wilson ranks next to Winston in the value of its sales of leaf tobacco.

Albemarle Presbytery met in Wilson on Tuesday of last week. Every minister answered to roll call at the first session, but the attendance of ruling elders was very small. We met many old friends here and made we trust some new ones. But one minister of those who were members of Albemarle at its organization, but a few short years ago, is now upon the roll—Rev. Dr. F. H. Johnston, the accomplished stated clerk, and banner-bearer of the mission cause on the northeastern confines of Albemarle and of our Synod. Little work, other than of a routine character, was done during our stay. Rev. C. M. Wharton was moderator and Rev. W. T. Walker and Ruling Elder J. R. Young, temporary clerks. Rev. W. W. Quick, a minister of the Reformed Episcopal Church of Canada, was received from that church and cast in his lot with us, and Mr. Thomas H. Watkins, of Henderson, was received as a candidate for the ministry. The Home Mission meeting on Wednesday night was specially interesting. The reports from the evangelists in the territory in the main were encouraging; they certainly were informing and edifying. The special feature of the occasion possibly was the admirable report of his work by Rev. A. J. McKelway, superintendent of Synodical Missions. A glance at the map will show that the work of Albemarle is largely missionary and the modest recital of the labors and privations incident to work within its borders, and the fine results accruing to the cause of Christ might well stir the minds and hearts of all lovers of our Lord.

Prof. Dinwiddie made a ringing address, setting forth the surpassing advantages offered and the fine work doing in Peace Institute.

It was delightful to hear a soul-stirring sermon from Rev. Dr. C. M. Payne, our friend tried and true of long ago and now. The Presbytery kindly heard the editor of the PRESBYTERIAN in the interests of the N. C. PRESBYTERIAN and its work and Dr. Eugene Daniel made a hearty appeal in its behalf.

THE FOLLOWING was received on Friday last from Dr. Howerton, pastor of the First Presbyterian of Charlotte, in which the Assembly is to meet. We bespeak for it prompt attention. To "exceed the limi s of Charlotte's hospitality" would be difficult indeed, but the hospitality of this liberal people, not to be exceeded unless overpowered, ought not to be subjected to any lack of consideration.

"I receive so many letters from ministers and others desiring to come to the Assembly as visitors that I have not time to answer them all, even when they enclose stamps, and I ask the privilege of your columns.

"We expect to entertain visitors to the Assembly as far as possible, but the number is going to be so large that it may exceed even the limits of Charlotte's hospitality. Persons desiring entertainment will please send their names to Mr. H. H. Orr or Mr. G. A. Howell, Charlotte, N. C., and their names will be put on the list and assignments made if we have the homes to spare. Preference will be given to the wives of commissioners and commissioners expecting to bring their wives are especially requested to notify the Committee.

Yours truly,
J. R. HOWERTON."

IT IS WITH pleasure we clip the following from the Baltimore Sun. It refers to the action of Mr. D. B. Martin who has just entered on his work as manager of the passenger traffic of the Baltimore and Ohio Railroad:

"He said that as yet he had not determined upon any changes, but he was there to promote the business of the road and every move would be in accord with this object. He suggested to the employes of the department that Sunday work was not expected of them. Speaking of this Mr. Martin said that he was opposed to Sunday work and believed the day should be one of rest. Men could, he added, perform a higher class of work by taking one full day of rest, and on Sunday they belonged to their families.

"While the day has been closely observed in the various departments of the Baltimore and Ohio Railroad, the mass of work that sometimes accumulates in busy seasons occasionally induced employes who are ambitious to keep up with their duties to employ the day in catching up with their work. Mr. Martin's views as well as those of the other head officials, are that so far as practicable Sunday marks a cessation of labor."

IT IS A FACT that can only be accounted sad that such a comparatively small proportion of people, especially of men, attend regular church services in cities or even in towns of any size. And yet such is the leavening power of Christianity that even those who never darken the doors of a church are unconsciously influenced by the Gospel there heard and thence disseminated. That our laws are directed to the suppression of vice, that we are enabled to dwell in peace and security in our homes, and in short, that public sentiment approves and upholds the good and the pure and the proper is due to that very Gospel teaching—an influence from which so many turn away. Yet how immeasurably would the blessings of righteousness and peace and consequent prosperity be increased if it could be written that ours is a people whose God is the Lord, not simply acknowledged, but reverenced and worshipped and obeyed.

SOME TIME AGO the Roman Catholic bishop of Lincoln, Neb., brought very serious charges against two priests, Fitzgerald and Murphy by name. A properly constituted court of the Church tried the cases and acquitted the priests, and taxed Bishop Bonacum with the costs, some $1,500. The bishop not only failed to pay the costs in the time specified, but attacked the character of the court and the verdict, and appealed the case to Mgr. Martellini, the apostolic delegate, who favors his cause. The appeal lies not only against the costs and damages, but against the entire proceedings of the court. So the priests after due acquittal find themselves again arraigned. All of which has set Catholic circles astir and has set the case well on its way towards Rome.

THE PASTOR of Greenville church without disputing that Laurinburg is the "banner church of Fayetteville Presbytery," very properly desires it should be known that the "little weak, Presbytery of Albemarle" can beat $16.25 which is the amount claimed per member of Laurinburg church for all causes. He says: "Greenville church contributed last year $18.65 per member, and it is one of the youngest as well as one of the weakest churches in the Presbytery."

All right! If any one else wants a showing let us hear from them. It's no small credit to do better than Laurinburg in any direction. We doubt if there's a church in North Carolina can beat her proportionate-in the number of subscribers to the N. C. PRESBYTERIAN, and by the way hasn't that something to do with her interest in the causes of the church?

MORE ABUNDANTLY! Jesus came that we might have life; not only so, but that we might have life more abundantly. Why are we content with less than abundancy of life? Why frustrate the very will and purpose of the Saviour in coming into the world? How very few are living up to the measure of their privilege in this regard. How many are content to live with hardly more than a name to live. Life in Christ! abundant life in Him! More abundant life in Him whom my soul loveth! Give to us O, Lord the grace to desire this, and the gift of its possession now and evermore.

IN ADDITION to $3 previously received and acknowledged we have from two ladies of Salem Academy $1.00 each for the India sufferers, which will be duly forwarded, along with something more than $5.00 from the Y.P.S.C.E. of St. Andrews Presbyterian church.

Since above was up, have received for same cause $4 from the "little Sabbath class" of Miss F. M. McKay, of Cheraw, S. C., also $12.50 from Laurinburg Presbyterian church and $8.10 from the Baptist church of the same place. Will be glad to receive others.

OUR PREMIUM BIBLE.



Measures 5x7 inches when Closed, and Contains 1,600 Pages of Reading Matter—Several hundred pages of Useful Information, besides the Scriptural Text.

At length we find ourselves with pride and pleasure, able to offer a Bible premium to workers for the N. C. PRESBYTERIAN. The size and quality of type of our Bible is represented by the cut here given:

The binding is flexible, the edges are gilt and the references within are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the folowing terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

The new subscriber gets the paper very cheap—we offer it to any *bona fide* new subscriber for $1.50 for the first year—and the worker gets amply compensated in a magnificently cheap Bible for his or her good work.

A new subscriber to get the Bible can subscribe for himself at $1.50 and then send another new subscriber with $2.25.

The Premium offered is the Genuine Edition of the Oxford Teacher's Bible.

We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

"Our Premium Bible" contains absolutely nothing that tends to discredit the plain Scripture narrative of "Jonah and the whale."

Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.

David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [2] if riches increase, set not your heart *upon them.*
11 God hath spoken [a]once; twice have I heard this; that [a]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [b]thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [c]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [d]my soul thirsteth for thee, my flesh longeth for thee in a dry and [e]thirsty land, [f]where no water is;
2 To see [g]thy power and thy glory, so *as* I have seen thee in the sanc-

[1] or, we are tempted [2] or, set not your heart upon which they have [3] worthy [4] Job 31. 28. Ps. 31. 7. [5] 1 Thes. 5. 17. [6] Heb. a search searched. [7] Job 33. 14. or, by [8] strength. [9] Heb. their wealth. [10] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. [a] Ps. 62. 11. [b] Pr. 24. 12. [c] 1 Sam. 23. 14. [d] Ps. 42. 1. [e] Ps. 143. 6. [f] Isa. 35. 7. [g] Exo. 33. 22.

6 They search out iniquities; [3] they accomplish [3] a diligent search: both the inward *thought* of every one *of them,* and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [4]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4]all that see them shall flee away.
9 And all men shall fear, and shall [5]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

For the N. C. Presbyterian.

EGYPT OF TO-DAY.

ON THE NILE, March 25, '97.

DEAR BRO. MCLAURIN.—As we pass slowly from place to place, visiting the Tombs—Temples of ancient Egypt—we have an excellent opportunity for and an eye to taking notes on Egypt of to-day. Egypt's past is written in cipher and in hieroglyphic which only the initiated can read or decipher. Egypt's present is written upon her face in characters so plain that "he who runs may read." For centuries, yea milleniums, since the dynasties of the Pharoahs indeed, this historic country has been groaning under the burden of the oppressor, until her people have come to look upon oppression as the common lot of man. To-day the deliverer has come and a new era has dawned, with a new order of government. It has been truly said, "that an Eastern nation never reformed itself." Egypt's hope therefore is not in itself, but in the entrance and "occupation" of England. Her presence, personality and policy have restored confidence and inspired hope. And the future of Egypt is guaranteed, if her people and the other powers are only satisfied to allow England to carry out her policy and plan, viz., to make the Egyptians a self-supporting and self-governing nation. Already the British government has introduced several practical and beneficent reforms which must be far-reaching, when perfected, in their results. In connection with the other powers of Europe a feasible provision has been made for the settlement of the debt which was contracted through the extravagance and luxury of Ismail Pasha, the former Khedive, and which threatened to plunge the government into bankruptcy. The revenues of the government will meet the annual interest, and in time pay off the bonds. Equable taxation has been secured and guaranteed to sheik and fellah, native and foreigner alike. Forced labor, by which the poor peasant was often driven from his home and family, to work on the public works, and that at a time when his little crop most needed his attention, has been revoked, Justice in all appeals to the courts, is administered to peasant and prince without partiality. A beginning has been made to introduce better laws and methods of sanitation. Nothing but the outdoor life of the people and the dry climate, stand between the people and a possible, yea probable plague, which by reason of the uncleanly habits of the people, is a constant menace to the country. Those and other reforms when fully consummated must work a complete change in the prospects and prosperity of Egypt.

Several internal improvements have been introduced, which have already added greatly to the revenues of the country, and others are under consideration and advisement, which must increase the income still more. The *barrage* or dam, at the separation of the Nile, (just below Cairo) into the Rosetta and Damietta branches, by which its fertilizing waters are retained and distributed at will, when and where most needed, throughout the Delta, has already increased the exports of *cotton* alone, to the amount (in money) of more than $5,000,000. Other crops have been correspondingly increased. When this reservoir for the Nile has been completed, according to feasible plans already prepared, the acreage of this fertile delta, once the granary of the world, will be very greatly increased. While the *regularity* in the distribution of the irrigating waters will guarantee *every* year abundant crops, and a dependable revenue. Much of the Delta, formerly under water all the year, has been drained, thus bringing into cultivation and productiveness miles of malaria breeding swamps. Roads have been thrown up and easy communication established between the farms and the export towns. A similar *barrage* is under contemplation above the first cataract of the Nile—at the island of Philae. And if the government will grant the right of way, to waiting capitalists, as it did in the case of the Suez Canal, it is only a question of time when this dam will be constructed, by which the "desert shall be made to blossom as the rose" along the narrow valley of the upper Nile. The railroad will soon parallel the Nile, and compete for its commerce from Cairo to Assuan, 583 miles. It will then soon be pushed beyond, into the Soudan, which once subdued and governed, so as to secure protection of life and property, will become a contributing tributary to Egypt. Modern labor-saving machines are gradually forcing their way into this conservative country where labor is so cheap (12 cents a day for an ordinary laborer) that the native peasant is jealous of his rights. The steam pump is taking the place of the antiquated "shadruff," for raising the water from the river, for irrigation, in the Delta, and is seen here and there even in Upper Egypt. Other farming implements must follow, increasing the acreage and reducing the cost of production. The systematic recovery and protection by the government of her temples of the past, is each year attracting to Egypt a greater number of tourists and students. These will come to visit and examine the tombs of the dead, but will remain to study the conditions of the living—come to admire the monuments of the past, but linger to grasp the possibilities and prospects of the future. Capital will thus flow into the country in increasing volume, and the possibilities of investments will become realities. To-day along the banks of the Nile there are thirteen or fifteen sugar refineries running night and day during the season. And the towering smokeless chimneys at other points, mark new refineries in course of construction. Foreign capital is doubtless the power that is erecting and driving these factories, which give employment to thousands of hands each year, increase the acreage of sugar cane and add to the revenues of the country. These are some of the marks of *material* progress and prosperity, seen from the deck of a Nile steamer, and from the back of a patient donkey, as we leisurely pass through this interesting country. And they would seem to be the harbinger of a golden age to Egypt, after ages of oppression. I do not forget Talleyrand's advice: "Distrust first impressions, they are generally good." Possibly later I may revise my prophecy, if time permit. I hope to send you a passing note of the *moral* and *intellectual* reforms begun and in progress here. Until then adieu.

Yours,

L. B. TURNBULL.

[The article referred to above is in hand and our readers may anticipate with pleasure its appearance next week.]

For the N. C. Presbyterian.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met on Tuesday, April 6th at the Mission Room.

Miss Constance McCorkle, of Columbia, S. C., and Miss Florence E. Murrow, of New York City, were appointed as missionaries to be sent out when the way is clear.

The time was largely consumed in hearing and adopting the annual report to the General Assembly. A summary of the historical report will be given in another communication.

The following is the financial report of the Committee for the year ending March 31st. The treasurer's statement (when completed) may show slight changes in these figures:

The receipts for the year from all sources were $143,700.46. This is $1,606.69 more than the receipts reported for the last year. Legacies this year were less than those received last year by $10,266.15. The increase shown in the regular contributions of the churches was therefore $11,872.84; but it is proper to state that of this amount $5,000 was a single personal donation.

The disbursements for the year were $154,344 51. This includes a small amount mentioned in the treasurer's report under the head of "Money Returned," and more than $12,000 of funds advanced to the Missions for the year beginning April 1st, 1897. At the same date last year $11,715.19 had been forwarded on the present year's account.

The disbursements were $13,112.00 more than those of last year, and $10,635.05 more than the present year's receipts. On April 1st, 1896, there was a balance in the treasury, exclusive of the Congo Boat Fund, of $10,223.57. The balance in the treasury April 1st, 1897, exclusive of Congo Boat Fund, was $524.41. Eight thousand dollars of the Congo Boat Fund was loaned for the whole year on good real estate mortgage, and the loan has been continued. Two thousand three hundred and ninety-three dollars and nine cents of the Congo Boat Fund has been loaned for part of the time, but is now in the treasury. As directed by the Assembly the interest on those loans has been applied to the support of the African work.

ENLARGEMENT.

Thankful as we are for this happy issue to our God, whose good hand has so conspicuously helped us in time of threatened peril, the committee yet desires to express with emphasis its conviction that the point has been reached beyond which we cannot safely go in the enlargement of the work, without some guarantee from the church of enlarged contributions to support it. This is pre-eminently a work of faith; but the faith that sustains it, and in which all its administration should be conducted, should be not that of the Executive Committee alone, but of the whole Church. And in planning for its future the Committee knows no other gauge by which to measure the Church's faith than the gifts which represent the sacrifice the Church is willing to make for it. The following tabular statement shows the growth of the work for the past ten years:

Years.	Missionaries.	Receipts.	Disbursements.	Expense per Missionary.
1887	54	$84,075	$85,705	$1,587
1888	66	90,810	90,810	1,295
1889	69	96,050	96,050	1,391
1890	73	107,925	106,285	1,456
1891	85	112,950	111,795	1,317
1892	102	133,015	121,235	1,188
1893	106	133,900	148,165	1,350
1894	106	143,775	140,500	1,080
1895	130	142,100	141,235	1,000
1896	145	132,330	138,710	990
1897	150	143,710	154,345	1,028

Years.	Churches.	Societies.	Sabbath Schools.	Legacies.	Miscellaneous.	Total.
1887	49	813	98,906	8,673	$14,997	6,907	107,695
1888	53	100	38,455	9,370	5,207	11,900	119,050
1889	58	963	35,624	4,064	5,185	16,869	138,015
1890	64	240	34,736	13,202	1,693	20,760	138,900
1891	64	103	37,598	16,578	1,430	24,066	143,775
1892	64	240	37,785	9,800	5,892	23,450	132,330
1893	68	440	37,598	9,800	6,892	24,718	142,100
1894	68	440	37,598	9,800	6,892	24,718	142,100
1895	68	440	37,598	9,800	6,892	24,718	142,100
1896	68	440	37,598	9,800	6,892	24,718	142,100
1897	68	440	37,598	9,800	6,892	24,718	142,100
1897	65	918	40,943	5,128	6,892	23,550	143,709

It will be seen from this statement that within this period our missionary force has increased from 54 to 150, and our annual receipts from $84,075.00 to $143,709.46. Dividing the annual disbursements by the number of missionaries gives the total cost of the work *per* missionary. This cost includes home administration, outfit, travel and salaries of missionaries, property purchased, school work, medical work, pay of native assistants and all incidental expenses. The cost per missionary has varied in different years, the maximum being $1,587 and the minimum $990. The average for ten years is about $1,250.00. For the past three years, by various economies, it has been kept about the limit of $1,000. We can make no safe estimate of probable cost at a lower rate than that. As we now have 150 on our roll, $150,000 is the lowest estimate we can make of the probable cost of the work on its present basis for this year.

Any new missionaries sent out will involve an additional cost of about $750.00 for outfit, travel and part year's support for each one sent.

The following table shows the receipts of the treasury since 1890, by departments:

Year.	Churches.	Societies.	Sabbath Schools.	Legacies.	Miscellaneous.	Total.
1890	49	813	98,906	8,673	$14,997	6,907	107,695
1891	53	100	38,455	9,370	5,207	11,900	119,050
1892	64	240	35,624	4,064	5,185	16,869	138,015
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1895	58	963	37,785	9,800	6,892	23,450	132,330
1896	64	103	37,598	9,800	6,892	24,718	142,100
1897	65	918	40,943	5,128	6,892	23,550	143,709

It appears from this table that there has been, until last year, a considerable decrease in the Church collection since 1892. There has also been a marked decrease in the regular Sabbath-school contributions. These losses have been offset by a small increase in the receipts from societies, and a marked increase in miscellaneous gifts. The miscellaneous column contains most of the gifts made in response to special appeals to meet emergencies.

The committee has regretted the necessity of making so many of these appeals, and, while profoundly grateful for the way in which the Church has received and responded to them, yet earnestly desires to see the day when the regular contributions of the churches during the months assigned to the cause, together with the continuous help of Missionary Societies and Sabbath school, will be sufficient to meet the ever growing demands of the work. This can only be hoped for as the result of an earnest and united effort of the whole Church during the months of May and October. For it must be remembered that the foreign work embraces all the departments embraced in our home work under the heads of Pastors' Salaries Evangelistic Work, Education, Publication, Church Erection, Invalid Fund, and Bible Instruction, with a large expenditure for traveling and medical work in addition.

Nevertheless, if by any means it were possible to enlist the whole Church in an earnest effort for Foreign Missions during the two months assigned to that cause in our Church Calendar, the present income would be largely increased, and the tantalizing opportunities that continually thrust themselves upon us could be dealt with in a much more satisfactory and encouraging way.

S. H. CHESTER,
Secretary.

SELF OR JESUS CHRIST.

BY REV. THEODORE L. CUYLER.

The continual conflict with every Christian is between self and Jesus Christ. Self is the old owner who does not like to be dislodged, and disputes the right of Jesus to be enthroned in the heart. Self sets up its own will and tries to have its own way. Self has abundant uses for the purse, and "cannot afford" to give money away that might buy a fine equipage and rare pictures, and other creature-comforts that make life agreeable. It keeps a sharp eye on the cheque-book, to see that too much is not bestowed on objects of charity, and it whispers artfully, "remember how our expenses are increasing and charity begins at home." Self watches the weather on Sunday morning—the one day in all the week when *health* is of paramount importance—and hesitates about the risk of wet feet or sitting in damp clothing. Self comes home late and mutters, "I am too tired for prayer-meeting to-night;" although it is never too tired for a party, a concert or the opera. And so smooth tongued self has an oily plea always ready; and if Christ's sentinel, a living conscience, is not there to challenge and silence the cunning seducer, self carries the day.

But the slighted and defrauded Saviour seemeth to say—what meaneth all this? Did I not die to redeem thee? Did I not purchase thy salvation with My precious blood? "Thou art Mine." All thy possessions are but loans for which thou must give account. Thou art not thine own; *thou art Mine!* I will put thee where it seemeth best to Me, and where it is most for thy soul's good; it may be on a bed of sickness, or in straitened quarters, or under a cloud of disappointment, or in a house of mourning. Thou art My child and I appoint the lessons; thou art My vine, and I may use the pruning-knife if it will make the clusters more abundant. Be thou faithful unto death and I will give thee the crown of eternal life!

What a different idea of life this gives us! Nothing else will put down and keep down the accursed spirit of selfishness, but the constant sense of Christ's ownership of us. "Oh, honorable Jesus," exclaimed that king of Christians, John Bunyan, "Oh, thou loving Jesus! Thou hast wrested me from my old master the Devil. Thou deservest to have me, for Thou hast bought me with Thy blood; Thou deservest to have all of me. Thou hast paid for me ten thousand times more than I am worth; for Thou wast slain, and hast redeemed me with Thy blood; Thou hast saved me from death and hell."

When Jesus says to you or me "thou art *mine*," that establishes a clear right to the whole of us. Our tongues must speak for Him, and our hands work for Him. If our brain forges a good thought, His image must be stamped on it. Our influence belongs to Jesus; how dare we surrender it to the demands of Fashion? Christ redeemed us to be a "peculiar people"—peculiar in hating sin, peculiar in standing for the right, peculiar in doing business squarely, peculiar in giving generously of our substance, peculiar in obeying one Master, peculiar in seeking to save souls, and peculiar in having well-springs of joy that never run dry. The more that we live as if Jesus Christ owned us the more people we will draw to Christ. A half-way Christian never makes any converts. Consecration to Jesus is the first step to conversions to Jesus.

There is a very sweet and soul-cheering side to this truth of Christ's ownership of us. If we are Christ's then He is pledged to take care of us. No one shall pluck us out of His hands. He will give us bread to eat that the world knoweth not of, and draughts from a well that never fails. If our income of money is small, then the incoming of our King into our souls makes us rich. A hard bed lies softer, when conscience smiles, and Jesus Christ makes His love to be our pillow. By-and-bye when death comes with spade and pall and the narrow house, then He who hath redeemed us will draw our deathless spirit closely to Himself and say—"Fear not! *Thou art mine!* Where I am, thou shalt be with me and forevermore!"

ROYAL



BAKING POWDER

Absolutely Pure.

Celebrated for its great leavening strength and healthfulness. Assured the food against alum and all forms of adulteration common to the cheap brands.

ROYAL BAKING POWDER CO., NEW YORK.

All admirers of the wheel, whether they are so fortunate to possess a Columbia or not, will enjoy the article in the April *McClure's* on a visit to the Columbia Bicycle Works; St. Ives, by Robert Louis Stevenson is continued; Alexander Hamilton is treated under The Makers of the Union; Octave Thanet contributes The Spellbinder; Some Unpublished Letters, by General Sherman, and The Retiring of Domsie, by Ian Maclaren, are given besides other articles in this number. The S. S. McClure Co., New York.

Religious Intelligence.

We specially invite News from all quarters for this Department.

RATES TO THE ASSEMBLY.]

We are authorized and requested to state that the Associated Railways of of Virginia and the Carolinas have issued a published rate of one limited first class fare for the round trip to Charlotte, N. C., from points within the territory of the Association; tickets to go on sale May 17th to the 21st inclusive and the final limit June 10th. The railways comprising the above Association are the Atlantic Coast Line and the Southern Railway Company..

Also, we are requested to publish that the Seaboard Air Line has issued the same rate from points on their line.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

NORTH CAROLINA.

Wilmington: Communion services were held at Immanuel church on last Sabbath. Five united upon profession. Messrs. P. Heinsberger and Asa Biggs have been ordained and installed elders.

Tarboro:—The reports to Presbytery from Tarboro indicate a healthy condition and growth. Quite a number of new members have been added and a larger money contribution than ever before in the history of the church. Judge Geo. Howard was ordained elder on Sunday the 10th.

Franklin:—Our Methodist people held Easter service last Sabbath and made a contribution to the India sufferers. They then came over to our church and joined with us in 11 o'clock service. We gave our people and all who had not had an opportunity to contribute and their zeal was manifested in the contribution of something over $12. Our church in Franklin is small, but in a good condition, quite zealous and good feeling among the members. A splendid feeling prevails between the Methodist and our church. J. T. WADE.

Red Springs:—Presbytery has had a pretty full delegation since the opening session, and a harmonious meeting. A good deal of business seems to have been done with dispatch and correctness, having a live level headed man as moderator, in the person of Rev. W. R. Coppedge.

The people of this field regret that Presbytery saw best to grant Rev. S. M. Rankin a certificate of dismission to Kentucky. But are proud to know that his labors and success here are appreciated and honored abroad.

J. McL

Gastonia:—On last Sunday Rev. M. McG. Shields was installed pastor of the Presbyterian church by Rev. R. Z. Johnston and Rev. R. A. Miller, appointed by Mecklenburg Presbytery for that purpose.

GEORGIA.

Savannah:—On last Sabbath evening the Savannah Port Society celebrated its fifty-fourth anniversary in the Independent church. The sermon was delivered by Rev. A. J. Smith, of the First church. Reports were read showing an excellent record of the work and finances.

Rev. G. W. Reid, a prominent young Presbyterian minister, brother of Dr. D. M. Reid, spent several days with relatives in Gastonia. He changes his pastorate from Woodruff, S. C., to Ebenezer, Ga.—*Gastonia Gazette.*

MISSISSIPPI.

Jackson:—Rev. J. B. Hutton, pastor. Eighteen members recently received upon profession of faith.

TEXAS.

Rosebud:—Messrs. H. C. Dunn and N. C. Erskine have been ordained and installed as ruling elders.

New Boston:—Mr. G. W. Ruff, Mr. J. J. Peters and Dr. S. C. Ball have been installed elders and Mr. T. J. Trimble and Mr. John F. Ball deacons.

TENNESSEE.

Chattanooga:—Rev. B. A. Pendleton has entered upon his labors as pastor of St. Elmo and Lookout Mountain churches.

Zion Church:—Three persons received upon profession of faith. The pastor of this church, Rev. S. P. Hawes, writes to an exchange: "The fact is quite marked how our baptized members take their places at the Lord's Table as they grow up. Consequently there are very few in our congregation who have not entered into the full membership, and we can report to Presbytery that by far the greater number of our members deport themselves as earnest, spiritually-minded men and women. It was a beautiful and impressive sight to see a large congregation so reverent and with so few who could not join with them in the service, partaking of the Lord's Supper."

MISSOURI.

St. Joseph:—Fourteen have united with the First church since last communion. Rev. G. A. Trenholm pastor.

KENTUCKY.

Henderson:—Rev. Thos. Cummins, pastor of the First church, has announced the names of thirteen persons as uniting with this church recently.

GENERAL.

It is reported that there is a movement among the clergy of the Roman communion in Poland for the establishment of a Polish National Church, Catholic, but free from Papal jurisdiction. Before the Vatican Council a number of Polish priests made inquiry of the Russian government as to protection in case they should renounce the supremacy of the Pope Then the government looked unfavorably upon such a separation, but of late it is said that these objections have not only disappeared but the movement has met with considerable encouragement, The Russian Church has already conceded to the Esthonians and some others the use of their native speech in the liturgy, and would scarcely object to it by the Poles. One of the most prominent of the Russian papers says: "A Polish church freed from Rome would be a welcome ally to the Russian Church in her conflict against the Roman pretenses."—*Independent.*

PERSONALS.

Rev. Dr. M W. Doggett has accepted the call to the church at Burlington, N. C., and will occupy his pulpit by the second Sabbath in May, possibly the first.

The address of Rev. Charles Friend, of the Senior Class of Hampden Sidney, will be Glen Wilton, Va, after May 5th.

Rev. Dr. Jere Witherspoon, of Baltimore, formerly pastor of the First church, Nashville, will deliver the baccalaureate address at the commencement of Ward Seminary.

Rev. G. L. Cook has resigned the pastorate of the church at Bainbridge, Ga.

Rev. Dr. A. P. Saunders will be temporary pastor of the church at Alexandria, Va., until the arrival of Rev. J. Ernest Thacker, pastor elect, in May.

Rev. Edward Mack, of St. Louis has accepted the call to the First church, Norfolk.

April 20th was the thirty-eighth anniversary of the arrival of Rev. Dr. J. Henry Smith in Greensboro, where he has since served the First church as pastor with great fidelity and ability. That Dr. Smith may be given many more years of usefulness to our Synod is the sincere wish of his many friends.

Rev. H. R. Laird, of Beeville, Texas, has resigned his pastorate and will return to his own home, Virginia.

Rev. C. R. Dudley, D. D., has been called to the pastorate of the church at Gouzales, Texas.

Rev. H. B. Rose has resigned the pastorate of Highland church, Austin, Texas.

Rev. Malcolm McNair, of Fort Smith will preach the commencement sermon at Searcy Female Institute.

Rev. Dr. J. W. Primrose, of Greenville, Miss., will preach the commencement sermon the fifth Sunday in May for Central Mississippi Institute and French Camp Academy.

Rev. Charles Ghiselin, D. D., of Shepherdston, W. Va., will preach the baccalaureate sermon to the graduating class of Hampden Sidney College, Virginia next June.

Rev. J. H. Taylor, of the Senior Class, Louisville Seminary, has received a call to the church at Mt. Sterling, Ky.

Rev. J C. Molloy has resigned the pastorate of the Owensboro church, Kentuck.

Dr. E. R. Long, Professor of English in the Southwestern Presbyterian University has resigned.

HERE AND THERE.

Atlanta has a church for every 1,000 of her population.

New York has 598 places for public worship.

Washington has a larger number of churches in proportion to population than any other large city in the United States.

If every person in Chicago should desire to attend church next Sunday morning there would be fully 1,150,000 who could not get in.

There are 22 Southern Methodists churches in Nashville, four of which have an average membership of 1,000 and five or six of 500. There are besides six chapels in the slums, ministered to by special missionaries.

New Orleans leads in having the greatest number of Southern Presbyterian churches—13 in number.

For the N. C. Presbyterian.

FOREIGN MISSIONS FAYETTEVILLE PRESBYTERY.

To all persons, societies and churches recognizing the binding force of our Saviour's command to "go into all the world and make disciples of all nations," greeting.

We have just closed another ecclesiastical year, and the record of our faithfulness or unfaithfulness in carrying out our Lord's parting injunction during the past year is made.

We are sorry to note that the record shows a slight falling off in receipts for this cause in our Presbytery from those of the previous year.

With a united earnest effort on the part of all, a big advance can easily be made the present year. This is demanded by the claim of the exalted Redeemer, by the misery and blindness of the heathen world; by the increased number of laborers to be supported in the foreign field. During the past year the number of our missionaries has increased from 141 to 150.

The month of May is appointed for collections for this cause. Let every minister and every session in our Presbytery see to it that this offering is made in every church.

In the name of the Master,

W. B. ARROWOOD,
Chm. Foreign Mission Committee,
Fayetteville Presbytery.

MEETINGS OF PRESBYTERIES.

Presbytery of Louisiana: Met in Jackson, La., April 15th, at 7.30 p. m., and was opened with a sermon by Rev J F Naylor. Present during session, eleven ministers and thirteen elders. Ruling Elder Thos P Street was chosen moderator, and Elder Prof AC Smith temporary clerk. Dr B C Mills, of Lake Charles, La., was taken under the care of Presbytery as a candidate for the Gospel ministry. Rev. N. Smylie was received from the Presbytery of Brazos (Texas) and was granted leave to supply the Liberty church for six months. Messrs. Lewis, Patterson, Lyman, Allison and Shaw were appointed a committee to represent the Presbytery before the Synod in the matter of the transfer of the Alexandria church.

Rev B L Price, evangelist, reported the organization of a church (March 18th, '97) at Marksville, La., with twenty one members. The church was enrolled.

Atchafayla church was chosen as place for next meeting. Leave was granted Rev F W Lewis to supply Woodville church for six months.

Home Missions: Presbytery declined to endorse the plan for an endowment for the Invalid Fund, but urges the churches to more liberal contributions to the Fund.

Synodical Home Missions: The report shows $230.50 contributed for this cause.

Presbyterial Home Missions: The new organization at Marksville reported a lot secured and several hundred dollars subscribed for a building and $200 promised for the support of a minister. The church at Alexandria reported as completed and occupied. Rev H W Wallace in charge of the Opelousas group reports encouraging progress.

Notice was given of a change of standing rule so as to nominate commissioners to the Assembly at the fall meeting

Ministerial Support: Five thousand three hundred and twenty-two dollars and ninety-eight cents was given during the year for this work. Only two churches report deficits on salary.

Presbytery heartily commends the Bible cause to our churches.

The narrative presents general growth in our churches though no special outpourings of the spirit.

The report on Systematic Beneficence showed $8,712.25 raised during the year past.

Foreign Missions; Nearly all churches report contributions to this cause. More money raised than ever before in this Presbytery. Ladies' missionary societies giving nearly as much as the churches. More than the amount necessary for the support of our missionary in Korea (Miss Mattie Tate.)

Revs Spurlin and Patterson appointed to visit WhiteCastle church one Sabbath at their discretion. Revs. Lewis and Elon Strickett to visit Pinkneyville church. Much routine business was transacted.

On Sabbath "Sesqui-Centennial" services were observed. Revs. Patterson and Spurlin reading papers.

Rev R F Patterson and Elder I T Young, of Plains church, were elected commissioners to the General Assembly, with Rev Jas F Naylor and Elder L B Robinson of Gloster, Miss., as alternates.

The meeting was most delightful. Large congregations attending the services. A Ladies's Missionary Union was organized under Presbyterial control. Seven church societies being present and uniting in the formation of the union. Mrs S E Piper, of Jackson, La., was chosen President, and Miss Mollie Kingston Clinton, Secretary. The union will meet annually. "Standing committees" were reappointed for the ensuing year.

M. B. SHAW,
Stated Clerk.

Presbytery of Mississippi: Met in Hazlehurst April 15th, 1897. Opening sermon was preached by Rev W B Bingham. Text, Rom. 3: 24.

Ruling Elder J H Long, of Wesson, was elected moderator. John I W Ross of Red Lick, temporary clerk. The Rev W L Stewart was received from the Presbytery of Texas, (U. S. A). Rev Z B Graves from the Presbytery of Tombeckbee. Mr. Graves is conducting an excellent school in Wesson in greatly improved health. Rev W B Bingham, of Rodney, and John I W Ross, of Red Lick, were elected commissioners to the General Assembly at Charlotte, N. C. Rev W H Neel, D. D., of Natchez, and F J V Lecand were alternates. Pastoral relations between Rev W A Martin and a group of churches in Covington county were dissolved. Dr. Neel and Mrs C. W. Grafton were requested to assist the stated clerk in getting representatives of the ladies' societies throughout the Presbytery to meet in Natchez on Wednesday afternoon during Presbytery for the purpose of organizing themselves into a Presbyterial Union. Rev C W Grafton, D. D., and Elder A Lotterhos were appointed visitors to attend the Chamberlain-Hunt commencement in June. The prominent feature of the Presbytery was the celebration of the Westminster Assembly, 250th anniversary. The addresses were delivered by Rev C W Grafton, D. D., Rev W H Neel, D. D., and Rev Oscar Newton. Rev H H Brownlee delivered an admirable lecture on "Methods of Bible Study." The next meeting will be held in Natchez in October.

S. C. CALDWELL.
Stated Clerk.

Tombeckbee Presbytery: The opening sermon was preached by Rev. H. R. Raymond, from 1 Pet. 3d and 12th verse. There were thirty present, one-half of whom were ministers. An *elder,* Judge J A Orr, who sat in the Confederate congress was chosen moderator and Rev A H Barkley and Rev R I Long, clerks. The 250th anniversary of the completion of our standards was duly honored by three addresses from Rev H R Raymond, Rev A H Barkley and Rev B F Peters, which were able, interesting and instructive. They were requested for publication.

A commission was appointed to try Rev J B Lindsey, a colored member. Rev R L Campbell has been installed pastor at Ellerville and Rev RI Long pastor at Okolona. Two more candidates have been received under our care Mr W G Dyers, C M Gilbert, making nine in all. The care of our candidates has been given back to the Assembly's Committee.

The Home Mission work has made good progress and the grouping under the committee's supervision is working well, so that by aiding the various groups all, but one, are supplied and the committee hope soon to have a man in that work.

Rev W D Morton, Synodical evangelist, will soon begin work in our bounds. Rev Z B Graves met with the Presbytery and his name was restored to the roll, and he was dismissed to Mississippi Presbytery.

Rev A B Coit and Col H M Street were chosen delegates to the General Assembly and Rev. T. D. Latimer and Dr. J. F. Murdock, alternates.

Two of our churches are calling for more of their pastors' time—so this is encouraging.

The Presbytery visited the Mississippi Industrial Institute and College, by invitation from the courteous president, Dr. Fraser. This is a State institution for the higher education of young ladies. Rev W S Jacobs, pastor of the Columbus church and his church did all in their power to make the session a pleasant one and all were impressed with Columbus hospitality.

Presbytery adjourned to meet at Ellisville on Thursday before the first full moon in October.

A. B. COIT,
Stated Clerk.

Montgomery Presbytery met at Bedford City April 13th–16th. About fifty members present, more than half of them ruling elders.

Received: Rev. C. R. Stribling from Winchester Presbytery, accepts call of Falling Spring church, Rockbridge county; installation April 25th.

Enrolled: Bon Brook church, Franklin county, Va.

Licensed: Charles Friend, Union Theological Seminary; assigned to Glen Wilton, Galatia and Rich Patch.

Dismissed Candidate: Tappey to Tuscaloosa Presbytery.

Commissioners to General Assembly: Rev. T. M McCorkle, alternate H Din widdie; Rev. J. M. Holladay, alternate G. G. Sydnor; Ruling Elder J. K. Peck, alternate J. P. Hawkins, Ruling Elder J. R. Guy, alternate W. E. Miller.

Westminster Day a great success.

Presbytery of Florida which met in Marianna last week, sends Rev. W. S. Porter of Milton, Fla., as principal commissioner, and Rev. S. C. Caldwell, alternate, and Col. Davidson of Quincy elder, to the General Assembly. Reports from the churches on the whole, encouraging. Celebrated the 250th anniversary of the Westminster Assembly with becoming services. Meets next fall in Iamonia church, Leon county.

L. H. W.

Fort Worth Presbytery: Met at Cisco, Texas, April 13th. Present twelve ministers and twelve ruling elders. Moderator, Rev J N McFarlane. Dismissed Rev S B Hyman to Paris Presbytery, Rev M W Doggett, D. D., to Montgomery Presbytery. Received Rev C M Hutton from Dallas Presbytery.

Commissioners: Rev J M Smith, Itasca, Texas, Elder J L Cunningham, Palo Pinto, Texas, Rev J V McCall, alternate, Mineral Wells, Texas, Elder Peyton Irving, Cleburne, Texas.

Home Missions: Rev J N McFarlane was made chairman of the committee and an effort will be made to raise $1,000 for evangelistic work.

Next meeting Hillsboro, Texas, October 1st, 7.30 p. m., 1897

J. D. LESLIE,
Stated Clerk.

GREEK PROPER NAMES.

Greek proper names have been the source of considerable study to the reading public of the United States since the Greek troubles began and the pronunciation of the names of some of the officials who are prominent in Athens at the present time has been the subject of controversy. A man who is well versed on the subject said that the modern Greek peculiarity was to a great extent the accentuation and gave as an instance the name of Mauromichales, the Greek secretary of the interior. The name is pronounced Mov-ro-michalis, with strong accent on the second syllable. The secretary of foreign affairs, Alexander Skouzes, pronounces his names Sko-u-zes, with strong accent on the u. The name of Philip Varvogles, minister of justice, is pronounced Var-vo-chlees. the ch in the third syllable being hard like the German ch. Nicholas Metaxas, minister of war, has an easy name for foreigners, but the minister of marine, Livides, pronounces his name Levecthes. The president of the chamber of deputies writes his name Zaimes and pronounces it Za-i-mis, with the accent on the second syllable. Canaris, the fleet commander's name, is pronounced Canarees, with accent on the first syllable, The name of Delyannis appears in print every day and most readers have ideas as to its pronunciation. His Greek neighbors call the premir Delee-yanees, with accent on the second syllable.—*N. O. Picayune.*

A REQUEST.

To Pastors and Treasurers:

Please forward all monies for Education at once, to G. W. Macrae, Treasurer, 883 Front Street, Memphis Tenn.

Any remittance reaching us as late as May 14th will be paid in the appropriations of the current year.

E. M. RICHARDSON,
Secretary.

We Want You

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The Presbyterian Quarterly has always been $3.00 a year and has always been worth it. It is now **$1.00** a year but is still worth $3.00. We have lowered its price because we want to put it in every Presbyterian's hands, but there has been no change in either the number of pages or the appearance of the magazine. Send for a sample copy.

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GOLD DUST.

'Tis when the wound is stiffening with the cold,
The warrior first feels pain—'tis when the heat
And fury fever of his soul is passed
The sinner feels remorse.
—*Old Play.*

***

Sin may be clasped so close, we cannot see its face.—*French.*

***

The nobleness of life depends on its consistency, clearness of purpose, quiet, and ceaseless energy.—*Ruskin.*

***

Great is the religion of power, but greater is the religion of love; great is the religion of implacable justice, but greater is the religion of pardoning mercy.—*Castelar.*

***

There are nettles everywhere,
But smooth, green grasses are more common still:
The blue heaven is larger than the cloud.
Mrs. Browning.

***

"Blessed is the man who has the gift of making friends. It involves many things; but, above all, the power of going out of oneself, and seeing and approaching whatever is noble and living in another man."—*Thomas Hughes.*

For the N. C. Presbyterian.

A PAGE FROM MY NOTE BOOK.

(MRS. CURTIS.)

We were spending the Sabbatb in a village where there are a few Christian families, and our abode was a sheltered part of the veranda of one of their homes. After breakfast Mr. Curtis went to visit a Christian man who had gone astray, and I was left alone. I wished to read some in my Bible, so lay down on my salee in the veranda, in true eastern style, and was soon lost to all in the account of the doings of Philip. I had read for some time I suppose, when I became conscious of the fact that I was being stared at. On looking up quickly I saw a number of children gazing, as though I were the trick bear of a show. I smiled and they ran, several leaving behind in their haste, their one only garment, a kind of a loin cloth. The living present became too much for me, so I picked up my book, as though I were reading, and watched the children. Every little while they would creep up and stare, and then scamper away. One little girl would set up a howl every time I looked straight at her. They soon became satisfied that I was flesh and blood, and went off to play.

To one side of the veranda was a long shelf and thereon were several large jars for cooling the drinking water. On the floor were two others, but the water in these were for washing the feet. So soon as a person entered the house he walked straight to this place, even before saying a word to any one and poured some water over his feet. He was then ready to pay his respects to the household.

All services were held on the veranda, and though I was intensely and prayerfully interested in all, I could not but notice the study of faces that appeared between the cracks in the floor. Men, women and children had crowded under the house to hear the singing, and to get a peep at us. Many had come upon the veranda, but these could not get their courage up to that point, and there they stood peering up with curious eyes and faces, through the cracks. And these cracks! Why they are from one to three inches in width, and are so because it enables one to easily get rid of dirt and trash, and the results of betel chewing.

In the evening we had a song service. After we had sung a long time I suggested that we stop. But no it was "pleasant truly" and no one was tired. When I finally did close the organ, one dear old woman, who is one of God's saints upon earth, said, "I could sing all night, I would never get tired," and the tears of joy were in her eyes.

For the N. C. Presbyterian.

CHRISTIANITY'S FRUITS.

It would be very well for those in this country who are denouncing Christianity and cursing Christians to look at the fruits of Christianity, and then compare them with what heathenism furnishes. Here are the observations of a Japanese who spent several years in this country: "Seek through the length and breadth of heathendom and see whether you can find one John Howard to ornament its history of humanity. We have heard of our magnates (Japanese) hoarding millions and spending them upon temples, or feeding the poor for their own future's sake; but a George Peabody or Stephen Girard, who hoarded for the sake of giving and took delight in giving, is not a phenomenon observable among the heathen. And not these select few only, but widely distributed throughout Christendom, though necessarily hidden from view, are to be found what might be specially named good men—souls who love goodness for its own sake are bent toward doing good, as mankind in general is bent toward doing evil. How these souls, keeping themselves from the view of the public, are striving to make this world better by their efforts and prayers; how they often shed tears for the wretchedness of the state of the people, of whom they read only in the newspapers; how they lay upon their hearts the welfare of all mankind; and how willing they are to take part in the work of ameliorating human misery and ignorance—these things I saw with my own eyes and I can testify to the genuine spirit that underlies them all." This extract is a part of what this Japanese wrote to his countrymen. He here refers to some of the fruits of Christianity, and also cites many other things in his communication of like character. And yet there are infidels and wicked men who would entirely banish our Christianity from the land if they could! What a pity it is that they do not migrate to some heathen land and stay there as long as they shall live! They certainly do not deserve to remain in this country another day. May God open their very blind eyes and change their bad hearts.

C. H. WETHERBE.

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A LETTER FROM SENDAI.*

SENDAI, JAPAN, March 6, '97.

It was my intention to write to you sometime before Christmas season is over. Unfortunately I was not physically strong enough to do anything for the past three months, that I unwillingly passed neglecting my correspondences to you.

I am always glad to have your paper you send to me from week to week, and feel grateful for it.

I have so many things to tell you about the city where we live at present. There are about eight different churches which are connected with different societies of denominations, of which the Union church is the largest. A Christian training school, Tohokugakum by name, is under the auspices of one Mr. Oshikawa and some representatives of the Dutch Reformed churches of Philadelphia and its neighboring States. The institution is the real factor of the evangelical works in the northeast of the country. The city of Sendai is the centre of commerce and the seat of learning in the northeast. There are different government institutions, such as, the Second Preparatory School of the Imperial University, Middle schools, and Agricultural College right in the city. Besides these, there are here several public schools with more than three thousand children in all. One thing which attracts a visitor's attention is the Aoba castle which stands overlooking the city proper on the left bank of the river Hirose. The castle itself is now used as the Second Legion of the Imperial Army. On Sundays you will see thousands of soldiers pass along the streets, as they are permitted to go out of the barracks in groups once a week.

It is about seven months since I came over here to live with my husband, who is the headmaster of the English department in a middle school, and I must tell you that he will before long resign his present post and move to Kumamoto in the Island of Kinshu, where he shall probably get a better position. So you see we must leave here pretty soon. I do not know myself whether I shall go to Kumamoto so soon, but shall live there together before the next July anyway.

Mr. Minami says, he shall be glad to send to you hereafter a monthly magazine written in English by natives. Perhaps you will get a copy before long.

Yours with much love,
MIYO MINAMI.

*Our friends will enjoy these extracts from a letter of Mrs. Minami, formerly Miss Okami of Tokio. As we have before stated Mrs. Minami was a pupil of Miss Isabella Leete, of Fayetteville, N. C., now of Tokio, Japan.

THE SHORTER CATECHISM WITHOUT THE QUESTIONS.

Our committee of Publication has done the Church a good service in issuing our Shorter Catechism without the questions, in tract form, under the title "The Will of God to Man, and Man's Duty to God." One good of it will be the continuous reading through of this marvellous doctrinal statement by many who have not so read it since they were constrained thereto by the force of parental authority.

Reading it with the questions is like riding horseback over a road requiring the jumping of one's horse over innumerable chasms. So travelling one is deprived of the pleasure that accompanies "the glory of motion."

Believing that the circulation of the catechism in this form (by which however it ceases to be a catechism) will secure the restudy of it by our adult church members, and that in such a study will be found exactly the tonic needed by many for their spiritual invigoration, the writer is moved to call attention to it in this way. The happy thought which gave rise to the publication was that of a ruling elder of our Church, Mr. George Allen, of Raleigh, N. C.

Our information is that the tract can be obtained for five cents, or less in large quantities, from our Committee of Publication. S. H. C.

LITERARY JOTTINGS.

In Gotz Von Berlichengen Goethe demonstrated that the German language was capable of presenting the richest inward and outward life.

Roslyn on Long Island was named by Wm. Cullen Bryant, from the fact that when the British evacuated the island in 1781, they marched away to the tune of "Roslyn Castle."

The widow of Dr. Andrew Fleming, of Allegheny, has just presented to the Pittsburg Carnegie Library his fine medical library of 1,000 volumes, many of the books being rare and authoritative monographs on various diseases, which cannot be duplicated.

Goldsmith wore a plum-color coat. Milton's garb was of coarse gray. Magliabecchi wore a great brown vest down to his knees, a black mantle and broad-brimmed hat and there was always snuff on his cravat. Pope was distinguished by a velvet cap, wig and sword, while Buffon always wore his hair in curl papers while sitting at his desk.

Some one has referred to Hawthorne, Lowell, Emerson, Poe, Whittier, and Longfellow as the "Big Six" in American literature. Surely Irving and Holmes ought to be added, from the collector's standpoint. These authors, in first editions, are steadily in demand, especially their earliest writings, and it is of interest to note that what might be called the "second crop" are being sought by collectors with eagerness. Bryant, Aldrich, Warner, Howells, Mrs. Stowe, Bret Harte, Stedman, and Stoddard are sought for in the auction rooms and old bookshops by the wary collector. It is easy to buy what everybody seeks at high prices—if your purse is large enough; but it takes a prophet to foreknow those writers of to-day who will be sought for by the collectors of to-morrow.—*The Book Buyer.*

MAGAZINES.

The opening article of *The Ladies' Home Journal* for April is a beautifully written description of A Moravian Easter Dawn at Bethlehem, Pa., by Clifford Howard, with pictures by Alice Barber Stephens. The Daughter of Jenny Lind is exceedingly interesting as are The Social Life of the President, When Lafayette Rode Into Philadelphia, Mr. Jerome's, A Portrait of a Lady and Droch's Literary Talks. The Burglar who Moved Paradise is continued. Curtis Publishing Co, Philadelphia.

Those who enjoy the best literature find in *The Eclectic* a great treat and the number for April is not below the usual high standard. We especially note How to Work, by F. Max Muller, The Two Sides of the South African Question, by Wm. F. Bailey, A Soldier's Chronicle, by Sir Herbert Maxwell, Druidism, by T. H. B. Graham, Wordsworth's Youth, by Leslie Stephen and Anne Murray; A Royalist Lady 1622-99, by Lady Margaret M. Verney. E. R. Pelton, Publisher, New York.



Fifty Years Ago.

Who could imagine that this should be
The place where, in eighteen ninety-three
That white world-wonder of arch and dome
Should shadow the nations, polychrome..
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Second Quarter—Lesson VI.

May 9, 1897.—Acts xiii: 26-39.

Commit to memory verses 38-39.

Subject.—Paul Preaching to the Jews.

Golden Text. "Through this man is preached unto you the forgiveness of sins." Acts xiii. 38.

CATECHISM.

Question 89. What is the duty which God requireth of man?

Answer. The duty which God requireth of man, is obedience to his revealed will.

Time. Summer of A. D. 46 or 47.

Place. Antioch in Pisidia, Asia Minor.

INTRODUCTORY.

We are now to enter upon the missionary labors of Paul in the regions unevangelized. These were full of dangers and privations to meet great needs. We study in this lesson how Paul preached to his own people the Jews to whom he first preaches. Barnabas also preached, but only the address of Paul is recorded, showing the reasonable basis of his appeal and the arguments which should convince his hearers. It is thought that the apostles started from Antioch in March, when navigation opened, and would reach Perga in July. They would hasten to the Highlands because of Paul's sickness or to follow the crowds which had gone from the city for the heated term. The passages from which Paul quoted were in the Scripture reading of the synagogue lessons for the 49th Sabbath occuring late in July. To this journey doubtless belong the many perils referred to by Paul in 2 Corinthians xi. 23-27. The roads were bad and infested by banditti. The journey would require eight or ten days.

Antioch in Pisidia was the chief city in Southern Galatia. Here was a Jewish synagogue. The whole peninsula was given to idolatry. The prevalent religion was from the East. The only national faith was that of the Jews. So the first work of the missionaries was to go into the synagogues on the Sabbath where they were asked by the leaders to speak.

LESSON NOTES.

Vs. 26. *Men and brethren*, brother men, showed his affectionate interests. *The stock of Abraham*, true Israelites, as Paul was. *And whosoever* (any not Jews) *feareth God* as converts to the faith of Judaism. *To you*, R. V. to us. Jews and proselytes everywhere as a nation, and to this age. *This salvation* was the redemption so long prepering and desired.

Vs. 27. *Knew him not.* The leaders in the capital city did not wish to understand Him because of their desire for a great conqueror. *The voice of the prophets* they had heard only in those parts that pointed in their view to an outward and worldly salvation.

Vs. 28. *Desired....that he should be slain* though he was innocent as the prophet, slain by their fathers.

Vs. 29. *All that was written of him*, could be fulfilled as the Messiah only by dying and making atonement. He could be King only of disciples won to Him as Saviour and loyal to Him as Lord

Vs. 30. *God raised him from the dead.* Thus God answered the rulers, and the proof is proposed in the next verse.

Vs. 31. *Was seen many days*, on ten or eleven different occasions. He was seen, talked with and touched and many *witnesses* were then living to testify of the fact. Paul had seen Him by special revelation and could testify that He was alive and in heavenly glory.

Vs. 32. *The promise....unto the fathers*, their joy and hope long looked for as a nation and for which they were preserved as a nation, as now for His return to reign.

Vs. 33. *Raised up Jesus again*, not from the dead merely, which is the teaching of vs. 34, but from His humiliation into the full work of the Messiah. *Thou art My Son*, refers to Psalm ii. 7, showing that God is the real Father of Jesus and gave public recognition of Him as His Son. He was the Son of God from eternity, yet by His resurrection openly declared to be such.

Vs 34. *The sure mercies of David*, R. V. "the holy and sure blessings." The promises made were sacred and sure. One was to David that God would raise up his successor to sit on his throne and to establish his kingdom forever. There is promised an eternal reign of righteousness set forth in Psalms xxii., lxxii., cxxxii.

Vs. 35. *In another psalm.* Which Peter quoted more fully on the day of Pentecost applying it in the same way.

Vs. 36 *David .. fell on sleep.* Thus failing to be immortal and the fulfillment of the prophecy in himself for *he saw corruption.* He lived through and *served his generation* as others were men.

Vs. 37. *Whom God raised again*, both from the dead and to His own right hand in the heavens where He has all power now, and whence He shall come to sit on His own throne.

Vs. 38. *Preached*, heralded, proclaimed *The forgiveness of sins*, their removal, their remission. The Word may here be for justification whereby is pardon for sins and acceptance with God This beginning is the pledge of adoption and sanctification in the perfect work of Christ.

Vs. 39. *Are justified*, is here spoken, not as of forgiveness in the former verse, but to put the justifying redemption and righteousness of Jesus Christ against the failure of the law to accomplish this, and as the "end of the law for righteousness to every one that believeth." Moreover the life of Christ provides for a new life of the believer and that the law could not give. Then the progress and growth of the believer though being crucified with Christ, planted in the likeness of His death is secured by the life of Christ as it could not be provided for in the law. The believer is given acceptance through the righteousness of Christ and is made right.

PRACTICAL POINTS.

The meaning of the Gospel and its object is to redeem men from sin.

1. We should use all courtesy and kindness and faithfulness to attract men to the Gospel.

2. The careful study of God's dealings in the past with His people will greatly aid us.

3 The resurrection of Christ is the unanswerable evidence of the genuineness of the Gospel and the rightfulness of its claim to acceptance.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, May 9th, 1897.

BY REV. B. E. WALLACE.

WHY I LOVE JESUS.

1 John 4: 19; Jno. 3: 14-17.

Text for the week:

"We love Him because He first loved us." 1 Jno. 4: 19.

Daily Readings:

Monday, Because He is compassionate. Mark 8: 1-10.

Tuesday, Because He is self-sacrificing. Luke 9: 57-62.

Wednesday, Because He is loving. Jno. 11: 30-36.

Thursday, Because He is just. Jno. 5: 24-30.

Friday, Because He is brave. Matt. 21: 1-13.

Saturday, Because He is holy. 1 Pet. 2: 18-29.

Sunday, Topic. Jno. 3; 14-17.

Points for Leaders:

1 Let this meeting be a *praise service.*

2. Showing *why* we love Jesus and *how* in.

a Song. *b.* Prayer. *c.* Testimony. Let each one tell why he loves Jesus.

2 Let the leader make an appeal for the Endeavorers to manifest their love to Jesus in practical ways, to wit:

a. Feeding the hungry. *b.* Visiting the sick. *c.* Clothing the naked, etc.

Notes:

This is a loving subject—Why do I love Jesus?

1. Because He firs. loved me. Can I help loving one who loved me first, who brought to my heart the first emotions of love, who wooed me when a stranger with such overtures that my heart could not resist? *No.*

2. Because He gave me grace to take Him as my Saviour.

"Amazing grace how sweet the sound!
That saved a wretch like me."

3. Because He gives give me grace to overcome the weakness of the flesh.

4. Because he sends me the Comforter to guide me into all truth.

It will take an eternity for a redeemed Saul to tell all the reasons why it loves Jesus of Nazareth, the Saviour of sinful men.

OPEN DOOR NOTES.

Immanuel Junior Endeavorers are raising money for the starving ones of India by selling bread tickets:

Good for one loaf
for starving India
"I was hungry and ye fed me."

The C. E. Convention which met at in Charlotte on last week was well attended. The keynote of the annual address by President Thacker was for closer union among the bands of all our churches Addresses were also made by Rev. Mead Kelsy upon "Spiritual Altitudes," and Rev. T. M. Johnson upon "Service for Love's Sake."

The Junior Society of the Second Presbyterian church gave a rally in the Y. M. C. A. rooms. The cycle parade and reception given by the Presbyterian College added to the pleasure of the occasions. The State C. E. colors—yellow, green and white—were everywhere in evidence.

The International Y. M. C. A., Convention held at Mobile last week was a gathering of great interest. There were present secretaries and members from every section of the country, about six hundred being in attendance. One day was devoted to the field work of which there are four stations—Asheville, N. C., Kansas City, Chicago and New York. One of the important features was an address upon Bible Study by Dr. Schofield, of Northfield, Mass. Among other interesting addresses was that upon "The Students of the World United" by Mr John R. Mott, of New York, who has recently returned from a trip around the world. The Educational movement was discussed and reports, etc., given, showing much encouragement in this line of Christian work. A gavel made from the tree growing on the site of Washington's birth place was presented to the convention by Prof. Ross of the Agricultural and Mechanical College of Alabama.

PUZZLE DEPARTMENT.

ANSWERS FOR APRIL 15TH.

Iron horns, 2 Chron. 18: 10; 1 Kings 22: 11; Micah 4: 13—Nellie Battle, Maggie Hall, Cornie and Myrtle Wilkinson.

Girl, Joel 3: 3; girls, Zec. 8; 5—Lizzie Marshburn, Maggie Hall, Cornie and Myrtle Wilkinson.

Timothy's grandmother was Lois. 2 Tim. 1-5—Lizzie Marshburn, Nellie Battle, Maggie Hall, Cornie and Myrtle Wilkinson, Alex. Milton McDonald.

Hezekiah—Nellie Battle, Maggie Hall, Cornie and Myrtle Wilkinson.

Whose rod budded and yielded almonds? Maggie Hall.

Where are night hawk, owl and cuckoo found in the Bible? Lula Mann.

If Solomon didn't use any tools of iron how were his roof, partitions, &c., put together?

Cornie Wilkinson.

A son of Azel.
A hill where Jotham built a high gate.
The place where Peter healed Eneas.
The king of Bashan.
A daughter of Amram.
A mount near Jerusalem.
A town of Judea.

The first letter of each of these names united will give the name of the richest king. Bessie Cromartie.

NOTICE TO THE ALUMNI
—OF—
COLUMBIA THEOLOGICAL SEMINARY.

Our Alumni, one and all, are cordially invited to be present at the meeting of the Alumni Association to be held immediately after the close of Rev. A. B. Curry's address May 12th 8 p. m. It will be a pleasure to us to welcome them to our homes and to renew old associations and revive precious memories. Those expecting to come will please notify the undersigned as soon as practicable.

W. M. McPHEETERS,
Ch'm. Com. Arrangements.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

FURGUSON. At his home near Greenwood, N. C., on April 17th, 1897, Mr. Murdock Ferguson in his seventy-second year.

For more than thirty years he was a wise, honored and efficient ruling elder in the Presbyterian church, universally respected, and always commanding the confidence, love and esteem of the people whom he served so well. He was a brother of Rev. A. N. Ferguson and brother-in law of Rev. K. M. McIntyre. Mr. Ferguson was pure in life, lovable in disposition and beautiful in character. He loved his family, his church and above all the loving God in whose service he ripened for the brighter world. "Blessed are the dead which die in the Lord."

COX. Near Winston, N. C., at the home of his brother, April 14th, 1897, Joseph Martin Cox, in the 82d year of his age.

Mr. Cox was born at Germanton, N.C., Feb. 2d, 1816 His life was mostly spent at Madison and Reidsville. He has lived in Reidsville for more than thirty years. He was a good man—honored, trusted and beloved. He was a faithful member, deacon and treasurer of the Reidsville Presbyterian church. He died as he had lived, trusting in Jesus. His end was peace. PASTOR.

SECULAR NEWS.

NORTH CAROLINA.

The wheat crop in Watauga and Yadkin counties is promising.

Two acres of strawberries were burned last week in Sampson county.

Judge McIver has decided that the assets of the Wadesboro bank must be applied to the payments of its debts, as distinguished from debts of the Bank of New Hanover at Wilmington.

Hon. Walter Clark will deliver the annual address before the graduating class of the College of Medicine connected with the University of Virginia.

The condition of Dr. John Manning the venerable professor of law in the University is much improved. The stroke was only that of facial paralysis.

Mrs. Stonewall Jackson and her two grandchildren have gone to Dallas, Texas, to be present at the unveiling of the statues to Lee and Jackson.

Late reports from the frost is that the damage is not as great as was thought at first. Fruit is pretty generally safe. Cotton and other tender plants in Columbus were killed.

Mr. Henry Plowman of Yadkin county has discovered gold on his land and leased the same to a Pennsylvania firm. The gold fever has broken out in this section and many are digging valuable farming land in search for the metal.

DOMESTIC.

Insects are doing great damage to strawberries in Florida.

The Kansas river is causing great anxiety and distress in Kansas.

Thirty six houses of the Carnegie Mill property near Pittsburg, Pa., were destroyed by fire last week.

A small tornado in Wamego county, Kansas, demolished the home of Henry Miller, killing his son.

Numbers of Greeks from all parts of the country are leaving to join the forces of the homeland.

The government has been applied to for aid in behalf of the sufferers caused by the flood of Red River in north Dakota.

The historic Sewell house at Burlington, Mass., which sheltered John Hancock and Sami. Adams after the battle of Lexington, April 1775, has been burned.

Mr Wu Ting Fang, the new Chinese minister to the United States, Spain, and Peru, has arrived with a large retinue of secretaries and servants.

The S. A. L. Company has issued an order that bicycles will now be carried as baggage. One bicycle only being allowed to each ticket.

Samuel Colgate, multi-millionaire, and head of one of the largest soap and perfumery houses in the country, died of heart trouble, at his home in Orange, N. J., on the 23d inst.

The corner-stone of the Trans-Mississippi Exposition Arch of the State was laid at Omaha, Neb., on the 22d with Masonic and other honors.

A passenger train was wrecked last week near Wilcox, Ala. The cause was the removing of rails on a trestle. Several were killed and wounded. The work is supposed to have been done for malice as no robbery occurred.

The flood on the Mississippi is decreasing in the upper portion of the territory, but Louisiana is now suffering greatly. The crevasses are widening and land never known to be submerged before is covered.

Proposals of about 40,000 pounds of smokeless powder were advertised for by the war department. Three firms bid all at $1 a pound. Probably the order, will be divided among the three. Enormous quantity of powder will soon be needed to supply the batteries placed along our coast.

Last week snow fell sufficient to cover the ground at Ocean City, Md. The thermometer was below the freezing point at Berlin, Worcester county, and on Tuesday morning there was ice as thick as window glass. It is feared that the strawberry and peach crops have been dealt a severe blow in all parts of Worcester county.

The agricultural department is being importuned from all parts of the country for beet sugar seed. In the view of the unsatisfactory prices received for staple crops during the past few years and the prospective increased duty on sugar, farmers in all sections of the union evidently intend to experiment with beet sugar culture.

A Nebraska sugar refining company donated five tons of beet seeds to the department, and the department purchased two tons additional. The supply is about exhausted, but the demand continues.

Prof. Lawrence Brumer, of the University of Michigan, for some time special agent of the Agricultural Department and a well-known ornithologist and entomologist has sailed for the Argentine Republic to investigate the best means for extermination of the grass hoppers, which have proven a great pest to the farmers there. He goes in the interest of a large syndicate. Nine years ago the grasshoppers invaded the Argentine Republic from Bolivia and have since been increasing in numbers with alarming rapidity.

The Mausoleum of Gen. Grant was dedicated with highest honors on Tuesday last. The pageant was the grandest ever witnessed in this country. After the formal dedication the president and party reviewed the military and navy parades.

FOREIGN.

The latest reports are that the Greeks have been routed with great disaster.

Ambassador Hay has been cordially received by the British government.

Dr. Peters, the German African commissioner, has been sentenced to dismissal from the imperial service for ill-treating natives in Africa.

Ten Spanish soldiers were blown to pieces in Cuba by dynamite bombs placed in the roads by insurgents.

The Shah of Persia, Muzafu El-Din, who succeeded his father, May 1st, '96, is alarmingly ill.

One consignment of Cuban tobacco has been released by Gen. Weyler for shipment to a New York firm. This tobacco has been held since May last.

Osman Pasha has been placed in command of the Turkish forces. The Greeks are buoyant over the success at Nezeros and Rapsani.

An attempt was made to stab King Humbert while riding through the streets of Rome. The king was uninjured and the would-be murderer arrested. He is said to be insane.

A number of Parisian women have offered their service to the Greek legation to act as nurses. The officials have announced that their services would be gladly accepted, but that no funds are at ailable to pay for their journey to Greece

The French ambassador, M. Cambon has notified the Porte that the French government intends to take under its protection the Greek Catholics in the Turkish Empire. As yet it has not been decided which power will protect the orthodox subjects.

PRESBYTERIAL NOTICES.

Presbytery of Lexington will meet at Mt. Carmel church, Steel's Tavern, Va., May 11th, 1897, at 11 a. m

WM. C. WHITE,
Stated Clerk.

Abingdon Presbytery is adjourned to meet in Green Spring church, Washington county, Virginia, on May 4th, at 2.30 p. m.

I. N. NAFF,
Stated Clerk.

You think it is because your child is "growing too fast" that he fails to put on flesh. More often it is due to a gradual and general weakening of all the forces of the body. The child may have no pain, may have a fair appetite and yet lose flesh. Perhaps the happiest effects of Scott's Emulsion are in such cases as these. It gives the body a fat which is easily taken up; alters unhealthy action and supplies the best blood-making food known to medical science.

$200.00 IN GOLD GIVEN.

Special Interest to Students and Teachers.

International News and Book Company, Baltimore, Md., make a most liberal offer of $200.00 in gold, for selling 300 copies of "Gems of Religious Thought," by Talmage or "Talks to Children about Jesus." These books are among the most popular ever published. One agent sold 21 in two days, another 55 the first week. Freight paid, credit given. A few general Agents wanted on salary. A splendid opportunity for Teachers and Students to make money during their summer vacation. Write them immediately.

MONEY TO LOAN.

on Eight Years Time, secured by Mortgage on Real Estate. Monthly payment, savings investment stock for sale, also FULL PAID COUPON STOCK, with semi annual cash dividends. Loans made promptly in any part of the State. Agents wanted. Address,

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This desirable book comprises 64 beautiful engravings from views taken in 1894. Each scene is accurately and eloquently described by two distinguished divines, Bishop Vincent and Dr. Lee. The work should find a place in every Christian home.

Any paid up subscriber to the PRESBYTERIAN can obtain this book upon remitting 25 cents.

FOR THE FAMILY.

THE BAIRNIE'S FEET.

In a street of Glasgow city,
Full of children at their play,
Stooped a woman, and then something
In her apron hid away.

From the poor, plain gown, her station
At a glance could be descried;
But her face, despite its sweetness,
Told of honest Scottish pride.

Then a guardian of the public,
Sure some precious thing she'd found,
Bade her halt, and show the treasure
She had picked up from the ground.

When her apron wide she opened.
He beheld a shining mass;
But no gold or gems there glittered—
It was only broken glass

To the question stern, "What value
In sic-like things do ye see,
To thus tak' them?" came the answer,
Full of sweet simplicity,

"When I saw the bonnie bairnies,
Rinnin' barefit i the street,
The stray bits o' glass I lifted,
Lest they hurt the puir wee feet."

Oh for more such Christlike spirit,
More such hearts with love replete,
Then all stumbling-blocks might vanish
That would hurt the bairnies' feet."
—*Exchange.*

BIBLE PRINTING.

In the late historic university town of Oxford, England, there is a printing house which turned out an edition of 3,970,439 copies of a book during 1896, and not a word was said of it. For more than 300 years the presses of this institution have been printing this same book, and the demand has steadily increased from the first year of its existence to the present time. How many copies have been turned out in the past three centuries would be a vexing problem for the brain of a mathematician to compute. It would run into scores of millions, figures too magnificent for human realization.

This concern is the University Press, whose sole business for centuries has been the printing of Bibles. The place was established some fifty years after the German Guttenberg invented movable type, and the first book turned out bears the date 1468, but this was a mistake by ten years; it should have been 1478. For nearly 100 years the Oxford Press printed books of all kinds, and then, towards the end of the sixteenth century, it began the printing of Bibles. From that time to the present the presses have been turning out Bibles and Testaments and nothing else.

* * * * * * *

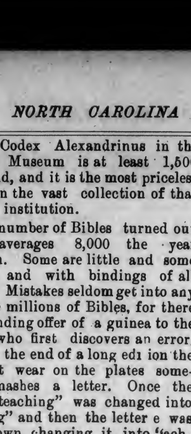
It may be of interest to know the sources of the Bible as it appears to day. In the first place the making of the Bible did not begin in its modern aspect until the middle of the fourth century after Christ. The Bible is based upon four great manuscripts. One of them, the Codex Alexandrinus, now in the British Museum; the Codex Vaticanus, now in the Vatican, and the Codex Sinaiticus and the Codex Ephraemi. Each of these is of immense antiquity.

The Codex Alexandrinus in the British Museum is at least 1,500 years old, and it is the most priceless object in the vast collection of that famous institution.

The number of Bibles turned out daily averages 8,000 the year through. Some are little and some are big, and with bindings of all kinds. Mistakes seldom get into any of these millions of Bibles, for there is a standing offer of a guinea to the person who first discovers an error. Toward the end of a long edition the constant wear on the plates sometimes mashes a letter. Once the word "teaching" was changed into "eaching" and then the letter e was worn down, changing it into "aching." Fifty thousand Bibles were sent out with this imperfection, but they were all recalled and the error rectified by the laborious use of a hand stamp.

It took more than thirty years to perfect the kind of paper which is now used for printing Bibles. This paper is wonderfully thin, but is absolutely opaque. It is called India paper, and was discovered by an Oxford student while traveling in the far east. The native method of preparing it was too laborious for modern use, and it was not until 1874 that a process was discovered by which it could be made rapidly and economically. This process is a carefully guarded secret, known only to two or three men, the workmen engaged upon it being intrusted with only a fraction of the secret. —*Picayune.*

POISONING THE FOUNTAIN.



If the fountain of life is poisoned at its very source, there can be no health in any part of the body. When a woman has any disease or weakness of the delicate special organism of her sex, the fountain-head of her physical existence is poisoned and she cannot be healthy in any respect until this one fundamental trouble is cured.

The family physician may make the very common error of ascribing all the trouble to superficial causes; he may prescribe for neuralgia, indigestion, insomnia, or headache, when these are merely symptoms of some deep-rooted malady of the distinctly feminine organs.

Any woman suffering from these delicate complaints may be completely cured right in the privacy of her own home (without recourse to mortifying examinations and "local treatment") by Dr. Pierce's Favorite Prescription.

It gives health to the special organism of womanhood. It purifies all diseased conditions; gives elastic strength to the ligaments, and vitality to the nerve-centres. It promotes good digestion, sound sleep, and freedom from pain.

It is the only medicine devised for this one purpose by an educated, skilled specialist in this particular field of practice. It is the only medicine which insures prospective mothers against the dangers and sufferings of motherhood.

Dr. Pierce's thousand-page illustrated book, "The People's Common Sense Medical Adviser" contains several chapters devoted to the special physiology of woman, with advice and suggestions for self-treatment which every woman ought to read. A paper-bound copy sent absolutely free on receipt of 21 one-cent stamps to pay for mailing *only*; or, cloth-bound, 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

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All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

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NEW BOOKS
FOR THE
Sunday-School Library.

We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of **40 per cent.** Discount of 33⅓ per cent on any of our own books.

By Mrs. M. E. Ireland:

The Siberian Exile. 122 pages,	$ 60
The Shepherd's Family. Translated from the German. 112 pages,	60
Adolph's Victories. 314 pages,	1 00
Christian Beck's Grandson. 226 pages,	1 00
In Fair Silesia. Translated from the German. 156 pages,	60
School on Luneburg Heath. Translated from the German. 148 pages,	60
Driven Out. Translated from the German. 156 pages,	1 00

By Miss Annie M. Barnes:

Ninito: A Story of the Bible in Mexico. 214 pages,	90
How A-chon-lo-ah Found the Light. 266 pages,	1 25
Izilda: A Story of Brazil 195 pages,	1 00

By Elizabeth Olmis (author of Jack's Hymn):

Over at Little Acorns. 384 pages,	1 25

By Fannie Atricks Shugert:

Ezekiel of Bethlehem. 261 pages,	1 00

By Rev. H. C. DuBose, D. D.:

Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages,	1 50

By Mrs. E. H. Amis:

Camping on the Blue Ridge. 106 pages,	60

By Rev. J. M. Chaney, D. D.:

William the Baptist. Cloth, 60 cts.; paper,	25
Agnes, Daughter of William the Baptist,	75

By Mrs. Mary M. Anderson Hawkins:

Jack Payton and his Friends,	75

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No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw bezel—guaranteed 20 years—retails at $16.00

No. 4. For 12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.	STATIONS.	SOUTH BOUND.
8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv..Maysville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 20
P. M.		A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING,
General Manager.
J. W. MARTENIS,
TrafficManager.

CHILDREN'S COLUMN.

SPRING SOUNDS.

Such a flurry, such a scurry,
Such a hurry in the trees;
Such a whirring and a stirring
Birds as brisk as busy bees;
Nests are building, 'tis important,
If you please.

Such a tripping, such a skipping,
Such a slipping o'er the stones;
Such a flashing and a dashing,
Such a melody of tones;
Brooks are hasting to the ocean,
Where it moans.

So much learning, so much earning,
So much tracing, mete and bound;
So much telling, counting, spelling,
Till the dizzy head turns round;
Patience, child, it is important;
So is knowledge found.
—*Harper's Young People.*

DYING FOR HER BROTHER.

A tender story is told of a French girl only twelve years old, who succeeded in saving her little brother from wolves.

It was during a severe winter, in a remote village of France and wolves were constantly seen prowling about. One day a wolf with five little ones burst into the cottage, attracted by the smell of the bread which the girl had been baking.

By means of a heavy stick, the brave girl had almost succeeded in driving the mother wolf off, when, seeing one of the cubs about to attack her brother, she seized the boy, thrust him into a cupboard, and buttoned the door. That gave the wolf time to fly at her, and in a moment she was the prey of the savage beasts.

Her brother remained quite safe, and was released from the cupboard by some neighbors.

He lived to be an old man, cherishing the memory of the sister who had died to save him.—*Sunday School Visitor.*

A STRONG FAMILY.

"You just ought to feel my muscle, papa," said Johnny: "ain't it big and hard?"

The blue blouse and the flannel shirt were pushed up into wrinkles at the shoulder, and a very soft and pink arm presented itself proudly for inspection.

"Pretty good for seven years," said papa, smiling. "I hope some day to see you as strong as a family I know, who carry the world on their shoulders."

"What's their name?" asked Johnny, forgetting his muscle at this first hint of a story.

"Their name is Never," answered his father, with a queer little wrinkle at each eye-corner, as if a smile was curled up there.

"Never! What a funny name!" exclaimed Johnny. "What are their other names?"

"O there are a lot of them. There's Mr. Never-drink; he has such clear eyes, and such a steady step, you'd know him anywhere; a strong fellow is Mr. Never-drink, always ready to lift his end of the log. Another is Mr. Never-swear; you'll know him by the company he keeps, and I suppose he grows strong by not wasting his breath. Then there's Mr. Never-lie, everybody trusts him; and Mr. Never-be-unkind, everybody loves him; and Mr. Never-forget, who loses nothing; and Mr. Never-be-idle, who does the world's work; and Mr. Never-be-discouraged—"

Papa stopped and laughed aloud, for Johnny was in the midst of a big yawn. "You don't seem to care much about my strong people, Jack," he said.

"I like stories about sho' nuff people," owned Johnny.

"All right. Once there was a little boy who wanted to be very strong; O, as strong as Samson. So he went to the strongest man on N. street, and asked him how he got so strong and hardy 'By never touching strong drink,' said the strong man on N. street. He asked another steady fellow. 'Never swear,' said the man; 'it takes you into low company where God and men are dishonored.' Another said, 'Never lie.' A single lie takes away a man's courage—"

"Who was that little boy, papa?" interrupted Johnny.

"He was that little boy that I want my little boy to be," answered his father. "I want him to make friends with the Nevers, because they are the friends of God, and their family motto is, 'Thus saith the Lord—Thou shalt not!'"—*E. P. A., in Presbyterian.*

LETTER-BOX.

[We have received the name of Grace Bethea of Claussen, S. C., as having recited perfectly the Shorter Catechism.]

Dear Presbyterian: This is the first letter I have written for a paper. I am in New York and I know the little children will be interested in what I have seen. In one of the large stores I have seen a beautiful fountain with a Statue of Liberty in the centre. At another store I heard an organ and band in one, playing without any one touching the keys and the music was so sweet. In the Eden Musee, at the entrance I saw two little newspaper carriers pointing their fingers at each other in close conversation, made of wax. A policeman standing close by, looked just like a real policeman. There was Columbus standing before Ferdinand and Isabella, with the Indians that came with him from America, made of wax, but looked like real people. Central Park is a lovely place with nice walks through it. There were different kinds of birds, parrots in all changeable colors, with top-knots on their heads, pure white parrots and red and white ones, besides the green and red ones. And funny little face monkeys. One little monkey had a face just like a Chinaman, with his hair cut like a Chinaman on top of his head. There were swings and different kinds of amusements for little children in the park. We ride on the Elevated road as high as the tops of the houses. There are many tall buildings in this place and I hope some of the little children will come here and see them. There are many other things I would like to write about, but fear the waste basket.

Your little friend,
DURALDE BORDEN.
New York,

Dear Mr. Editor: As my brother is writing a letter to your paper I believe I will write one too. I always enjoy reading the little letters in your good paper, and they are always the first thing we look for. Our Sunday-school will organize the fourth Sunday in this month. I will soon be through with the Shorter Catechism. Our pastor is Rev. Mr. Seabrook, he preachers for us twice every month and we all like him very much. My mamma has been sick for a long time and we all miss her very much. We hope that she will soon be well as she is improving very fast, she had a long spell of fever. I have a nice time riding horseback. I have a nice sorrel pony and a new yellow saddle and bridle to match my pony. He ran away with me last week, but he didn't get me off. I rode him to see my grandma, who lives ten miles from home. I will close hoping to be able to write again. I remain,

Your little friend,
WILLIE D. MCLEAN.
McLeansville, N. C.

Dear Mr. Editor: I am a little girl seven years old. I study Second Reader, spelling book and arithmetic. I have three brothers and one sister. I have a big doll her name is Lizzie. I have a little cousin about my age, she and I have a fine time playing together. Brother and I have two little kittens. I will close for fear of the waste basket.

Your little friend,
ELVA HALL.
Belmont, N. C.

I got sister to write for me.

Dear Mr. Editor: I am a little boy eight years old. I have two pets, a dog and a goat. My dog is black, and my goat is black too. I go to school at Red Springs Seminary. I study arithematic, geography, Harrington Speller and Third Reader. I expect to have a good time when my little cousins come to Red Springs. I will close now.

Your little friend,
ARTHUR MACRAE.
Red Springs, N. C.

Dear Presbyterian:—I enjoy reading the children's letters very much. I am a little girl ten years old. I have two sisters and two brothers. I go to Sunday-school every Sunday. I like to read the Bible and I thought I would answer three of the questions that came in the paper dated March 25th, 1897. I will ask two questions. As this is my first letter I will close.

Your unknown friend,
ANNA MYRTLE WEEDEN.
Blowing Rock, N. C.

Dear Presbyterian:—As you were so kind to print my last letter, I will try to write again. I go to Sunday-school every Sunday and our class is going to try and form a banner class and I think we can do it. Our superintendent is Mr. Oliver Covington and he is a very good one indeed. We have some new singing books at our church. Gospel hymns consolidated. Our pastor came out last Friday night and organized a society called Westminster League. About all of our family joined and a good number of other people. We hope to do lots of good work. Hoping to see this in print I will leave you with best wishes to the PRESBYTERIAN.

I am yours fondly,
NORA J. COLE.
Roberdell, N. C.

Mr. Editor:—I am a little Scotch Presbyterian girl seven years old. My papa is an elder in the church here. My aunt takes your paper, and I love to read the little letters in it. I have a good teacher. I study arithmetic, Second Reader and geography. My brothers got a bicyle yesterday. Please print this letter. I want to surprise mother.

Your little friend,
MARGARET MCEACHERN.
Marlow, Ga.

Dear Mr. McLaurin:—I see so many nice little letters in your good paper I thought I would write one too. Mama reads them to us, and she will write this for me as I cannot write very well yet. I am not going to school now. My school is out. We have two little lambs. They are twins. A black one and a white one. The white one is mine and he is named "Henry," and the black one is Johnnie's (my little brother) name "Urbie" for my teacher. Our Sunday-school will reopen next Sunday. Miss Mamie McDaniel is my teacher. I like her very much. Well I will close as this is my first.

Your little friend,
PORTER PAISLEY.
McLeansville, N. C.

Dear Mr. Editor:—Ever since you began to have a Letter Box in your paper I have been thinking I would write one to put in it, so I shall this evening. We have ten little lambs which are very pretty. I like to read your paper very much. I study the Shorter Catechism. Rev. W. T. Walker is our pastor. We all love him. We have a missionary society. I hope to get many pennies in my missionary box. I go to school to sister Alice, and like her very much. I hope to see my letter in your paper.

Your friend,
WILLIE R. DANIEL.
Satterwhite, N. C.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.*

So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

Always sincerely yours,
T. A. SLOCUM, M.C., 183 Pearl St., New York.
When writing the Doctor, please mention this paper.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington, D. C., April 21st, 189.

The Baptists of Washington are exerting themselves to entertain the delegates to the twenty-sixth annual meeting of the Woman's Baptist Missionary Society, now in session here, and the two hundred-odd delegates are combining business with pleasure. This society has been more fortunate in its finances than some of its co-workers in the mission field have been during the business depression of the past five years. Its receipts for the twenty-first year of its existence amounted to $93,500 and for the last year to $93 600, a decidedly creditable showing. The society has steadily increased its work during the past year in China, India, Japan and Africa by the establishment of new stations and by extending the usefulness of those previously established. The meetings of the society are being held in the Sunday-school house of Calvary church.

Rev. Dr. Easton, pastor of the Eastern Presbyterian church, preached a special sermon Sunday evening on the arbitration treaty, which the Senate has agreed to vote upon on the afternoon of May 5th, taking as his text, "Blessed are the peacemakers, for they shall be called the children of God." He summed up an answer to the arguments against arbitration by saying. "We grant there are some questions which no nation can submit to an arbitral court. No kingdom or republic will submit a question that involves its independence or the substantial integrity of its territory. There are also questions involving honor which cannot be submitted, but the greater, yes, overwhelming majority of questions if diplomacy fails to settle, can be properly left to arbitration." If the arbitration treaty is ratified it will be by a very small margin. The opinion of probably a majority of those who occupy positions enabling them to adquire knowledge of senatorial sentiment is that the the treaty will fail to secure the two-thirds vote needed to ratify it.

The last lecture in the free course under the auspicies of the American Society of Religious Education was delivered this week at the First Congregational church by Rev. Dr. A. G. Rogers, on "The Story of the English Bible." The lecture, which traced the development of the Bible through the various translations to the authorized version of James I, was illustrated by a number of handsome stereopticon views. Dr. Rogers closed by expressing the opinion that the Revised Version of the Bible made in 1870 was the best of all Bibles, because it was compiled from manuscripts seven centuries older than those used in King James' version.

An interesting feature of the Easter services at the Metropolitan M. E. Church was the baptism of three young Chinese men, who are members of the Chinese Sunday school of the church. The Sunday-school has made quite a record in converting Chinese, and several of its converts are now in China engaged in missionary work. President McKinley was an interested spectator of the unusual and interesting ceremony.

Every year there is a steady increase in the number of special Easter services held in those churches which once paid no special attention to Easter. This was especially noticeable in the Methodist churches, the pastors of a number of them preaching special Easter semons. At the First Congregational church, which has a fine choir of about sixty voices, the Easter music was probably second to that in no Washington church and Dr. Newman, the pastor, preached an Easter sermon on "The Parting Blessing." T.

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WASHINGTON, NORFOLK,
RICHMOND.

Schedule in Effect Feb. 7th, 1897.

WESTWARD.

	No. 41.	No. 403
Lv Wilmington.	*3 20pm	.....
Lv Lumberton..	5 26pm	.....
Lv Maxton	6 12pm	.....
Lv Laurinburg..	6 23pm	.....
Ar Hamlet.... ..	6 53pm	.....
Lv Hamlet.....	7 13pm	*5 . am
Lv Rockingham.	7 30pm	2 23 am
Lv Wadesboro...	8 1 pm	.....
Lv Marshville...	8 48 m	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 30 am
Ar Charlotte....	10 25pm	8 30 am
Ar Mt Holly....	.....	9 10 am
Ar Lincolnton..	.....	10 35 am
Ar Shelby.....	.....	11 48a m
Ar Ellenboro...	.....	12 20p m
ArRutherfordton	.....	12 54p m
†8 40am Lv....	Hamlet..Ar	6 20p m
10 00am Ar ...	Cheraw..Ar	† 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte ...	*5 10am	8 25p m
Ar Monroe.....	5 58am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 45am	.....
Lv Laurinburg..	9 11am	.....
Lv Maxton	9 30am	.....
Lv Lumberton...	10 18am	.....
Ar Wilming on..	12 30pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 28pm
Ar Raleigh.....	11 30am	2 11pm
Ar Portsmouth..	5 50pm	7 30am
—		
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 58am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT April 4th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington.....	8.00a.m
Arrive Fayetteville.....	1..21 "
Leave Fayetteville.....	11.21 "
Leave Fayetteville Junction...	11.27 "
Leave Sanford.....	1.00p.m.
Leave Climax.....	3.55 "
Arrive Greensboro.....	3.25 "
Leave Greensboro.....	3.35 "
Leave Stokesdale.....	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall.....	5.26 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.32 "
Leave Stokesdale.....	11·07p.m
Arrive Greensboro.....	11.55 "
Leave Greensboro	12.15 "
Leave Climax.....	12.43 "
Leave Sanford	2.40 "
Arrive Fayetteville Junction..	3.55 "
Arrive Fayetteville.....	3.58 "
Leave Fayetteville.....	4.22 "
Arrive Wilmington..... ...	7.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.10a. m
ArriveMaxton.....	9.23 "
LeaveMaxton.....	9.33 "
Leave Red Springs.....	10.04 "
Leave Hope Mills.....	10.52 "
Arrive Fayetteville	11.16 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville.....	4.25p m
Leave Hope Mills.....	4.46 "
Leave Red Springs	5.35 "
ArriveMaxton.....	6 10 "
Leave Maxton.....	6.18 "
ArriveBennettsville.....	7.30 "

NORTH BOUND.	No. 16 Mixed. Daily ex Sunday.
Leave Ramseur.....	6.45a m
Leave Climax.....	8.35 "
Arrive Greensboro.....	9.20 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Madison.....	12.30p.m
Leave Stokesdale.....	1.28 "
Arrive Greensboro.....	2.40 "
Leave Greensboro.....	3.25 "
Leave Climax.....	4.20 "
Arrive Ramseur.....	6 05 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem.

SOUTH BOUND CONNECTIONS,

at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

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THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Will convene at Charlotte, N. C., in the First Presbyterian church, on the *third Thursday* (20th day) *of May*, 1897, at 11 o'clock a. m. The opening sermon will be preached by the moderator of the last Assembly.

The undersigned will be present in the Lecture Room of said church on Wednesday, May 19th, at 8 o'clock p. m., and also on the following morning at 9 o'clock, to enroll the names of commissioners.

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

N. B.—Treasurers of Presbyteries are urgently requested to forward to the treasurer of General Assembly, at Charlotte, all sums due for Presbyterial assessments, as well for previous years as for the year 1897.

JOSEPH R. WILSON,
Treasurer.

SAY SOES.

The king of Siam is to visit Queen Victoria next summer in his 2,500-ton steam yacht Maha Chakri, which was built for him in Scotland four years ago.

Baldness is either hereditary or caused by sickness, mental exhaustion, wearing tight-fitting hats, and by over-work and trouble. Hall's Renewer will prevent it.

The best men are not those who have waited for chances, but who have taken them; besieged the chance: conquered the chance; and made chance the servitor.—*E. H. Chapin.*

"I am sorry," said the teacher,
"To keep you, Tom and Joe;
I do not like to punish you,
Because it grieves me so,"
But hopeful Tommy whispered
To naughty little Joe,
"If she's so very sorry,
Maybe she'll let us go!"

—*Religious Telescope.*

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SPIRITS TURPENTINE: Steady throughout at 26½ cents for machine casks and 25½ cents for country casks.

ROSIN: Strained $1.30 and Good Strained $1.35 throughout—dull through out.

CRUDE TURPENTINE: Hard $1.30. Hard $1.80 and Yellow Dip $2.00 on Thursday (21st); since $1.20, $1.70 and $1.90—closing steady.

TAR: Sold at 95 cents on Thursday and Friday of last week; since firm at $1 00.

COTTON: Middling 7 cents until Tuesday; then 7¼—closing firm.

TIMBER: Hear of no change.

ATLANTIC COAST LINE.

Schedule in Effect April 15th 1897.

DEPARTURES FROM WILMINGTON—
NORTHBOUND.

DAILY 9:00 A M — No. 48—Passenger—Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 32 p m, Richmond 6 40 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 58 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 55 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 22 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY 3:25 P M — No. 55—Passenger—Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 45 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m. Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—
FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45 p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:40 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 13 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 05 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 08 am, Warsaw 7 54 a m, Magnolia 8 07 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 7 15 a m, Macon 9 00 a m, Augusta 2 45 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Hailfax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday.

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9.50 a. m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 25 p. m., Chadbourn 5 20 p. m., arrive Hub 6 00 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m, and 9.15 p.m. Returning leaves Clinton at 7 00 a m., and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 50 p m, Smithfield 3 38 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 38 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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Whipped Cream and Figs.—A very simple and wholesome dessert which is an acceptable variety between seasons is stewed figs and whipped cream. The figs are stewed long enough in a little water to swell, then cooled. Serve, with each fig laid on a square of sponge cake or between lady fingers, and with whipped cream on the top.

Waldorf Salad.—Pare, core and cut into dice four large tart apples, add to them a quart of celery, cut into half-inch pieces. Dust over a teaspoonful of salt, a teaspoonful of paprika and then two tablespoonfuls of tarragon vinegar. Mix all together, and then stir in a cup and a half of good stiff mayonnaise dressing. Serve on lettuce leaves, or just as it is, garnished with celery tops.

Hot Butter Rolls.—Sift one quart of flour, half a teaspoonful of salt and two teaspoonfuls of baking powder; rub in one tablespoonful of butter, then add one beaten egg, and a pint of milk; mix soft as possible. Roll out one-half inch in thickness, and cut with a biscuit cutter. Dip them in melted butter, fold one third of each piece over the remainder, and bake in a quick oven for fifteen minutes.

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New Series—VOL. XXIX—No. 1,530. WILMINGTON, N C., THURSDAY, MAY 6, 1897. Old Series. Vol. XXXIX—No. 2,690

REV. DR. AND MRS. H. C. DuBOSE.



Hampden Coit DuBose was born in Darlington, S. C., the ancestral home of a branch of the Huguenot family, Sept. 30th, 1845. Before he was a week old three out of the five children of his parents, fell victims to diphtheria. His father, Rev. Julius J. DuBose, whose sun set in 1852, while yet it was noon, was specially known for the power of his pathos in the pulpit and the brightness of his paragraphs when in the editorial chair. His mother, who died in 1862, possessed superior gifts as a teacher, which were highly appreciated in the community, and was noted for her eminent piety. Besides the family worship, it was her constant habit to pray with her children in private. His brother, Rev. R. Miguel DuBose is now preaching at Huntsville, Ala. After leaving his mother's school he attended the Darlington Academy, and in 1863-'64, the South Carolina Military Academy (Arsenal and Citadel). The latter part of 1864, and the first of 1865, he served on the sea coast of South Carolina and in North Carolina in the Battalion of State Cadets. The next two years he taught; then attended the University of South Carolina, and in the fall of 1868, entered the Theological Seminary at Columbia. Of his classmates now living are Eugene Daniel, D. D., First church, Raleigh, N. C.; J. T. McBryde, D. D., Pendleton, S. C.; Geo. T. Goetchius, D. D., Rome, Ga.; S. M. Neal, D. D., Central church, Kansas City; R. D. Smart, D. D., First Methodist church, Memphis, and J. J. Read, Missionary to the Indians. He was licensed in the spring of 1870, and during the summer vacation supplied the Second church in Charleston. He was ordained April 8th, 1871, by the Presbytery of Harmony at its session in Darlington, Dr. Plumer preaching the sermon and Dr. Leighton Wilson delivering the charge—before the pulpit where that holy man of God, Father Brearley had baptized him in infancy and at the age of twelve received him into the communion of the church.



He was happily married April 3rd, 1872, and left for China the next day. A few months after arrival, a native house was rented in Soochow, and in that city he has resided ever since. During his second furlough he was moderator of the Presbytery of Peedee at Bennettsville, of the Synod of South Carolina, at Yorkville in 1890, also of the General Assembly at Birmingham in 1891 and received the degree of D. D., from Westminster College, Missouri.

In English, he has written the Dragon, Image and Demon, or The Three Religions of China; Preaching In Sinim and Memoirs of Dr. J. Leighton Wilson. In Chinese, he translated Dr. Plumer's Rock of Our Salvation and is the author of The Street Chapel Pulpit (200 sermons); The Catechism of the Three Religions; The Illustrated Life of Christ (with no picture of our Lord); Introductions to the Bible, Genesis, the Gospels and the Acts; The Street Chapel Pictorial Series (twelve in number, of which a third edition of 120,000 has just been issued); The Gospel 1,000 Character Classic, &c. He has prepared notes for the Annotated Bible, or Easy Commentary on the New Testament, on Romans, Ephesians, Philippians, Colossians, I and II Thessalonians and I, II and III John. He has preached 10,000 times and sold 200,000 Gospels and tracts.

Mrs. Pauline McAlpine DuBose, five years her husband's junior, is the granddaughter of Rev. Robert McAlpine, who labored in Georgia and Alabama, and the daughter of Dr. Augustine I. McAlpine, a beloved and skillful physician, whose practice was to pray beside the sick beds of those to whom he administered healing remedies. Her mother, a great Bible student and a pillar in the Church of Christ, is now passing a green and blessed old age. Of her five brothers, one is a deacon, two are elders in Alabama and Texas, and two are ministers in North Carolina and Japan. She was educated at the Synodical Female Institute in the beautiful mountain town of Talladega, where she passed the happy years of youth, useful in the Church, and an ornament in society. She was at that time, specially interested in the orphans at Tuskegee. Her pastor was that able divine Rev. A. B. McCorkle, D. D.

Coming to the mission field at the age of one and twenty, with graceful form and an attractive face—a magnet to the Celestials—the women charmed by her fascinating manners flocked in numbers to visit her, and soon she was well known for the perfection with which she spoke the soft musical tones of the Soochow language and for her gifts in presenting the leading gospel themes to the superstitious and the ignorant. Few have entered so fully and so sympathetically into the toiling common place home life of the Chinese women. She taught in the day schools, and for five years had a boarding school for boys. She has held meetings for the women, visited them in their houses and received them in her home to the number of twenty thousand. A part of the last year she had 1,200 patients at the Yang Yoh Hong Chapel. Assisting her husband in his labors, looking well to the ways of her household—never leaving her children alone with the natives, carrying on the whole of their primary and preparatory education, and making the home bright and merry, has filled the weeks and months of one-fourth of a century.

Of their children, two sleep in the cemetery at Shanghai, and five are living. The one who has her mother's name is at Kiangyin beside the broad waters of the Yanytse; the second completes in May a seven year's course at the Mary Baldwin; the two older boys are at Pantops where their mother took them last summer, and little Pierre comes back to be the life of the home in Far Cathay.

As Mrs. DuBose returns to China in August, by the exigencies of the missionary work, husband and wife celebrated the twenty-fifth anniversary of their marriage ten thousand miles apart. Both are in vigorous health and enter with joyful enthusiasm on the second stage of their missionary journey.

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CHRIST IN THE CHRISTIAN.

"Nevertheless I live, yet not I, but Christ liveth in me." The Christian is vitally united to Christ. This is the condition of conformity to Christ. It is the relation of Christ to the Christian which makes it possible to be Christ-like. This union is represented in the Scriptures under seven similitudes. One is taken from the animal kingdom in the relation of the Shepherd to the sheep. Christ is the Good Shepherd, laying down His life for His sheep. He is the Great Shepherd, taking care of His sheep. He is the Chief Shepherd, who is yet to appear and His sheep shall appear with Him in glory. He knows His sheep. They know His voice. Their very wounds and troubles and infirmities call forth His care and sympathy. The twenty-second, twenty-third and twenty-fourth Psalms give the forecast of Christ as our Good Shepherd, Great Shepherd and Chief Shepherd. Another similitude is found in the vegetable kingdom. It is that of the vine and its branches. Christ the vine, His disciples, Christians, are the branches. They have His life forces poured over into them, like as the vine pours its sap over into its branches. This is in order to fruitfulness, as Christ communicates His life to Christians that they may bear fruit. Another similitude is taken from the mineral kingdom as related to architecture. Like as separate stones are built upon the foundation and take their unity and significance from the cornerstone, so Christ is the foundation underneath the secondary supports of the building in the apostles and prophets, and He is "the Chief Corner Stone, elect precious," which gives unity, significance and vitality to the "living stones," which Christians are in the spiritual temple. Still another is found in the family or commonwealth. "Of whom the whole family in heaven and earth is named," is only a varying of the figure of citizenship in the kingdom of God. The human form furnishes another similitude. Christ is the Head. Each Christian is a member of His body. The union of husband and wife is a notable representation of the Church as the bride, the Lamb's wife, to Christ the Heavenly Bridegroom. What we may conceive, of an indissoluble union of spirits in assimilation or absorption or identity, as the union is perfected, is seized by the apostles in 1 Corinthians vi: 17, to teach the vital union of the Christian to Christ. "He that is joined to Christ is one Spirit." The other figures leave room to suppose the possibility of a separation of the parties or parts from each other. But here it cannot be supposed. Our spirit cannot be divided. No man can find a line of cleavage in this one Spirit which is Christ united to the Christian.

This union appears in the eighth chapter of Romans. It is effected by the Holy Spirit. He has been but barely mentioned in the earlier chapters. In this eighth chapter He makes and maintains the union of which the apostle exclaims, at the close: "Who shall separate us from the love of Christ? In this chapter we see the Holy Spirit taking hold upon the human spirit, uniting to Christ, and giving power to say "Abba Father." The very Spirit of Christ is made the test and measure of discipleship. And the Christian is enabled to walk with God and to breathe out, by the intercession of the Holy Spirit, the groanings which cannot be uttered.

Here is conformity to Christ. It is by being vitally united to Christ. It is by having the Spirit of Christ. It is union with Christ through the communion of the Holy Spirit. In such spiritual union, Christ liveth in the Christian and His life is lived by the Christian.

The Christian is slow to believe this possible and hesitates to accept by faith this part of the fullness of Christ for the Christian. At the beginning of the Christian life Christ is received as Redeemer and Saviour. Then the claims of Christ as Lord and Master are pressed and sooner or later must be admitted and accepted by surrender to Him. The sufficiency of Christ as the Life is more slowly perceived, and many live on a poor barren and spiritless life until they receive and appropriate Him and live by Him, not only in a new life by regeneration, and a life of buds and blossoms of growth, but in the life of fruitfulness in conformity to Christ.

FROM PRESENT indications the end of the Greeco-Turkish war is near at hand. The enthusiasm of the Greeks unsupported by the sinews of war and by wise leadership is no match for the fanatical zeal of the Turks, in superior force, with full equipment and led by German officers of acknowledged ability. The issue seems to be so far settled that there remains only the question how far the Powers will allow Turkey to go in reaping the fruits of victory. It is taken for granted, generally, that the Powers will require the *status quo* before the commencement of hostilities to be restored.

The insurrection in Crete—or Candia as it is now called—was the occasion of the war between Greece and Turkey. The insurgents desiring to become annexed to Greece and that country ardently espousing their cause. But Crete has been lost sight of in the more stirring events of the present and immediate past.

It may not be uninteresting however, to note that since the year 1669 Crete has been under Turkish rule. The Cretans have many times rebelled because of a desire to unite with Greece—have done so quite often, indeed, within the present century. In 1866 occurred the famous rebellion which drew from Turkey most important concessions in the way of reform. In 1878 the Powers of the Berlin Conference laid it upon Turkey to scrupulously perform the agreement made twelve years before. The government of Crete has been considered less exacting than that of any other country under Turkish rule. How far the present insurrection will benefit or injure the Cretans in the way of Turkish domination in the future remains to be seen.

The Apostle Paul in the first century planted the Gospel in Crete leaving Titus there to set all things in order and to ordain elders in every city—Titus 1:5, The character of the Cretans of that time is found in Titus 1:12.

FROM THE MINUTES of the General Assembly:

WHEERAS, The General Assembly of the Presbyterian Church in the United States, fully recognizes the efficiency of the prayers of God's people, and the necessity of Divine guidance in its own deliberations; therefore—

Resolved, 1. That the General Assembly recommend to all the churches under its care, to offer a special prayer during the devotions of the Sabbath preceding the meeting of the General Assembly in each year, that God would of His great mercy so give the General Assembly the wisdom that cometh from above, and so direct all its plans, discussions and decisions, as to promote his own glory, and to advance the kingdom of Jesus on earth.

A FEW YEARS ago the Southern Church settled that Ruling Elders should be eligible to the moderatorship of any of the courts of that Church. About the same time the Northern Church decided the question in a way precisely to the contrary. Since then the matter has been at rest in our Church and every court of the Church has been presided over one or more times by ruling elders. In the Northern Church the question it seems will not down. Several names of prominent ruling elders have been presented for the moderatorship of the approaching Assembly of that Church. In the light of the recent action noted above, which was very emphatic in opposition to ruling elder moderatorship, it is not conceivable that the nominations referred to can be intended for anything other than to keep the matter in agitation; and this would seem to imply, seeing that it is not an unusual practice, that there are many who are greatly dissatisfied with the former action upon the question.

An impression prevails that from time immemorial, until the very recent past, ruling elder moderatorship was unknown. But it is a matter of history that in 1567—before the adoption of the Westminster Standards of course—George Buchanan, one of the most learned of Scotsmen, distinguished as a politician and theological polemic in the days of Queen Mary and the Regent Moray, was elected moderator of the General Assembly of the Church of Scotland. This was a great honor conferred upon him, but there is no reason to suppose it was a solitary instance of the bestowment.

IT SEEMS NOT only Laurinburg, but Greenville must "look to its laurels." Read this:

"DEAR BROTHER MCLAURIN:—I note what was said in your excellent paper of last week in regard to Laurinburg church being the banner church of Fayetteville Presbytery. I rise to say that Gulf church is in Fayetteville Presbytery and contributed last year for all causes $19.96 per member. It strikes us that this beats $16.25 for Laurinburg or even $18.65 for Greenville in Albemarle. If there is a banner floating around will you please secure it and hold it for Gulf church until some other church in Fayetteville or Albemarle Presbytery puts forth a better claim for it? Gulf wants the banner if she is entitled to it. Speak right out brethren.

Yours truly,

J. M. McIVER.

Gulf, N. C.

[Will be glad to hear from any church that can do better still.]

WE NOTED recently that the Roman Catholics had been allowed to build a chapel exclusively for their service at West Point. Secretary Alger, chief of the War Deparment authorizes it to be stated "that any other denomination wishing to build a chapel on the grounds upon the same conditions will be given an equally advantageous site for the building. No favoritism will be shown to any denomination and others will be accorded a site equally as good as that of the Catholic chapel."

IT IS WITH sincere pleasure we note that at the receptions given by Gov. Russell at Raleigh, no liquors or wines of any kind are used. A statement to the contrary had been made by the press and Mrs. Russell had it corrected. A paper which published the report says: No intoxicants are allowed in the Governor's mansion.

THE ARTICLE "Egypt" on our fourth page, will be found exceedingly interesting. The British rule in that country, and the work of the United Presbyterian Church, rendered possible by that rule, have worked improvement in the habits and manners and modes of thought of the Egyptians that virtually amounts to regeneration of the national life. The whole result is such a grand triumph of Christianity as raises the highest hopes for the future of that country. Egypt is stretching forth her hands unto God.

INDIA RELIEF FUND.

TWO CENTS will sustain the life of a man, woman or child for one day.

Previously acknowledged.....	$ 34 60
Kings's Daughters' Circle, Aberdeen, N. C.....	4 15
J. M., Gulf, N. C.....	5 00
Junior Endeavors, Immanuel Church.....	13 47
St. Andrews Church (additional)	3 25
Nutbush Church Aid Society...	20 00

For the N. C. Presbyterian.

DAVIDSON NOTES.

On Saturday, May 1st, the annual Declaimers' Contest of the Philanthropic Society was held. In these contests the Faculty are requested by the Society to act as judges. There were eight contestants for the Declaimer's Medal on this occasion, several showing decided ability in the difficult art of declamation. At the conclusion of the exercises the medal was awarded to Mr. S. C. Smith, of High Towers, N. C.

The new dwelling recently erected by Dr. Martin has been rented by Mrs John E. Brown, formerly of Charlotte, who moved into her new home about two weeks ago. The building is on Concord street, opposite the baseball ground.

Miss Mamie Hutchinson, of Charleston, S C., is visiting MissMary Martin. Dr. Harding attended the meeting of Concord Presbytery at Statesville last week. Dr. Smith has recently lectured on the X-rays at Fayetteville and Greensboro.

The annual report of our church was made by the pastor, Rev. A. T. Graham, at last evenings service. It was quite an encouraging report, the average contribution per member being $16.71. The contribution per member to Foreign Missions was $2 00 during the year. At the same service Mr. Graham made an impressive and interesting address on the Westminster Standards, especially in their relation to Church Evangelization.

The College catalogues for '96-'97 have been received from the printers and their distribution will soon be begun. Dr. Shearer has recently visited several Presbyteries in the interest of the College.

Dr. Munroe is hard at work drilling his "Quiz" Class of students from all parts of the country, who are preparing for the State Board Medical Examination about June 1st. The final examinations of his regular "Meds." have begun, and his new College building presents a busy scene from morning till night.

L.

Davidson, N. C., May 3, '97.

OUR PREMIUM BIBLE.



Measures 5x7 inches when Closed, and Contains 1,600 Pages of Reading Matter—Several hundred pages of Useful Information, besides the Scriptural Text.

At length we find ourselves with pride and pleasure, able to offer a Bible premium to workers for the N. C. PRESBYTERIAN. The size and quality of type of our Bible is represented by the cut here given:

The binding is flexible, the edges are gilt and the references within

David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
11 God hath spoken [1]once; twice have I heard this; that [2]power belongeth unto God.
12 Also unto thee, O Lord, belongeth mercy: for [3]thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God. A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou art my God; early will I seek thee: [4]my soul thirsteth for thee, my flesh longeth for thee in a dry and [5]thirsty land, [6]where no water is;
2 To see [7]thy power and thy glory, so as I have seen thee in the sanc-

[1] or, we are concerned by that which they have [2] wrought. [3] Heb. is search searched. Job 31. 35. Ps. 26. 2. [4] Thes. 4.17. [5] Heb. a parch searched. Job 33. 14. [6] or, strength. [7] Heb. their wound shall be. Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Gal. 6. 8. [1] Tim. 6. 16. [2] Ps. 81. 11. [3] Jer. 30. 23. [4] Dan. 22.5. [5] Ps. 42. 1.

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6 They search out iniquities: [1]they accomplish [2]a diligent search: both the inward *thought* of every one of *them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [3]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4]all that see them shall flee away.
9 And all men shall fear, and shall [5]declare the work of God; for they

PSALM 65.

1 David proclaimeth God for his praise. 4 The blessedness of God's chosen by reason of benefits. To the chief Musician, A Psalm and Song of David.

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are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable

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No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar.—*Jeremy Taylor.*

copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

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JOHN MCLAURIN,
Manager N. C. Presbyterian.

"Our Premium Bible" contains absolutely nothing that tends to discredit the plain Scripture narrative of "Jonah and the whale."

If we exclude sympathy and wrap ourselves round in a cold chain armor of selfishness, we exclude ourselves from many of the greatest and purest joys of life.—*Sir John Lubbock.*

For the N. C. Presbyterian.

EGYPT—SOCIAL AND MORAL REFORMS—AGENCIES AND INFLUENCES—ENGLAND—THE AMERICAN MISSION.

DEAR BRO. McLAURIN:—In my last letter I made a quasi promise that you might hear from me again before leaving Egypt. As our stay here is rapidly drawing to a close, I must hasten to redeem my promise. I briefly indicated certain very important changes and improvements in the *material* prospects and prosperity of Egypt. A country's stability however is not guaranteed by its material wealth and prosperity. For were it, Egypt would never have lost its fore-eminence in the world's history and civilization. It is "righteousness that exalteth a nation" and giveth it prominence. Fortunately for Egypt the nation that has introduced the modern and internal improvements, is herself, a living demonstration of the truth of this declaration of Scripture. England is to-day one of the great factors and forces in the moral reformation of Egypt. Her presence and power constitute a protectorate for all reforms. Her policy is non-interference, both on the part of her own people, as well as by all other nations. "Egypt for the Egyptians and the Egyptians for Egypt" is her maxim. Her aim and influence is educational. In all the relations, intercourse and dealings of her government officials with the people, she seeks to so exalt honesty, integrity and truth, as to set an example, which the people shall be inspired to follow. And at the same time, to win their confidence and trust. A few days ago, two Egyptians were heard disputing upon some point. One sought to emphasize the truth of his position, by swearing by all that was good and holy. When the other replied, "swear by the word of an Englishman, and I will believe you." Having won their confidence, the English seek to inspire the Egyptians with self-respect and confidence in themselves. Like Arnold, in his treatment of the boys at Rugby—they show that they *expect* them to do right. And they prove themselves worthy of the confidence reposed in them. Under former administrations, the Egyptian was expected to deceive, lie—to steal—and he did not disappoint his oppressors. In the army, the common soldier was treated as a galley slave—was *locked* in barracks every night, and never allowed a furlough to return home, lest he should desert. When, at the request of the government, the English undertook the reorganization of the army—the British officers allowed the private the same privileges as the privates in the British army. They treated them as men of honor, and they have proved themselves such. Instead of declining furloughs, the English encourage them, to prove and develop their sense of honor. Sometime ago an officer granted 1,200 privates furloughs; at the same time, he furnished each with a railroad ticket to go and to return. The day the furloughs expired *every* man was at his post. Such an *esprit du corps*, must in time completely revolutionize the sentiments and elevate the *morals* of the people.

Another and probably the most potent force in Egypt's *moral* development, is the American Mission of the United Presbyterian Church; for this is the herald and exponent of the Gospel, which is God's ordained power unto salvation. For forty-three years this representative of the Church of Christ has been on the ground. It has thrown out year by year new branches, which like the banyan tree, have in turn cast themselves down to the ground, and taken root; until now it has covered every portion of the valley of the Nile. The agencies through which it works and upon which it depends are manifold: chiefly however, evangelistic, (the *preaching* of the Gospel) Sabbath-schools, educational, colportage, zenana and medical agencies. This mission, through its pastors and workers, is preaching the Word regularly at 197 stations to congregations averaging an attendance in the aggregate of about 15,000 worshippers. It conducts 168 schools with a patronage of 11,000. This host of boys and girls taught in the schools are in a very few years to be the rulers in the homes, and the framers of the thought of the country. It has established and regularly maintains 127 Sabbath-schools with an attendance of 6,849 scholars, more than three-fifths of whom are men and women. Its colporteurs aim to carry the Word of God, the standards of doctrine, and other religious books to every village and hamlet in the country once every year. And they are met with a growing demand for the Bible and for an explanation and exposition of the Word, and the truths therein contained. The Christian women of the Mission make tours through the country and visit the homes of the people to bring the Gospel to the wives and mothers. While hospitals have been established in some of the larger cities under the auspices of the Mission, where the sick and crippled are treated free.

The influences and fruits of all these agencies are both direct and indirect. Through them have been gathered into the Church as professed disciples of the Christ many thousand converts; and to-day there is a native church with a membership of 5,355. Many of them are consistent, earnest witnesses for the Truth; others are ordained pastors, and others again, licentiates and candidates. The *indirect* influences however, from which definite and positive results *must* come in the near future are very perceptible and far-reaching. First, the prejudice and fanaticism against Christianity is gradually waning. Formerly a Mahomedan would not *converse* with a Christian unless it were to curse him. Now many Mahomedans are willing to compare notes with Christians. Others are really investigating the truth of the Gospel. Business relations and friendship are established between the Turks and Christians. Mahomedans are sending their children to Protestant schools. Twenty per cent of the pupils of the mission schools are Mahomedans. Again the Mission schools have so advanced the ideas of the people as to create a demand for education. So that both the Government and the Copts are multiplying and improving *their* schools. Thereby increasing the intelligence of the people, which makes the introduction and understanding of the Gospel more feasible. The standard of intelligence and morality maintained and developed in the Missions schools has placed their pupils at a premium, thus recommending the system of religion therein taught, and greatly increasing the attendance upon the schools. Christianity as taught in these schools greatly quickens the intellects and business capacity of the graduates, who become the successful business men of their communities, which is a recognized and acknowledged fact, and is attributed to the Christian religion. It has become a proverb, "If a man has land to sell he is a Mahomedan; if there is a man to buy, he must be a Christian." In some places the men of position, wealth and influence are chiefly Protestants. These facts are so patent and so impressive that they must in time weaken the grip and grasp of the Moslem, and open the minds of the people for a favorable consideration of the Gospel. It will not be in a day, nor in a decade. The Eastern mind is very conservative, tenacious of the traditions of the past. "Yet He that shall come, *will* come and will not tarry." Egypt's monuments and temples of her glorious past were carved and built out of great blocks of granite separated from their ancient quarries by the wedge, swollen by the steady pouring on of water. The entering wedge whereby her still more glorious future is to be separated from her past, has been set, and as it expands under the influence of God's mighty Spirit, it will in time liberate her from the bondage of ignorance and prejudice, superstition and oppression, and God will make her a monument to the power of His grace, upon which He will inscribe for all nations to read:

"The Lord Reigneth."

"Blessed be Egypt, my people."

Isa. 19:25.

Yours,

L. B. TURNBULL.

Cairo, March 30th, '97.

FAYETTEVILLE PRESBYTERY.

(OFFICIAL ABSTRACT.)

The Presbytery met at Red Springs April 20th, 1897, and was opened with a sermon by Rev K A McLeod the retiring moderator. Twenty ministers and fifty-four ruling elders were present.

Organization. Rev W R Coppedge was elected moderator and Rev W B Arrowood and Rev Hugh Craig temporary clerks.

Candidates. Five young men were taken under the care of the Presbytery as candidates for the ministry: W W Bain, W M Fairley, K M McDonald, K L McIver and W A McLeod.

New Church. Gibson church at Gibson Station, in Richmond county, was reported organized and enrolled.

One Minister Received. Rev C H Dobbs, Jr, was received from Lexington Presbytery.

Commissioners. Rev W B Arrowood and Elder Dr D N Patterson, Pee Dee church were elected commissioners to the General Assembly. Rev M D McNeill was elected alternate to Mr. Arrowood and Elder J M McIver to Dr. Patterson.

Dismissed. The pastoral relations between Rev S M Rankin and Philadelphus, Antioch and Red Springs churches were dissolved and he was dismissed to the Presbytery of West Lexington.

Calls. Carthage church presented a call for the pastoral services of Rev C H Dobbs, Jr, for half his time and Galatia church for the pastoral services of Rev D Fairley for one-third of his time and these calls were accepted and orders made for their installation: To install Mr Dobbs Rev C G Vardell to preside, preach and propound the constitutional questions, Rev W F Thom to charge the pastor and Rev K A McLeod to charge the people. To install Mr Fairley, Rev Hugh Craig to preside, preach and propound the constitutional questions, Rev J S Black to charge the pastor and Rev A J McKelway the people.

Memorials. Memorials of the Rev D D McBryde and Rev A McMillan were read and copies ordered to be sent to the families of the deceased.

Trustees. The following trustees were elected to constitute the new board under the recently enacted charter: L Shaw and J W McLauchlin for one year, Rev W F Thom and G B Patterson, Esq, for two years, Rev W B Arrowood and Dr J L. McMillan for three years.

Overture. The General Assembly was overtured to have a pamphlet prepared for general distribution to set forth more clearly and fully the great needs of the General Assembly's Home Missionary work.

Supplies. New supplies were ordered as follows: Rev C H Dobbs, Jr, to preach at Bethesda church two Sabbaths a month and Keyser in the afternoon; R Ernest Vinson a student in Union Theological Seminary to supply Bethel, Montpelier and Shiloh churches during his vacation; D P McGeachy a student in Union Theological Seminary to supply Barbecue, Flat Branch and Spout Springs churches during his vacation.

Evangelists. Rev W R Coppedge was re-elected evangelist for the Rockingham field and Rev J A McMurray for the Johnston county field.

New Committee. The Home Missions and Evangelistic Committees were united under the name of the Home Missions Committee to do the work heretofore done by the two committees, Rev H G Hill, D D, was elected chairman.

Foreign Missions. An interesting meeting on Foreign Missions was held and a very instructive address made by Rev H T Graham on missionary work in Japan. The report on the subject showed a slight falling off in the amount contributed to the cause as compared with last year.

Ministerial Education. The report on this subject shows that eight candidates have been under the care of the Presbytery during the year and that twenty-six of the seventy-seven churches contributed nothing to the cause during the year. The whole amount contributed to the cause was $285.84. Rev W R Coppedge, Rockingham, N C, was elected chairman of the committee.

Church and Christian Education. The reports on this department showed increasing interest in it. Half of the contributions to it are to go to Red Springs Seminary and half to Davidson College. The members of Presbytery availed themselves of the opportunity to visit Red Springs Seminary and came away most favorably impressed with what they saw and heard in their school.

Bible Cause. Rev T H Law, D D, was present and made an excellent address in behalf of the Bible Cause.

Next Meeting. Jackson Springs was chosen as the place and 6th of October the time for the next regular meeting.

Adjournment. Presbytery adjourned to meet at 8 p m, April 28th, in Fayetteville.

P. R. LAW,
Stated Clerk.

For the N. C. Presbyterian.

A PROOF OF LOVE.

Paul was very anxious that Christians in his day should give due proof of their love for Christ. He knew that there was a strong tendency in many hearts to give cheap and easy proofs of their love. They were much inclined to think if they simply said that they loved the Lord it was a proof that they did love him. But Paul wanted to see much stronger proof than this. He desired the most practical proof. He wanted a proof which would tally with one's actual ability to give and to do for Christ. Dr. Cromwell says: "I spoke on Friday night about a young woman who brings me regularly ten per cent of her income. Her income is not large, but she brings regularly that ten per cent and asks that it be placed where it will do the most good for the cause of Christ. Her doing it so regularly and self-sacrificingly puts me to shame and puts others to shame. Those of you who have tried to give ten per cent of your income say you cannot see how she could do it. You say, ah, you cannot do it until you love God more. Until you love God more it will be an awful hardship to do it. It will be a continual annoyance to you until your love is high enough to overcome its inconvenience." This young woman gave and still gives a substantial proof of her love for Christ. She would not be at all contented in merely saying that she loves Christ. She would feel that it was far below what she owes to her Lord. It would be beneath her choice privilege to simply declare that she loves Him. She gives much because she loves much. Do you?

C. H. WETHERBE.

A truly educated girl, if she has taken advantage of her privileges at school or college, comes back to her home and friends broadened in heart as well as in mind. An educational process which sharpens and polishes only a girl's intellect, and either deadens or neglects her heart and soul, is a sorry imitation of what an education really stands for and is. No girl is educated who simply knows more, in an intellectual way, than do her companions. If her term at college has only done that for her it has done her as much harm as good. Learning college lessons alone will not take us through life with any success. There are lessons of life which have a far greater significance and take a deeper hold upon us. The college should prepare a girl for these: she should not allow it to spoil her for them. A stay of one, two or three years at college does not teach a girl all that she must learn or can know. Her greatest lessons are to be learned after she leaves college, and the people with whom she then associates will be her best teachers of those lessons. From them she will learn just in proportion as she invites or repels.—*Ladies' Home Journal.*

LITERARY JOTTINGS.

The A. D. F. Randolph Co., issue a most unique series entitled Kindergarten in Missions. The series, twelve in number, embraces the leading countries of interest. The pictures, which are many, are so arranged as to be cut out and stand erect. They are beautifully colored and printed on fine card board.

Baroness Bertha von Bulow of Dresden has come to this country under the auspices of the New York Kindergarten Association to give lectures upon the life and work of her aunt, the late Baroness von Marenholtz, who was the first woman to espouse the cause of public education in Germany, and as such, the first to espouse the cause of Froebel's reforms and to open a training school for kindergartners.

Miss Helen Hay, daughter of Colone John Hay, Ambassador of the United States to the Court of St. James, will contribute to the May Century a sonnet entitled "Days to Come."

In the British Museum library the books that are presented are yellow in color, those that are purchased are red, and those bound in blue denote that they came by copyright.

In the series of Contemporary Essayists now appearing from the press of the Messrs. Harper and Brothers (though they have not yet formally so styled it), the third volume will be from the pen of Mr. Charles Dudley Warner, the fourth by Colonel Thomas Wentworth Higginson, and the fifth, curiously enough, by Mark Twain. Mark Twain as an essayist at first rather excites a feeling of wonder; but running over some of his more serious work, it will readily appear that he is not only an essayist, but a very good one, too. Anyhow, his book will speak for itself and for him. The sixth volume will be from the pen of Professor Harry Thurston Peck. The two already published in this series are Mr. Brander Matthews' *Aspects of Fiction* and Mr. Howells' *Impressions and Opinions.—From "Chronicle and Comment," in The Bookman.*

The New York Legislature has decided that Edgar Allan Poe's famous cottage on the Kingbridge road near New York City must be removed to make room for a park.

Both Longfellow and Bryant had their descent from the union of John Alden and Priscilla Mullins who came over in the Mayflower and who have become familiar to all through the Courtship of Miles Standish.

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BOOKS.

A Jewish Maiden is the title of a very readable story by Annie E. Wilson, and published by the Presbyterian Committee of Publication, Richmond, Va. Price 35 cents. The story of Ruth would appeal to our hearts as fiction, but is doubly pathetic when we feel that we are reading of the heroic efforts of a true and true little Jewish maiden to live a Christian life. The persecutions by her own people were many, and Ruth had a hard fight with her own will, but her faith is true and at last she conquers and does the best of all mission work, that of bringing her own family to see the light.

The Froggie Fairy Book delights the little folks. It is bright and entertaining and full of pictures. We know of one little boy in particular who was charmed with the story—as doubtless many others have been. The words are not quite simple enough, however, for beginners, to read well. The book is prettily bound in red and gold. Drexel Biddle, Publisher, Philadelphia.

RATES TO THE ASSEMBLY.

We are authorized and requested to state that the Associated Railways of of Virginia and the Carolinas have issued a published rate of one limited first class fare for the round trip to Charlotte, N. C., from points within the territory of the Association; tickets to go on sale May 17th to the 21st inclusive and the final limit June 10th. The railways comprising the above Association are the Atlantic Coast Line and the Southern Railway Company.

Also, we are requested to publish that the Seaboard Air Line has issued the same rate from points on their line.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. S. M. Runkin, from Red Springs, N. C., to Jackson, Ky.

Rev. J. Ernest Thacker, from Louisville, Ky., to 319 So. St. Asaph street, Alexandria, Va.

Rev. S. H. Williamson, from Hampden Sidney, Va., to Yanceyville, Caswell county, N. C.

Rev. E. L. Siler, from Wadesboro, N.C., to Lexington, Miss.

Rev. Letcher Smith, from Hampden Sidney, Va., to Raines, Va.

Rev. Jas. Y. Fair, D. D., from Richmond, Va., to Savannah, Ga.

NORTH CAROLINA.

First Church, Wilmington:—On Monday evening a most charming entertainment was given by the kindergarteners of Immanuel church, in the Abbie Chadbourn Hall of the First church, this city. This work is supported by the Young Ladies' Missionary Society of the First church and conducted by Misses Belle Bagley and Gerta Bonitz. The little ones were so perfectly at home in their games and songs that they were the admiration of all, and reflected much credit upon their teachers. The work ofthe sewiug school under the supervision of Miss Anna Savage was exhibited and showed much painstaking care. The drilling of the Boys' Brigade by Col. Walker Taylor added greatly to the pleasure of the evening.

Hamlet:—We learn with pleasure from the Hamlet Enterprise that there is a movement on foot to build a Presbyterian church in that town. Rev. M. N. McIver will preach regularly the first Sunday in each month in the Methodist church.

Westminster Church, Greensboro:—The meeting in which Rev. William Black preached for ten days closed on Tuesday night, April 27th. For several weeks before he came the congregation was looking forward with much interest to the occasion, and prayers were ascending from many Christian hearts for God's blessing upon his labors. Before his coming and during his stay prayer-meetings were held at the church aad at different homes in the congregation. He preached twice daily. The congregations continued to increase in size, the largest attendance being at the last service. The speaker by his intense earnestness engaged the closest attention of his hearers. No one could doubt that he believes the truth which he utters. With boldness he declared the whole counsel of God; with great plainness of speech he warned of the evil consequences of sin, and then lovingly pointed the burdened soul to Christ.

The Master was pleased to bless the messages delivered by His servant. Deep and widespread interest developed. The hearts of God's people were revived, and many of the unconverted were led to inquire the way of life. Quite a number claimed to have obtained a good hope through grace.

The good effects of the meeting will be felt, we trust, in time to come—the blessed results seen in eternity.

S. O. H.

Greensboro, May 1st.

Fayetteville Presbytery:—Commissioners to the Assembly: Rev. W. B. Arrowood, Laurinburg, Elder Dr. D. N. Patterson, Mangum, principals; Rev. M. D. McNeill, Sanford, Elder J. M. McIver, Gulf, alternates.

Presbytery of Asheville:—Met at Waynesville 27th April at 8 p. m. Sermon preached by Rev. H. M. Parker. Eight ministers and fourteen ruling elders present. Rev. J. B. Cochran elected moderator, and Rev. J. T. Wade temporary clerk. Commissioners to the General Assembly: Rev. H. M. Parker, principal; Rev. J. B Cochran, alternate; Elder Elam Slagel, principal; Elder W. A. Blair, alternate. Next meeting Bryson City, Jackson county, Tuesday after third Sunday in September.

NOTE: Official Minutes of Orange Presbytery received too late for this week will appear in next. Names of Commissioners appointed to the Assembly appear in the general list.

GEORGIA.

Savannah:—Rev. Dr. Fair will begin his pastorate of the Independent church on the 9th inst. Services on last Sabbath were conducted by Rev. Dr. Schofield, of Northfield, Mass, who is conducting a series of Bible Talks in the Sabbath-school room of the church.

FLORIDA.

De Funiak:—On my return from the Presbytery of Florida I stopped over with my old seminary friend, Rev E. E. Ervin, recently of Kentucky, and began a meeting for him on Saturday night, April 18th. The weather was perfect and remained so all the while during my stay of a week. Bro. Ervin took charge of the field about the first of January and he felt that the time had come for protracted services. And in this he was not mistaken. The first thing to be done was to awaken believers to a fuller realization of the privileges and responsibilities of the children of God. Therefore, a very large part of the services had this end in view. The results cannot be measured in time. Enough can be measured however, to make glad the heart of the pastor and all his helpers in Christ Jesus. For some reason an unusually large number of Presbyterians living here had failed to identify themselves with this church. But during this meeting almost every resident Presbyterian came forward and united with the church. In this way not only very valuable men, but the families were added. But the work did not stop here. At the first invitation given two wives came forward and were received on examination Later on another wife and mother was received on profession. And on Friday night one of the most successful merchants in the town accepted our invitation and publicly gave himself to Christ. His wife was already a member. On Saturday I had to leave in time to fill my pulpit in Pensacola on the next day. But I learn from a note from Bro. Ervin this morning, the Sabbath following was a precious day. Large audiences crowded the church, and an unusual number partook of the sacrament of the Lord's Supper. And on Sabbath nigh a young man and a young woman were received on profession of their faith. So far the little church of about forty members has received eighteen members, twelve on certificate and six on examination. And others I know "are almost persuaded." And this was not all the good work accomplished during the meeting. For some mouths the matter of building a manse had received some earnest attention. But nothing definite had been decided. Now the committe in charge have bought a valuable lot in the heart of the town, accepted a plan, employed a builder and the new manse is now assured beyond a doubt. In closing let me say that De Funiak is a point in our great mission field of unusual importance. Fourteen years ago, previous to the building of the Louisville and Nashville road, it was a part of a great wilderness of sand and pine forests. Land was almost worthless and lumber had no market. To-day the town has some fifteen hundred people, a dozen stores and is the county seat of one of the best counties in west Florida. Here too is located the Florida Chautauqua with its immense hotel, auditorium, and beautiful lake immediately in front of the hotel. This lake of clear, pure, water is a natural curiosity. It is on very high ground, perfectly circular and measures a mile in circumference and is said to be eighty feet deep in some places. The town will eventually build all around this water front. This Chautauqua is open very winter and no-ten singers, musicians, and lecturers, are brought here from all parts of our land. Add to this the fact that the State of Florida has located here the State Normal College which has at present an attendance of about one hundred and fifty boys and girls from all parts of the State. Rev. C. P. Walker of the Presbytery of Florida is the president of this college and is magnifying his great office.

WM. E. MCILWAIN.

ALABAMA.

Montgomery:—The report of the Central church, Montgomery, to the Presbytery of South Alabama, mentioned that the session had approved the organization of a mission in West Montgomery, one of the largest residence portions of the city, and that the committee appointed for this purpose had succeeded in securing the school house on South Holt Street, very nearly in the centre of this large district.

On Sabbath, April 18th, the pastor formally opened the work of the Mission at 4 p. m., preaching to a congregation that filled the school building, from Titus 3:1, "Ready for every good work."

At the close of the sermon Mr. F. C. Shepard, the superintendent of the new Sabbath-school, enrolled those desiring to connect themselves with the school. Thirty-eight scholars were promptly enrolled, with the officers and teachers constituting a school of forty-five members. Recalling the fact that the enroll at the openiug of the Sabbath-school of ment theCentral church at the courthouse on the first of August, 1891, was three scholars and three officers and teachers, it will be readily seen under what promising circumstances the new work has been inaugurated. It is confidently believed that in the not far distant future, the Mission will grow into a Third church.

Maj. Joseph Hardie, financial agent for the Orphans' Home at Talladega presented the cause of the Home to the congregation of the Central church on the first Sabbath in April, securing $450 for the new buildings to be erected at the Home during the year.

Greenville and Brewton:—Rev. Luther Link has been received by the Presbytery of South Alabama, from the Presbytery of South Carolina, and granted permission to supply the important group of churches until the fall meeting of Presbytery. He begins his work under very hopeful conditions.

Rev. H. C. Moore, of the Presbytery of Norfolk, is supplying the Lowndesboro group. He expects to be received into the Presbytery at the adjourned meeting in Montgomery, April 27th.

GENERAL.

We echo the sentiments expressed by the Presbyterian. We are glad to note that the libraries at Princeton, Plainfield and Newark, will no longer subscribe for the New York Journal and the New York World. These papers are also refused admission into the libraries of "The General Society of Mechanics and Tradesmen."

Let every Christian family and book store follow the example of these associations, "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things."

The ninety-fourth annual convention of the N. C. Synod of the Lutheran Church was held last week at Concord

The Presbyterian Church of England is celebrating this year the jubilee of its China mission.

The Presbyterian church of El Reno, Oklahoma, was struck by lightning and entirely destroyed on April 27th.

The second anniversary of the Catherine Kennedy Home, Wilmington, N. C., was observed Monday evening with informal religious exercises conducted by Rev. A. D. McClure. Messrs. B. F. Hall and Roger Moore took part. Mr. McClure sang some pieces afterwards. Friends sent in many substantial gifts. The home is in excellent condition.

PERSONALS.

Rev. Dr. T. R. Sampson has tendered his resignation as President of the Assembly's Home and School at Fredericksburg, Va.

Rev. Dr. J. Addison Smith, pastor of Aisquith St. church, Baltimore, will deliver the next annual address before the Makemie League, Norfolk.

Rev. B. E Wallace, of Wilmington, has been elected President of the State C. E. Union.

Rev. D. K. Walthall, pastor of Mizpah church, Richmond, Va., was married to Miss Sallie W. Dally of the same city on April 28th. Rev. Drs. Fair and Kerr officiating

Rev. Dr. Shearer, of Davidson, will deliver the first annual address at the College for Women. Charlotte, N. C., on June 3d.

Rev. David Fairley of Manchester, N. C., has accepted the call to Galatia, giving that church a part of his time.

Rev. Arthur J. Smith, pastor of the First church, Savannah, has declined to accept the presidency of Kee Mayr Female College, Hagerstown, Md.

Rev. T. J. Allison has received a unanimous call to the pastorate of Sugar Creek church, N. C. Mr. Allison has served this church most acceptable as stated supply for the past year.

Rev. J. M. Mecklin, of Dalton, Ga., was married on April 27th to Mrs. Laura Babcock of the same city.

A friend from Wadesboro writes under date of April 29th: Rev. E. L. Siler, wife and two daughters, (*i. e.*, his entire family) left here this morning for Lexington, Miss, his new home. Their household goods were shipped several days ago. Our best wishes follow them.

Rev. Dr. Thornwell, of Fort Mill, S. C., will preach the sermon before the Y. M. C. A., of Davidson College, the Sunday night before commencement.

Rev. R. V. Lancaster, of Kenansville, spent last Thursday evening in this city, and conducted the regular prayer meeting at the first church.

Rev. Ernest Thacker entered upon his duties as pastor of the Second church, Alexandria, Va., on last Sabbath.

HERE AND THERE.

The teaching of temperance is now compulsory in public schools of the province of Ontario. According to the Minister of Education 150,000 children in the public schools, and 13,000 in the separate schools receive such instruction.

Associated with the Norwegian Total Abstinence Society there are 915 local unions, having a membership of over 120,000 persons.

Last year 231,900 Christian Endeavorers were received into the Church in America.

During the thirty-eight years that the two most prominent societies for supplying Christian literature in India have been in operation, 22,000,000 tracts and other works have been issued.

In 1895 New York city spent $5,100,000 on theatres, and $9,200,000 for benevolent purposes in connection with the churches.

In New York city one or more members of 67,000 families engage in some form of benevolent or charitable work among the poor every day.

COMMISSIONERS TO THE GENERAL ASSEMBLY.

PRESBYTERIES.

Ministers.	*Ruling Elders.*
Abingdon.	
P H Gwinn,	E H Buchanan.
Albamarle.	
C N Wharton,	Judge Geo Howard.
Asheville.	
H M Parker,	Elam Slagel.
Athens.	
J W Walden, D D,	J M Hodgson.
Atlanta.	
J F Pharr,	J L Hines,
W P Hemphill,	H S Stanly.
Augusta.	
M C Britt,	J M Dent.
Bethel.	
J K Hall,	James Hemphill,
J G Herndon,	John Sillinglaw.
Brazos.	
G G Woodbridge,	D D Peden.
Central Mississippi.	
C S Newman,	D Askew.
Central Texas.	
S A King, D D,	W T Shannon,
R K Smoot, D D,	W T Roxburgh.
Charleston.	
J C Oehler,	S W Welch,
J L McLees,	O E Johnson, Jr.
Cherokee.	
G T Goetchius, DD,	Foster Harper.
Chesapeake.	
A W Pitzer, D D,	C H Kemper.
Chickasaw.	
W V Frierson,	Dr L A Hill.
Columbia.	
R S Browu,	J F Kennedy.
Dallas.	
E M Munroe, D D,	Dr R W Wilson.
Eastern Texas.	
D A McRae,	Hon E B Lewis.
Ebenezer.	
W H Davis,	J P Marshall
Enoree.	
T M McConnell,	T H Stall,
C B Jennings,	W W Simpson.
Fayetteville.	
W B Arrowood,	Dr D N Patterson.
Florida.	
W S Porter,	R H M Davidson.
Fort Worth.	
J M Smith,	J L Cunningham.
Harmony.	
C M Richards,	Samuel Boykin.
Holston.	
A S Doak	W M Graybill.
Kanawha.	
J C Barr, D D,	J H Steenbergen.
Knoxville.	
J W Bachman, DD,	J A Chambers.
La Fayette.	
A W Milster,	Samuel Davis,
W W Palmer.	Samuel J Palmer.
Lexington.	
C D Gilkerson,	W M McAllister,
A R Cocke, D D,	J P McClure.
Louisiana.	
R F Patterson,	I T Young.
Louisville.	
F C Molloy,	F B Offset,
J J Hill,	J B Bird.
Maryland.	
J W Thomas,	C W Dorsey.
Mecklenburg.	
R Z Johnston,	F H Curtis,
A A Little,	J C McLauchlin.
Memphis.	
W McF Alexander,	G M Albright.
Mississippi.	
W B Bingham.	John W Ross,
Montgomery.	
T M McCorkle,	J R Grey.
J M Holliday,	John K Peck.
Nashville.	
Robert Price, D D.,	Dr L B McCrary.
R C Reed, D D.,	Geo L Cowan.
North Alabama.	
A B Curry,	Judge A C Howze,
J L R Walker,	C W Alexander.
North Mississippi.	
J C Carothers,	Judge E Johnson.
Orange.	
J Henry Smith, DD.,	A C McAllister.
Ouachita.	
R M Hammock,	W W Watts.
Palmyra.	
M H Kerr,	Wm S Forsyth.
Paris.	
J H Wiggins. DD.,	J M Hoskins.
Pee Dee.	
J G Richards,	Dr J A James.
Pine Bluff.	
S C Alexander, DD.	John Hammock.
Potosi.	
Charles P Foreman,	Henry L Caldwell.
Red River.	
James A McLeess,	John A Baskin.
Roanoke.	
L B Johnston,	E M Williamson,
J W M Elder,	Wm Hethorne.
Savannah.	
W A Nisbet,	Maj P Pelham.
South Alabama.	
R A Mickle,	C H McDowell.
South Carolina.	
C E Stewart,	J H Anderson.
St Johns.	
F D Hunt,	Dr F S Hall.
St. Louis.	
Edward Mack,	W M McPheeters.
Suwanee.	
H H Newman,	B W Powell.
Tombeckbee.	
A B Colt,	H M Street.
Transylvania.	
W T Overstreet,	E S Mayes,
A W Crawford,	J W Mourning.
Tuskaloosa.	
J D Dean,	R E McWilliams.
Upper Missouri.	
S M Neel,	J W Byers.
Wasburne.	
S W Davies, D D.,	W W Kerr.
Western Texas.	
R L Dabney, D D,	Perry Doddridge.
West Hanover.	
Daniel Blain, D D,	George Perkins.
West Lexington.	
F R Beattie, D D,	Dr H McDowell.
Wilmington.	
T H Newkirk,	Jackson Johnson.

ENTERTAINMENT AT THE ASSEMBLY.

MR. EDITOR:—I receive so many letters from ministers and others desiring to come to the Assembly as visitors that I have not the time to answer them all even when they enclose stamps and I ask the privilege of your columns.

We expect to entertain visitors to the Assembly as far as possible, but the number is going to be so large that it may exceed even the limits of Charlotte's hospitality. Persons desiring entertainment will please send their names to Mr. H. H. Orr or Mr. G. A. Howell Charlotte, N. C., and their names will be put on the list and assigaments made if we have homes to spare. Preference will be given to the wives of Commissioners, and Commissioners expecting to bring their wives are especially requested to notify the Committee.

Yours truly,

J. R. HOWERTON.

Charlotte, N. C., April 21, 1897.

PRESBYTERY OF POTOSI.

The Presbytery of Potosi met in Farmington, Mo., April 13th, 1897, at 7.30 p m, and was opened with a sermon by the Moderator Rev R E Porterfield from Acts 8: 29-30. Nine ministers and eight elders were present.

Officers. Rev Chas P Foreman moderator and Elder Ellis P Cayce temporary clerk.

Dismissed. Licentiate Thos L Trimble to care of LaFayette Presbytery and candidate J D Deggendorf to care of Louisville Presbytery.

Home Missions. Meetings of interest were held by the Synodical Evangelists Rev X Ryland at Caruthersville, Kennett and Fredericktown and Rev J W Roseborough at Jackson, Cape Girardeau and Perryville; which resulted in the organization of a church at Perryville and accessions to all the churches except Fredericktown. While our churches have contributed more largely to Sustentation than in former years, yet the work is much hindered for want of means.

The Committee has not been able to pay amounts promised the brethren laboring as supplies, hence Presbytery directs that the collection in June be for Sustentation rather than Church Erection and that full information as to the needs of the cause be given to the churches prior to the time of the collection.

By mutual request of the parties Presbytery very regretfully dissolved the pastoral relation between Rev R H Latham and the New Madrid church. The term of service ends July 1st, and Bro. Latham has permission to labor without the bounds of Presbytery. He having resigned his position as Chairman of Committee of Home Missions in which he was very efficient, Rev S T Ruffner was elected his successor.

The Perryville church consisting of ten members and one ruling elder, organized last January by Rev J W Roseborough was received and enrolled and by request of the church Rev W W Killougb was appointed to serve as their supply.

Foreign Missions. The interest in this important cause is increasing. Our churches have generally contributed to it, $403.65 has been received during the year, the largest amount ever given by our people for this object. We remind the brethren that May is Foreign Missionary month, and hope our ministers will endeavor to enlist greater interest in this work, and that in every church an opportunity will be given to our people to contribute to it. We urge an effort to increase the circulation of The Missionary and recommend The Children's Missionary as most valuable to inculcate the spirit of missions in our youth. S T Ruffner, Chairman.

Colored Evangelization. Our churches are more generally contributing to this cause though at present the work is somewhat retarded.

Education. We regret to report that only eight of our churches have contributed to this important cause a total of $68.30. Many of our candidates are in great straits and unless our churches come to their aid many of them will suffer. We would therefore urge that our churches which have not done so take up a collection as soon as possible. A J Cheatham, Chairman.

Publication. It is to be regretted that out of our twenty-nine churches only nine have contributed to this important work a total of $32.77. Our Synod asked for a collection amounting to at least 10 cents per member and the sad fact confronts us that some of our churches have given less than 1¢ cent per member. Last year this collection exceeded the one taken this year by nearly $10.00. In view of this fact your Committee recommend that the pastors, stated supplies and sessions of vacant churches be requested to make a more urgent appeal in the future in behalf of this important cause. Chas P Foreman, Chairman.

The Sabbath. There may be a slight improvement as to the observance of the Sabbath by the members of our churches, but none in the communities: We recommend that before the next stated meeting of Presbytery our ministers preach on the Observance of the Sabbath in their respective churches and call the attention of elders to the fact that they should be examples to the flock in this respect, abstaining from even the appearance of evil. Geo W Harlan, Chairman.

Sabbath Schools. Nearly all our schools are under the control of the sessions. The scholars generally attend public preaching. The Catechism is taught in about half of the schools. Our own publications are used in all the schools but one and that is a Union School. Forty scholars have united with the church. Children's Day is observed by one-half the schools. The number of schools contributing to the benevolent causes of the Church especially Foreign and Home Missions is increasing and the contributions are larger. We recommend that a Sabbath-school Conference be held at the next stated meeting of Presbytery. S Addison McElroy, Chairman.

Installation. Commissioners were appointed to install Rev A S Cheatham pastor of Potosi church on second Sabbath of May and Rev W W Killough pastor of Brazear church on first Sabbath of May or first Sabbath of June. The former consisting of Revs S T Ruffner, Chas I Foreman and Geo W Harlan and Elder Chas G Carr, The latter consisting of Revs S Addison McElroy, E B Witherspoon and R E Porterfield and Elder O Alexander.

This meeting was rendered universally interesting by the commemorative exercises on this the 250th anniversary of the formation of the Westminster Symbols of Doctrine which were well prepared and consisted of an address on The History of the Westminster Assembly by Rev S Addison McElroy, a sermon on Church Government from 1st Cor 14:40, by Rev R H Latham, a sermon on The Influence of Presbyterianism on Civil and Religious Liberty from John 8:36, by Rev E B Witherspoon and an address on The Influence of Presbyterianism on Scholarship and Education, by Rev N J Cheatham. Thanks were tendered the people of Farmington for their abundant and hearty hospitality to the members of this Presbytery.

Presbytery adjourned to meet in stated session in Bellevue church on first Thursday of September, 1897, at 7.30 p m.

GEO. W. HARLAN,
Stated Clerk.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN, COLLIER } Chicago.
MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

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For the N. C. Presbyterian.

HOW GOD HELPS US.

BY REV. THEODORE L. CUYLER.

"God is my helper," is a truth as old as the Bible, and confirmed by myriads of human experiences. But it is important for us to know how our loving Father helps us; for we may expect things that he never grants and lose things that He offers to give us. There is a right way and a wrong way of looking at God's dealings; the one sets us to murmuring and complaining, the other gives us a wonderful uplift.

What an immense lot of overloaded people there are in this world! We can see it in their care-worn faces: and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no forethought for the future is a sluggard or a fool. The Apostle had no reference to a wise thoughtfulness for the future when he said, "Cast all your care upon him, for he careth for you." That much perverted verse is accurately translated in the Revised Version —"casting all your anxiety on Him because he careth for you." Now just what our almighty and all-loving Father offers is, to help us carry our loads. He who watched over the infant deliverer of Israel in his cradle of rushes, who sent his ravens to feed Elijah by the brookside, who protected Daniel in the den, and kept Paul calm and cheerful in the hurricane, is the very One who says to us, "Roll your anxieties over on me, for I have you on my heart!" To do this requires faith When God says, "Give to me what will break you down and I will help you through," he puts our faith to a pretty severe test. As the sinner must accept Jesus Christ as the burden-bearer for his sins before he can be saved, we must accept God's offer to lighten our loads by putting Himself, as it were into our hearts, and under the burdens. He then becomes our strength. His grace becomes sufficient for the hard duty to be done, the tough conflict to be fought, the sacrifice to be encountered, or the trial to be endured. This is a supernatural process. It actually means that the divine Spirit comes into us and imparts divine strength, just as much as the nutritious element in our daily bread imparts strength to our bodies. The "Everlasting Arm" is no less a support because it is an unseen arm; but we can feel it. My brother, have you never felt the lift of that Almighty Arm when you came up victorious out of a great temptation, or calm out of a great sorrow, or strong out of a heavy "weight of affliction?" God helped you.

Those who know how to so use God's help are the calm Christians who possess their souls in quietness. Work never hurts us. A stiff fight does not exhaust us. It is worry that frets and fevers. It acts like an ague on the body and leaves us weak and wretched. Athletic old Paul who fought beasts at Ephesus, and bloody Neros at Rome, who was a "Board of Foreign Missions" in himself and had the care of all the churches on him, never chafed his great soul into a worry for a single moment. "Be anxious for nothing, brethren!" was his cheerful counsel to his comrades. He knew how to let God help him do God's work. He knew whom he believed; and worry would have been suicide. Be assured of this, all ye pastors, teachers, and workers of all kinds, that if you and I work on God's lines he is bound to help us. If we attempt to work on our own lines and for our own selfish purposes, we shall be rebuked as Peter was when his Master said to him, "Put up thy sword into the sheath!" When Peter drew the sword of the Spirit at the time of Pentecost the divine help came, and thousands of souls were converted. Let us lay hold of God's work with a steady and a stalwart trust, and all the time be hearing him say, "In me is thy help."

A SUNNY FACE.

Wear it. It is your privilege. It has the quality of mercy, it is twice blessed. It blesses its possessor and all who come under its benign influence; it is a daily boon to him who wears it, and a constant, ever-flowing benediction to all his friends. Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to heart and home. By it burdens are lightened, cares dispelled, sorrows banished and hope made to reign triumphant, where fear and despondency held high carnival.

Get the glow and radiance from such nearness to the throne as God permits his own. Bring from a holy and divine communion a face luminous with light and let it glow and shine on all around. A little child on the street of a great city wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood makes no mistakes.—*Exchange.*

ART OF YIELDING.

Yielding may be a sign of strength or of weakness. Compromise may arise either out of a limp indifference or out of a readiness to acknowledge that one does not live alone in the world. Every individual is within himself a compromise of his own tastes, powers, and desires. Some of these must yield, at times, that others may have their sway. The desk resigns in favor of the dinner-bell, and fresh air comprises with the radiator. So long as men differ, and yet must live together, they will have to study the art of yielding in a good cause without letting go of the cause itself.—*Sunday School Times.*



Fifty Years Ago.

This is the cradle in which there grew
That thought of a philanthropic brain;
A remedy that would make life new
For the multitudes that were racked with pain.
'Twas sarsaparilla, as made, you know
By Ayer, some 50 years ago.

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Second Quarter—Lesson VII.

May 16, 1897.—Acts xiv :11-22.

Commit to memory verses 21, 22.

Subject.—Paul Preaching to the Gentiles.

Golden Text. "I have set thee to be a light to the Gentiles." Acts xiii :47.

CATECHISM.

Question 39. What rule did God at first reveal to man for his obedience?

Answer. The rule which God at first revealed to man for his obedience was the moral law.

Time. A. D. 46.

Places. Antioch in Pisidia, Iconium, Lystra and Derbe.

INTRODUCTORY.

In order to understand the lesson this whole section from xiii : 44 to xiv : 28, should be read. It all bears upon the reception of the Gentiles and the endorsement of Paul's course by the Church in Jerusalem which we are to study in the next lesson. It includes the preparation for this in Paul's rejection by the Jews of Antioch and Iconium and his turning to the Gentiles. The apostles remained at Antioch in Pisidia from two to six months from August to the following winter. The excitement produced by the preaching of Paul and Barnabas was very great and stirred up the jealousy of the unbelieving Jews. They were willing that the Gentiles should be saved in subjection to them, but not independently. Then Paul took a bold stand, declaring that the opposition had condemned themselves by their actions as unworthy of eternal life. Henceforth in Antioch they would turn to the Gentiles among whom they had success. Being expelled by persecution from Antioch they came to Iconium about sixty miles northeast of Antioch, in Lycaonia, where they remained several months, of winter and spring. Being driven from Iconium, they came to Lystra, six hours by road, twenty-five miles directly south southwest from Iconium. Lystra was a military center. Here was wrought one of the few miracles recorded of Paul. He healed a lame man, whereat the present lesson begins.

LESSON NOTES.

Vs. 11. *The speech of Lycaonia.* Probably a dialect of the people in the great plain in the centre of Asia Minor, as only the educated understood Greek. *The gods are come down.* Was an idea made familiar by their mythology teaching that there many gods who loved, hated, spoke, acted, cheated and cabaled like men, and came down from Olympus when it suited them and assumed any form as it pleased their fancy or purpose. This could not consist with thought.

Vs. 12. *Called Barnabas Jupiter.* Their chief god and tutelary deity. They compared Barnabas rather than Paul, probably because Barnabas was the elder and of a more imposing presence. *Mercurius* is Mercury who was the messenger and spokesman of the gods and the god of eloquence.

Vs. 13. *Jupiter* is "the Jupiter" the statue of Jupiter *which* together with a temple or shrine *was before their city* as its guardian. Prof. Ramsay thinks he has discovered the mounds of its ruins. *Brought oxen* to be offered in sacrifice, *and garlands* to decorate the animals or the temporary altar which they meant to place before *the gates* of the house where the apostles were.

Vs. 14. *When the apostles.* Who were within and from the structure of oriental houses would not see the procession coming *heard* the noise of the multitude or were told by some messenger, they *rent their clothes* as expressive of their horror and extreme disapprobation. *Ran in among the people.* Sprang forth among the multitude, that they might put an end to the delusion.

Vs. 15. *Men of like passions* Not gods, as you suppose, but suffering, mortal, tempted men such as you are. *Preach.* "Proclaim the glad tidings," the better to turn them *from these vanities* to serve *the living God.* "The words 'vanity' and 'vain' were almost the invariable terms used by Jews to describe the emptiness and worthlessness of heathen worship." *Plumtre.*

Vs. 16. *Suffered.* Endured, permitted. *To walk in their own ways.* To try what they could do with ordinary reasoning light and help that their failures might prepare and dispose them to receive the Messiah when He came.

Vs. 17. *Left not Himself without a witness* of the chosen people, and their teachers, prophets and Scriptures, and of His goodness and mercy, that they should love, obey and serve Him.

Vs. 18. *Scarce restrained they the people.* And put away the temptation of prosperity to seek the glory of men.

Vs. 19. *Then came thither Jews.* To thwart the purpose and hinder the progress of the Gospel if they could. This showed the value they put on the power of the apostles and the importance of the cause of Christ. *Having stoned Paul.* With the most common form of capital punishment *Supposing he was dead.* As the enemies of truth oft think as when like Paul it is only stunned and will rise and return to power.

Vs. 20. *As the disciples.* Whom Paul had won to Christ, and among whom was Timothy probably. *Stood around about him.* Mourning and praying. *He stood up.* Not probably from death, but from bruises when he "despaired even of life." His quick recovery shows a special mercy and grace of God. *To Derbe.* A two days journey and the furthest limit of Paul's first missionary journey.

Vs. 21. *They returned again.* Thus revisiting the churches they had planted in four cities on this journey. They needed strengthening and confirming which must be given at whatever cost. It required no little courage to return to the places from which they had been driven

Vs. 22. *Confirming the souls of the disciples.* By giving instruction and encouragement and placing over them pastors and rulers (Vs. 23.) *Tribulation* is from the Latin *tribulum* which was a threshing instrument to separate the grain from the husks. As through suffering the Christian is conformed to the likeness of Jesus Christ and made perfect in sympathy and love like the Master, so as to wean from this world and prepare them to *enter into the kingdom of God.*

PRACTICAL POINTS.

One of the best things for churches is to be trained to living and giving and laboring for the planting and helping of other churches—in such work.

1. Crowds and commendation are not success nor proof of success or right.

2. Abusive language is an argument against those who use it.

3. Those who refuse the Gospel condemn themselves.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, May 16th, 1897.

BY REV. B. E. WALLACE.

Topic for May 16th : *Some Things Worth Living For.* 1 John 2 : 12-17.

Text for the week :

"For to me to live is Christ."Philippians 1 :21.

Daily Readings :

Monday, Christ's Approval, Matt. 25 : 14-23.

Tuesday, Honor From Men, 1 Samuel 16 : 14-23.

Wednesday, Love, Gen 29 : 1-20.

Thursday, Strength, Isa. 40 : 12-31.

Friday, Joy, Psa. 40 : 1-8.

Saturday, Heaven, Matt 25 : 31-36.

Sunday, Topic, 1 Jno. 2 ; 12-17.

Suggestions for Leaders :

1. Give out before hand questions to be answered in the meeting

2. Let some one give Paul's estimate of the thing worth living for.

3 Have another to give examples of men to-day who are showing that the true life is that given to God in humble service for sinful men.

Notes :

The very fact that we are living proves to us that God has some purpose in our lives. What has God created me for? What is my life worth to Him? What is eternal life with Him worth to me? We should think on these things.

The chief end of man is to glorify God and enjoy Him forever.

The whole duty of men, says the wise man, is to fear God and keep his commandments. Paul says, "For to me to live is Christ." The greatest thing worth living for in this life is, the glory of God.

Is riches worth living for? They take the wings of the morning and fly away.

Is fame worth living for? It is but the glow of a moment.

Is worldly pleasure worth living for? It is but a passing dream.

Character is worth living for if it is built in Christ.

Love is worth living for if it is born of God.

Life is worth living if it is hid with Christ in God. Do not shape your life after a *model*, A model belongs to art and is copied. Shape your life after an *example.* An example belongs to arithmetic—it is problem—a sum to be solved worked. Life is an example to be added, substracted, multiplied, divided, squared, proportioned, etc.

Paul is a *model.* Christ is an *example.* Let us take Christ as our sum in this life and the answer will be eternal life in the world to come.

OPEN DOOR NOTES.

The Immanuel Junior Endeavorers in one week raised $18.47 for the starving ones of India. Took in three new members at last meeting. Will have a picnic next Saturday. Our Juniors are working. Rev. B. E. Wallace, pastor.

Thinking that perhaps some of our leaders have been wondering just how to end up their work for the year, we write a little account of the tea given by the Sunshine Band, Wilmington. This band is composed of girls from ten to sixteen. Although it was a stormy afternoon, thirty or forty of their little friend met with them. The meeting was opened by a hymn, then in the absence of the pastor, who was to have given a little talk upon missions, one of the ladies read the report for the year, also a letter received from Mrs. Edgar Woods, of China. A member of the band was appointed to write Mrs. Woods. After a short prayer and singing the afternoon was given up to pleasant pastime. Bright songs, a recitation from Eugene Field, and games were enjoyed. Tea was served in dainty cups upon the saucers of which had been placed Marechal Niels as a souvenir of the evening. Wafers were also served. The church parlors were brightened by roses and a basket was place handy for mites. The Sunshine Band is, the Banner Circle of the Westminster League of the First church.

PUZZLE DEPARTMENT.

ANSWERS FOR APRIL 22ND.

King Ahab—Henry Fries Primrose.

Nathaniel, John 1 : 47—Maggie Hall, Henry Fries Primrose.

The son of the Shunammite, 2 Kings 5 : 37. Eutychus, Acts 20 : 10. The son of the widow, 1 Kings 17 : 20. Jairus daughter, Matthew 9 : 25. The widow's son, Luke 7 : 14. Lazarus, John 11 : 44. Tabitha, Acts 9 : 41. With our Saviour I have found 8. Maggie Hall.

The Query was Saul afterwards called Paul- Maggie Hall, Henry Fries Primrose.

[Sometimes by mistake we have the same question asked twice by different ones. We have to lay such questions aside, though it may have been some time since the first appeared. This happens very seldom, however, and we are always glad to hear from the girls and boys.]

Where is "raisins" found in the Bible?
Mary A. Thompson.

Who fell dead while conducting the ark towards Jerusalem?
Myrtle Wilkinson.

I am composed of fourteen letters.
My 1, 12, 6, 5, was a town near Jerusalem.
My 2, 3, 7, was the mother of all living.
My 4, 5, 7, 11, was a heroic woman.
My 5, 6, 12, 8, 12, was a son of Jether.
My 4, 2, 8, 9, 7, was the father of the second king of Israel.
My 5, 6, 12, 11, 7, 14, was a grandson of Esau.
My 10, 12, 5, 11, was a god of the Philistines.
My 13, 12, 11, 2, 10, was one of the spies.
My whole is a Presbyterian minister.
LELIA DENNY.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

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MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

STEWART—THOMPSON.—On April 28th, 1897, at the residence of the bride's mother, 8.15 a. m., in Wilmington, N.C., by Rev. A. D. McClure, Mr. James C. Stewart and Miss Ida E Thompson.

FARMER— BURNETT. — On April 28th, 1897, in Wilmington, N. C., 9 15 p. m, by Rev. A. D. McClure, Mr. J. Bailey Farmer and Miss Estella A. Burnett.

McINTYRE—COBLE.—On April 29th, 1897, in the Presbyterian church at Laurinburg, by Rev. W. B. Arrowood, Mr. Jeff McIntyre and Miss Theresa Coble, daughter of the late Rev. J. H. Coble.

HAYWOOD—McAULAY.—On April 21st, 1897, at the home of the bride's father, Mount Gilead, N. C., by Rev. Archie McLauchlin, Mr. W. F. Haywood and Miss Annie D. McAulay.

SCOTT—CRONE.—On April 29th, 1897, in Lexington, Va., by the Rev. Robert M. Latimer, D. D., Mr. John McComb Scott, of Rockbridge county, Va., and Miss Minnie Crone, of Lexington, Va.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

RANKIN.—At her home near Alamance church, April 9th, 1897, Mrs. Nancy A. Rankin, aged between sixty and sixty-five years. She was for twenty-nine years a consistent member of Alamance church. In the absence of the pastor the funeral services were conducted by Rev. Mr. Michaux, of the P. M. Church. Her end was peace.
PASTOR.

HUNT.—At the home of her brother-in law, Mr. W. R. Walker, Leaksville, N. C., on March 19th, Agnes Faucette Hunt, wife of Mr. D. C. Hunt, of Oxford, and daughter of the late Rev. T. U. Faucette, aged twenty-three years. A great sufferer for several months before her death, but patient and submissive under it all. For nine years a member of the Presbyterian church. Lovely in character, cheerful and affectionate in disposition, she made friends of both young and old. It is indeed sad to think that so fair a form should have to moulder away, but thanks be unto God for the glorious hope beyond the tomb. With her "all is well !"

SECULAR NEWS.

NORTH CAROLINA.

A 200 room hotel will be built at Carthage.

Salisbury will extend her main street out to the railroads shops at Spencer.

Rain in Wilmington and vicinity on Friday and Saturday did much good to truck.

The number of strawberry crates shipped from Wilmington on the 30th ult., was very close to 12,000.

Slight shocks of earthquake were felt in Lenoir, Hickory, Elkin and Winston on Monday last.

Reports come from Kenansville that the huckleberry crop has been severely injured by frost.

Maxton had a $3,000 fire last week destroying the carriage repair shop of Mr. W. H. Wilcox.

President Alderman of the University will deliver the annual address before the graduating class of the Charlotte Graded School, May 19th.

Among the works of art at the Woman's Exposition are Mr. Dangerfield's Grandfather Mountain, And Angels Came and Ministered Unto Him and They Were Troubled, Saying It is a Spirit. Mr. Wanamaker will give the use of a war scene by Grolleron.

DOMESTIC.

Three persons were killed and fifteen injured by the plunging of an electric car through a bridge at Portland, Ore., last week.

The U. S. cruiser Brooklyn will attend the Queen's Jubilee at London. The Brooklyn has been officially tested and commended.

The Hugh McCulloch, a composite built vessel of 1,300 displacement, is intended for service on the Pacific.

It is reported that 100,000 crates of tomatoes will be shipped from Manatee county, Fla., before June 1st.

Three persons were fatally injured and several slightly, by a collision of F. C. & P. train and electric car in Tampa, Fla., last week. The motorman was also acting as conductor and at the time was receiving fares.

FOREIGN.

M. G. Averoff, a Greek millionaire of Paris, who was instrumental in reviving the Olympian games, has subscribed $6,000,000 toward the Greek war fund.

ENCOURAGING.

Nashville, Tenn., April 28th, 1897.

(The following letter from Rev. L. G. Mora, relates one of the most encouraging events that has yet occurred in our Mexican work. That the Church in the midst of its great poverty should be willing to undertake this enterprise, and that the pastor elect should be willing to make the sacrifice involved in accepting the work, are the best proofs that could be given of the genuineness and thoroughness of the work done in Matamoras and Brownsville by our missionaries.)
S. H. C.

Matamoros, Mexico, April 23d, 1897.

It is under the influence of the most profound gratitude to our Lord and Savior that I write this letter to our beloved Executive Committee of Foreign Missions. The cause of my soul's joy is so great, that if I should hold my peace I am afraid the stones would immediately cry out.

God, the Lord of Missions, is blessing your work in Mexico. The first signs of permanent evangelical work in your field in Mexico were given Sunday the 18th of this flowered spring month, as foretelling a beautiful beginning of a great work for Christ and His kingdom. Our two churches of Matamoros and Brownsville most nobly have decided to call me for all my time, and pay my salary.

It is true they can pay me but about half of what I have been receiving, but eagerly I accepted, for I am longing, starving for self-support of the Mexican evangelical churches. I had the resolution for some years past, to watch the first movements in that direction and help them with all my might. Time has come, and for nothing in this world I would loose my grasp on this opportunity. God is blessing me most wonderfully for I feel no fear for the future; I know that my large family will be provided, even if our churches could not give me but $30 per month Mexican money—because we are ready for the sacrifice.

Allow me the privilege, Dear Brother, to thank—from the very depths of my heart—the Church abroad, through the Executive Committee of Foreign Missions, for the noble support of this part of our work for over twenty years. Be sure, brethren, "that your labor is not in vain in the Lord." The beginning of a grand and glorious era is before us; but it was you who gave the start and God will give you the reward. The story of our triumphs will belong to you and our gratitude will be eternal. May our churches bear the image of their noble mother! May the Great and Merciful God and Saviour bless the Southern Presbyterian Church!

Yours in the hope of conquering Mexico for Christ,
L. G. MORA.

The Spring storms strike hard those who are thin in flesh, whose system is weak and nerves irritable. The sharp, cutting pains of neuralgia tell when the blow has taken effect. Why wait for the signal? Scott's Emulsion of Cod-liver Oil with Hypophosphites will feed and strengthen weak nerves. It should be taken as a preventive in every case of weakness and nerve exhaustion. "Early prevention is better than cure." So says the wise man.

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Every article in it is vitally interesting—it is orthodox—is progressive—stimulates study and investigation.

The Presbyterian Quarterly has always been $2.00 a year and has always been worth it. It is now **$1.00** a year but is still worth $3.00. We have lowered its price because we want to put it in every Presbyterian's hands, but there has been no change in either the number of pages or the appearance of the magazine. Send for a sample copy.

Whittet & Shepperson,
Box 236. Richmond, Va.

FOR THE FAMILY.

WHAT SHOULD WE DO?

"What should we do for missions?"
Well, well!
The question is proper, and so let me tell
What we should do for the missions.
And first let me say, by way of appeal,
To all our dear readers. "You kindly should feel
The sweetest of love for missions.

"For love begets goodness; and goodness, you know,
On errands of duty and mercy will go,
And circle the world with its missions;
And so, when our heads and our hearts are all right,
We shall do with our hands, and do with our might,
And cheerfully do for our missions."

"But what shall we do?" Well, first, every day
Be sure from our fullness of heart we should pray
For the blessings of God on our missions;
And then every Christian, no matter how small,
No matter how weak, may expect there will fall
The dews of His grace on our missions.

And then we should give as God gives the dew,
The rain, and the sunshine, to bless me and you,
And give all we can for the missions.
To pray without giving—well, well, let us see—
May never reach heaven, nor bless you nor me,
Nor be of much use to the missions.

—*Canada Presbyterian.*

TENNESSEE'S CENTENNIAL.

At Nashville on May 1st, Tennessee threw open the doors of her grand exposition. The result of two years hard, persevering and patriotic work has succeeded beyond all expectation.

The whole people stood sponsor for the success of the undertaking. Tennessee was the first State to celebrate her centennial anniversary, and she must do it not only in such style as befitted the dignity of the commonwealth, but as to set an example and standard for her younger sisters.

A beautiful array of buildings has been erected, and a vast collection of exhibits gathered from every part of the world. The site of the exposition has been wisely chosen, in easy access to the city.

The fine art building is an exact reproduction of the Parthenon, and its numberless columns of glistening white staff make it a good representation of the marble original. The chief departments arranged by the management are fine arts, agriculture and history, commerce, liberal arts, horticulture and farm implements, transportation, machinery, electricity, geology, minerals and mining, forestry and forest products, live stock and pet animals, education, military, women's, children's hygiene, medicine and sanitary appliances, negro, etc. Besides this, many States have individual buildings, and the United States has erected a building and furnished an exhibit.

The woman's building was designed by Mrs. Sara Ward Conley, and is of colonial style, being, as near as practicable, a copy of the Hermitage, General Jackson's famous home. This building has been furnished by the women of the different counties. One county contributes a room lined with the rare red cedar found in middle Tennessee; another gives a fountain made of the exquisite marble for which it is famous; a third, a carved mantle; still another a room furnished in colonial style, the exact counterpart of a room which is in an old house in Cambridge, Mass., once the headquarters of General Washington, and afterwards the home of Lonfellow.

Here will be gathered together the most complete library ever written by women. A room filled with models of all the mechanical devices invented by women. Embroideries and patient handiwork of every kind, three rooms given up to the art and needlework of the women of foreign countries. The Russian cottage industries will be under the supervision of a Russian princess. Cooking lessons will be given free, and all the latest devices in labor-saving domestic appliances will be represented.

The finest piece of statuary on the grounds is the work of Miss Enid Yandell, of Louisville. It is a gigantic statue of Athene, and stands on an eighteen foot pedestal, in front of the Parthenon.

The board of lady managers has been ably supported by other faithful and earnest women in making their centennial a success.—*Picayune.*



A sick person trying to keep up on mere stimulating tonics is like any one pretending to swim while supported by a belt. The instant the support is withdrawn down you go.

Nearly all diseases result from a deep-seated impairment of the nutritive powers which cannot be reached by any temporary exhilaration. The only good that any medicine can do is to increase your own natural powers of recovery and make you able to swim for yourself.

The debilitating weakness, nervousness and digestive disorder which indicates this state of mal-nutrition can only be overcome by a scientific remedy like Dr. Pierce's Golden Medical Discovery which acts directly upon the digestive and blood-making organs, and effects the nutritive transformation of food into rich, healthy blood, which carries genuine permanent vitality to every corner of the system.

It is vastly more nutritious than malt-extracts. It does not paralyze the nerves, but feeds them with health. It is better than cod liver oil emulsions. It is assimilated by the weakest stomachs. It does not make flabby useless fat, but muscular strength and healthy nerve-force. It is the only perfect invigorant for corpulent people.

Mrs. Ella Howell, of Derby, Perry Co., Ind., writes: "In the year of 1894 I was taken with stomach trouble—nervous dyspepsia. There was a coldness in my stomach, and a weight which seemed like a rock. Everything that I ate gave me great pain; I had a bearing down sensation; was swelled across my stomach; had a ridge around my right side, and in a short time I was bloated. I was treated by three of our best physicians but got no relief. Then Dr. Pierce's Golden Medical Discovery was recommended to me and I got it, and commenced the use of it. I began to see a change for the better. I was so weak I could not walk across the room without assistance. I took Dr. Pierce's Golden Medical Discovery and one bottle of the 'Pleasant Pellets.' I began to improve very fast after the use of a few bottles. The physicians who attended me said I had 'dropsy' and that my disease was leading into pulmonary consumption. I had quite a cough, and the home physicians gave me up to die. I thank God that my cure is permanent."

PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

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No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, 0 size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium

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History of the Presbyterian Church. Dr. Kerr	1 00
Christ and the Cherubim Dr. Otts, pp. 63	50
Voice of God in History. Dr. Kerr	1 25
and of the Holy Light. Dr. Kerr	1 50
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In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.	STATIONS.	SOUTH BOUND.
8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv. . Maysville . . Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar. . Newbern . . Lv	9 20
P. M.		A. M.

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CHILDREN'S COLUMN.

MAY.

The posies have come and the birds are all here,
Pouring forth their glad warblings in melodies clear;
The robin, the swallow, the oriole gay,
The bluebird, the wren and the bright-feathered jay;
And sweet-scented violets hide in the grass
To kiss the footsteps of the children who pass,
While the clover and pansies look up to the breeze,
And pink-petaled blossoms look down from the trees.

—*Ladies Home Journal.*

THE GRANGERS—A HAPPY FAMILY.

BY RACHEL RICHARDSON.

CONCLUSION.

The Holmeses were very much taken with the Honor Roll," and "Manners Box" of the Grangers, and one rainy Sunday night when they couldn't go to church, they asked Aunt Susie if she would not talk to their mother about the plan.

"May be we can try it," said Ruth. "Let me tell you one thing though Aunt Susie, If I am going to try for Honor Rolls at Home, you will have to make very few rules, and make them very simple."

There was such a comical expression on Allyn's face when he said this, that everybody laughed.

Teddy said very earnestly: "I think so too." Ted knew that he and Jerry Granger were enough alike to be twin brothers.

When Mrs. Holmes came they all tried to tell her at once what they wanted.

She put her hands to her ears and said: "Let your Aunt Susie tell me please!" Miss Susie then told her that they were anxious to try an Honor Roll, if she was willing.

Mrs. Holmes has heard her sister speak of the Grangers' happy family, and the children had repeated some of the stories Miss Susie had told, and she was especially anxious to-night to discuss the secret of their happiness. She felt that it would help her as well as the children, so when they were all gathered around Aunt Susie she said:

"Sue, what do you believe is the secret of the happiness of the Grangers? I think you told me that you never saw any of them sulk or say a rude word."

"It is this; *Prompt obedience,*" was the quick reply." That is the secret of the children's side. On the other were these two simple rules: First. *Don't have too many rules, and keep those yourself.* Second. *Wear a smiling face.* I do not ever remember hearing Nannie Granger say an impatient word to her children. Her patience seemed inexhaustible. The children all knew as soon as they were old enough to understand that their mama meant what she said. If they began to disobey, either that wonderful little bell, or a word, generally just their name spoken firmly, but pleasantly, reminded them."

"Well," said Mrs. Holmes, "let us see if we can't learn something from them. Allyn did I hear you say you wanted us to have an Honor Roll?"

Everybody laughed here, because Allyn seemed so startled, he had hardly made up his mind that he wanted an Honor Roll yet, but he said:

Well mama, I suppose we could never get on the Roll, but if you begin right easy, maybe we might have a Holmes Honor Roll."

Mrs. Holmes smiled, but sadly, for she was afraid that in her fear of being too strict and having too many "Donts," she had erred on the other side.

"Suppose you make us a few rules mama, and write them in big letters on a paper, and haug them all about where we can see them when we look up, and then let us try to keep them, was Ruth's suggestion.

Maude was a timid, excitable child, and she said at once:

"Oh, mama, if you do that, I'll just be forgetting all the time. Can't people live happily without rules?"

"God did not think so dear," aunt answered.

"What do you mean, Aunt Susie?" asked Teddie in a tone of surprise.

"Didn't God give us the commandments? They are rules. And then we have a number of commandments that the Saviour gave—all beautiful rules by which we must live if we would please Him."

The children were all thoughtful and went off to bed quietly.

The next morning when they came to breakfast table, there was a large card hanging against the mantlepiece, and this is what was on it:

HOLMES HONOR ROLL RULES.

Prompt Obedience.
Be ready for Prayers.
Remember that table manners count everywhere.
Be polite in the kitchen and on the playground as well as in the parlor.
It is stealing not to study faithfully.
The Sabbath is God's day.
Kind words are seeds planted.
Don't teaze.
Be gentle.
A place for everything and everything in its place.

"Whew!" exclaimed Allyn, "there are ten of them. I'll forget the first before I get to the last one."

"I think not if you trust to God to help you," said Aunt Susie. She knew that there would be much discussion of them—enough to fix the rules very firmly in their minds.

And so the Holmes family began to follow the Granger's plan from that day.

Though Allyn talked as if he could never have his name on the Honor Roll, he began to try—and both his mother and aunt were delighted to see how soon the charm worked, not only with Allyn, but with all of them.

The Holmes family was happier than it had ever been and there was not one who did not silently bless the Grangers, and thank Aunt Susie for introducing them to the Happy Family.

OUR HONOR ROLL.

We are glad to publish this week the names of Berta Sloop, Hazy Sloop and Lelia McConnell as having recited perfectly the Shorter Catechism. These girls are all members of Prospect Sunday-school, Mooresville, N. C.

As you learn the catechism or portions of Scripture, send us your names.

LETTER-BOX.

Dear Editor:—We are twin sisters nine years old. We go to school every day. Cousin Mary Hughes is our teacher. We have three sisters. Effie six, Carrie four, and Henrietta one year old. By learning a text every night and repeating it to mama at breakfast, we have learned several short Psalms of seven verses like 121 and 23d, a text for each day of the week.

Your little friends,
ANNIE PATTERSON MCMILLAN.
MARY MCGEACHY MCMILLAN.
Parkton, N. C.

Dear Editor:—As I have never written a letter to the PRESBYTERIAN I will write now. I want to surprise my mama. I am a little girl ten years old and I can read and write well. I go to Sunday-school every Sunday and my teacher is Miss Lillie Cole. I am taking music. My teacher is Prof. Roberts and I like him. He is so kind to me. My grandfather and grandmother are living with us. I havn't any sisters and but one brother. My father is dead. He has been dead nearly eight years. My brother is older than I am, so you see I am my mama's pet. I must stop now, but if I see this in print I will write again.

I am your little unknown friend,
ANNIE B. WISHART.
Roberdell, N. C.

Dear Mr. Editor:—As you are so kind as to give the children a corner in your paper I will try to write you a short letter. We have been going to school eight months to our aunt, who is teaching near here and boards with us. I had to stay at home today because it is too cold to go barefooted. We boys took off our shoes while it was warm and I knocked off the end of my big toe so I have to sit by the fire and nurse it. Our school will be out in two weeks. I will be glad so I can plow. Papa thinks I am too little to plow, but I don't think so. I am ten years old

Your friend,
RYAN MCBRYDE.
Ryan, N. C.

Dear Mr. Editor: As you were so kind as to publish my first letter I thought I would write again. To-day is my eleventh birthday. I received one present and mama baked me a cake. Our school is out, but we go to Sunday-school every Sunday at the schoolhouse. We had lots of little biddies but the cat is eating them up. We go to the Presbyterian church occasionally, but live too far to go often. We are looking forward to the huckleberries and peaches, but fear the cold wind will injure them I will answer two questions in the Puzzle Department. Wishing your paper much success,

I am your unknown friend,
LIZZIE MARSHBURN,
Little Sugar Loaf, N. C.

Dear Mr. Editor: I have been wanting to write to your paper for a long time, so I shall write this evening while in school. My teacher is Miss Alice Daniel. I like to go to school. I am studying history, arithmetic, spelling and Latin. I like history and Latin best of all. I am studying the Shorter Catechism. Our pastor is Rev. W. T. Walker, and I hope to see his picture in the PRESBYTERIAN. My father has been taking the PRESBYTERIAN ever since I can remember. Every Sunday we enjoy the pretty little stories in your paper. I hope you will put my letter in the Letter-Box.

Your friend,
NAT DANIEL.
Satterwhite, N. C.

Dear Editor: As I have never written to the PRESBYTERIAN I thought I would do so to-day. I have been a member of the Presbyterian church ever since I was nine years old and now I am eleven. I have one sister, her name is Mary, she is not a member of any church yet. My mother and father are both living. I have been going to school this year, but I have stopped now because I have been sick. I go to Sunday-school every Sunday I can. My Sunday-school teacher is Miss Martha Brown, I like her very much. My every day school teacher is Miss Bettie W. Evans. I take music too. My music teacher is Mrs. Libbie Hall. She is very nice. My aunt takes your good paper and I enjoy reading the Letter Box and the Children's Column very much. My home is in the country and I am staying at Fayetteville going to school. I think I will go home in May. I am in fifth grade at school. My sister is in fourth grade. Her teacher is Miss Georgia Worth. I will close hoping to see this in the Children's Column. I remain

Your unknown friend,
SADIE E GARDNER.
Fayetteville, N. C.

For the N. C. Presbyterian.

TEXAS ITEMS.

The Presbytery of Fort Worth, Texas, the infant Presbytery of the Synod, is now in session at Cisco, and the work of the court is being transacted with dispatch. With the exception of two aged brethren, Revs. Zively and Sherrill, faithful exponents of Presbyterianism, the ministers of this Presbytery are comparatively young men. The majority of the churches report gratifying progress. In commenting on the condition of his church, an elder reported that a bachelor member stated that he was not conducting *family* worship. This item of news produced a ripple of laughter.

Perhaps the readers of the N. C. PRESBYTERIAN will remember that in the year 1893, the town of Cisco was nearly destroyed by a cyclone; all the churches were demolished. The sufferers received from a generous public, in the form of a donation, about fifty-four thousand dollars. Our church building here is a little gem. In fact the town is in better condition than before the storm. It is stated that while between twenty and thirty were killed in the storm, that about fifty subsequently died from the terrible shock to their nervous system. In the home, of whose hospitality the writer is now a sharer, the father and mother sustained physical injury from which they will probably never recover. The only child in the home was unhurt. The building was lifted from its base, blown over the top of young fruit trees, dashed to the ground on an adjoining lot and torn into fragments. The people of the town are truly grateful for the prompt, liberal response made in the hour of extremity. One fact is manifest, that while so much is said of the cold, unsympathetic world in which we live, in the hour of trouble and distress, generous impulses are not wholly extinguished; the world's heart is not so icy after all.

The writer will not encroach upon the prerogative of the stated clerk by furnishing an abstract of the proceedings of Presbytery; but he desires to say, parenthetically, that, owing to press of business, he did not have time to conclude this letter while in Cisco. On his return home he preached Sabbath morning in Gordon, a little town on the Texas and Pacific Railroad. Our church building in Gordon is nearly completed. At the morning service there was not a vacant seat in the church. After the sermon there were two public professions of faith. One of the number united with our church at the evening service. Rev. John V. McCall, to whose indefatigable labors the erection of the church is chiefly attributable, preached at night. In the afternoon the writer rode over to Thurber, a mining town of about four thousand inhabitants. In this "camp," as the miners term it eighteen nationalities are represented. Our people there have no church building, but worship in a house erected by the coal company. As the writer organized the church there a few years ago, it is needless to say that it was peculiarly gratifying to him to revi-it the church and find the little band at work for the Master.

On reaching home the writer found an invitation to address one of the literary societies of the Central School on San Jacinto day, April 21st. This, in Texas, is a legal holiday, a day around which sacred associations cluster. After the address came the Wednesday evening prayer-meeting lecture; three services next Sabbath. "A Texas pastor has his hands full". Perhaps the readers of the N. C. PRESBYTERIAN who responded so generously, last summer, to an appeal for pecuniary aid in behalf of Daniel Baker College, would like to know the status of the institution. The college is doing more effective work than ever, and the apprehension entertained a year ago touching the probability of losing the school to Presbyterianism, is now in a great measure allayed.

Many thanks to friends in North Carolina for timely assistance.

A. R. S.

Cleburne, Texas April 23rd '97.

Presbytery of Lexington will meet at Mt. Carmel church, Steel's Tavern, Va., May 11th, 1897, at 11 a. m.

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Schedule in Effect Feb. 7th, 1897.

WESTWARD.

	No. 41.	No. 403
Lv Wilmington	*3 20pm	.....
Lv Lumberton	5 26pm	.....
Lv Maxton	6 12pm	.....
Lv Laurinburg	6 23pm	.....
Ar Hamlet	6 53pm	.....
Lv Hamlet	7 13pm	*5 am
Lv Rockingham	7 30pm	2 23 am
Lv Wadesboro	8 11pm	.....
Lv Marshville	8 48pm	6 25 am
Ar Monroe	9 13pm	6 48 am
Lv Monroe	9 35pm	7 30 am
Ar Charlotte	10 25pm	8 30 am
Ar Mt. Holly	.....	9 10 am
Ar Lincolnton	.....	10 35 am
Ar Shelby	.....	11 43a m
Ar Ellenboro	.....	12 30p m
ArRutherfordton	.....	12 54p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar....Cheraw..Ar †5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro	.....	5 15p m
Lv Shelby	.....	6 05p m
Lv Lincolnton	.....	7 00p m
Lv Mt Holly	.....	7 50p m
Lv Charlotte	*5 10am	8 25p m
Ar Monroe	5 58am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville	6 25am	.....
Lv Wadesboro	7 01am	10 31 pm
Lv Rockingham	7 41am	11 05p m
Ar Hamlet	7 55am	11 23p m
Lv Hamlet	8 45am	.....
Lv Laurinburg	9 11am	.....
Lv Maxton	9 30am	.....
Lv Lumberton	10 18am	.....
Ar Wilming on	12 30pm	.....

NORTHWARD.

Lv Hamlet	*8 15am	*11 23pm
Ar Raleigh	11 30am	2 11pm
Ar Portsmouth	5 50pm	7 30am
Ar Richmond	*6 50pm	* 8 15am
Ar Washington	11 10pm	12 31pm
Ar New York	6 58am	6 23pm

SOUTHWARD.

Lv Monroe	*6 48am	*9 25p m
Ar Abbeville	11 05am	1 40a m
Ar Athens	1 15pm	3 45a m
Ar Atlanta (Central Time)	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT April 4th, 1897.

NORTH BOUND.

	No. 2. Daily
Leave Wilmington	8.00a.m
Arrive Fayetteville	1.21 "
Leave Fayetteville	11.31 "
Leave Fayetteville Junction	11.27 "
Leave Sanford	1.00p.m.
Leave Climax	2.55 "
Arrive Greensboro	3.25 "
Leave Greensboro	3.35 "
Leave Stokesdale	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall	5.26 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND.

	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11·07p.m
Arrive Greensboro	11.55 "
Leave Greensboro	12.15 "
Leave Climax	12.43 "
Leave Sanford	2.40 "
Arrive Fayetteville Junction	3.55 "
Arrive Fayetteville	3.58 "
Leave Fayetteville	4.32 "
Arrive Wilmington	7.30 "

NORTH BOUND.

	No. 4. Daily
Leave Bennettsville	8.10a.m
ArriveMaxton	9.23 "
LeaveMaxton	9.33 "
Leave Red Springs	10.04 "
Leave Hope Mills	10.52 "
Arrive Fayetteville	11.16 "

SOUTH BOUND

	No. 3, Daily
Leave Fayetteville	4.25p m
Leave Hope Mills	4.46 "
Leave Red Springs	5.35 "
ArriveMaxton	6 10 "
Leave Maxton	6.18 "
ArriveBennettsville	7.30 "

NORTH BOUND.

	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.45a.m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.

	No. 15. Mixed Daily ex Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6.05 "

NORTH BOUND CONNECTIONS,

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Will convene at Charlotte, N. C., in the First Presbyterian church, on the *third Thursday* (20th day) *of May*, 1897, at 11 o'clock a. m. The opening sermon will be preached by the moderator of the last Assembly.

The undersigned will be present in the Lecture Room of said church on Wednesday, May 19th, at 8 o'clock p. m., and also on the following morning at 9 o'clock, to enroll the names of commissioners.

JOSEPH R. WILSON, Stated Clerk,
ROBERT P. FARRIS, Permanent Clerk.

N. B.—Treasurers of Presbyteries are urgently requested to forward to the treasurer of General Assembly, at Charlotte, all sums due for Presbyterial assessments, as well for previous years as for the year 1897.

JOSEPH R. WILSON,
Treasurer.

SAY SOES.

The Heilmann locomotive—or travelling electric station—has attracted such favorable attention in France that the applicability of the system to the propulsion of large vessels is to be tested on the Seine. The propellers will be driven by electric motors receiving their energy from generators driven by a steam engine on board.

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WEEK ENDING MAY 5, 1897.

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ROSIN: Strained $1.25 and Good Strained $1.30 throughout—closing steady.

CRUDE TURPENTINE: Hard $1.20, Yellow Dip $1.70 and Virgin $1.90—steady throughout.

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COTTON: Middling on Friday 30th and since 7¾ cents—closing steady.

TIMBER: Very little coming in; taken readily at unchanged prices.

ATLANTIC COAST LINE.

Schedule in Effect April 15th 1897.

DEPARTURES FROM WILMINGTON—NORTHBOUND.

DAILY 9:00 A M — No. 48—Passenger—Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Peteraburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 02 p m, Boston 8 30 p m.

SOUTHBOUND.

DAILY 3:25 P M — No. 55—Passenger—Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston 12 00 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:40 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 2 43 p m, †Tarboro 6 01 p m, Rocky Mount 6 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 54 a m, Magnolia 8 07 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54—Passenger—Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 7 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 20 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday.

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9.50 a. m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 25 p. m., Chadbourn 5 20 p. m., arrive Hub 6 00 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m., and 9.15 p.m. Returning leaves Clinton at 7 00 a m., and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 2 50 p m, Smithfield 3 58 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 38p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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The old-fashioned loaf cake is made by beating one pound of butter to a cream, adding carefully half a pound of sugar. Beat seven eggs without separating, stir them carefully into the first ingredients; add half a grated nutmeg, and then stir in carefully half a cup of milk; sift in a pound of flour. Beat a moment; add two teaspoonfuls of baking powder, beat for three minutes. Bake slowly in a moderate oven for one hour. Citron may be added after the flour.

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(For Contents see Second Page)

"IN PATIENCE."

I will not faint, but trust in God,
Who this my lot hath given;
Though sad my day that lasts so long,
At evening I shall have a song;
Though dim my day until the night,
At evening time there shall be light.
My life is but a working day
Whose tasks are set aright;
A while to work, a while to pray,
And then a quiet night;
And then, please God, a quiet night,
Where saints and angels walk in white;
One dreamless sleep from work and sorrow,
But re-awakening on the morrow.
—*Christina G. Rosetti.*

A MOTHER'S SYMPATHY.

A little girl once followed the workmen from her father's grounds when they went home to their dinner, because she was very fond of a kind old man who was one of them. When he looked from his door he saw her sitting on a log waiting for him, and invited her to go into his cottage. She looked in, saw the strange faces around the table and hesitated. When he urged her, she raised her sweet face and inquired:

"Is there any mother here?"

"Yes, my dear, there's a mother here," he answered.

"O, then I'll go in; for I'm not afraid if there's a mother there!"

Her child' experience had told her she could place confidence in a mother's sympathy. A home may be small and mean, but if it is the shrine of a mother's love it is a happier place than a palace would be without this blessed presence.—*Exchange.*

Look upon the bright side of your condition; then your discontents will disperse. Pore not upon your losses, but recount your mercies.—*Watson.*

REV. W. M. SHAW.

Rev. William Mitchell Shaw, pastor of Bethpage and Gilwood churches and stated supply of Shearer Chapel, is a son of Rev. Colin Shaw and a great-grand son of Colin Shaw of revolutionary memory. His mother is a daughter of George W. Bannerman, an influential citizen in his day, and at one time a representative of Bladen county in the legislature.



One of the maternal ancestors of Mr. Shaw was Charles McGregor, who came to this country during the Revolution in Scotland. He was a commissioned officer in the patriot army. In his absence the king's forces got his commission. At the earnest entreaty of his mother he sailed with *his own* ship and crew for Wilmington, N. C. He then assumed the name of his cousin (Bannerman) for fear of being detected. About ten years of Mr. Shaw's life were spent in the school-room—a period of uninterrupted success. He first taught at Harrell's store. Resigning this work he took a special course in military tactics at the Virginia Military Institute and in the fall of '84 he taught with Prof. S. W. Clement at Wallace, N. C., introducing the military feature into the school. Later he organized and superintended the Magnolia Graded School. In January, 1888, he was elected principal of the Kenansville Academy, and shortly afterward Superintendent of Public Instruction of Duplin county. Both of these positions he subsequently resigned to enter the ministry.

Mr. Shaw had been taken under the care of Presbytery at the spring meeting of '87, and after taking the regular prescribed course in theology under Rev. B. F. Marable, D. D., was licensed at Black River Chapel, April 1891. During the summer and fall he continued the evangelistic work in which he had been engaged for more than a year. In December, '91, he moved to Mill, Hill, N. C., to take charge of his present field.

Mr. Shaw's educational advantages were good. His early training of godly parents, the preparation for college by Rev. J. N. H. Summerell, the thorough work of the Davidson College Faculty and the subsequent teaching of the learned Dr. Marable have left their impress upon his mind and character. Mr. Shaw is an exceptionally fine teacher. Patrons and pupils wherever he has taught have nothing but words of praise. We have never seen a teacher who possessed in a higher degree the art of interesting children. He draws out what the child knows and then increases the desire for further knowledge. Synod and Presbytery recognizing his pre-eminent qualifications as a teacher have entrusted to him positions of responsibility in connection with the Sabbath-school work. He is a good organizer and old and young work for him with enthusiasm. His preaching is Scriptural and practical.

Christmas, 1884, was unusually bright to Mr. Shaw. On that day he was married to Miss Alberta Faison, a daughter of Col. Thomas I. Faison, popularly known as a legislator to the people of eastern Carolina.

Mrs. Shaw is a lady of high Christian character, an accomplished musician and possessed of social graces that make her popular and a great help to her husband in his work. Last August the PRESBYTERIAN announced the death of their bright little daughter, Virginia Faison. This is the only break in the interesting group of children that God has given to gladden their hearts.

Mr. Shaw has recovered from his recent illness and has entered with renewed zeal upon his work for the Master.

No suffering is unbearable to those who cheerfully submit themselves to God.

PERSONS AND PAPERS.

It is very easy to love the exalted, who can bless in return; it is Christ-like to love the lowly, who even scorn our love.

* * *

In the business of this life men undertake world-startling tasks. For the Christian to be one whit less enterprising about the King's business is a shame and a disgrace. The Christian's commands are greater, his motive is grander, and his power is vaster.—*Golden Rule.*

* * *

If you want to succeed in the world, you must make your own opportunities as you go on. The man who waits for some seventh wave to toss him on the dry land will find that the seventh wave is a long time coming. You can commit no greater folly than to sit by the roadside until some one comes along and invites you to ride with him to wealth or influence.—*John B. Gough.*

* * *

No man ever yet asked to be, as the days pass by, more and more noble and sweet and pure and heavenly-minded—no man ever yet prayed that the evil spirits of hatred and pride and passion and worldliness might be cast out of his soul—without his petition being granted and granted to the letter. And with all other gifts God then gives us his own self besides. He makes us know Him and love Him and live in him. —*F. W. Farrar.*

* * *

The rewards of honesty and unswerving principle are sometimes slow, but that in the end they are sure, and greater for their slow coming, admits of no question. Our principles are sometimes severely tested, but this testing is given us with a purpose. Holding fast to honorable principles is the basis upon which all sure successes are built. Some have to pass through more fire than others, but I firmly believe that the reward in the end is the greater to those. What the world says of a man matters little in such a struggle. It is the great inner satisfaction which comes to a man that counts. That you have, and that, in the end, will win. It reflects itself in one's character, in his dealings with men, and that, sooner or later, is sure of the recognition it always commands and receives.—*Ladies' Home Journal.*

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THE CHRISTIAN IN CHRIST.

The Christian is joined to Christ. The Christian is in Christ as the branch is in the vine. This is the thought, the truth, which gives place for the parable of the vine and the branches given by our Lord in the fifteenth chapter of John. The Christian is not within Christ or inside of Him in any literal, physical sense. Neither is the Christian here said to be in the heart of Christ merely as the object of His concern and subject of His care. The thought is of being vitally united to Christ. Of this our Lord speaks, as in John xiv. 20: "At that time ye shall know that I am in the Father, and ye in Me and I in you."

This union is four times spoken of in the letter to the Galatians and is the key to every verse in the letters to the Corinthians. These verses may be thought of as caskets stored in rooms of a treasure house. Each chapter may be thought of as a room in the house and each verse as a casket in one of the rooms. This key, vital union with Christ, or the Christian in Christ will unlock every room and admit to open every casket and enjoy every jewel in the treasure house.

There will be found at least seven rooms flooded with light, which breaks through into all the other rooms and makes them bright with the light of heaven and of God. The Spirit of God who establishes, nourishes and maintains the union between the Christian and Christ will be fonnd to be the source of light. In the second chapter of First Corinthians is this truth that the Holy Spirit is this source of light and reveals all true knowledge and wisdom. He searches and shows to the Christian in Christ the deep things of God, so that the devout consecrated Christian may join the apostle in saying, "We have the mind of Christ." The words often quoted from verse 9, "Eye hath not seen, nor ear heard," &c., do not refer to a future state and the glories of heaven such that man cannot conceive of them now. The very next verse, tenth, shows that what the natural senses or faculties cannot perceive are revealed to the Christian in Christ by the Holy Spirit. Instead of finding here a repression of our desire to know the future, there is to be seen a right royal encouragement to expect from the Holy Spirit insight into the deep things of God here and now as in verse 12. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know things that are freely given to us of God." The vanity of human reason and the pride of human learning are hereby rebuked, and the humble hearted believer is encouraged to wait on God in Christ for true wisdom. In this light the treasures of wisdom of knowledge, hid in Christ are seen and made available. Herein the Scriptures become new and full of beauty, glory and exceeding great riches.

In the sixth chapter of first Corinthians, the second great room of light, the Christian in Christ finds the ownership of God in the believer. Ownership of a house means the payment for it and the possession of it—purchase and occupation. The body of the believer is such a house. It is the temple of the Holy Ghost. God bought the believer with the price of the blood of His Son. He takes possession in the person of the Holy Spirit. The Scriptures do not speak of the temples, as if there were many, but as of one the temple of the Holy Spirit. And the word used is not the courts or the holy place, but the word for the Holy of holies. The body of each believer as a part and the bodies of all believers united in one whole, is the temple, the holy of holies, the purchase of God by the atonement of Christ and His dwelling place by the Holy Ghost. "Therefore glorify God in your body," (the words "and in your spirit" are not in the original and are omitted in the R. V.)

The next great room of light to which this key admits us is the twelfth chapter of first Corinthians. There the Holy Spirit is seen bestowing gifts for the service of the Lord Christ. It appears there that the Christian in Christ, is left in this world to serve Christ and to each one a gift of the Spirit is bestowed, "to profit withal." Each one in the station to which Christ appoints, and for the responsibilities imposed by Christ has a gift to qualfy for the service there. The worldly as well as the heavenly callings as men distinguish them, are for the service of Christ. No one will be excused because poor or lowly, and none can boast of position or wealth. Each one will and must serve Christ.

SINCE OUR last the Southern Baptist Convention has come and gone; an earnestly pious body of men ardently enthusiastic in the work for the Master. Their coming has been to our community a blessing as showing how fully and how completely unity in Christianity may exist without denominational union. The fellowship of Christians—their brotherhood rather—has been amply demonstrated by the cordiality of the welcome extended by our citizens, and by the ministrations of the brethren in the various churches of our city.

It is a noble body of Christian gentlemen. It is not ours to report their proceedings in whole or part. The secular press of our city have done so very fully. The report of the Messenger has indeed been surpassingly excellent. The accuracy and the fullness would do credit to any journal of the larger cities of our country, and the illustrations have been most abundant and almost without exception most exact. North Carolina we feel safe in saying has never had anything equal to it. This last, we suppose, may be said of the Convention itself—certainly this is true in point of numbers. And quite as certainly the membership will measure up well with any ecclesiastical body in zeal and talent.

The Convention is in no sense legislative. It is advisory, however, and very influentially so, and as a means of getting brethren together, comparing notes of work that has been done, tabulating, comparing and declaring results and in inflaming zeal for work in the future, its deliberations deserve all praise. Everything moved on systematically and methodically, wonderfully so considering the size of the body. The only apprehension indeed was that Dr. Whitsett might be called to account for some published views of his in regard to immersion. But this in the event proved only an episode constituting a delightful feast of love. The financial results were of the best. The debts of the seminary wiped out and the treasury of evangelistic causes well supplied.

The meetings of the Woman's Missionary Union which were held in the First Presbyterian church were conducted with great executive ability and showed deep interest and consecration to the work.

Taken all in all our Baptist brethren have captured the good will not only, but the hearty respect and esteem of our community generally and the Christian love of all who acknowledge and worship our common Lord and Master.

We must note that Dr. J. William Jones, chaplain of Gen. A. P. Hill's corps in the late war, and now Grand Chaplain of the United Confederate Veterans, who had been quite intimate with General Lee and who had best of facilities for knowing his private life, delivered an admirable address in the First Presbyterian church, on the night of Sabbath last on the "Christian Life of Robert E. Lee. The address was delivered specially to the Confederate Veterans who were present in large force and the Church crowded to its full capacity with the attendance generally.

THE ARTICLE on our 5th page entitled "A Second Secretary," sets forth some very plausible reasons for such an appointment, but we are compelled to regard the time as inopportune for such a move. The Church could at this time ill bear the extra expense, and certainly there has been not the slightest indication of lack of efficiency on the part of our present secretary. The Executive Committee having in charge such matters would certainly be prompt to recommend such an appointment if it were desirable; they have not indicated any wish for it.

We trust there will be no agitation of the subject in the Assembly. Dr. Chester we feel assured does not regard himself overburdened; what he does so admirably well now, he is admirably able and competent to continue to do.

"ANOTHER COMFORTER" is the title of a work by Rev. A. D. McClure, just from the hands of Fleming H. Revell Company. It is designed as a study of the mission of the Holy Ghost in order to the bringing of Christians to clear insight into the work of the Spirit and heartier appreciation of the blessedness to the Christian life and of the ability to Christian service to be derived from His indwelling. Here are some of the contents taken at random: His Name; The Spirit is a Person; His Coming in the New Testament; The Spirit Revealing Christ; The Power of the Holy Ghost; Source of Strength; The Gifts of the Spirit; The Love of the Spirit—and others.

The binding of cloth is neat and attractive and the book itself is in very portable form. It can be had of Fleming H. Revell Company, Publishers, New York, or of C. W. Yates & Co., or P. Heinsberger, Wilmington, N. C.—at retail price, 50 cents.

Dr. A. D. Tadlock, Professor of Ecclesiastical History and Church Polity in Columbia Seminary, says of the book above noted:

"I have read it I hope with profit. I think it will do good. I think there is a demand for just such a book."

And Rev. Dr. W. A. Alexander, Professor of Biblical Languages and Literature in Southwestern Presbyterian University:

"I read it through with care and prayer, and I wish to thank you for the warm, clear message it brought to my head and heart. It is marked by loyalty to the Word, to our standards and to the best types of evangelical faith."

THE Charlotte Observer, during the meetings of the General Assembly which will convene on the 20th inst., will send the paper containing full reports of the proceedings, day by day, to any address in the United States for 25 cents. Address Charlotte Observer, Charlotte, N. C.

We feel no hesitation in saying the reputation of the Observer for enterprise and accuracy will be fully sustained in the completeness and accuracy of these reports.

FROM THE Baltimore Sun we learn that Rev. David C. Irwin died at his residence in Lexington, Va., on the 7th inst. He was the youngest son of Wm. Irwin, of Wheeling, W. Va., and was born there May 2d, 1825, and began to preach in 1848. He married a daughter of Dr. George E. Pryor, of Frederick county, Md. He is survived by six children. He preached in Kentucky in 1853, in Missouri in 1855, and removed to Virginia in 1858. He was pastor of the churches at Harrisonburg, Portsmouth. For several years past he resided in Lexington, Va., in infirm health.

GEORGE WASHINGTON, is the title, grand even in its bold simplicity, of one of those books by Prof. Woodrow Wilson which have made his name famous or have added to his fame. "Nothing but good of the dead" is a maxim inculcating that phase of charity which we find so easy to practice towards those who no longer jostle us in our daily avocations, or excite us by antagonism to our cherished opinions. In the matter of eminent men whose public services have been great we carry this principle almost to deification, especially when time has veiled from view all that was evil or morally infirm. And so, in our Southland surely, George Washington comes to our earliest knowledge and continues throughout our life experience as one peerless in statesmanship and irreproachable in morals. One reading Prof. Wilson's book, it must be said, will not lower his estimate of the Father of His country. Washington in the book before is always above the ordinary mortal—and yet, while we could almost wish he was a little more like common clay, we admit that facts of history sustain the character depicted—facts somewhat embellished no doubt, but facts nevertheless. The thought of the book is good—let us say more than good—there is no aimless wandering, no hap-hazard writing, no conjuring up of ideas to fill a waiting space—unity of design and uniformity of execution are evidenced throughout under the masterful direction and outworking of intellectuality of the highest order. The style is of a kind never so high as to be stilted, yet never approaching the mean or commonplace—there are no sharps and flats, no rugged edges and yet no too-well-rounded corners; but manner and method are uniform and well-toned, always on a properly elevated plane. So far as we have seen there is not a dull line in the book. The book is instructive as well as interesting and Messrs. Harper and Brothers, New York, have given it to the public with abundant illustrations and in workmanship of the very best style.

FROM THE MINUTES of the General Assembly:

WHEREAS, The General Assembly of the Presbyterian Church in the United States, fully recognizes the efficiency of the prayers of God's people, and the necessity of Divine guidance in its own deliberations; therefore—

Resolved, 1. That the General Assembly recommend to all the churches under its care, to offer a special prayer during the devotions of the Sabbath preceding the meeting of the General Assembly in each year, that God would of His great mercy so give the General Assembly the wisdom that cometh from above, and so direct all its plans, discussions and decisions, as to promote his own glory, and to advance the kingdom of Jesus on earth.

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We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*
11 God hath spoken [4]once; twice have I heard this; that [4]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [5]thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [6]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [7]my soul thirsteth for thee, my flesh longeth for thee in a dry and [8]thirsty land, [7]where no water is;
2 To see [9]thy power and thy glory, so as I have seen thee in the sanctuary.
3 Because thy lovingkindness *is* better than life, my lips shall praise thee.
4 Thus will I bless thee while I live: I will lift up my hands in thy name.
5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise *thee* with joyful lips:
6 When I remember thee upon my bed, *and* meditate on thee in the [10]night watches.
7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee: thy right hand upholdeth me.
9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
10 They shall fall by the power of the sword: they shall be a portion for foxes.
11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM 64.

1 David prayeth God for his preservation. 3 The blasphemies of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

1 HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.
2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:
3 Who whet their tongue like a sword, *and* bend their bow *to shoot* their arrow, *even* bitter words:
4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.
5 They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?
6 They search out iniquities; [3]they accomplish [3]a diligent search: both the inward *thought* of every one of *them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [4]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4]all that see them shall flee away.
9 And all men shall fear, and shall [5]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

1 [1]or, we are concerned by that which they have throughly searched.
2 Job 31. 28. Ps. 36. 7. 1 Tim. 6. 17.
3 Heb. a search searched.
4 Job 33. 14. or, Strength.
5 Heb. their wound shall be. Job 34. 31. Prov. 24. 12. Jer. 32. 19. Mal. 3. 5. 7. Rev. 6. 8. Col. 3. 25.
6 Ps. 31. 11. 1 or. 10. 30. 7 Num. 21. 5. 8 Ps. 42. 2.

Patient, hopeful waiting is hard work when it is the only work possible to us in an emergency. But patient waiting is in its time the highest duty of a faithful soul.—*H. Clay Trumbull.*

"What shall I do for Christ?" asked a young disciple of Bishop Selwyn. "Go where he is not, and take him with you," was the venerable bishop's reply.—*Ex.*

ABSTRACT OF THE PROCEEDINGS OF ORANGE PRESBYTERY.

(OFFICIAL.)

Orange Presbytery met in the Presbyterian church at High Point, N. C., pursuant to adjournment, April 27th, 1897, and was constituted with prayer by the retiring moderator, Rev. R. E. Caldwell.

A chief feature of the opening exercises was an excellent and scholarly address by Rev. P. H. Hoge, D. D., of Wilmington Presbytery on the "Personnel and Proceedings of the Westminster Assembly." The Presbytery also enjoyed an excellent address, later on, from Rev Dr Howerton of Mecklenburg Presbytery on the "Prospects of the Westminster System."

There were twenty ministers and twenty-three ruling elders in attendance.

Rev C W Robinson was elected moderator, Rev D J Currie with Elder J C Johnston, temporary clerks.

Two new churches were enrolled, Elkin in Wilkes county, and Snow Hill in Stokes county.

Two ministers were received, Rev M W Doggett, D D., from Fort Worth Presbytery, and Rev Joseph Evans from Wilmington Presbytery.

Two candidates were received under the care of the Presbytery, Messrs J C Johnston from the Madison church and W M Sykes from the Buffalo church.

One minister was dismissed, Rev J M Greenlee, to unite with Concord Presbytery.

A number of visiting brethren were present and introduced to the Presbytery: Revs T H Law, D D., Rev P H Hoge, D D., Rev J R Howerton, D D., Rev A J McKelway as corresponding members, and Revs S H Hilliard—Webb, Mattou and W R Laudermilk of the Methodist Church, and J M Hilliard, S H Kestler, of the Baptist church, as visiting brethren.

A call from the Burlington church was placed in the hands of Rev M W Doggett, D D., and accepted by him, and arrangements made for his installation the first Sunday in June by Revs W P McCorkle and S O Hall.

A call from the Milton church was placed in the hands of Rev Joseph Evans and accepted by him, and arrangements made for his installation June 17th by Rev P C Morton, Rev D I Craig and Rev R W Culbertson.

The churches of Madison and Mt. Airy were granted permission to employ the Rev J A Paisley as stated supply.

Rev Dr Law was heard in the interest of the Bible Cause, and Rev A J McKelway in the interest of the Synod's Evangelistic and Missionary work. Both these brethren were most heartily endorsed and their work commended to the Church.

The reports of the committees on Home and Foreign Missions and Colored Evangelization were presented by the various chairmen and received a good degree of attention and elicited considerable discussion and much interest. A popular meeting was held in the interest of both Home and Foreign Missions and a number of earnest addresses made by the home missionaries and others. The reports show much to stimulate and encourage and yet they are not without their discouraging features, especially in the colored evangelistic work. The Presbytery reports to the Assembly, as collected and tabulated from all sources—$4,042 for Foreign Missions, $2,930 for Presbyterial Home Missions, $475 for Synodical Home Missions, $291 for Assembly Home Missions, and $207 for colored work.

A new Executive Committee on Home Missions, with the exception of one member, Rev E W Smith, D D., was elected as follows: Rev R W Culbertson, chairman; Rev E W Smith, D D, Rev J McL. Seabrook, and Elders E P Wharton and T J Shaw, both of Greensboro.

The other executive committees were all re-elected except for Publication and Colportage, of which Rev C W Maxwell is now chairman.

Rev J Henry Smith, D D., as principal, and Rev H S Bradshaw, as alternate, with Ruling Elders AC McAllister as principal, and J E Finley as alternate, were elected commissioners to the Assembly.

Rev W P McCorkle and Rev C W Maxwell were appointed to visit Eno church and hold a meeting there this summer; also Rev W P McCorkle and Rev S O Hall were appointed to visit Calah church to investigate the condition of the church, to hold a meeting, and report at the fall meeting of Presbytery.

A Sunday-school convention was ordered for the second day of the fall meeting of Presbytery and Revs W P McCorkle and Elder Hiram Foard were appointed to assist the Agent of Sunday-schools in preparing a programme.

Bethlehem church was chosen as the place for the next stated meeting, and the time September 7th, at 2.30 o'clock p. m. The Presbytery adjourned however, to meet in the First church, Greensboro, June 2d, at 11 o'clock a. m.

The meeting was pleasant and harmonious, and by a rising vote the good people of High Point received the hearty thanks of the Presbytery for their generous and noble hospitality.

D. I. CRAIG,
Stated Clerk.

REPORT OF EVANGELISTIC COMMITTEE OF FAYETTVILE PRESBYTERY.

Your committee would report with gratitude to God the continuance of the Divine blessing upon the work entrusted to our care.

There have been twenty-two additions to the churches in Johnston county. The little church at Kenly is in an especially prosperous condition its members having increased over one hundred per cent in the year. There have been fourteen accessions to the Smithfield church and the congregations at Oakland are large and constantly improving. There have been thirty-one additions to the Rockingham field, and the outlook is most promising for the future development of the work there. There have been contributed by churches and individuals for this cause the sum of $1,056.68 during the year, a part of this having been sent to the treasurer of the Presbytery. This amount has been paid over to the evangelists with the exception of $25 appropriated to the church building at Roberdel and $20 allowed the chairman for postage and traveling expenses. The debt of $298 30 reported last year has been reduced to $120 to date.

The following appropriations are needed for the coming year: For the Johnston county field, $500. For the Rockingham field, $200; Total, $700. But an additional worker is needed in Johnston county. One-half of the county is as yet untouched by our church and it is impossible for one man to develop any more territory that our evangelist now supplies while there are constant invitations for us to preach the doctrines of our faith. The sum of $600 additional would put a new worker in this field and if to this is added the amount necessary for the fields occupied by Rev W F Thom and Rev Archie McLauchlin and a sum sufficient to pay off our debt it will take only $1,300 for the entire Home Mission work of the Presbytery.

The committee therefore recommends:

1. That Rev J A McMurray be re-elected evangelist of Johnston county at a salary of $825, $325 to be raised by the field.

2. That Rev W R Coppedge be re-elected evangelist of the Rockingham field at a salary of $800 and that he be allowed to give one Sabbath to Jackson Springs and one Sabbath afternoon to Eagle Springs. That $200 be appropriated to this field if that amount is necessary to make the salary $800.

3. That if sufficient pledges can be secured for the work the committee be empowered to elect an additional worker for Johnston county. That the work of the Evangelistic Committee and of the Home Mission Committee be combined and a new committee formed having the duties of both committees, and known as the Home Mission Committee, consisting of the following members, Rev H G Hill, D D., Rev W B Arrowood, Rev Hugh Craig, Rev P R Law, Rev C H Dobbs, Rev C G Vardell, Rev David Fairley, and Elders J M McIver, Loch Shaw, S C Rankin, J C McCaskill and A McIver, and that the chairman be elected by the Presbytery.

A. J. MCKELWAY,
Chairman of Committee.

Dr H G Hill was elected chairman of the Committee. The committee at its meeting in Fayetteville arranged its work in two departments, the department of superintendence and supply being under the direction of the chairman, and the financial work being under the control of Rev W B Arrowood. It was resolved to send a seminary student to the help of Mr McMurray in Johnston county, and to send Rev W R Coppedge one Sunday afternoon to Hamlet where there is a good opening for successful work.

Churches will please send their contributions for Presbyterial Home Missions to Rev W B Arrowood, treasurer, instead of as heretofore to A J McKelway, Fayetteville.

For the N. C. Presbyterian.

A SECOND SECRETARY.

The question will come before our Charlotte Assembly: Has not the time arrived for electing a second secretary of Foreign Missions? The present secretary has conducted the work with remarkable ability, wisdom and courtesy, and if we instance the last October collection with during his administration is our argument for strengthening the Head quarters. In December, 1891, the Church sent out its 100th missionary; we hope to see the 200th sent forth in 1898. Corresponding with applicants for appointment, writing regularly to those on the field, settling a thousand perplexing questions, managing the finance, keeping an eye on the churches, ladies' societies and Sabbath-school, is a burden too great for man. Then the absences at Synods and missionary councils, and visiting the heathen fields, proves the necessity for a second secretary in Nashville. This forward movement would add tens of thousands to our receipts. Let prayer be offered, that from among a score of our wise, active and enthusiastic young pastors, the Head of the Church would guide in the selection of one who would share with our Bro. Chester the responsibilities of this great office.

H. C. DUBOSE.

Soochow, China.

For the N. C. Presbyterian.

LETTER TO SUNSHINE BAND

OF FIRST CHURCH, WILMINGTON.

MY DEAR FRIENDS:—The band of young friends who so kindly sent me a gift of $25 to make the journey easier cannot know how kind and opportune their gift was. It has been months now since they gave it, and I am very sorry not to have written before to give thanks such as I would, and to tell you about my return home. But you must pardon the silence and believe that the past few months since my return have been the busiest of my life.

What you sent helped me to get a temporary nurse at the various stopping places, which was an immense relief, and otherwise I fear I should have quite broken down with the fatigue of the journey. It was the hardest journey we ever took and the roughest weather, and I cannot bear to think of it even now. We suffered so much on the sea that I could not wish my worst enemy to go through the like.

Once I was lying in the bunk perfectly wretched, the two children beside me, for whom I could do almost nothing, when suddenly Mary kicked up her little heels and said, "I'm so glad I am going to China." I could not help laughing at the child's glee, and it came like a rift in the cloud, and I wondered if I was as glad as I ought to be.

Well, now we are here and I am sure we are all glad. The children are so happy with their little cousins and the two little girls of Mrs. Graham—ten children in all, most of them under five. They play "Frog in the middle," "Ring around a rosy" and make merry over every little trifle. Our prayer-meetings look very much like the infant class of a Sunday-school.

The work among the women is very encouraging. At this season of the year we usually have a very large attendance, often nearly a hundred women at one meeting. We have such a nice large room with high ceiling and as it is quite distinct from the room the men use they seem very free in coming. There are always a great many children brought and they make a good deal of noise, but the women themselves behave much better in the meeting than they used to before I went away. They have learned what is expected of them and there are enough well instructed to influence the others. We have only one Christian woman so far, but believe there are a number who are sincere enquirers and in time we hope to see them brought in.

I have such a nice woman for a nurse. She is over fifty and is the mother of five sons. She seems to enjoy service very much and is learning the Gospel. She never saw the inside of a foreigner's house until she came to me. My nurse has one of her sons dedicated for a priest. He is too young yet to be admitted, but he was given on account of a vow. Some one in the family was sick and she considered this a way of expressing gratitude. I hope they will learn something better before the time comes for him to be admitted. Her oldest son is a scholar; he teaches a little school somewhere. The second one we have as a servant. He cannot read. My nurse is devoted to the children, and she is a great comfort to me. Will you not pray for her conversion?

Please give my love to the dear friends in Wilmington, and tell them that what ever we can do here is their work too. We share the labor and by God's grace hope to share the reward. You hold the ropes and we go down into the dark place. Your prayers are very necessary to our success here. So do not fail us.

If some of you will write to me I shall try to answer each letter. Please do, and tell me, when you write something about yourselves so that I may feel you are really friends.

Now I must close with loving greetings to each one. I remain always your sincere friend in Christ,

FRANCES WOODS.

Mrs. Edgar Woods, Jr.,
S. Presbyterian Mission,
Chinkiang, China.
March 9th, '97.

HOPE ENABLES US TO BEAR TRIAL.

1. It prolongs life. How wonderfully do those who keep up hope struggle against disease. And how many triumphs of extended life have been won through such struggle. Men need to keep some goal in sight always beyond them. The man who attains his ambition has no object for which to struggle, and is liable to early death. Be dissatisfied. Aim high. Let a hope of something better ever bear you on.

2. Hope gives us the anchor of endurance. In the midst of hardest struggle, we hold on. It was the hope of planting the Gospel in India that led Judson to bear the awful sufferings of prison life those many months, and afterward to labor on for years, even though he did not see a single convert. Hope has stayed the hands and strengthened the hearts of all our missionaries who have entered upon new fields. Let us keep up hope. There is a sundial on the pier at Brighton, Eng., with this inscription, "'Tis always morning somewhere in the world."

3. Hope lights up death. With a good hope in the heart, how bravely have Christians everywhere met the king of terrors. Let us cherish the grace of hope. Let us live hopeful lives. Let us labor on in hope. We who have accepted Christ have a hope which, like an anchor to the soul, both sure and steadfast, enters within the vail, holding us steady in every time of stress.—*The Treasury.*

There is a peace that is worse than war or death—the peace that is obtained at the sacrifice of justice, honor, or duty.—*Golden Rule.*

Goodness is always beautiful, but most especially so when personified in a wife and mother.

LITERARY JOTTINGS.

Thomas Nelson Page is now engaged upon a novel of some length. He is in Europe.

Messrs. Stephen Crane and Rudyard Kipling are in Greece and Mr. Richard Harding will go at an early date.

Emerson is reported often to have spent from six months to a year in the composition of one or two short essays. His object was the condensation of the greatest possible thought into the fewest number of words.

The women's clubs of Columbus, Ohio, have inaugurated a movement which is intended to assist Mark Twain to discharge his financial obligations from the sales of the books he is now at work upon. They will ask the co-operation of women's clubs everywhere, each member to pledge herself to purchase one copy.

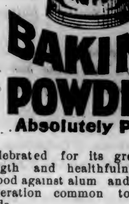
The funds for the Oliver Goldsmith Memorial Window to be placed in the church at his native place, Pallas, County Longford, Ireland, have been fully subscribed. The majority of the subscribers are English men-of-letters. The design sent in by a South of Ireland firm has been selected. The window is to be placed in the church near "Sweet Auburn."

The Professors of Johns Hopkins University honored the memory of the late Prof. J. J. Sylvester, the great mathematician who recently died in London, by a meeting held in McCoy Hall. Prof. Sylvester was professor of mathematics the first seven years of the history of the University. He was afterwards associated with the celebrated seats of learning of the Old World and was everywhere recognized as preeminently a man of science.

As an illustration of his propensity for verse and his absent-mindedness, Dr. Franklin referred to an occasion when a large crowd gathered at the Peabody Institute to hear the mathematician read a poem of four hundred lines, each line rhyming with Rosalind. To assist his memory he had made a number of foot notes and he announced that he would read these notes before the poems. In reading the notes one thought suggested another, and he talked on for an hour and a half without reading the poem. Finally, coming to himself, he was greeted with a good natured laugh from the audience. He hastened to assure them that he would not feel offended if any one left the hall, and proceeded to read the poem.

MAGAZINES.

St. Nicholas for May has an unusually fine table of contents. Much of it is in capital short stories, such as The King's Highway, How Cousin Marion Helped, etc. Poetry and illustrations fine. We commend this very interesting magazine to all. Address The Century Company, Union Square, New York. Price $3.00 a year.

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RATES TO THE ASSEMBLY.

We are authorized and requested to state that the Associated Railways of of Virginia and the Carolinas have issued a published rate of one limited first class fare for the round trip to Charlotte, N. C., from points within the territory of the Association; tickets to go on sale May 17th to the 21st inclusive and the final limit June 10th. The railways comprising the above Association are the Atlantic Coast Line and the Southern Railway Company.

Also, we are requested to publish that the Seaboard Air Line has issued the same rate from points on their line.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. L. A. McLaurin, from Elk Park, N. C., to Spruce Pine, N. C.

Rev. E. McNair, D. D., from Gallatin, Mo., to Colorado Spring, Col.,

Rev. E. Brantly, from Eddy, New Mxeico, to Waxahachie, Texas, temporarily.

Rev. H. H. Hawes, D. D., from Bluefield, W. Va., to Williamson, W. Va.

Rev. R. L. Benn, from Nashville, Tenn., to Wartrace, Tenn.

Rev. T. H. Newkirk, from Vineland N. C., to 214 Market Street, Wilmington, N. C.

Mr. Robt. M. Williams, from Hampden Sidney, Va., to Wallace, N. C.

Mr. J. W. Goodman, from Hampden Sidney, Va., to Salisbury, N. C.

Mr. S. W. Moore, from Princeton, N. J., to Hopewell, N. C.

NORTH CAROLINA.

Fayetteville Presbytery:—Fayetteville Presbytery adjourned in Fayetteville to meet at 7 p. m., Monday, June 7th, in Red Springs. The trustees referred to in the official abstract last week were the trustees of Red Springs Seminary. The paragraph should have begun Trustees of Red Springs Seminary.

STATED CLERK.

Bethpage in Concord Presbytery:—We held our communion on the fourth Sabbath in April. Had a precious season of refreshing. Nineteen received since our last communion services, three on certificate and sixteen on examination.

Gilwood;—Communion services begin this week. May the Lord abundantly bless us in the work: W. M. Shaw, pastor.

First Church, Winston—Messrs. J. P. Taylor and Edgar D. Vaughn have recently been elected deacons in this church. The installation services were held last Sunday, May 9th.

First Church, Concord:—Five new members, four of them heads of families have been received since April 1st. The statistical report for the year was encouraging, showing 102 accessions to the communion and seventy-four on profession with a total membership of 375. The sum of $1,157 was contributed to the cause of Local Home Missions. For all purposes $3,292 was contributed. Contributions were made to every benevolent cause of the church, all expenses were fully paid and a considerable sum was left in the treasury. We thank God and take courage.

Patterson's Mill Church:—Has recently received three new members. Our building has been neatly painted through the generosity of Dr. N. D. Fetzer and the Busy Bees Society of the First church of Concord.

Mulberry:—Messrs. C. M. Rhyne and Jos. M. Sloan were ordained and installed ruling elders and Messrs. Robt. Montgomery and F. C. Clark deacons in Mulberry church last Sabbath, 2nd inst, thus greatly increasing efficiency of both the session and board of deacons. Session also received one new member on certificate. The church though young and weak is thrifty. It now takes three fourth of pastor's time instead of half as formerly. Jos. Crockard, pastor.

New Berne:—Five persons were recently received on profession of faith, and one by letter. This makes thirteen in all who have been added to the membership since the present pastor, Rev. G. L. Leyburn was installed last November. Several others have sent for their letters and expect to join very soon.

Saltville:—Rev. J. B. Bittinger, pastor. Six persons recently received by letter making twenty additions since January.

Back Creek Church:—The Sacrament of the Lord's Supper was administered in this church the second Sunday in May. These people still have the good old custom of beginning the preparatory services on Tuesday before. The pastor, Rev. Jno. A. Harris was assisted by Rev. W. C. Brown, whose plain, practical presentation of the gospel made a good impression on all. Five additions to the church were reported. Bro. Harris has been very successful under the blessing of God in his five years' pastorate of this church.

VIRGINIA.

Spring Garden:—One of our new churches is located here. The membership of this church is now one hundred and nineteen. Forty-six were added during last year. One ruling elder and two deacons were recently added to the bench of officials. This community six years ago did not have a single member of the Presbyterian church in it. The spiritual condition of the church is good and the outlook full of encouragement.

SOUTH CAROLINA.

Charleston;—Rev. W. W. Brimm, of Decatur, Ga., who has been supplying Ebenezer church for the past few months has accepted the pastorate of the same.

PERSONALS.

Rev. R. E. Caldwell, of Winston will preach the baccalaureate sermon of the Salem Female Academy on the 23rd inst.

Mr. Charles F. Rankin, of Greensboro, a recent graduate of Union Seminary has accepted the second pastorate in Concord, N. C., which has been left vacant by the ill health of Rev. A. K. Pool. He will take charge of the work early in June.

Rev. G. W. Belk, of Chatham, Va., will begin a meeting at Waxhaw, N. C., on the 25th inst.

Mr. J. W. Goodman, of Lipe, N. C., a member of the Junior Class of Union Seminary will assist Dr. J. Rumple, of Salisbury, N. C., in the mission work at Spencer and the new Southern Railway Shops during the summer.

Rev. A. D. McClure will preach the commencement sermon at Red Springs Seminary on Sabbath, June 6th.

Rev. Prof. W. W. Moore, D. D., will deliver the literary address Tuesday evening, June 8th, at the same institution.

Rev. C. E. Hodgin, of the Senior Class, Union Seminary will take charge of the Bennettsville, S. C., field in July. His present address is Antioch, N. C.

Mr. J. W. Stokes, of Atlanta, Ga., a student of Union Seminary, will labor at Inanda, N. C., during his vacation.

Mr. E. L. Wilson, of Louisville Seminary will have charge of the Third church Louisville, Ky., during the summer.

Mr. Willis Wade Williams, of Mills River, N. C., a student of Louisville Seminary, will labor in the Waynesville, N. C., field during his vacation.

Rev. James Wood Bouldin, of the Senior Class Louisville Seminary will be stationed at Bryson City, City, N. C.

Mr. Geo. T. Pace, of the Junior Class, Union Seminary, will labor at Home Lake, Miss., during his summer vacation.

Mr. Robt. Murphy Williams, of the Junior Class Union Seminary, will have charge of Wallace, Rockfish, Mt Zion and Warsaw churches, in Wilmington Presbytery during the summer

Our sympathy is extended to Rev. Dr. J. M. Rose in the loss of his infant child, told of in our obituary columns.

Rev. D. N. McLauchlin, of Chester, S. C., will deliver the alumni oration at Davidson Commencement.

Rev. R. A. Miller, of Lowell is assisting Rev. S. W. Newell in a series of meetings.

Rev. Edward Mack has accepted the pastorate of the First church, Norfolk and will enter upon his labors the first of June.

Rev. E. Brantly, of Eddy, New Mexico has resigned his charge on account of the ill health of his wife.

Rev. E. J. Young, of Thibodeaux, La., who has been ill with malarial fever is convalescent and has gone to Kirksville, Mo., to resume the osteopathic treatment.

Mr. H. L. Patterson, of Columbia Seminary will have charge of Thibodeaux and Houma churches, Louisiana, during the summer.

The congregation and friends of Rev. R. S. Burwell, of Gallatin, Tenn., showed the appreciation of their pastor by beautifully fitting up the manse with many handsome presents for the reception of Mr. Burwell and his bride. Mrs. Burwell was formerly Miss Blanche Franklin.

Dr. E. R. Long, of the Southwestern University has announced his acceptance of the presidency of the Arkansas College, at Batesville.

Mr. H. H. Sweets, of Louisville Seminary, will take charge of the Reservoir Avenue Mission, Louisville, during his vacation.

Rev. R. E. Sherrill, of Haskell, will supply the church at Cisco, Texas, temporarily.

Our sympathy is extended Rev. M. N. McIver upon the death of his sister who died recently in Georgia.

Rev. Dr. Jere Witherspoon, of Baltimore has been elected a trustee of the Theological Seminary at Princeton.

Rev. J. S. Shaw and family of Sandifer, N. C., are visiting Rev. C. A. Munroe, of Lenoir.

HERE AND THERE.

Robeson county has nineteen Presbyterian churches.

There are thirteen counties in Albemarle Presbytery without a Presbyterian church.

The Presbyterian church that has the largest membership of any in North Carolina is the Second church, Charlotte.

Brunswick county with a white population of over 6,000 has only one Presbyterian minister and two organized churches.

Mecklenburg county has thirty-two churches belonging to the different branches of the Presbyterian Church, and a larger Presbyterian membership than any other county in the State.

For the N. C. Presbyterian.

COMMENCEMENT AT UNION SEMINARY.

DEAR MR EDITOR;—Your correspondent had much rather leave the description of the closing exercises of the Seminary to an abler pen, but for fear others may not be will endeavor to give your readers a short account of what was pronounced by many one of the most interesting and impressive closings Old Union has had in many years. Dr. Murray's pulpit was filled on Sunday morning by Rev. L. B. Johnston of South Boston, Va., who preached most earnestly and fervently the Old, Old Story as told in Jno 3:16. Bro. Johnston made an impression that will never be forgotten by many who heard him. But as the sequel proved his sermon was also a foretaste of the other good things to follow. That night in the Seminary chapel, Prof. W. S. Currell, Ph.D., whose name is familiar to almost your readers, delivered the lecture before the Society of Missionary Inquiry. His subject was Paul, The Model Missionary. His characterization of what the model missionary as well as the model minister at home should be, as gathered from the life and writings of Paul, was very fine, and everybody went away with a higher appreciation of the great apostle, and a higher ideal of the Christian minister.

On Tuesday night came the inauguration of Dr. Strickler as Professor of Theology. Dr. Peyton Hoge, as chairman of the Board, propounded the questions, Dr. J. W. Rosebro pronounced the charge to the professor-elect, after which Dr. Strickler delivered his inaugural address on the subject, The Importance of the Study of Our Theology.

It is impossible to give any idea of this address in a brief synopsis. Suffice it to say it was a masterly argument from beginning to end for the standards of our Church and for a close, diligent study of them, especially by young ministers of the Church.

Dr. Strickler, during the past year, has shown his eminent fitness for the place to which he has been called, and it is earnestly hoped that he may be spared many years to teach our young men the doctrines of our holy religion.

Wednesday, May 5th, the chapel was filled to overflowing by twelve o'clock to witness the graduation exercises. After the grand old hymn "Coronation," had been sung, Dr. Hoge read the names of those who had successfully completed the course, and then presented them with their diplomas and certificates. This was followed by the charge to the outgoing class by Dr. G. W. Finley. His address was a perfect gem of its kind. It was delivered in martial style by one who had been a soldier himself in the civil war. He brought news from the field in which was being waged the battle of the Lord of Hosts, and right nobly did he charge the young soldiers of the cross before him to prepare for the fray of the evil one.

NOTES.

There were several conspicuous absentees from the meeting of the Board, among them, Dr. Henry Louis Smith, Dr. Turnbull and Mr. Geo. W. Watts.

The Board refused to grant the request of the students for a return to the old custom of giving a Christmas vacation.

The degree of Bachelor of Divinity will be granted hereafter to those who complete successfully the three years' course.

The next session will open at Hampden Sidney Sept. 1st, 1898, at four o'clock.

Some of the under-graduates are located as follows: C. C. Anderson, mission work in Montgomery Presbytery; James Arthur, Hot Springs, Va.; S. L. Cathey, Attapugus, Ga.

J. J. Duncan will preach at New Store and other points in Cumberland county, Va. H. C. Hammond will do mission work in Atlanta, Ga.; G. B. Hourahan is "Bishop" of Lambert's Point, Va., for the summer.

L. F. Harper will supply some vacant churches in West Hanover Presbytery.

W E Hudson returns to his last summer's field at Seven Mill Ford, Va.

S S Oliver will spend part of his vacation at Danbury, N. C. H G Richardson will assist Rev Mr Hobson at Pearisburg, Va.

J W Stokes has work at Inanda, N.C., near Asheville.

W C Underwood, after a month's rest at home returns to Sharp's Wharf, Va., to supply the church there.

J L Yandle will do mission work in Asheville Presbytery.

J L Mauzy goes to Kentucky to engage in evangelistic work.

D P McGeachy will supply Flat Branch, Spout Springs and Barbecue in Fayetteville Presbytery.

R E Vinson will preach at Shiloh, Bethel and Monpelier in same Presbytery. R M Williams will do mission work at Wallace, N. C., and other points in Fayetteville Presbytery. G.

May 8th, 1897.

COMMISSIONERS TO THE GENERAL ASSEMBLY.

PRESBYTERIES.

Ministers.	*Ruling Elders.*
Abingdon.	
P H Gwinn,	E H Buchanan.
Albamarle.	
C N Wharton,	Judge Geo Howard.
Asheville.	
H M Parker,	Elam Slagel.
Athens.	
J W Walden, D D,	J M Hodgson.
Atlanta.	
J F Pharr,	J L Hines,
W P Hemphill,	H S Stanly.
Augusta,	
M C Britt,	J M Dent.
Bethel.	
J K Hall,	James Hemphill,
J G Herndon,	John Sillinglaw.
Brazos.	
G G Woodbridge,	D D Peden.
Central Mississippi.	
C S Newman,	D Askew.
Central Texas.	
S A King, D D,	W T Shannon,
R K Smoot, D D,	W T Roxburgh.
Charleston.	
J C Oehler,	S W Welch,
J L McLees,	O E Johnson, Jr.
Cherokee.	
G T Goetchins, DD,	Foster Harper.
Chesapeake.	
A W Pitzer, D D,	C H Kemper.
Chickasaw.	
W V Frierson,	Dr L A Hill.
Columbia.	
R S Brown,	J F Kennedy.
Concord.	
RevW A Wood, DD,	J G Hall,
RevJB Shearer, DD,	Dr G H Moran,
Dallas.	
E M Munroe, D D,	Dr R W Wilson.
East Hanover.	
M D Hoge, D D.,	Hon W H Mann,
J Calvin Stewart,	B R Wellford.
Eastern Texas.	
D A McRae,	Hon E B Lewis.
Ebenezer.	
W H Davis,	J P Marshall
Enoree.	
T M McConnell,	T H Stall,
C B Jennings,	W W Simpson.
Fayetteville.	
W B Arrowood,	Dr D N Patterson.
Florida.	
W S Porter,	R H M Davidson.
Fort Worth.	
J M Smith,	J L Cunningham.
Harmony.	
C M Richards,	Samuel Boykin.
Holston.	
A S Doak	W M Graybill.
Kanawha.	
J C Barr, D D,	J H Steenbergen.
Knoxville.	
J W Bachman, DD,	J A Chambers.
La Fayette.	
A W Milster,	Samuel Davis,
W W Palmer.	Samuel J Palmer.
Lexington.	
C D Gilkerson,	W M McAllister,
A R Cocke, D D,	J P McClure.
Louisiana.	
R F Patterson,	I T Young.
Louisville.	
F C Molloy,	F B Offset,
J J Hill,	J B Bird.
Macon.	
H G Griswold,	Judge J O Perry.
Maryland.	
J W Thomas,	C W Dorsey.
Mecklenburg.	
R Z Johnston,	F H Curtis,
A A Little,	J C McLauchlin.
Memphis.	
W McF Alexander,	G M Albright.
Mississippi.	
W B Bingham.	John W Ross,
Montgomery.	
T M McCorkle,	J R Grey,
J M Holliday,	John K Peck.
Muhlenburg.	
J C Tate, D D.,	Dr F M. Stites.
Nashville.	
Robert Price, D D.,	Dr L B McCrary.
R C Reed, D D.,	Geo L Cowan.
New Orleans.	
R Q Mallard, DD,	H Ginder.
Norfolk.	
H T Darnall,	R W Santos.
North Alabama.	
A B Curry,	Judge A C Howze,
J L R Walker,	C W Alexander.
North Mississippi.	
J C Carothers,	Judge E Johnson.
Orange.	
J Henry Smith, DD.,	A C McAllister.
Ouachita.	
R M Hammock,	W W Watts.
Palmyra.	
M H Kerr,	Wm S Forsyth.
Paris.	
J H Wiggins, DD.,	J M Hoskins.
Pee Dee.	
J G Richards,	Dr J A James.
Pine Bluff.	
S C Alexander, DD.	John Hammock.
Potosi.	
Charles P Foreman,	Henry L Caldwell.
Red River.	
James A McLeese,	John A Baskin.
Roanoke.	
L B Johnston,	E M Williamson,
J W M Elder,	Wm Hethorne.
Savannah.	
W A Nisbet,	Maj P Pelham.
South Alabama.	
R A Mickle,	C H McDowell.
South Carolina.	
C L Stewart,	J H Anderson.
St Johns.	
F D Hunt,	Dr F S Hall.
St. Louis.	
Edward Mack,	W M McPheeters.
Suwanee.	
H H Newman,	B W Powell.
Tombeckbee.	
A B Coit,	H M Street.
Transylvania.	
W T Overstreet,	E S Mayes,
A W Crawford,	J W Mourning.
Tuskaloosa.	
J D Dean,	R E McWilliams.
Upper Missouri.	
S M Neel,	J W Byers.
Washbourne.	
S W Davies, D D.,	W W Kerr.
Western Texas.	
R L Dabney, D D,	Perry Doddridge.
West Hanover.	
Daniel Blain, D D,	George Perkins.
West Lexington.	
F R Beattie, D D,	Dr H McDowell.
Wilmington.	
T H Newkirk,	Jackson Johnson.
Winchester.	
E D Washburn,	Judge Giles Cook,
H T Graham,	I H C Pancake.

GOLD DUST.

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."
—*Pope.*

***

Cultivate the habit of always seeing the best in people, and, more than that, of drawing forth whatever is the best in them.—*Theodore L. Cuyler.*

***

The law was all precept, the Gospel all promise, for its precepts are inclosed in its promise. — *Bishop Medley.*

***

God does not need either man's work or
His own gifts,
Who best bears His mild yoke, they
serve Him best.
They also serve who only stand and
wait.
—*Milton.*

***

The only thing that really belongs to us is our will, and it is of this, therefore, that God is especially jealous; for he gave it to us not that we should retain it, but that we should return it to Him, whole, as we received it, without the slightest reservation.—*Fenelon.*

MEETINGS OF PRESBYTERIES.

(OFFICIAL.)

Concord Presbytery held the stated spring meeting in Statesville, N C beginning, April 27th, at 8 p m, and closing on Friday afternoon.

The meeting was opened with a sermon by Rev W C Alexander There were present twenty ministers and thirty-two Elders.

Rev J A Ramsay was chosen moderator, and Rev A T Graham and Rev R S Arrowood, temporary clerks.

A church was reported as organized at Patterson's Mill, Cabarrus county, N C, and the name of the elder from that church enrolled.

Commission to ordain and install Mr W C Brown reported that he had been ordained and installed at Concord church and his name was enrolled.

Rev C Miller was received from Orange Presbytery and Rev W J Tidball from Ouachita Presbytery. Candidate Edgar Tufts was received from Roanoke Presbytery. Rev M A Henderson was dismissed to Mecklenburg Presbytery.

Rev E E Pressly was granted permission to labor out of the bounds of this Presbytery until the next stated meeting.

Calls from Rocky River, Zion and White Hall churches, for the pastoral services of Rev C Miller, were presented and read, and the call from Rocky River was accepted by him and he was given permission to hold the other calls for consideration until the next stated meeting.

Upon petition from citizens of China Grove, a commission consisting of Revs C A Munroe, J A Harris and W M Shaw and Elders Dr J S Lafferty, A F Goodman and A F Cannon, was appointed to organize a church at that place.

Mr H U Ingram a member of Bethany church was taken under the care of the Presbytery as a candidate for the ministry.

Licentiate Walter L Lingle was granted permission to labor out of the bounds of this Presbytery for another year.

A popular meeting in the interest of Home Missions, was held Wednesday evening.

RevT H Law, DD, of Enoree, Rev Eugene Daniel, DD, of Albemarle and Rev A J McKelway, of Fayetteville Presbytery, were invited to sit as corresponding members.

Presbytery was given a delightful entertainment at the Statesville Female College by President Jno B Burwell on Wednesday evening.

Thursday the 29th was mostly taken up with the Westminster exercises.

Rev J Rumple, D D, delivered an Introductory Historical address. Rev J B Shearer, D D, made an address on Presbyterianism and Education, after which brief and informal addresses were made by other members of the Presbytery.

In the afternoon Rev Jno M Rose, D D, preached a sermon on "The Faith once Delivered to the Saints" from 2 Tim. 1: 13, 14 and Jude 3. In the evening Rev Eugene Daniel, D D, delivered an address on "The Teachers and Teachings Pre-Determining the Westminster Assembly to Calvinism." After the address by Dr Daniel, Rev T H Law, D D, spoke on the work of the A B Society.

Appropriate devotional exercises were interspersed with the able and eloquent addresses and sermon.

Rev W A Wood, D D, and Rev J B Shearer, D D, were elected Commissioners to the General Assembly with Rev J A Ramsay and Rev C A Munroe as their alternates. Ruling Elders J G Hall, of Hickory and Dr Geo H Moran, of Morganton were elected principal commissioners with Mr P B Fetzer of Concord and Hon A Leazar as their alternates.

Taylorsville was chosen as the place of next meeting, and Friday, Oct. 1st, at 7.30 p m, as the time.

Rev W A Wood, D D, was appointed to preach the Presbyterial sermon at the fall meeting on Foreign Missions.

The following resolution was adopted:

In recognition of the importance of the Bible Cause, lying, as it does, at the basis of every department of our work and in view of the fact that only eight churches contributed to this cause during the last year, the Presbytery hereby directs its churches not to neglect to take the collection for this cause ordered by the Assembly in the month of October.

Presbytery adjourned to meet at Mooresville Tuesday, May 18th, at 10.30 a m.

W. R. McLELLAND,
Stated Clerk.

North Alabama Presbytery met at Woodlawn, April 13th, 1897, and the opening sermon was preached by Rev R T Liston on the Westminster Assembly as a subject.

Membership. Fifty-two (twenty-two ministers and thirty elders.)

Officers. Rev J H Lacy moderator and J H Hall and F C McAlpine clerks.

Westminster's Anniversary was observed according to the following program:

1. History of the Westminster Assembly of Divines, Rev John Barbour.

2. Distinctive Doctrines of the Westminster Standards, Rev D McQueen.

3. Westminster Standards and Civil Liberty, Rev J H Lacy.

4. Duties of Presbyterians of the present day to the Westminster Standards, Rev A L Phillips, D D.

Commissioners to the General Assembly. Rev A B Curry, Birmingham; Rev J L R Walker, Talladega; Judge A C Howze, Birmingham: Col C W Alexander, Birmingham. Alternates: Rev J H Lacy, Florence; Rev L S Handley, D D, Birmingham; Dr S C Carson, Bessemer; W R Dortch, Esq, Gadsden.

Mr Harris E Kirk was licensed to preach.

Rev W L Bedinger was dismissed to Louisville Presbytery.

New Church Organized. Montevallo, by Rev W I Sinnott as evangelist assisted by Rev John Barbour.

W. I. SINNOTT,
Stated Clerk.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR } Cincinnati.
EOKSTEIN }
ATLANTIC
BRADLEY
BROOKLYN
JEWETT New York.
ULSTER
UNION
SOUTHERN
SHIPMAN } Chicago.
COLLIER
MISSOURI
RED SEAL St. Louis.
SOUTHERN
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

IT is a significant fact that responsible dealers sell and responsible painters use Pure White Lead (see list of genuine brands) and Pure Linseed Oil. They know their business. Those who don't know, try to sell and use the "just-as-good mixtures," "so called White Lead," &c., &c.

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DOUBTFUL THINGS.

In the life of every Christian there are many questions which rise perpetually for answer. We puzzle about them in our hours of reverie. We listen with keen intentness to an address or sermon that seems likely to cast light on them, though as often as not we turn away disappointed. We sometimes, in bursts of confidence, intrust them to our friends, asking for help. And yet, after all, we have to waive the verdict; and the solution is given, not definitely or concisely, but by circumstances, or by an entire change in the conditions of our life. May it not be that these debatable matters are allowed to arise to test us? They are the gymnastics of the soul. They do for us what the exercise-ground does for the soldier, and the yards of the training-ship for the young soldier.

It is almost impossible, therefore, to lay down any authoritative rules of conduct. After all, each must decide what is right and wrong for himself. All we can do is to enunciate certain great principles, which always need to be borne in mind.

1. *Study the effect of any questionable fellowship or pastime upon the devout life.* How many pitfalls there lie on heavily carpeted floors! What disloyalty to the King may be perpetrated in our light and unguarded hours! And how often, when the brilliantly lighted rooms are deserted for the lonely chamber, there is the sense of having lost tone!

Of course, the best and surest deliverance from this evil is to be found in the heightened or deepened soul-life, which can pass through through scenes like these so completely at rest in Christ, so steadfastly rooted and grounded in his love, as not to drift before any current, or to be swayed by any breeze. But where this is impossible, where prayer and faith and the girding of the soul are ineffective to keep us to our moorings in Christ, it were better to avoid the scenes which always deteriorate and blight and dim.

2. *Beware of being brought under the power of any doubtful thing.* As soon as that which may be innocent in itself, and lawful for another, becomes imperious in its demand for satisfaction, as soon as it asserts its powers or thunders at the gate of the soul, like the mob before the palace of Versailles demanding bread, then the apostle declares he would have none of it.

We none of us know the strength of the current till we turn to face it, or the force of habit till we essay to lay it aside. Paul, however, refused to allow the current to become swift and strong, or single actions to become habits, unless he were perfectly sure that they came from God and bore him Godward.

Well would it be for each to ponder deeply the habits and practices of life. They may be as innocent as lawn tennis, as healthy as cycling, but just as soon as anything which appears absolutely harmless, and indeed is harmless to others, begins to assume preponderating power, there is nothing for it but to put it aside.

3. *Study next the effect on others.* Each act of ours influences others for good or ill, as each atom on the seashore affects all other atoms. You, boasting in your freedom and strength, may be able to expose yourself without hurt, where others would simply perish. Is it right to entice men to walk on glaciers to which they are not accustomed, when their shoes are not studded with nails, and no pole is in their hand, and a fall almost certain? Is it right to tempt the weak and inexperienced far out of their depth because *you* can withstand the motion of the current and the beat of the surf?

4. *Do nothing on which you cannot ask the blessing of Christ.* In the old days it was thought that if the sign of the cross were made over any vessel that contained poison, it would instantly be shivered in pieces; so whenever some doubtful topic confronts us, let each say: "Can I do this for Jesus? Can I do it as one who is abiding in fellowship with Him? Can I ask his blessing? Can I do it for His glory?" If you can; if, as you look up into His face, He answers you with a smile; if you have the consciousness of being in the current of his life, then hesitate no more, but go forward where the way lies open.—*Rev. F. B. Meyer, in Golden Rule.*

He whose life has failed to make the world better than he found it must find it very hard to die.

BOOKS RECEIVED.

Fillmore's Musical Messenger, Cincinnati and New York.

Catalogue of *Washington and Lee University*, Lexington, Va.

The Missionary Herald, American Board of Commissioners of Foreign Missions, Boston.

Wonderland, a beautifully gotten up story of the Northwest, issued by the Northern Pacific Railway.

Catalogue of the *Bible Normal College*, formerly The School for Christian Workers, Springfield, Mass.

Extra number of *The University Record*, embracing the inauguration of President Alderman, and

The annual commencement of the *Louisville Presbyterian Theological Seminary* for '96 and '97. The faculty is composed of seven of our representative instructors. The total number of students registered was sixty-seven. We note four from North Carolina.



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Second Quarter—Lesson VIII.

May 23, 1897.—Acts xv : 1-6,22-29.

Commit to memory verses 3, 4.

Subject. The Conference at Jerusalem

Golden Text. "Through the grace of the Lord Jesus Christ, we shall be saved, even as they." Acts xv. 11.

CATECHISM.

Question 41.—Wherein is the moral law summarily comprehended?

Answer. The moral law is summarily comprehended in the ten commandments.

Time. A. D. 41.

Place. Antioch and Jerusalem.

INTRODUCTORY.

The Christian Church has been in existence for about twenty years. It has extended into Palestine. Phenicia, Damascus, Antioch, Cyprus and South Galatia in Asia Minor. Its members, large and influential, include Jews, proselytes, Grecianized Jews and Gentiles. Under the guidance of the Holy Spirit there had been a gradual broadening. Now a question springs up to divide the opinions of the Church, whether the Gentiles must become Jewish proselytes and submit to the Jewish ceremonial law in order to be saved. Some strict Jews said yes, Paul and the Gentile Christians denied that there was any such obligation. They insisted that repentance and faith as the expressions of a new nature implanted by the Holy Spirit were the only conditions of church membership. The Jews might observe the ceremonial law, as Paul and Barnabas did, as a part of their national life linking them to the old dispensation. But to the Gentiles it was a question of Christian liberty, of the true spiritual nature of the Church, of the salvation of the world, and of the spiritual and highest fulfillment of the promises. The Church in modern times has not been divided on a more serious question, and one so likely to destroy the unity of the Church. That question was settled and any now may be by counsel under the guidance of the Holy Spirit.

LESSON NOTES.

Vs. 1. *Down from Judea.* The common way of speaking was always *up* to Jerusalem and *down* away from it as it is now of London or any great commercial or capital city. *These certain men which came* were probably the ones "sent from James" (Gal. ii. 12.) They were the strictest of Pharisaic Christians. *Taught the brethren:* Christians of Antioch. *Except ye be circumcised;* proclaimed the doctrine in a formal and positive manner. It was, albeit unwittingly, a denial of the sufficiency of faith in Christ for pardon and reconciliation. Circumcision was the rite which admitted to the Jewish covenant as required by the law of Moses.

Vs. 2. *Dissension and disputation,* because both sides thought they were right. *They,* the Christians at Antioch, *determined* by the Holy Spirit, as Paul says Gal. ii. 2. *Paul* the apostle to the Gentiles—*Barnabas,* a Levite member of the Church at Jerusalem who had given so much to the poor there. *Certain other* leaders who could testify to the work among the Gentiles. *To Jerusalem,* about three hundred miles away, to the Mother Church and seat of the apostles hitherto, for advice. It was the only authority which the Judaizing teachers and element at Antioch would acknowledge.

Vs. 3. *Being brought on their way by the Church* as a mark of respect. *Through Phenice and Samaria,* along the coast of the Mediterranean, through Tyre and Sidon where as well as in Samaria, Philip probably preached. *They caused great joy* at the news of the extensive spread of the Gospel in the conversion of the Gentiles through their ministry.

Vs. 4. *Were received of the Church.* The words used imply a cordial reception, probably in a public meeting as the great missionaries of the faith. *They declared all things:* gave an account of their work and the great ingathering of the Gentiles, and the changes in their lives. *That God had done.* They gave all glory to God. *Certain of the sect of the Pharisees* believers in Christ, but strict in the observance of the ceremonial law, raised opposition to what Paul had done and said. Apparently they demanded that Titus should be circumcised and become a Jewish Proselyte, Gal. ii. 3. Jewish opinion was divided as to how far a Gentile should conform to the ceremonial law to become a proselyte to the Jewish Church.

Vs. 6. *The Apostles and Elders,* shows that in this earliest Synod or Assembly elders or presbyters were the representatives of the churches to take counsel with the apostles. Most of the more distinguished and best known teachers of early Christianity were present. Peter the leader of the little church of the first day; John the friend of Christ, who probably survived all his brother apostles; James, the Lord's brother, the chief of the ascetic party in the early church; Paul and Barnabas, the advocates for a broad Gentile Church, liberated from Jewish restraints and rites; Titus the famous pupil of Paul; Silas another of Paul's trusted counsellors; and Judas—these we know were there." *Schaff.*

Vs 22. *These placed it* all, so that the council came to a unanimous decision.

Vs. 23. *They wrote.* So that the decision could not be misunderstood.

Vs. 24. *Certain which went out from us* Implies that they did not have the authority to speak for others. *Subverting.* Entirely removing rights.

Vs. 25. *Barnabas and Paul* is the order of the names before the first missionary journey, because Barnabas was best known and had brought Paul to Jerusalem.

Vs. 26. *Have hazarded their lives.* Martyrs in *will* though still living.

Vs. 27. *Judas and Silas.* Two well known men were to sanction the authority of the letter.

Vs. 28. *To the Holy Ghost and to us.* To the Holy Ghost who taught them. They were the agents of the Holy Ghost. *Necessary things* to the pure, moral and spiritual life of the Gospel.

Vs 29. *From meats offered to idols,* and then sold in the markets. The decree was in the words of James before the council.

PRACTICAL POINTS.

1. Honest differences of opinion will arise among the best people, because they are the best looking for the best and seeking to live and do it.

2. Discussion in a Christian spirit will lead to clearer views of truth, a broader vision, a better harmony.

3. The Holy Spirit will guide to right counsels. He is here to guide into all truth.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, May 23rd, 1897.

BY REV. B. E. WALLACE.

Topic for May 23rd: Peace: where to seek it, and how. Gen. 13:5-18.

Text for the week:

My peace I give unto you. John 14:27.

Monday, The coming peace. Isa. 11:1 10.

Tuesday, The Prince of peace. Isa. 9:1-7.

Wednesday, Peace, A sword. Matt. 10:34-39.

Thursday, No peace possible. 2 Kings 9. 14-24.

Friday, A judicious peace. Luke 14:25 33.

Saturday, A false peace. Jer. 8:4-11.

Sunday, Topic. Gen. 13:5-18.

Suggestions for Leaders:

1. Select the *peace-maker* of your society to lead this meeting.

2. Have one member to give the characteristics of the "Prince of Peace."

3. Have special prayer for the peace of nations.

4. Impress the importance of peace in your church work.

Notes:

Peace: When to seek it, and how. This is a timely question. As we look at the contention of powers to day in bloody conflict we cry unto God to send the Messenger of Peace to say "Peace be still." Everywhere there is struggle. In the individual heart, in the home, in the community, in the Church yes and in the nations. From all these sources comes the cry for Peace.

When to seek Peace:

Why before there is war. Get the Peace of God in your own heart and you will not want to raise a fuss with your neighbor. If you want to live in peace with your follow-men live Peace with God.

How to seek Peace.

Seek Christ the Prince of Peace. Seek the good of some other than yourself. Seek the humblest place at the feast.

"Blessed are the peacemakers for they shall be called the children of God."

Dear Endeavorers: Pray for peace in your heart, home, Church and country and live as you pray.

OPEN DOOR NOTES.

A. C. E. Society was recently organized in Marion, Ala., with forty-eight members.

A Westminster League has been organized in the Jonesboro church, Rev. K. A. McLeod, pastor.

Rev. C. G. Vardell recently addressed the missionary societies of Maxton upon The Mind of the Master. The address was full of practical and pungent thought.

A promising Westminster League has been organized in the Presbyterian church, Marion, N. C., Ed. H. Dysart, is president; Clarence M. McCall, vice-president; Miss Edith House, secretary; and Miss Nannie Guy, treasurer.

The session of the Presbyterian church at Mckinney, Texas, Rev. J. H. Davies, pastor, have unanimously agreed that no money should be raised for any church purpose by worldly means, but simply by the free will offering of the people. In this connection $18.65 were contributed to Foreign Missions by the children and others were to be heard from.

PUZZLE DEPARTMENT.

ANSWERS FOR APRIL 29TH.

Aaron's rod, Num. 17:8—Cornie and Myrtle Wilkinson, Nerta J. Holt, Mary R. Moran, Della Cook.

Night hawk, cuckoo and owl are all found in Lev. 11:16—Cornie and Myrtle Wilkinson, Nerta J. Holt, Maggie Hall, Mary R. Moran.

The stone for Solomon's temple was formed before it was brought to the temple, 1 Kings, 6:7—Nerta J. Holt, Mary R. Moran.

Solomon—Cornie and Myrtle Wilkinson, Maggie Hall, Della Cook.

Where are grasshoppers mentioned in the Bible? Lelia Denny.

How were the ancient looking glasses made? Nerta J. Holt.

ENIGMA.

My 2, 9, 6, 2, 10, 11, is a Roman province.

2, 10, is a city of the Canaanites.

2, 1, 10, 11, is a continent.

8, 7, 2, 7, 11, 5, is the resting place of the ark.

2, 3, 2, 1, 10, 2, is a town in Pontus.

1, 2, 3, 2, 7, 10, 8, is the capital of Israel.

9, 8, 5, is a small animal.

9, 6, 10, 4, 1, is an island off the coast of Asia Minor.

My whole is a word of eleven letters which make an island in the Aegean Sea.

Nellie Battle.

EVANGELISTIC NOTES.

Rev. William Black has conducted a successful meeting at Westminster church, Greensboro, Rev S. O. Hall, pastor. There were large and increasing congregations at every service. Many signed cards indicating their intention of connecting themselves with the church, and the pastor notes as the most blessed result of the services the reconsecration of many of the members of the church to the work of the Lord. Mr. Black is now at Wilson, helping Rev. James Thomas in the work there.

The Superintendent has visited the Presbyteries of the Synod this month with the exception of Wilmington which adjourned too soon, and Asheville which met the same week with Concord and Orange. There is much interest everywhere in the Home Mission work, and cordial co-operation with the present system. The Superintendent also visited the churches of Shelby and Davidson College, the former contributing $62.50, and the latter $145.60 to the Synodical Fund. Rev. William Black collected $100 in Greensboro.

A. J. McKELWAY,
Superintendent.

[The notes were received last week too late for insertion.]

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

MATTHEWS—CRAIG. In the Central Presbyterian church, Atlanta, Ga., Thursday, May 6th, 1897, at 7 o'clock p. m., by Rev. J. N Craig, D. D., assisted by Rev. Theron H. Rice, Mr. William Alexander Mathews, of Atlanta, to Miss Maud Mary Craig, daughter of the officiating minister.

BURWELL—FRANKLIN. On May 6th, at 8 p. m., at the home of the bride's father, near Gallatin, Tenn., Rev. R. S. Burwell, pastor of the Presbyterian church at Gallatin, and Miss Blanche, daughter of Dr. Fraklin, Rev. Angus McDonald officiating.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

ROSE. At Morganton, N. C., Sabbath morning, May 9th, John McAden, infant child of Rev. John M. and Mamie S. Rose, aged 23 days. "He shall gather the lambs with His arm."

ROBINSON. Departed this life on the 1st of May, 1897, at his home on Black River in Sampson county, N. C. Mr. Daniel Robinson, aged 79 years, 6 months and 27 days. He was the last of his family all of whom lived beyond the age of promise, of three score and ten. Mr. Robinson was a man of a very remarkable memory, being able to tell the time, date and place of many events that occurred in his day and time. He was also a man of uprightness of integrity and truthfulness. He was an esteemed citizen, a good husband and an indulgent father. He will be missed in his home and community, but especially in the church of Black River of which church he had long been a member. He was elected deacon and ordained and installed while a young man, and therefore served as a deacon for over fifty years. He leaves a devoted wife and three children, two sons and one daughter with several grandchildren and a host of friends to mourn their loss. May God comfort them.

PASTOR.

SECULAR NEWS.

NORTH CAROLINA.

The wheat crop of Lincoln county is reported good.

Troy in Montgomery county is to have a cotton mill with a capacity of 15,000 spindles.

On Tuesday night last $70,000 worth of tobacco was burned at Wilson. The building was valued at $15,000.

Our thanks to Mr. W. J. Boney of Wallace for a goodly sample of "Gandy" strawberries grown by him—much the finest we ever saw.

The Mecklenburg Monumental Association of Charlotte has on hand $2.000 and will erect a monument in memory of the famous Declaration of Independence in that city at an early date.

The commencement exercises of the State Normal and Industrial College will begin on Saturday evening May 15th by an alumnae meeting and reception by the faculty. The sermon will be preached by Rev. Chas. L. Hoffman of Charlotte. Addresses will be made by Messrs. Julian Carr, S. M. Fingers, Walter H. Page and J. L. M Curry, General Agent of the Peabody Fund.

On Tuesday last the doors of the *Exposition of the Carolinas* were thrown open to the public. To say that this Exposition will be held in Charlotte and will be under the control of the ladies of that city bespeaks success and the highest type of artistic merit. Mrs. Minnie Hebb Kellogg is general manager; Miss Mamie E. Whisnant chairman; Mrs J W Miller secretary, and Miss Eva Liddell treasurer. An able corps of assistants has charge of the several departments. From time to time we have noted the progress of this work and called attention to the rare and valuable articles collected. This Exposition will attract crowds from our own and neighboring States, but ample preparations have been made for the accommodation and pleasure of all. The aim of the Exposition is to create a Purpose Fund for the Y. M C. A. of the city of Charlotte.

The hotel on Ocean View beach is rapidly approaching completion. It is supposed it will be ready for guests by the first of next month.

DOMESTIC.

The entire systems of canals in New York State have been opened.

Rev Dr Talmage has been very successful in his tour for obtaining relief for the suffering of India. Grain enough has been received at San Francisco to load one vessel, and another will leave from New York.

A movement is on foot in Mississipi to build a State House costing from $650,000 to $750,000.

Stenographer's Day will be held at Nashville on August 4th.

A direct line has been formed for the transportation of freight from St. Paul and Minneapolis to Newport News, Va. Connection will be made at the latter points for foreign points through bills of lading being given.

FOREIGN.

The Queen Regent has issued a decree authorizing the raising of £8,000,000, to be secured by the customs duties of Spain, to meet the cost of military operations in Cuba and the Philippine Islands. The Bank of Spain will under take the issue.

An anonymous donor has sent the sum of $37,500 to the committee of management of the charity bazar in the Rue Goujon, which was the scene of last week's terrible tragedy from fire. This amount, with the proceeds of the first day's sale, £1,800, equals the full receipts of the bazar of 1896, and the committee is thus enabled to make distribution as before.

Go to your doctor for advice; he is the best man to tell you what medicine you need. Go to your druggist for your medicines; he knows more about drugs than a dry goods man.

Stick to your doctor and to your druggist if you are a sick man, *but don't go to your druggist for advice.* If your doctor tells you to get Scott's Emulsion it is because he knows it to be the remedy in all conditions of wasting, the one reliable, permanent preparation.

Get what you ask for.

For the N. C. Presbyterian.

PRINCETON SEMINARY COMMENCEMENT.

The closing exercises of Princeton Seminary were held this week. On Sunday, May 2d, the sermon was preached to the graduating class by Rev. Joseph T. Smith, D. D., of Baltimore.

On Sunday evening a "farewell missionary meeting" was held in Stuart Hall at which addresses were made by Mr. Theodore Elmer, Mr. Samuel M. Melkonyan of Tarsus, the home of *the great* missionary, and Mr. Kajiwara of Japan, all of the Senior Class. Mr. Elmer sails on May 15th for India, where he will teach in one of the mission schools and assist in missionary preaching. Mr. Melkonyan will return to his native land as soon as the way is opened. Mr. Kajiwara returns to Japan in August.

On Tuesday the graduating exercises were held in Miller chapel. The address to the graduating class was delivered by Rev. Howard Duffield, D. D., of New York, and the diplomas delivered by Dr. Alexander. There were seventy members in the Senior Class this year. All were glad to see Dr. Wm Henry Green present at the graduating exercises. This aged man of God is dearly loved by every student in the Seminary, and though he is so feeble it did our hearts good to hear his familiar voice pronouncing the benediction at the close of the service.

Tuesday evening in the First Presbyterian church Mr. Melkonyan and Mr. Wm. B. Lusk of Belfast, Ireland, were ordained by the Presbytery of New Brunswick.

NOTICE.

The Book of Church Order having been complied with, I hereby call a meeting of Wilmington Presbytery to meet in the First church, Wilmington, on June 2d at 8 p m., to consider and act upon the report of the commission appointed to visit Immanuel church and to take such action with regard to said church as may be necessary.

T. H. NEWKIRK,
Moderator.

$200 00 IN GOLD G VEN.

Special Interest to Students and Teachers.

International News and Book Company, Baltimore, Md., make a most liberal offer of $200.00 in gold, for selling 200 copies of "Gems of Relicious Thought," by Talmage or "Talks to Children about Jesus." These books are among the most popular ever published One agent sold 21 in two days, another 55 the first week. Freight paid, credit given. A few general Agents wanted on salary. A splendid opportunity for Teachers and Students to make money during their summer vacation. Write them immediately.

SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after May 5th, 1897, every day except Sunday trains leave Wilmington 10.10 a. m., 2.30 p. m., 6 30 p m. Leave Ocean View 7.30 a. m., 11.30 a. m., 5 p. m.

R. O. GRANT, Supt.

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The Rev. Walter W. Moore, D.D. LL.D. McCormick Professor of the Hebrew Language and Literatre.

The Rev. Charles C. Hersman, D.D., LL. D., Henry Young Professor of Biblical Literature and Interpretation of the New Testament.

The Rev. Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

The Rev. Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 2D, 1897.

For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.

For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

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FOR THE FAMILY.

HALLOWED HOURS.

There are hours our hearts remember
When we knelt in peace alone,
And the blessing of the Lord our God
Came to us from the throne.
Oh! sweet it was to feel it,
The peace our Lord bestows,
As the dew upon the waiting fields
The fragrance in the rose.

There are hours when life was bitter
With the anguish of defeat,
When strange it seemed that anything
Had ever tasted sweet.
And we scarce knew how to bear it,
But One came o'er the wave
And the peace he gave us with a word
Then made us strong and brave.

There are hours when work is pressing
Just little homely work,
That must be done, that we must do,
That it were shame to shirk,
And in those hours full often
To crown the petty cares,
Has fallen upon the house a gleam
Of God's heaven unawares.

So, for our hallowed hours
We find them, where our Lord
Has called us unto service meet
For blessing and reward.
They are sometimes in the closet,
They are often in the mart,
And the Lord can make them anywhere,
His "desert place apart.

—*Margaret E. Sangster, in Interior.*

ITEMS FOR LADY READERS.

On the formal opening of the Woman' building at Nashville May 2d, Mrs. Wm. D. Beard, of Memphis, presented to Mrs. Kirkman, President of the Woman's Board, a gavel of oak made from a log of one of the first capitols erected in Tennessee. This gift was made on behalf of the Tennessee Federation of Women's Clubs. Mrs. Kirkman responded in graceful language, thanking the Federation of Clubs.

Mrs. Matthew McClung, of Knoxville, opened the exercises with prayer, invoking the divine blessing upon the exposition, the ends sought to be accomplished, and especially upon the women of the land.

Conventions of the Ladies' Hermitage Association of Nashville and the Hermitage Chapter, Daughters of the American Revolution, began on the 4th.

A Chinese Woman's Discovery.—It was a woman, and a Chinese empress at that, who first took note of the product of the silkworm and perfected a method for utilizing it. Her name was See Heig and she lived about 2,800 years B. C. It is to her we owe that delightful fabric inall its many variations. Women also nearly monopolize the industry of designing for silk fabrics. A keen sense of colors is requisite for this work. Men have more training oftentimes, but are less original. Manufacturers say women may not be able to talk book learning in regard to designing, but they are more unconventional and original—*Baltimore Sun.*

Paris to Have an Immense Telescope.—One of the immense wonders of the great Paris Exposition of 1900 is to be a telescope of gigantic power. The object lens is to be fifty-one inches in diameter, and that huge instrument will bring the moon within an apparent distance from us of one mile. To accomplish this, however, the telescope must embody other new features than merely gigantic size, as reports from leading astronomical centres in the country show. The New York Herald, for comparison's sake, give the diameters of the object glasses of the greatest telescope in the world: The largest in existence is the Lick, whose object glass is thirty-six inches across. The second largest is at Pulkowa, Russia, with a glass of thirty inches. The third is at the University of Virginia, its glass being twenty-six inches. Harvard has the fourth largest, with a twenty-fourth inch glass, and the fifth in size belongs to Princeton College. The famous Yerkes telescope glass, the latest of the celebrated productions at Cambridge, Mass., is rated at forty inches diameter.

The Thread-and-Needle Tree.—One of Mexico's most curious plants is called the thread-and-needle tree, and it bears a close resemblance to an over-grown asparagus. Along the edges of the leaves, which are thick and fleshy and full of tiny fibers of great strength, very sharp "needles" grow. If pushed back into the leaf, and cut loose from its tough setting the thorn may be pulled out, a lot of the tough little fibers attached to the root of the thorn coming out with it. When these fibers are twisted together with wax a strong, smooth thread is the result.



A young woman about to be presented at court receives the fullest instructions as to her behavior. She is told how to dress; how to manage her train; how to courtesy correctly. Every incident is carefully rehearsed so that she may commit no blunder in the presence of royalty. If all this trouble is worth while for the satisfaction of one brief moment, how infinitely more important it is that a young girl about to enter into the sacred precincts of womanhood, should be properly instructed in all that concerns a life-time of possible happiness, or possible misery.

Every mother ought to see to it that her daughters are healthy and strong in a womanly way. She ought to make them aware that any neglect or irregularity of the special functions of womanhood may result in life-long weakness and disease.

Any mother or daughter may write concerning these delicate ailments, with the utmost confidence to Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. Her letter will be answered free of charge with suggestions for self-treatment at home, by which these complaints may be overcome without need of mortifying examinations.

Dr. Pierce has had over thirty years' experience in the treatment of women's diseases, and is an eminent specialist in this particular field of practice. His "Favorite Prescription" cures completely and permanently the most obstinate cases of feminine weakness and disease. It heals all inflamed conditions, strengthens and tones the nerve-centres and the entire womanly organism.

For prospective mothers and nursing mothers, the "Favorite Prescription" is a perfect strength sustainer.

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No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

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DAILY EXCEPT SUNDAY.

NORTH BOUND.	STATIONS.	SOUTH BOUND.
8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv..Mayasville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 20
P. M.		A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

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General Manager.
J. W. MARTENIS,
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CHILDREN'S COLUMN.

THE FAIRY SISTERS.

There was once a little maiden,
And she had a mirror bright;
It was rimmed about with silver;
'T was her pride and her delight.
But she found two fairy sisters
Lived within this pretty glass,
And very different faces showed,
To greet the little lass,

If she was sweet and sunny,
Why, it was sure to be
The *smiling* sister who looked out
Her happy face to see.
But if everything went criss-cross,
And she wore a frown or pout,
Alas! alas! within the glass
The *frowning* one looked out.

Now this little maiden loved so much
The smiling face to see,
That she resolved with all her heart
A happy child to be.
To grow more sweet and loving.
She tried with might and main,
Till the frowning sister went away,
And ne'er came back again.

But if she 's looking for a home,
As doubtless is the case,
She'll try to find a little girl
Who has a gloomy face.
So be very, very careful,
If you own a mirror too,
That the frowning sister doesn't come
And make her home with you.

—*Helen Standish Perkins, in St. Nicholas.*

BAD THOUGHTS.

A little girl one day said to her mother: "Papa calls me good, auntie calls me good, and everybody calls me good; but I am not good."

"I am very sorry, said the mother.

"And so am I," said the child, "but I have got a very naughty 'think.'"

"A naughty what?

"My think is naughty inside of me."

And on her mother inquiring what she meant said:

"Why, when I could not ride yesterday, I did not cry nor any thing; but when you was gone I wished the carriage would tnrn over, and the horses would run away, and everything bad. Nobody knew it; but God know it, and He cannot call me good.—*Independent.*

THE CANDY BUTTONS.

Grandma could not believe her eyes! She had herself sewed buttons on Margaret's and Dorothy's new clothes. And now here they were, come to have their little waists and petticoats buttoned, and not a button to be seen!

Grandma was sure they were good buttons, for she had taken them out of the package mamma brought home with a lot of Christmas shopping.

The little girls, with laughing faces, stood in front of her, holding up their little clothes from dropping down, watching her astonishment. Then Dorothy said: "I'm going to 'fess, grandma."

"And I will, too," said Margaret "We ate the buttons, grandma!"

"Ate buttons! O Margaret, you'll die! When did you do it? Answer quickly!"

"O grandma, they were candy, and so good," and Margaret smacked her rosy lips. "Dorothy wetted her finger to rub a speck of black off of one, and it tasted sweet, and then we bit one, and it was just like yellow taffy, and we ate them all up before we thought, and our clothes fell down, and please won't you forgive us?"

Dear white haired grandma laughed till the tears ran down her cheeks when mamma said she had bought the candy buttons for a Christmas joke, never dreaming grandma would be caught.—*Babyland.*

TEDDY'S SECRET.

One day Teddy came home from school with his face wreathed in smiles.

"O mamma, just think!" he exclaimed, proudly. "I am going to take part in the exhibition. Miss Hunter asked me to, and I am going to be a—"

Teddy stopped short and put his chubby hands over his mouth tighly.

"It's a secret," he exclaimed, "and I promised not to tell. But you'll see me, mamma," he said, assuringly, "only I'll be all covered—"

Up went his hands once more, and Teddy sighed a long sigh.

"I don't like secrets very well," he said," 'specially when I can't tell you, mamma."

Mamma gave him a loving kiss.

"I hope that you will always feel that way, dearie," she said.

"Course I shall," declared Teddie; and then he laughed and laughed. "You'll never know me, mamma," he said, "never!" cause the turkey-red covering goes way down to my toes. But I can see you, tho, 'cause I've got two tiny holes for my eyes to look through, and—"

Poor Teddy! He stopped short again.

"Do you know it, mamma?" he asked soberly. "Did I really and truly tell my secret?"

"I only know that you are to have a turkey-red covering," answered mamma, smiling.

"And can't you guess what I'd be if I had a turkey-red covering over me, and a funny little paper string sticking out of the top?" he asked, breathlessly. "I always fire them off on the Fourth of July, and when I put a slow match on them they snap, snap, snap!"

And then how mamma did laugh. "If I should guess it, Teddy, where would your secret be then?" she said.

Teddy looked sober. "I s'pose there wouldn't be any," he answered, regretfully.—*Youth's Companion.*

MADE UP OF LITTLE THINGS.

"Why are you always doing so many little kind things for people?" a friend of mine asked a plain woman, who was sewing for her.

The woman answered: "A few years ago I was very ill. One morning my husband and the nurse stood by my bedside crying. That was the last I remembered.

"All day it seemed to me that I was beside a river. I could feel the water washing against my feet and rising to myknees. After I had been there for a long time, the light began to break on the other side.

"I saw a place more beautiful than any I had ever seen or imagined before. I saw my mother, who had been dead for years. Her face was radiant with light. Near her was another spirit, with a face so sweet, I thought it must be the Christ.

"I stretched out my hands and cried, 'Oh! let me come over there. It is so cold and dark here.' 'Have you ever done anything that fits you to come here? the beautiful spirit said.

"I thought of my life and sank back. 'No,' I cried, 'I never had a chance to do any great thing.'

"'But have you ever done any little things? Not many people have opportunities to do great things,' he said.

"I thought of my life again; but could not think of anything worth mentioning. 'No,' I said, 'I cannot think of anything.'

"Just then a little boy stood beside the spirit and spoke.

"As he spoke a beautiful light shone in the spirit's face, and turning to me again, he said, 'This little boy says that he was a newsboy and that one day, when he was cold and hungry, you took him in and warmed and fed him.'

"'Yes, I did do that,' I said.

"'Well,' he answered, 'that is something. Can you think of anything else?'

"I tried again, but could think of nothing. Then the little boy came again, bringing with him a man. When they spoke to the spirit, he smiled again and said, 'This man says that he was lame and that you helped him across the street one day when it was very muddy.

"'Yes, I did do that,' I said: but I cannot remember anything else worth telling.' One by one the boy brought perhaps a dozen people whom I had helped in some way, which did not seem to me worth mentioning; but each time the spirit said, 'That is something.'

"Then I cried, 'Oh! let me go back to earth. I see now that life is made up of little things. Let me go back and I'll do every little thing I can for all I meet.

"'Yes, that is it,' he said. 'Go back to earth and fill every day with the little kindnesses to others."—*Mrs. B. W. Diehl, in Forward.*

LETTER-BOX.

Dear Mr. Editor:—I will write to you this afternoon. I am not going to school now, but I wish I could go. Our school is out now. Our Sunday-school superintendent is Mr. Walkup. We have a missionary society here. I have a mite box. My papa is an elder in the church here. My mother is my Sunday-school teacher. I will close with best wishes. I still remain

Your little friend,
LOLA RODMAN.

Waxhaw, N. C.

Dear Laurin:—I will send you the eat-um-up next time. I am in Barnes' Second Reader. I go to Paypa's office to pack papers. I love to ride my bicycle.

Your dear friend,
WILLIE PARSLEY.
(Six years old.)

Wilmington, N. C.

Dear Mr. Editor:—As you published my last letter I think I will write again. I am going to school, but it will soon be out. My sister painted us some eggs Easter. I went to an auction party Easter Monday night and had a nice time. Most of our peaches and cherries were killed by the frost one night last week, but the apples were not. I live in the country and a large grove surrounds the house. The grove is beautiful since the leaves have come out, and the air is filled with the songs of the birds. There is a mocking bird that comes every day and sings in a bush in the yard, and I think he is building a nest there. I hope he will. I like to read your paper very much, and when it comes we all rush to see who can get it first.

Your little friend,
MAMIE F. MCINTYRE.

Carl, N. C.

My Dear Mr. McLaurin:—You were so kind as to publish my last letter that I thought I would write again. I like to read your good paper so much. I go to meet father every Thursday evening to get the PRESBYTERIAN. I go to school at the Red Springs Seminary. It will be out the ninth day of June. I will be glad when it is out, but I will be so lonesome at home. I will close hoping your paper much success.

Your little friend,
LELIA DENNY.

Buie, N. C.

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ENTERTAINMENT AT THE ASSEMBLY.

Mr. EDITOR:—I receive so many letters from ministers and others desiring to come to the Assembly as visitors that I have not the time to answer them all even when they enclose stamps and I ask the privilege of your columns.

We expect to entertain visitors to the Assembly as far as possible, but the number is going to be so large that it may exceed even the limits of Charlotte's hospitality. Persons desiring entertainment will please send their names to Mr. H. H. Orr or Mr. G. A. Howell Charlotte, N. C., and their names will be put on the list and assignments made if we have homes to spare. Preference will be given to the wives of Commissioners, and Commissioners expecting to bring their wives are especially requested to notify the Committee.

Yours truly,
J. R. HOWERTON.

Charlotte, N. C., April 21, 1897.

FOREIGN MISSION RECEIPTS FOR APRIL.

We begin the first month of the new fiscal year with *a loss* of $810.66, as compared with the first month of last year, the receipts being $7,545.46 for April 1897, as against $8,357.12 for April 1896.

Brethren, Please do your very best for us during the month of May; for we assure you that much depends on the result of your efforts.

Very truly yours,
S. H. CHESTER,
Secretary.

For the N. C. Presbyterian.

DAVIDSON NOTES.

This has been a week of contests at Davidson. On Monday, May 3rd, the Literary Societies held their annual joint prize debate in the Old Chapel. The question at issue was: Resolved, that the conservatism of her people has retarded the progress of the South. The Eus took the affirmative, the Phis the negative, and for two hours the battle raged. At the conclusion of hostilities the judges awarded the society medals as follows: To the best debater of the Eu Society, Mr P F Henderson, Aiken, S C. Of the Phi Society, Mr Archibald Currie, Davidson, N C.

Friday, May 7th, witnessed the annual contest in the Eu Society for the Declaimers' Medal, open to the Soph and Fresh Classes. There were nine contestants, several of them unusually able declaimers. The medal was awarded to Mr J A Winn, Decatur, Ga.

Saturday, May 8th, was Athletic Day. All college exercises were suspended and the day given up to athletics under the auspices of the Davidson Athletic Association. The officers of the association are: President, R H M Brown; Vice-President, H J Mills; Secretary and Treasurer, J D Woodside.

The winners of the events were as follows:

Hundred yards dash, J A Steele, Mooresville, N C; Pole-vault, R S Eskridge, Shelby, N C; Potato race, W H Thompson, Anderson, S C; Throwing base-ball, J M Wolfe, Charlotte, N C; Hammer throwing, R S Eskridge, Shelby, N C; Quarter-mile race, H S Allyn, Lavra, Brazil; Running high jump, S M Goodman, Mooresville, N C; Running long-jump, J M Jennings, Union, S C; Three-legged race, Nettles and Fitzpatrick; Class relay race, one mile, Freshman Class.

In the afternoon a base ball match was played between North and South Carolina, resulting in victory for the latter.

Dr Harding delivered a lecture last week before the Presbyterian College at Charlotte, which was highly spoken of by the Observer. L.

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Schedule in Effect Feb. 7th, 1897.

WESTWARD.

	No. 41	No. 403
Lv Wilmington	*3 20pm	.....
Lv Lumberton	5 26pm	.....
Lv Maxton	6 12pm	.....
Lv Laurinburg	6 23pm	.....
Ar Hamlet	6 53pm	.....
Lv Hamlet	7 18pm	*5 [illegible] am
Lv Rockingham	7 30pm	2 33 am
Lv Wadesboro	8 11pm	.....
Lv Marshville	8 48pm	6 25 am
Ar Monroe	9 12pm	6 48 am
Lv Monroe	9 35pm	7 30 am
Ar Charlotte	10 25pm	8 30 am
Ar Mt. Holly	.....	9 10 am
Ar Lincolnton	.....	10 35 am
Ar Shelby	.....	11 48a m
Ar Ellenboro	.....	12 20p m
ArRutherfordton	.....	12 54p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar....Cheraw..Ar †5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro	.....	5 15p m
Lv Shelby	.....	6 08p m
Lv Lincolnton	.....	7 00p m
Lv Mt Holly	.....	7 50p m
Lv Charlotte	*5 10am	8 25p m
Ar Monroe	5 58am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville	6 25am	.....
Lv Wadesboro	7 01am	10 31 pm
Lv Rockingham	7 41am	11 05p m
Ar Hamlet	7 55am	11 23p m
Lv Hamlet	8 45am	.....
Lv Laurinburg	9 11am	.....
Lv Maxton	9 30am	.....
Lv Lumberton	10 18am	.....
Ar Wilming on	12 30pm	.....

NORTHWARD.

Lv Hamlet	*8 15am	*11 23pm
Ar Raleigh	11 30am	2 11pm
Ar Portsmouth	5 50pm	7 30am
Ar Richmond	*6 50pm	* 8 15am
Ar Washington	11 10pm	12 31pm
Ar New York	6 58am	6 28pm

SOUTHWARD.

Lv Monroe	*6 48am	*9 25p m
Ar Abbeville	11 05am	1 40a m
Ar Athens	1 15pm	3 45a m
Ar Atlanta (Central Time)	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT April 4th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	8.00a.m
Arrive Fayetteville	11.21 "
Leave Fayetteville	11.21 "
Leave Fayetteville Junction	11.27 "
Leave Sanford	1.00p.m.
Leave Climax	2.55 "
Arrive Greensboro	3.25 "
Leave Greensboro	3.35 "
Leave Stokesdale	4.23 "
Leave WalnutCove	4.55 "
Leave Rural Hall	5.26 "
Arrive Mt. Airy	6.50 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	8.40a m
Leave Rural Hall	10.04 "
Leave Walnut Cove	10.32 "
Leave Stokesdale	11.07p.m
Arrive Greensboro	11.55 "
Leave Greensboro	12.15 "
Leave Climax	12.43 "
Leave Sanford	2.40 "
Arrive Fayetteville Junction	3.55 "
Arrive Fayetteville	3.58 "
Leave Fayetteville	4.22 "
Arrive Wilmington	7.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	8.10a.m
ArriveMaxton	9.22 "
LeaveMaxton	9.33 "
Leave Red Springs	10.04 "
Leave Hope Mills	10.52 "
Arrive Fayetteville	11.16 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.25p.m
Leave Hope Mills	4.46 "
Leave Red Springs	5.35 "
ArriveMaxton	6.10 "
Leave Maxton	6.18 "
ArriveBennettsville	7.30 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.45a.m
Leave Climax	8.35 "
Arrive Greensboro	9.20 "
Leave Greensboro	9.35 "
Leave Stokesdale	11.07 "
Arrive Madison	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.28 "
Arrive Greensboro	2.40 "
Leave Greensboro	3.25 "
Leave Climax	4.20 "
Arrive Ramseur	6.05 "

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THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Will convene at Charlotte, N. C., in the First Presbyterian church, on the *third Thursday* (20th day) *of May*, 1897, at 11 o'clock a. m. The opening sermon will be preached by the moderator of the last Assembly.

The undersigned will be present in the Lecture Room of said church on Wednesday, May 19th, at 8 o'clock p. m., and also on the following morning at 9 o'clock, to enroll the names of commissioners.

JOSEPH R. WILSON, Stated Clerk,
ROBERT P. FARRIS, Permanent Clerk.

N. B.—Treasurers of Presbyteries are urgently requested to forward to the treasurer of General Assembly, at Charlotte, all sums due for Presbyterial assessments, as well for previous years as for the year 1897.

JOSEPH R. WILSON,
Treasurer.

SAY SOEG.

The smallest bird is a Brazilian humming-bird It is a little larger than a common honey bee, and weighs five grains.

"What's your opinion of Cadley?" "The more I think of him, the less I think of him."—*Harvard Lampoon.*

Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard a brown or black is Buckingham's Dye for the Whiskers.

The Paris prefecture of police has bought a wooden horse, harnessed, and all candidates for the position of cab man must show that they know how to harness and unharness him and pass an examination in whatever other tests the prefect may propose.

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COTTON: Middling 7¼ cents until Friday—then 7½ cents—closing firm.

TIMBER: Taken as it comes in at unchanged prices.

ATLANTIC COAST LINE.

Schedule in Effect April 15th 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:00 A M — No. 48—Passenger—Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 p m, Rocky Mount 1 30 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND

DAILY 3:25 P M — No. 55—Passenger—Due Lake Waccamaw 4 32 p m, Chadbourn 5 04 p m, Marion 6 05 p m, Florence 6 45 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7.30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:40 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 54 a m, Magnolia 8 07 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54—Passenger — Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4.55 pm, Sumter 6 45 a m, Florence 7 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 30 a m, Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 00 a m, and 2 p m, arrive Parmele 8 50 a m and 3 40 p m, returning leave Parmele 9 50 a m and 6 30 p m, arrive Washington 11 25 a m, and 7 20 p m. Daily except Sunday.

Train leaves Tarboro, N C, daily, 5 30 p m, arrives Plymouth 7 40 p m. Returning leaves Plymouth daily, 7.30 a. m. arrives Tarboro 9.50 a. m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 25 p. m, Chadbourn 5 20 p. m., arrive Hub 6 00 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 10 a m, and 9.15 p.m. Returning leaves Clinton at 7 00 a m, and 3.00 pm

Wilson and Fayetteville Branch leave Wilson 2 05 p m, 11 16 p m, arrive Selma 3 50 p m, Smithfield 2 58 p m, Dunn 3 35 p m. Fayetteville 4 15 p m, 1 07 a m, Rowland 5 38p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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THINGS USEFUL.

Neither singeing nor bay rum, used in moderation, will injure the hair. I believe there exists an impression that bay rum turns the hair gray, but it has no foundation in fact. Have your druggists put a little quinine—say five grains—and some borax into a vial with a moderate quantity of bay rum and you will have an excellent hair tonic.

Spiced apples are appetizing and excellent to have with meats at this season, when the supply of home-made pickles and relishes has disappeared. Make a syrup of equal parts of vinegar, water and sugar, add a little Cayenne pepper, a few whole cloves, and some pieces of stick cinnamon. Peel the apples and cut them into quarters or eighths, put them in the liquid syrup and cook until tender. Remove the apples with a skimmer and boil the syrup until thick and turn over the cooked fruit.

Cocoanut Blancmange.--One quart of rich milk, four tablespoonfuls of corn-starch dissolved in one cupful of the milk, with three tablespoonfuls of sugar. When the milk begins to boil, stir in the mixture, and as it thickens, beat in lightly two cupfuls of cocoanut. Put in molds on ice. Serve with cream and sugar. A little yellow orange peel may be cooked in the milk for a flavor. Take out before cooling.

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New Series—VOL. XXIX—No. 1,532 WILMINGTON, N C., THURSDAY, MAY 20, 1897. Old Series. Vol. XXXIX—No. 2,692

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☞ *Checks or orders in payment of subscription may be made payable either to John McLaurin, or to North Carolina Presbyterian. Please send forward promptly.*

(For Contents see Second Page)

HEROES OF PEACE.

BY REV. W. E. BOIES.

Peace bids the bugle sound a truce
Forever more to bloody frays,
And yet doth heroes still produce
In quiet nooks, and on thronged ways;
Brave men, and brave fair women, too,
At any risk to their trust true.

The devastating fire hath told
Of gain educed from fearful loss,
And in its crucible the gold,
True manhood holds, purged thus from dross,
While on its chariot of flame
Rode the freed spirit up to fame!

Heroic have commanders been
Upon the fated sinking deck,
Who rescued all within their ken
And then went down with the doomed wreck;
No message left, nor last rite said,
Lost till the sea gives up its dead!

The good physician, the nurse tried,
Who rob themselves of food and sleep,
To watch and wait the sick beside
Till stars their vigil cease to keep—
Heroes are such, though they may rest
In graves with no grand pageant blest.

The engineer firm as a rock,
With hand upon the throttle, till
That awful plunge, and crash, and shock,
While groans and shrieks the mid night fill;
His name is worthy to be found
Among the heroes peace hath crowned.

And heroines uncrowned there be,
Who never cared for leaves of bay,
But who like her of Bethany
Will win from their dear Lord some day
The same praise for true womanhood,
She hath done for me what she could!

If we expect to appropriate the "whatsoever" of His promises, we must strive to comply with the "whatsoever" of His commands — *Samuel B. Randall.*

REV. THOMAS JOHNSTON ALLISON.

Robert Allison, one of five brothers who came South from Pennsylvania to North Carolina between 1760 and 1770, probably, was born in 1750. He married Sarah Graham, whose widowed mother also came with her five children from Pennsylvania to North Carolina, and settled near Charlotte, N. C. In 1790, he moved to Poplar Tent in Cabarrus county, and was afterwards elected a ruling elder in Poplar Tent church. Mrs. Allison was a sister of Major General Joseph Graham, the father of Miss Graham who married Rev. Robert Hall Morrison, D. D., and of Hon. William A. Graham, once Governor of North Carolina, and candidate for Vice-President of the United States on the ticket with General Winfield Scott in 1852.



To Robert and Sarah Allison were born sevecral children. One of them, Thomas, married Sarah Young, daughter of William and Mary Young, of Cabarrus county. The Allisons, Grahams and Youngs were all of the same Scotch blood that came from Ireland to Pennsylvania, and thence to North Carolina. Thomas and Sarah Allison had fourteen children. Their son James was born in 1823, and in 1847, was married to Mary Clarissa Johnston, daughter of David Johnston, an elder in Poplar Tent church, and son of John Johnston, also an elder in the same church. David Johnston had thirteen brothers and sisters. One of his brothers was Rev. Cyrus Johnston, D. D., who at the time of his death was pastor of the Presbyterian church in Charlotte. Three of the brothers were also elders, and another was a deacon. David Johnston had two other daughters besides Mary, and three sons. Two of the sons Robert and Nathaniel are now elders in the church.

James and Mary Allison settled on a farm near Mill Hill, in Cabarrus county, and in the bounds of Bethpage church of which they became members and in which he became a deacon.

Mary Allison died suddenly Jan. 17th, 1860. She was a strong minded and pious woman. James Allison served as private in Lee's army and was in the surrender at Appomattox, Virginia. He moved to Davidson College, N. C., in 1868, and began merchandizing and so continued until Jan. 8th, 1897, when he died. He was thrice married.

To James and Mary C. Allison were born four children, only one of whom became grown—the subject of the present sketch.

Rev. T. J. Allison was born May 30th, 1849. He spent nearly all of his childhood at school, going long to the school taught by his maternal uncle, John C. Johnston, who was a fine scholar and teacher. He also did much work at this time on the farm. The year previous to entering college he spent in the school taught at Prospect church by Mr. A. Leazar. He entered Davidson College in 1867; made a profession of religion and joined Davidson College church in the spring of 1868. In the spring of 1870, at Centre church he was received under care of Concord Presbytery as a candidate for the ministry. From college he was graduated in 1871. That fall he entered Union Seminary, Virginia, and received the degree of A.M. from Davidson College that summer. In 1874, he graduated. He was licensed by Concord Presbytery at Prospect church in 1874, and in August accepted a call from the church at Tarboro, N. C. Here he was ordained and installed as pastor Nov. 8th, 1875. At this time he also preached once per month at Wilson and Rocky Mount, Rockingham and Lumberton churches in Fayetteville Presbytery were served by him eighteen months. There were several additions to these churches, as well as to the Tarboro church, and a movement started for a new church at Lumberton. In 1878, he accepted a call to Mebaneville and Bethlehem churches in Orange Presbytery. There he remained eight years. Cadets and officers of Bingham school composed the larger part of Mebaneville congregation. There were about fifty additions there and about forty at Bethlehem.

Dec. 1st, 1887, having accepted the calls from Third and Fifth Creek churches in Concord Presbytery he entered upon his labors in that field. A church of twenty-eight members was organized at Elmwood and there were seventy-nine additions to the three churches during three and a half years of work. In the spring of 1891, Mr. Allison accepted a call to the evangelistic work of Savannah Presbytery. He continued in this work two years, and preached in twenty-six of the twenty-nine counties which lay in the bounds of the Presbytery. A large number of additions were made to the churches, several new fields were explored and opened up, nine new churches organized and two old ones reorganized.

In July, 1893, a call from First Presbyterian church of Decatur, Ala., was accepted. The work was greatly blessed, fifty-five names on the roll when his pastorate began were increased to one hundred and eight. In August, 1896, he accepted a call from Sugar Creek church near Charlotte, N. C., where the Lord has greatly blessed his work. There have been twenty-one additions to this church during his pastorate.

A great part of Mr. Allison's work for fifteen years past has been in healing dissensions and reorganizing the work in churches which had become divided and discouraged. Much of this kind of work was done during his evangelistic labors in Georgia.

On Sept. 12th, 1876, in Pittsboro, N. C., Mr. Allison married Miss Jeannette Tillett, daughter of Rev. John Tillett. This lady has proved an able and efficient co-worker, being thoroughly identified with her husband in all his work. Mr. Allison was a commissioner to the General Assembly in 1882, and has served as trustee of Davidson College,

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JOINED UNTO THE LORD."

This is the exact phrase with which the union of Christ and the Christian is portrayed by the apostle, and from which we have drawn the captions of our latest editorial studies on Christ in the Christian and The Christian in Christ. In these topical studies we have referred to 1 Corinthian vi. 17, as the Scripture source of the truth taught. This verse is the key which unlocks the doors of all the chapters of the two letters to the Corinthians.

Three of the centres of light, or rooms luminous with the light of God, to irradiate the other chapters, we have found to be second, sixth and twelfth chapters. Our desire is to refer more particularly to other chapters. The first after the twelfth is the fifteenth chapter, commonly called and familiarly known as the resurrection chapter. In this the truth is taught that the Spirit, through whom he that is joined to the Lord is one spirit, puts His stamp of proprietorship on the body. He makes of the bodies of Christians His temple. He dwells in that temple and exhorts Christians to consider and care for the body as His dwelling place. "Therefore glorify God in your body" is the argument He urges as reason to use this body for the glory of God. It will appear to any that as long as the human spirit dwells in this body in the continuance of this earthly life, the body should be held sacred and kept pure and never degraded to ignoble use or base indulgences. That is so far true. But the truth is greater and more far-reaching. For the Scripture does not teach and leaves no room to believe that the Spirit resigns His right of proprietorship in the body at death. He does not leave the body at the grave, but keeps watch to raise it, "in a moment, in the twinkling of an eye, at the last trump," "a spiritual body." It is reported that when Dr. John M. Mason was following the body of his son to burial from the chapel of La-Fayette College, he said to the young men, "Young men walk softly; you bear the temple of the Holy Ghost." Of all believers, our faith holds that their bodies do rest in their graves until the resurrection.

Turning now to the second Epistle to the Corinthians the first chapter to arrest attention as those mentioned already is the third. There it is shown that the Spirit of God in the believer is transforming him into God's image. The figure used is of a mirror in which the beloved is seen, as Christ is seen in the mirror of God's word. He is gazed upon, admired, adored, until by the Lord the Spirit, the beholder is transformed into His image. Modern photography suggests means and a process by which this is done. The image of Christ is the Word. The human spirit, made sensitive, as the photographic plate, by the Holy Spirit, is exposed by the camera of attentive meditation. The light of the knowledge of God in the face of Jesus Christ conveys the image and fixes it in the heart. By long exposure of study, meditation and prayer the believer is "changed into the same image from glory as by the Lord the Spirit."

In the sixth chapter we find the Holy Spirit separates the believer unto God. From the human side we call this consecration. But the believer in the proper sense cannot consecrate himself. Consecration is the work of God. The believer may devote himself for this. But the work of separation is done by the Holy Spirit. Because of this work of the Spirit comes the exhortation to Christians not to be unequally yoked by any alliance or fellowship with anything or person contrary in spirit to the will of God and living outside the way of holiness.

The climax is reached in the twelfth chapter which treats of heavenly heights and transporting spiritual visions here on earth. Paul was caught up into the third heaven and saw unutterable things. This may have been at Lystra when he virtually suffered martyrdom by stoning and was left for dead. Whatever the time, wherever the place, the meaning here is that in the progressive stages of experience, the believer goes on to that privilege of the present life to have visions of heaven and transporting revelations of Christ in glory.

"Joined to the Lord" the Christian has promises and possessions and provisions to live a better life, rejoice in a fuller joy, and climb to higher heights than we dare to dream. Why do so many live so far beneath those possibilities?

KADESH-BARNEA. This is the title of a little book published by Fleming H. Revell Co., New York, at the price of fifty cents cloth bound. It contains several sermons and studies by Rev. J. Wilbur Chapman, D. D., the successful evangelist, pastor of Bethany Presbyterian church of Philadelphia. Incidentally the author gives the source of his success as a preacher of great power. The studies cover the field of much modern thought and teaching about the life of privilege possible to the Christian, but little appropriated.

While finding types and representations in the Old Testament, he does not press them to teach peculiar notions or to enforce strange doctrines. He is evangelical, earnest and vigorous in every part, and the whole work is very helpful for any who wish to live lives more like Christ.

JUSTIFIED FREELY by His grace. Justified! made just with God, receiving pardon for sin, reconciled to God and at one with Him, accepted of Him and treated as righteous in His sight—O, the immensity of meaning of that word to the human soul! and all of grace—God's grace, apart from all merit of mine and utterly beyond all power—Grace! the outpouring of God's infinite, sovereign unmerited love, the manifestation of His unmeasurable mercy. So full, so free!—filling the very heart of God, and going back to the very confines of eternity. Foreknown, predestinated, called, justified, glorified, through the redemption which is in Christ Jesus made heirs of God, to an inheritance, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

AS A VERIFICATION of the fact, of which indeed we have abundant evidence in life's experience, that the value of things is not determinable by their cost, there lies just before us a sermon by Rev. Dr. Walter W. Moore, on "The Eloquence of the Heart." We have had time to dip into it, hardly time to do that, and wish to advise our readers—especially our younger ministers, to get it—they will certainly enjoy it, and not improbably will profit by it. It was preached to the students of Princeton Theological Seminary on Sunday, March 21st, 1897, and printed at their request. It can be had of our Committee of Publication, Richmond, for five cents.

AFTER STATING the places of meetings of both the Northern and Southern Assemblies a Northern contemporary adds: "At both assemblies the question of the organic union of the two bodies will come up in the form of a proposition that both meet next year at Louisville."

If this is so it is well enough to let it be understood at the start. We have some curiosity to know the origin of this movement, if it is, or is to be, a movement. We have no patience with things that have to be done in the dark.

A MOVEMENT is said to be on foot to have an ambassador accredited from the United States to the Vatican. Archbishop Ireland is said to be the special promoter of it. The Vatican is not a State, nor the representative of a State. It is simply the government of a religious system, and on what grounds a government, professing to be conducted on the principle of the entire separation of Church from State, can reasonably enter into diplomatic intercourse with the Vatican is hard to conceive.

THE FAILURE of the arbitration treaty between Great Britain and this country, however much to be regretted as an apparent unwillingness to remove obstacles in order to the prevention of trouble in the future between the two countries has created no stir, either here or abroad. The articles of the treaty have been discussed and public sentiment is indisputably in favor of the principle which lay at the base of the treaty itself. The arrangement, essentially, in one form or another, sooner or later, must and will be adopted. The feeling is quite prevalent, surely, that neither of these great nations bound by ties of blood, and by closest commercial relations and interests will ever go to war. This is why, probably, no greater stir has followed the rejection of the arbitration treaty.

From the *Missionary*:

"The many warm friends of our larger magazine, *The Missionary*, will regret to learn that there has been very little increase in the list of paying subscribers during the year ending March 31st, 1897. At that date, in 1896, there were 9,259 paying subscribers. On the first of April of the present year, the number is 9,826. It will thus be seen that while the reduction in price to fifty cents has but slightly increased the circulation, it has materially decreased the income of the magazine. At best it can only be an experiment, and, with the present outlook, there is room to question the wisdom of continuing it."

We make no comment.

THE VIRGINIANS of the days of Washington as set before us in Prof. Wilson's "George Washington" are realized most vividly. Throughout the Southern States, until the abolition of slavery, there were always wealthy landed proprietors who had around them those who were absolutely dependent upon them and all but absolutely subject to their rule. This relation naturally begat a royalty of bearing and of conduct that in the extreme was represented by the terms chivalry and aristocracy. Down to the days of reconstruction these terms had their special significance in this regard. But the terms properly were applicable to extremes only. The typical Southern planter was a man of ample means, of finished education, of refined and gentle manners and of bearing, dignified ofttimes even to courtliness, and above all given to hospitality. His manners, not always it well might be, were an index to his heart, but the training into gentleness and the constant habit of courtesy and refinement could not fail, in the general, to work into the heart and soul the principles of which properly they should be the representation. The environment of pure democracy, with unrestrained business, and with quite free social, intercourse would not fail to have a meliorating influence upon the class just mentioned, and with the result that not only was antagonism not engendered, but community of feeling and interest between all classes was promoted. One has only to recall what was so patent but a generation since, to fully realize and appreciate the accuracy with which Prof. Wilson has traced the life, under the peculiar circumstances of the time, of the Virginians in the days of Washington.

For the N. C. Presbyterian.

DAVIDSON NOTES.

On Sunday, May 9th, we had the pleasure of a visit from Mr. C. T. Studd, one of the heroic "Cambridge Band," who eleven years ago left Cambridge University, England, and penetrated into the far interior of China, without salary or promised support of any kind, relying solely upon God for their subsistenee. Mr. Studd addressed the congregation morning and evening, speaking to crowded and interested congregations. To the students he made four or five different talks on Saturday, Sunday, and Monday. In spite of examinations the student body attended en masse, and were not only interested, but stirred to deeper and more fervent consecration by the spiritual power and red hot earnestness of the speaker. To hear and talk to such a man cannot but give one a spiritual uplift, and Mr. Studd will receive a warm welcome if he comes this way again.

A sort of picnic visit from the General Assembly during their session in Charlotte is a privilege which we are hoping to enjoy at an early date. Arrangements are being perfected for bringing them up on a special train to spend a few hours on our Campus and in our buildings, getting better acquainted with the college of which so many of them are alumni, but of whose recent progress they have not been eyewitnessee.

Last Sabbath we had the privilege of listening again to Dr. E. H. Harding, of Farmville, Va., who is at Davidson visiting his son. His sermon on John the Baptist was, as all his pulpit utterances are, fresh, clear, and stimulating.

At the Woman's Exposition in Charlotte a "Davidson Room" is being fitted up, showing some of our apparatus for Physics and Chemistry, and furnishing a pleasant meeting place for Davidsonians from every quarter.

At the request of certain of our citizens the Southern Railway has decided to build a new depot at Davidson, and work will soon begin on the new structure. This, with the Medical College Building, and two large new residences within a year, makes quite a building boom for our little village.

L.

Davidson, N. C., May 17th, '97.

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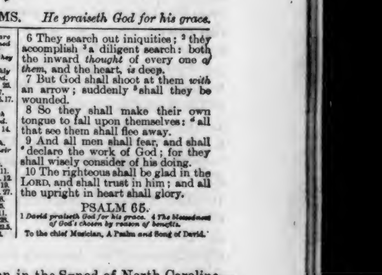
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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [a] if riches increase, set not your heart *upon them.*
11 God hath spoken [b] once; twice have I heard this; that [c] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [d] thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [e] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [f] my soul thirsteth for thee, my flesh longeth for thee in a dry and [g] thirsty land, [h] where no water is;
2 To see [i] thy power and thy glory, so *as* I have seen thee in the sanc-

[a] or, we are concerned by that which they have throughly searched. [b] Job 21. 28. Ps. 62. 7. 1 Tim. 6. 17. [c] Heb. a search searched. [d] Job 22. 14. [e] or, strength. [f] Heb. their wound shall be. [g] Job 24. 11. Prov. 24. 12. Jer. 50. 12. Mat. 12. 27. Eph. 6. 8. Col. 3. 25. [h] Ps. 11. 11. [i] Jer. 50. 28. [j] 1 Sam. 22. 5. [k] Ps. 42. 2.

6 They search out iniquities; [j] they accomplish [k] a diligent search: both the inward *thought* of every one of *them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [l] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [m] all that see them shall flee away.
9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David proclaimeth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

[l] Heb. their wound shall be. [m] Job 18. 7. Ps. 64. 8. Prov. 18. 21. Jer. 20. 10. Mat. 16. 27. Rom. 2. 6. Rev. 22. 12. [n] Ps. 22. 27. [o] Ps. 33. 8. [p] Ps. 40. 5. [q] Ps. 71. 19. [r] Ps. 89. 6.

are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable

A great number of our wants are simply wants of the imagination, we want them simply because we want them; they give us no enjoyment when we obtain them, the want of them is simply known by a disagreeable feeling that we are without them.

copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the following terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

The new subscriber gets the paper very cheap—we offer it to any *bona fide* new subscriber for $1.50 for the first year—and the worker gets amply compensated in a magnificently cheap Bible for his or her good work.

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The Premium offered is the Genuine Edition of the Oxford Teacher's Bible.

We trust our friends will go to work promptly on this plan.

JOHN MCLAURIN,
Manager N. C. Presbyterian.

"Our Premium Bible" contains absolutely nothing that tends to discredit the plain Scripture narrative of "Jonah and the whale."

Willingness to forgive is the final test of love. If there is a soul on earth whose unkindness you are not willing to forgive, it shows that your heart is not right with God.

For the N. C. Presbyterian.

ABSTRACT OF PROCEEDINGS OF ALBEMARLE PRESBYTERY.

(OFFICIAL.)

Presbytery met in Wilson Tuesday, April 20th, at 8 p. m. The moderator, Rev R W Hines, having removed beyond the bounds of Presbytery since the last meeting, the opening sermon was preached by Rev F W Farries, the last moderator, from 2 Tim. 1 : 13. "Hold fast the form of sound words," &c.

All twelve ministers were present and nine churches were represented.

Rev C N Wharton was chosen moderator, and Rev W T Walker with Elder J R Young were appointed temporary clerks.

The Presbytery at its last meeting having appointed a committee to arrange for suitable memorial exercises in honor of the 250th anniversary of the completion of the Westminster Standards; the committee reported at this meeting a program of exercises which was carried out on Thursday and Friday nights. Rev Dr Daniel spoke on the "Political and Ecclesiastical Conditions which led to the calling of the Westminster Assembly," and Rev F W Farries on the "Composition and Work of the Assembly."

On Friday night Rev F D Thomas spoke on the "Effects of Calvinistic Doctrine Ethically Considered on Communities and Individuals," and Rev Dr G L Leyburn on the Doctrinal System of the Assembly in its Relation to the Establishment and Maintenance of Civil and Religious Liberty."

The moderator presided at these meetings which were opened and closed with suitable devotional services.

Mr Thos A Watkins, member of the Henderson church, was received as a candidate for the ministry after the usual examination.

The names of H D Brown and B A Pierce were dropped from the roll of candidates without censure.

Rev C N Wharton was appointed Agent of Sabbath-schools *vice* Rev R W Hines, removed.

Rev Messrs Hurley of the M. E. church of Wilson, and Davis of the Christian church were introduced and invited to sit as visiting brethren.

Rev W W Quicke, of the Reformed Episcopal Church, Canada, was introduced also and invited to sit as a visiting brother. Subsequently Mr Quicke was on his own application and on satisfactory testimonials from the Bishop of his diocese examined with the view of being admitted as a minister into the Presbyterian Church. The examination was sustained and after his subscription to the ordination vows, as directed by Book of Church Order, he was received as a member of this Presbytery and his name enrolled.

Rev Messrs T H Law of Enoree Presbytery and A J McKelway of Fayetteville Presbytery were introduced and invited to sit as corresponding members.

Dr Law was subsequently heard in the interests of the American Bible Society, and the following paper adopted:

Resolved. That Presbytery has heard with great pleasure and profit the district superintendent of the American Bible Society, the Rev Dr T H Law on the magnificent benevolent work of that society, and its high claims upon our sympathy and co-operation, and especially the liberality of our Church people, and the Presbytery directs that all our churches contribute during this year to this cause according to the recommendation of the General Assembly.

HOME MISSIONS.

This subject was presented in a popular meeting held Wednesday night. Rev Jno B Morton, chairman of the committee, read his report which was followed by statements concerning the various fields in the Presbytery and the work done, by the evangelists, Rev Dr Johnston and RevW T Walker. Addresses were made by Rev Dr Daniel and Rev A J McKelway, Synod's superintendent of Home Missions and a collection amounting to $21 was taken up.

Call from Grassy Creek church for pastoral services of Rev W T Walker for one Sabbath in the month was granted. Also call from Oxford church for the whole of the time of their pastor, the Rev A S Caldwell.

The following changes in groupings were made;

Geneva church with the Granville group under charge of Rev Mr Walker, and the Young Memorial church under that of Rev C N Wharton of the Warrenton group.

Nahalah, Roanoke and Parmele churches (Mr. Hines' late field) were, for the present, annexed to the Elizabeth City field, under Rev Dr Johnston, assisted by Rev Dr Payne.

Falkland church was added to the Kinston group under Rev E D Brown, and Greenville church put under the care of the pastor of the Tarboro church.

Louisburg church was given in charge of Rev Jas Thomas of the Wilson field, to be supplied by him one Sabbath in the month.

The following missionary supplies were ordered for next six months. Each appointee is expected to spend one Sabbath; if more than one, the figure after the name will show.

Louisburg, Walker, Daniel, Quicke, Caldwell (2); Nashville, F Thomas; Roanoke Rapids, Wharton; Kinston, Farries; Nutbush, Payne; Parmele and Everetts, Morton, Quicke, Brown; Enfield, Jas Thomas; Aurora, Payne; Dover, Leyburne; Henderson, Quicke.

The books and accounts of the treasurer and of the committee of Home Missions were audited and approved.

Mr Jno McLaurin, editor of the NORTH CAROLINA PRESBYTERIAN was heard in the interests of that paper.

Mr Jas Dinwiddie, principal of Peace Institute, was also heard for that institution.

Rev C N Wharton was elected with Judge Geo Howard, elder, principal commissioners to the General Assembly. Rev W T Walker and Elder J M Hunt, alternates.

Committees to install Rev Messrs Caldwell and Le burn at Oxford and New Berne, reported duty performed.

All the usual reports to the General Assembly were prepared, adopted and forwarded.

The following is the narrative:

The committee examined narratives from twenty-eight churches out of thirty-one churches.

1. Our congregations have been generally supplied with the regular preaching of the word of God, and have had encouraging attendance upon Sabbath services, and prayer-meetings.

2. Our ministers without exception have devoted themselves to the work of their sacred calling. Pastoral visitation has been made with faithfulness. Our elders and deacons have guarded the sacred interests committed to their care with commendable diligence.

3. The Sabbath is generally well observed with exceptions of two kinds, (1) social visiting, (2) unceasing traveling.

4. There is reason to ask a revival of religion in family worship. Neither all our officers, nor members, embrace this exalted privilege, although many do. It is the judgment of the Presbytery that the officers of our churches especially, should look well to the ways of their households in this respect.

5. There is generally very gratifying report as to the non-prevalence of intemperance and worldly amusements. In some of our stronger churches, however, these things are said to exist to some extent.

6. The Monthly Concert of Prayer for Missions is not generally observed. This, however, does not seem to indicate a lack of interest in missions, but only that the churches have other ways of showing that interest. The churches generally seem encouraged with the work of their Sabbath-school and Bible classes.

7. Nearly all the churches report additions on confession of faith. The number in each case, however, has not been large. Several churches report good meetings, with encouraging results. The total number of accessions on confession is 116.

8. The "N. C. PRESBYTERIAN," "Central Presbyterian" and "Christian Observer" are reported as taken. The reports, however, are not sufficiently definite. It appears to your committee that each session should report the number of copies taken. This can be easily done.

9. There is no work among the colored people beyond the collection taken for this cause.

Upon the whole, the Presbytery's work for the year has been encouraging and the outlook is hopeful. The loss of some ministers has saddened us, but we are greatly cheered by the accession of other able brethren whose work among us already indicates present efficiency and future usefulness.

The stated clerk was directed to write a letter of Christian salutation and congratulation to the newly formed Presbytery of Asheville.

Rev Messrs Daniel, Caldwell and Morton were appointed a committee to prepare, if practicable, a course of reading for our Westminster leagues, also to arrange for a convention of all the leagues during the summer. The committee are instructed to endeavor to organize leagues in each congregation, and to do all that possibly can be done, to forward the work among our young people.

The Agent of Sabbath-schools was requested to hold a Sabbath-school convention if possible at such time and place as he finds most suitable, before the next meeting of Presbytery.

The thanks of the Presbytery were voted to the speakers in the Westminster celebration for their interesting and able addresses and copies of the same requested for preservation.

The thanks of the Presbytery were tendered to the pastor and members of the Wilson church and to others for cordial hospitality and other courtesies extended to members of Presbytery.

Adjourned to meet in Littleton, Tuesday, October 5th, at 7.30 p. m.

F. H. JOHNSTON,
Stated Clerk.

Elizabeth City, May 7th.

A perverse temper and a discontented, fretful disposition, wherever they prevail, render any state of life unhappy.—*Cicero.*

For the N. C. Presbyterian.

PRESBYTERY OF ASHEVILLE.

(OFFICIAL ABSTRACT.)

Presbytery of Asheville met in Waynesville, N C, April 27th, at 7.30 p m, and was opened with a sermon by Rev H M Parker from 1 Chron 29 : 14.

Present during session seven ministers and fourteen elders. Rev J B Cochrane of Murphy was elected moderator and Rev J T Wade of Highlands temporary clerk.

The stated clerk was requested to prepare a brief historical statement of the erection of the Asheville Presbytery to be entered in the Presbyterial Records.

Petitions for three new churches were presented and commission appointed to organize if the way be clear.

A letter from Albemarle Presbytery extending salutations and congratulations of that body was received and the moderator requested to reply.

The name of Hiawassee church was changed to Hayesville, which is the name of the county seat.

Home Missions. This report was made on Wednesday evening and several addresses made on the subject. Nearly all of our churches are regularly supplied and several mission points are being cultivated where churches will be organized in the near future.

W W Williams who has completed his second year in Louisville Seminary will assist Rev R W Alexander in his field during the summer months. A student will be secured to labor with Rev J T Wade in the Macon field.

A summer campaign will be organized and visiting ministers including our Presbyterial and Synodical Evangelists, will assist in protracted meetings in all of our fields.

A committee was appointed to arrange a program for celebrating the 250th anniversary of Westminster Assembly, at fall meeting.

Education. Presbytery feeling the great need of Christian education would urge the pastors and sessions of our churches to consider earnestly the importance of establishing parochial schools, and report as to progress in this direction at the fall meeting.

Presbytery heartily commended to the interest and patronage of our people the schools at Asheville, Riceville, Brittain's Cove and Hot Springs, under the Northern Presbyterian Church, and a home school at Hendersonville under the auspices of Rev E A Sample and daughters.

Pastors were urged to impress upon the people the great importance of prayer for the Lord of the harvest to send forth more laborers into His harvest, and the great privilege of educating their own sons for the gospel ministry.

The stated clerk was instructed to have 400 copies of statistical report and apportionmeats printed and distributed them among the churches.

He was also appointed to draw up a set of rules to guide the sessions in keeping their records.

The usual reports to the General Assembly were adopted and ordered to be forwarded.

Fall meeting at Bryson City, Tuesday, Sept. 14th.

E. A. SAMPLE,
Stated Clerk.

For the N. C. Presbyterian.

EAST HANOVER PRESBYTERY.

Presbytery met in the First church, Richmond, Va, Rev Dr Kerr, pastor, Monday evening, April 26th. The sessions were opened with a precious communion service and sermon by the Rev T T Jones, D D, at the request of the moderator, the Rev C R Hyde.

Present. Twenty-four ministers and eighteen ruling elders.

Organization. Rev T T Jones, D D, moderator, with the Rev C M Chumbley and Rev Chas N Von Houten, clerks.

New Orders. 1. That hereafter each stated meeting shall begin with the Lord's Supper after the sermon, unless circumstances render it inexpedient. 2. That the moderator at each stated meeting shall appoint a principal and alternate preacher to remain over the Sabbath with the congregation in which the Presbytery holds its next meeting.

Pastoral Relation Dissolved. Between the Rev J Y Fair, D D, and the Grace Street church, Richmond, Va. Touching talks were made by Dr. Fair himself, Elder R B Somerville, commissioner from the church, Rev W A Nisbett, D D, commissioner from Savannah Presbytery, Elder Randolph Axson, commissioner from the Independent Presbyterian church, Savannah, Ga, which has called Dr. Fair and to which he now goes, Dr Hoge, Judge Welford, Dr Kerr and others; and resolutions were passed expressive of regret in parting with Dr Fair and of sympathy with Grace Street church in its loss.

Pastoral Relations Formed. The Rev Chas E Stebbins accepts the calls to Powhatan church as pastor and to Chester as stated supply. Olivet and Bethany will engage Licentiate W J King as stated supply and Byrd church the Rev H P R McCoy as stated supply.

Dismissions. Rev R A Fair and Rev J Y Fair, D D, to the Presbytery of Savannah. Licentiate W J King to the Presbytery of Norfolk.

Candidate Received. Mr. Montgomery Lynch, of the First church, Richmond.

Candidate Dropped. Mr Cameron Johnson's name was dropped from the roll of candidates for the ministry at his own request as he proposes to enter other Christian missionary work.

Foreign Missions. The report and exercises were simple, but tender and earnest, with prayers for the missionaries of Presbytery, for the women in the foreign field and for Rev J Mercer Blain, in response to a letter from him to Presbytery. The chairman of the committee was instructed to write to the missionaries connected with Presbytery. Contributions in round numbers $3,000, of which $1,300 are from the Woman's Missionary Union.

Home Missions. Thursday night was given to it with stirring addresses by the Presbyterial Evangelist, Rev L A McLean, and the Chairman, Rev R C Hyde. The work shows new energy. The committee was reorganized so as to be in Richmond and consists of: Rev R C Hyde, Chairman, R P Kerr, J P Smith, J C Stewart, D K Walthall; Ruling Elders, Wm C Preston, Chas D Louis, Geo L Christian, J Harvie Blair.

Hoge Academy. A good report was made of this institution, followed by an address from Dr Kerr and resolutions appealing to Presbyterians to sustain it with patronage.

Permanent Committees. On Education, Publication, Colored Evangelization, Invalid Fund, reported.

Standing Committees. The reports of these committees on the Narrative, Systematic Beneficence, Sabbath-schools and Young People's Societies showed improvement all along the line, with more churches reporting perhaps than ever before.

Minutes of Synod. This committee called attention to the actions of Synod on Sabbath-schools, Foreign Missions, commending the Central Presbyterian to the churches, etc.

Westminster Celebration. This was the feature of Presbytery. Addresses of extraordinary interest were delivered, Tuesday evening by the Hon W W Henry on "The Events Leading Up to the Westminster Assembly, Its Personnel and Methods of Transacting Business;" Wednesday evening by the Rev Moses D Hoge, D D, on "The Influence of the Westminster Confessions and Catechisms." Presbytery appointed a committee to provide for the publications of these addresses, but Dr Hoge's could not be secured, as it was unwritten.

Assembly's Home and School. The sore needs of this beneficent institution at Fredericksburg were presented strongly by Dr Hoge and a permanent committee in its interest appointed: Rev J P Smith, D D, Rev C R Hyde, Hon W W Henry.

Commissioners to the General Assembly. Principals, Rev M D Hoge, D D, Rev J C Stewart, Judge Wm H Mann, Judge B R Welford; Alternates, Rev T P Epes, Rev Chas N VanHouten, Dr H M D Martin, Mr B B Vaughan.

Overture to Assembly. Asking an interpretation of "officer" in Par 277, of the Book of Church Order and whether a minister, who proposes still to live in this Presbytery, may be dismissed to unite with another when he thinks his work for Synod or Assembly will be facilitated.

An Interim Committees. 1. On removal of Westminster church, Rev S K Winn, D D, T P Epes, Geo J Hundley. 2. On Publication of Westminster Addresses, Rev W S Campbell. 3. To Prepare Rules for Sessional Records, Rev W S Campbell, R P Kerr, B R Welford. 4. On Elders Meeting, W W Hobson, Jacob Bates, W C Preston, Geo P Howe, Chas Lorraine. 5. Visitors to Hoge Academy, Rev C R Hyde, J P Smith, D D. 6. To install Rev C E Stebbins pastor of Powhatan church, Rev T T Jones, D D, J R Rennie, Jas E Cook.

Next Meeting. Burkeville, Tuesday Oct. 5th, 7.30 p m.

T. P EPES,
Stated Clerk.

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Religious Intelligence.

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The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. Edgar Tufts, from Hampden Sidney, Va., to Banner Elk, N. C.

Mr. D P. McGeachy, from Hampden Sidney, Va., to Spout Springs, N. C.

Rev. Dr. W. W. Moore, from Hampden Sidney, Va., to Salem, N. C.

Rev. W. H. Perkins from Amite City, La., to Magnolia, Miss.

Rev. M. C. Knight, from Phoenix, Arizona, to Shelbyville, Ky.

Rev. S. J. Foster, from Memphis, Tenn., to Lichen, Tenn.

Rev. J. L. Green, from Dardanelle, Ark., to Russellvile, Ark. Field of labor remains the same.

Rev. T. J. Horne, from Argenta, Ark., to Orange, Texas, temporarily.

NORTH CAROLINA.

Immanuel Church, Wilmington:—Two members received on certificate, on Sunday, 16th inst.

Kings Mountain Church:—Communion meeting first Sabbath, preaching beginning Friday night before. No assistance. Interest good. Mr. E. C. Farris elected deacon on Sabbath. One accession. Sabbath-school in good condition. Material improvements within the past year, a new Mason and Hamlin organ for the church and a neat set of pulpit chairs have been placed by the Ladies' Aid Society. For the past three years successive effort has been made to secure setting of trees. Church now encircled, trees doing well.

Long Creek:—Communion meeting second Sabbath. Preaching beginning Friday evening before, Rev. Jas. Crockard of Mecklenburg assisting. Services greatly enjoyed by the people. Church well organized and workers faithful. Westminster League and Sabbath-school well manned and doing efficient work. Nineteen copies of the large Missionary and twenty-one copies of the Children's Missionary taken in the church. A substantial installment of new books soon to be added to the Sunday-school library; money raised for same. Financial report of the church good. An aged elder, away visiting friends, misses the communion meeting for first time in forty years.

R. J. M.

Carthage and Bethesda Churches:—Are under the pastoral care of the Rev. Chas. W. Dobbs, Jr. Seven members have been recently added to the two churches. Four to Carthage by letter and three to Bethesda, two of the latter by profession of faith. Both churches seem to be in a prosperous condition, and give fair promise of more growth in the near futnre.

Sugar Creek:—The communion service on the first Sabbath of the month was a delightful season. Six young persons were admitted to membership upon examination. Rev. T. J. Allison, pastor.

Chapel Hill:—We have just had a spiritual treat in three able sermons by Dr. Eugene Daniel of Raleigh, who came on invitation of our session to preach. Saturday night he preached on Prayer. "Ask and it shall be given you." Prayer is desire—no desire no prayer—must be according to God's will, &c. Sunday morning he preached on "Christ is the End of the Law to them that believeth." At night his theme was some lessons from the burial of Jesus. The report of Chapel Hill church previous to Presbytery show growth. Contributions to all causes shows an almost uniform increase. We began the envelope weekly plan just a year ago. Let our friends who are interested in Presbyterianism at the University remember that we are yet partners with Synod, and OrangePresbytery is supporting our excellent and enthusiastic missionary pastor, Rev. D. J. Currie And when these cases are presented in all our churches let a prayer go with the contribution that God may come in great power into the lives of the University boys. We have never ceased to miss Mrs. Spencer and hope she may yet be among us in the flesh. E. L. H.

Westminster Church, Greensboro:—Some of the fruits of the meeting in which Rev. William Black assisted the pastor were shown on yesterday when sixteen persons upon profession of faith were received into the communion of the church. Most of these were children of the church who had been baptized in infancy. Forty-three persons have been added to our membership during the last six months. Rev. S. O. Hall, pastor.

Red Springs:—Capt. J. F. Johnston formerly of Third church, Birmingham, Ala., and Prof. D. R. McIver, of Salem church, Moore county, have recently been installed ruling elders in this church, and Mr. Lucius McRae deacon. This gives this church nine ruling elders and five deacons.

VIRGINIA.

Williamsburg:—Rev. W. J. King has accepted the pastorate of a group of churches situated at Williamsburg, Hollywood, Charles City and New Kent.

FLORIDA.

Sanford:—Rev. Frank D. Hunt, pastor. Five recently united with the church.

MISSOURI.

Plattsburg:—Rev. O. W. Gauss has been installed pastor by a commision consisting of Rev. Dr. Neel, of Kansas City, and Rev. W. S. Foreman, of St. Joseph.

Clinton:—Rev. Hamilton A. Hymes pastor. At last communion services three were received into membership, making thirteen during the past three months.

GENERAL.

Rev. Dr. Wilbur Chapman, pastor of Bethany Presbyterian church, Philadelphia, has received a call to succeed Rev. Dr. George F. Pentecost in the pastorate of Maryiebone Presbyterian church, London.

The Volunteers of America celebrated their first anniversary in March. The progress which they have made is remarkable. They began their second year with 160 posts and 500 commission ed officers and with 3,000 members of their auxiliary or "Defenders' League." Every month half a million of people hear an earnest Gospel through their out-door and in-door meetings. Besides the regular Gospel and relief work done at the posts, Mrs. Ballington Booth is conducting a wonderful mission in the State prisons in New York, Massachusetts, New Jersey and California. More than 1,200 of the prisoners have been converted and have joined the Volunteers' Prisoner's League. She is also establishing homes to which they can go when released and where they can receive aid in obtaining work.

The season at Northfield promises to be one of great interest and pleasure. To those desiring quiet and physical rest, the beautiful Connecticut valley is most attractive, and those in need of spiritual refreshment will find a healing balm in the precious old truths as delivered by most able and consecrated ministers. Messrs. Andrew Murray, Meyer and Selwyn will be sorely missed, but we have no doubt that Rev. Geo. H. C. McGregor and Rev. Campbell Morgan will bring from the old country the spirit of love and devotion to truth and duty which characterized their predecessors. There will be present missionaries and workers from all lands and grades of society who will discuss mission work in its many lines. This General Conference is from July 29th to August 16th, but from the commencement of the Northfield schools, throughout the summer there is a succession of gatherings; among them The World's Student Conference—June 25th to July 4th, and The Young Women's Christian Association Conference from July 9th to July 20th.

PERSONALS.

Rev. Dr. Farries, of Goldsboro, will preach the Baccalaureate sermon to the graduating class of Peace Institute on Sunday, the 23d inst.

Mr James Arthur, of Belfast, Ireland, a member of the middle class, Union Seminary, will assist Rev. W. C. White of Warm Springs, Va., during his vacation.

Rev. D. J. Woods, of Martinsburg, W. Va., will supply Berryville church and Stone's Chapel in Virginia during the summer.

Rev. Archibald McGeachy, of Fulton, Mo., is visiting his former home in Cumberland county, N. C. Mr. McGeachy will represent his Presbytery at the Assembly.

Rev. W. L. Lingle, of Union Seminary, will spend his vacation at his old home near Mill Bridge, N. C.

Rev. A. R. Shaw has been invited to preach the commencement sermon before the graduating class of Daniel Baker College, Brownwood, Texas, May 27th, '97.

Rev. W. R. Taylor, a graduate of Louisville Seminary, will have charge of the Second church, Paducah, Ky., until fall.

We are glad to learn that Rev. S. M. Rankin and family are pleasantly located in their new home in Jackson, Ky.

Mr. T. W. Lingle, who has written such interesting letters from Leipzig, has changed his address to St. Katharinen Gasse 2, II Strassburg, Germany, where he will pursue his studies until August.

Rev. Alex. Sprunt will preach the Baccalaureate sermon of the commencement of the Presbyterian College for Women in Columbia, on May 31st.

Rev. J. M. Clark, of Denton, Texas, will spend a three months vacation from June 1st, mostly in Tennessee and North Carolina.

Our sympathy is extended to Messrs. W. L. Lingle and T. W. Lingle bereaved of their sister, Mrs. W. J. Sloan, of Mill Bridge, N. C.

HERE AND THERE.

The Presbyterian Church of South Africa has now its General Assembly, in which are represented the Free Church, the United Presbyterian, and the separate Presbyteries of Natal, Cape Town and the Transvaal.

Protestantism has of late made great progress in Mexico, where fifty years ago there was neither church nor school devoted to the evangelical faith. There are to-day 441 organized churches, with 171 pastors, 164 evangelists, 244 teachers, and about 50,000 professing Protestants.

From religious statistics of England and Wales [Scotland not included] published in the London Contemporary Review it appears that the Evangelical directly or indirectly represented in the churches National Council have 1,807,738 communicants; the Church of England in her latest returns claims only 1,778,351. The Evangelicals have 373,685 Sunday-school teachers; she has 200,596. They have 3,103,285 Sunday scholars; the Church of England has 2,329,813; that is to say, the Evangelicals have an excess of more than three-quarters of a million Sunday scholars. The sitting accommodation of the associated Evangelical churches is 7,610,003; that of the Church of England is 6,778,288. The Evangelical churches therefore provide nearly a million more sittings than the Church of England, although at the beginning of this century out of 5,171,123 sittings, the Church of England provided 4,289,883. This is an astounding revelation of the immense growth of Evangelical Dissent during the present century

CARD OF THANKS.

I desire through the columns of the N. C. PRESBYTERIAN to tender my hearty thanks to the good people of Fifth Creek and Elmwood congregations, respectively, and to the ladies in particular, for the substantial way in which they have so kindly remembered me. Heretofore I have been the recipient of many tokens of appreciation at the hands of individual members, but this time the congregations by a united effort have made me the happy owner of a handsome suit of clothes, in fact a complete outfit of wearing apparel In return for this kindness I feel that I owe them a debt of gratitude which words fail to express. Suffice it to say that my heart's desire and earnest prayer to God is that each one who has been so thoughtful and generous-hearted in contributing to my bodily necessities may be clothed with the spotless robes of the Great Redeemer's perfect righteousness.

J. E. SUMMERS.

PEACE INSTITUTE.

We are again approaching a resting place in our educational journey. We have had a most delightful session here, and the whole year has been one of uninterrupted good cheer and hard work. Contentment, obedience, good manners and diligent application to study have characterized the year as one of the most successful for many years.

The following is the commencement program:

Sunday, May 23d, 1897. Baccalaureate Sermon by Rev. F. W. Farries of Goldsboro, N. C.

Thursday evening, May 27th, 8 o'clock. Grand Annual Concert.

Friday Morning, May 28th, 10 o'clock. General Commencement Exercises, Delivering of Diplomas, &c.

"OCCASIONAL."

Raleigh, N. C., May 15th.

The General Assembly of the Presbyterian Church in the United States (Southern General Assembly), meets in Charlotte, May 20th, and will be in session for ten days. It is one of the largest and most representative religious assemblies in the Union. During its session the *Charlotte Observer* will have the most complete reports of its proceedings, and the paper will be sent to any address in the United States for entire session of ten days for 25 cents. Remit by postal note or money order. Address,

CHARLOTTE OBSERVER,
Charlotte, N. C.

SKETCH OF SUGAR CREEK CHURCH.

It is a lamentable fact that the records of Sugar Creek church from the organization to 1827, were destroyed. Everything pertaining to her early history is a matter of much historical interest and importance. This church had a privilege and honor, shared with Rocky River, Centre, Hopewell, Poplar Tent, Providence and Steel Creek, in the position occupied and influence exerted for the establishment of civil and religious liberty in America. From these seven congregations, which were in Mecklenburg county, (now Iredell), came



the delegates that constituted the celebrated Convention, which met in Charlotte, N. C., on May 20th 1775, and made the first public declaration of American Independence.

"Previous to the year 1750, the emigration to this beautiful, but distant frontier was slow, and the solitary cabins were found upon the borders of prairies and in the vicinity of canebrakes, the immense ranges abounding with wild game and affording sustenance the whole year for herds of tame cattle. Extensive tracts of country between the Yadkin and the Catawba, now waving with thrifty forests, then were covered with tall grass with scarce a bush or shrub, looking at first view as if immense grazing farms had been at once abandoned, the houses disappearing and the abundant grass luxuriating in its native wildness and beauty, the wild herds wandering at pleasure, and nature rejoicing in undisturbed quietness. (*Foote's Sketches.*)

After 1750, immigration rapidly increased, so that by the time of Rev. Mr. McAden's visit in 1755 and 1756, the families were in sufficient numbers to form a congregation. "The pious and moral united in the worship of God and formed the congregation of Sugaw Creek, which knew no other bounds than the distance men and women could walk or ride to church, which was often as much as fifteen miles as a regular thing, and twenty for an occasional meeting." (*Foote's Sketches.*)

In 1762, when Mecklenburg county was set off from Anson, and took its name from the reigning house of Hanover, the county-seat—called Charlotte in honor of the Princess Charlotte of Mecklenburg, was situated in the bounds of Sugaw Creek congregation, and three miles from the church. The Indian name of the creek, which gave name to the congregation, was pronounced Sugaw, or Soogaw and the early records of the church was written Sugaw, but for many years it has been written Sugar. The Rev. Hugh McAden—a Presbyterian—was the minister who first preached in this section, and his first appointment was on Sabbath, Oct. 19th, 1755, at James Alexander's on Sugar Creek, where he found "some pretty serions, judicious people.". As well as can be ascertained the church of Sugar Creek was organized in the year 1756, or at some period between that and 1760. The first pastor and the first resident minister of this whole western region was Rev. Alexander Craighead, who was born in Ireland. He was ordained by Donegal Presbytery. In 1758, he accepted a call from Rocky River church and was installed pastor. He must have preached at Sugar Creek, though there is no evidence that he was ever installed there as pastor. In two or three years he resigned Rocky River and contined to serve Sugar Creek until his death in March, 1766. He was a man of ardent temperament, great zeal, and thorough devotion to the ministry. He was noted for preaching such sermons as awakened careless sinners. Rev. W. H. Foote, to whose sketches of North Carolina the writer is indebted for many facts and forms of expressions, hereby acknowledged without future reference, says: "Mr. Craighead had the privilege of forming the principles, both civil and religious, in no measured degree, of a race of men that feared God, and feared not labor and hardship, or the face of man; a race that sought for freedom and property in the wilderness, and having found them rejoiced—a race capable of great excellence, mental and physical, whose minds could conceive the glorious idea of Independence and whose convention announced it to the world in May 1775, and whose hands sustained it in the trying scenes of the Revolution." He lies buried in the old cemetery which is abont a half mile west from the present church. There has been no stone to mark his grave until within the last few years. His coffin was borne to the grave on two green sassafras sticks, which it has been said, were stuck into the ground—the one at the head and the other at the foot of his grave. These sticks took root and grew into trees of very good size. They have been cut down—the stump of one only remaining,

(TO BE CONTINUED.)

THE JAMES SPRUNT INSTITUTE, KENANSVILLE, N. C.

It is the desire of the Faculty and Board of Trustees of the James Sprunt Institute to entertain the parents and young ladies of the surrounding country who are interested in higher education for women on Tuesday, May 25th, 1897.

PROGRAMME.

At the Presbyterian Church.

11 o'clock, Address of Welcome. Rev. R. V. Lancaster.

11.30 o'clock, Address of the Day. Rev. P. H. Hoge, D. D., of Wilmington.

At The Institute.

1 o'clock, Basket Dinner.

2.30 o'clock, Musical and Elocutionary Recital.

Please come and bring any friend who wishes to advance the cause of female education.

Peter McIntyre, President of the Board; R. V. Lancaster, President of the Institute; Miss McFarland, Lady Principal.

For the N. C. Presbyterian.

COMMENCEMENT AT COLUMBIA SEMINARY.

Another year of hard but successful work has drawn to a close, and as the result of long years of training, eleven young men, in the prime of life, are ready to enter upon the more active work for the spread of our Master's cause. Out of the eleven two have already decided to enter the Foreign Mission work, but neither see their way clear to enter at once upon the work.

The Baccalaureate sermon was preached Sunday morning at the First Presbyterian church by Dr. Cecil of Selma, Ala. At night Dr. Howerton of Charlotte, N. C., preached the annual sermon before the Missionary Society. He took his text from Numbers 32: 6, "Shall your brethren go to war, and shall ye sit here?" The sermon was clear and logical, making a powerful appeal for more laborers in the Master's work in foreign parts.

Tuesday was occupied principally with the oral examinations before the board of trnstees. After these were over they went into the more important business of the Seminary. A petition was handed to them by the graduating class, petitioning the conferring of the degree of B. D. upon the full graduates. The advisability of this step was forcefully argued on the affirmative side by Dr. Laws, the petitions were granted, and from this time the full graduates will have the degree of B. D. conferred upon them.

There is a requirement in the constitution of the Seminary that after a professor reaches the age of seventy he shall be elected every year. Two of the faculty, Dr. Laws and Dr. Tadlock have passed this limit. They were, however, re-elected for one year, and a committee appointed to propose names to fill their places after next year. It is with deep regret that we see these two able men leave our faculty.

On Monday morning the students and

(Continued on 14th page.)

For the N. C. Presbyterian.

RIOTS AND CONSULAR ASSISTANCE.

In the February number of "The Missionary" appeared an article from the pen of one of our China brethren which contained the following paragraph: "After years of study, and a prolonged observation of missionary work, I have come to these two conclusions—the first was arrived at before 1890: The Church of Christ cannot be planted in this field by the force of the civil authority; I believe that all appeals to consuls and ministers are fraught with failure in establishing the spiritual kingdom. At any rate, I have acted on that belief, and may suffer personally for it yet, if it please my God; but the Chinese may stone me to death, as Stephen was stoned, or beat me, as Paul was beaten, but I will never, by the aid of God, ask help from the secular government. That was the plan of Christ and His apostles. Again, if my goods are all destroyed or burnt by a mob, I will not ask for an indemnity. If my life is taken I wish the Church to take no action. If I am imprisoned for Christ's sake, I want no reprisals."

This paragraph seems to have caught the ear of the Church to some extent, having been copied by one or two of the home papers, and having been inserted in the records of the January meeting of our Executive Committee. While respecting the sincerity of the writer, I believe the sentiments above expressed are not only fraught with error, but calculated to do much harm where adopted as a basis for missionary operations. It is my opinion that this theory in regard to mission work originated with a misconception of our Master's teaching in Matthew 5: 39-42, in which we are told not to resist evil. Your correspondent must confess that he has been often perplexed as he meditated upon this passage of Scripture, but he has always been convinced that these words were not to be taken in their bare literalness, severed from the connection in which we find them. This is evidenced by the fact that our Master did not carry them out literally, but reproved the one who smote Him (John 18: 22). The apostle Paul was far from obeying them literally when he so severely censured the High Priest, who commanded his servant to smite him on the mouth, (Acts 23: 3). Note also the number of instances in which our Lord, instead of inviting injury from those who would do Him harm, bid Himself away from their violence. However, any interpretation of this passage that I might give would be of little worth; but it gives me pleasure, in this connection, to quote from one whose name stands high on the list of Bible expositors, produced by our fair Southland. The late Rev. John A. Broadus, D. D., LL.D., noted for his profound scholarship, deep spiritual insight, and loveliness of character, writes in regard to this passage: "Our Saviour's teachings in general (as well as the teachings of His apostles) are not simply didactic, but polemical, aimed at existing errors and evils; and while intended to be universal in their application they will be understood in their exact bearing only when viewed in contrast to the wrong opinion, feeling or practice He was especially desiring to correct. Many passages of Scripture fail to be rightly interpreted because this principle is not rightly apprehended or borne in mind. In the present case Jesus aims to correct the revengeful spirit and practice to which the Jews were greatly addicted, and which they justified by a loose application of the law of Moses. Our Lord here, as we have observed in former instances (see on V. 29, and compare the expressions in 6: 3, 6) selects an extreme case in order to exhibit more vividly the principle by which we should be guided. So far from revengeful resistance and retaliation being right, it would be better, if that were the alternative, voluntarily to submit ourselves to a yet greater wrong. Better to turn the other cheek, to give up the other garment, to double the impressing officer's requisition than to permit ourselves to practice that passionate resistance and that revengeful retaliation to which we are all prone, and which the Jewish teachers defended. The case is an extreme one, and very unlikely to occur; but if even this would be right rather than be revengeful, all the more is it our duty to do things less difficult, since the greater includes the less."

Nothing needs to be added to the above clear interpretation of this passage. It seems very evident that it was our Lord's intention to rebuke the spirit of revenge then so prevalent among the Jews, and not to give countenance to deeds of violence and robbery. When we allow an infuriated mob to come upon the mission premises and destroy our property, without reporting it to the proper authorities, are we not encouraging deeds of violence and robbery? And are we faithful trustees, of the property of the Church which is placed under our control? Let us carry this misconception of the doctrine of not resisting evil to its legitimate conclusion, and will it not lead us to tear down the walls around our mission compounds, to remove the locks from our doors, and with open-handed prodigality say to each bold-faced marauder: "Help yourself to the property of the Church, and come again when in need of new supplies?"

I contend that one of the best ways to maintain and promote the eternal principles of right and justice in this land is to hold the Chinese authorities responsible for deeds of violence and bloodshed, by appealing to the proper representatives of our own government, who are placed here for our protection. And I contend, furthermore, that when an individual missionary allows the property of the Church to be destroyed by mob violence, without demanding reparation for the same, he proves himself unfaithful to the trust committed to him, and thereby makes less secure the lives of all the other men, women and children who have been sent to bring the light of the Gospel to this sin-cursed land.

The greatest of the apostles sets us an example in demanding reparation for injury received, and in demanding recognition of his Roman citizenship; see Acts 16:37; 22:25-29 and if the Apostle Paul was justified in appealing to Cæsar in order to obtain justice, is it not right for us to appeal to the proper authorities in order to maintain the cause of justice in a land where oppression and robbery abound in hideous proportions?

It is no mark of a lack of love, nor of a desire for revenge, on the part of the missionary when he demands an indemnity for the property of the church destroyed while under his control. Such a demand is consistent with the purest feelings of devotion to the best interests of the people to whom he comes, and is in full accord with the teachings of our Lord, who is eternally just, while both loving and merciful.

It is my hope, in a later article, to refer to some of the spiritual results that have followed a demand for indemnity on the part of those who have suffered from mob violence in China.

LACY L. LITTLE.

China, March 26th, '97.

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DOING WRONG.

The lines of of suffering on almost every human countenance have been deepened, if not traced, there by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering; no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged, even in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure, and increase our sensibility to suffering. They spoil us of the armor of a pure conscience, and of trust in God without which we are naked amid hosts of foes and are vulnerable by all the changes of life. Thus, to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever and however we violate any moral or religious obligation.—*Rev. W. E. Channing.*

LITERARY JOTTINGS.

Mrs. Gertrude Atherton, now residing in England, is a native of San Francisco, and in her blood mingles the opposing streams of Louisiana and New England.

Mr. James Lane Allen has completed his new novel, The Choir Invisible. This, his longest work, was written in six months. The first edition will consist of ten thousand copies.

The following story is told of Mr. Howells by an Exchange: "When William Dean Howells, our petted novelist, was earning small wages on a Cincinnati paper, he was sent to Columbus to report the proceedings of the Legislature of Ohio, which at that particular time were of a riotous nature. Wandering off to the Olentangy at noon recess, he became enamored of the scenery and remained there until nearly sunset, when the splendor of the heavens entranced him. Never before had he seen such a sunset in Ohio. The Legislature and its doings were forgotten, and in the delirium of rapture he rhapsodized three or four columns about the glories of the western evening sky. On the following morning while the rest of the papers had pages about the riots in the halls of legislation, Howells' paper led off with his description of a sunset! If I am not in error he retired from active journalism that very day."

A very ingenious and amusing map of the United States could be constructed to indicate the areas covered by various fiction writers—after the manner of geological and ethnological maps. The "Black Belt" would be pretty evenly divided into the Thomas Nelson Page area with its centre in Virginia, and the Uncle Remus area with its centre in Georgia. The Cumberland Mountain district would be apportioned to Charles Egbert Craddock and John Fox, Jr.; Kentucky to James Lane Allen; Arkansas to Octave Thanet; Minnesota to Hamlin Garland; Arizona to Charles F. Lummis; California to Bret Harte and Ambrose Bierce; Nevada to Mark Twain, who also has a big claim on Missouri; Indiana to Edward Eggleston and Maurice Thompson; Colorado to Anna Fuller; Louisiana to George W. Cable and Grace King, and Kansas to E. W. Howe and William Allen White.

The old New England and Middle States would appear on the map with a greater density of fiction writers, and finer subdivisions of territory. In many districts the chieftainship would be vigorously disputed by a half-dozen candidates.—*Ladies' Home Journal.*

MAGAZINES.

The attractive face of Mr. Donald G. Mitchell, "Ike Marvel" greets the reader on opening *McClure's* for May. Continuing, many other excellent pictures are seen. Among them Walt Whitman, Eleanora Duse, Mr. Beecher, Daniel Webster at different ages, Mrs. Webster and John Wilkes Booth. Articles are as usual good.

Popular Science Monthly, published by D. Appleton & Co., New York, contains among other articles, Korean Interviews, The Bubonic Plague, Highway Construction in Massachusetts, The Davenport Academy of Science, The Latent Vitality of Seeds, Strange Personifications, Sketch of James Nasmyth (with portrait) and Reversions in Modern Industrial Life.

BOOKS RECEIVED.

North Carolina and Its Resources, issued by the State Board of Agriculture is a thing of beauty. The work abounds in illustrations, several in color, which are of a high type of art. The information contained is valuable and exhaustive, yet arranged in concise and convenient form. The work does credit to our State both in what is told and the manner of telling it.

Students of literature will receive with pleasure *Tennyson's Idylls* as published by Houghton, Mifflin & Co., Boston, in handy, clearly printed and strongly bound volumes. These poems are edited by Wm. J. Rolfe whose reputation is firmly established for excellence in this line of work. The volume before us, No. II., contains Launcelot and Elaine, The Holy Grail, Pelleas and Ettarre, The Last Tournament, Guinevere, The Passing of Arthur, To the Queen, notes and index.

The W. B. Conkey Co., of Chicago, has issued in an attractive form *Custer and Other Poems* by Ella Wheeler Wilcox. Perhaps no author is more popular at the present time than Mrs. Wilcox and to us none reveal a keener insight into human nature. "Custer" contains some excellent works but it is in her shorter poems, sometimes only a quartrain, that Mrs. Wilcox strikes the keynote of her power. The illustrations of the author and General Custer are good and add to the pleasure of the book.



Beautiful eyes grow dull and dim
As the swift years steal away.
Beautiful, willowy forms so slim
Lose fairness with every day.
But she still is queen and hath charms to spare
Who wears youth's coronal—beautiful hair.

Preserve Your Hair

and you preserve your youth. "A woman is as old as she looks," says the world. No woman looks as old as she is if her hair has preserved its normal beauty. You can keep hair from falling out, restoring its normal color, or restore the normal color to gray or faded hair, by the use of

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Second Quarter—Lesson IX.

May 30, 1897.—James 2 : 14–33.

Commit to memory verses 14–17.

Subject. Faith Leads to good Works.

Golden Text. "I will show thee my faith by my works." Jas. 2 : 18.

CATECHISM.

Question 42. What is the sum of the ten commandments?

Answer. The sum of the ten commandments is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbor as ourselves.

Time. A. D. 44 or 45.

Place. Written from Jerusalem.

INTRODUCTORY.

In the conference at Jerusalem studied as our last lesson James was prominent. At this point it is therefore suitable to introduce a lesson from this epistle which was probably the earliest written of the books of the New Testament. Dean Alford says of the epistle: "The theme is the perfect man in the perfection of the Christian life, the doer of the perfect law." It does not contradict the writings of the Apostle Paul, but presents the same truth in different aspects and from opposite points of view. A careful study and analysis of the Epistle will show that the subject is faith and not good works as is commonly thought. The writer of the book is James, the brother of our Lord, and not James the brother of John, nor James the son of Alpheus. He was not a believer in Jesus during His ministry, but we find him a disciple after the resurrection. He was called James the Just, was ascetic in his habits, a strong observer of the law and *Plumtre* says, was 'indifferent to the luxuries and comforts of life, honoring the poor more than the rich, visiting the fatherless and the widow.....slow to judge, calming by his saintly meekness the angry passions of contending parties." This is one of the general epistles written to no particular church, but to the Jewish Christians everywhere.

LESSON NOTES.

While the theme of this Epistle is faith the purpose is to promote morality as the outcome of faith which works by love.

Vs. 14. *What doth it profit?* What does it amount to in practical morality and as an evidence to others of the reality of the Christian life? *Though a man say he hath faith.* The word "say" is emphatic as if a man might merely profess to have it. *And have not works.* Acts of obedience and service or the fruits of the Spirit, which are prompted and promoted by faith. *Can faith.* R. V., "that faith," that mere profession of faith, or faith which is not living and uniting to Christ, *save him,* from sin and unrest, and as a disciple of Christ to a holy life and Heaven?

Vs. 15. *A brother or sister.* Not of blood merely when humanity or natural affection might work, but in Christ where our faith in Christ would turn to love for the brethren.

Vs. 16. *Say, Depart in peace, be warmed and filled.* To "say this might mean sympathy in a general way, or only words. The feeling was only such emotion as novel-reading or refusal to do our duty may engender.

Vs. 17. *Is dead, being alone* (R. V. "in itself") as a seed that does not sprout. It gives no evidence of life, having no works to show that it is alive.

Vs. 18. *Show me thy faith without.* ("Apart from") *thy works.* It is easy enough to assert that one has faith, but there is no way to show it except by its natural fruit, of obedience to the divine law, and a life of service to Him and to our fellowmen.

Vs. 19. *Thou believest that there is one God.* Very well that is so far good as the belief of a fact, but has it the element of reverence for that one God, and obedience to His law by trust in His Son Jesus Christ our Lord. *The devils* or "demons" as the word is, for there is but one personal Devil and there are many demons. *Also believe:* The fact that there is one God, but with no trust in Him nor love for His truth, nor joy in His service. They *tremble* at the fear of God's power, but do not admire His goodness and adore His majesty and obey His word.

Vs. 20. *Faith without works is dead.* R. V. "barren," idle fruitless, useless.

Vs. 21. *Abraham.... justified by works.* He was not accepted as righteous before God and justified in God's sight by his works, but before men. "For the Scripture saith, Abraham believed God, and it was accounted unto him for righteousness." Abraham was justified before men by works. These were proof to men that the faith in which he was justified before God was genuine and worth having.

Vs. 22. *Faith wrought with his works.* The works were produced by faith. Then the works became an aid and promoter to faith, and *by works was faith made perfect.*

Vs. 23. *It was imputed unto him.* Before it brought forth works this faith was accepted with God and imputed to Abraham for righteousness. *He was called the Friend of God,* because he believed His word and trusted in Him for righteousness. Thus we see that Paul and James are not in conflict. Arnot says: "They do not stand face to face, fighting against each other, but back to back fighting opposite foes." "Both apostles would have freely conceded that faith without works is barren orthodoxy, and works without faith are mere legal righteousness." *Farrar.*

PRACTICAL POINTS.

Mistakes about faith are often mistakes about salvation. To be saved is not a mere intellectual work or a reforming life or a transfer to heaven from earth. It is a moral reformation through a spiritual regeneration which takes hold of the divine life with the appropriating faith in Jesus Christ.

1. It accepts salvation from God.
2. It apprehends Christ Jesus.
3. It appropriates by the Spirit all that Christ is and has prepared for the believer. Therefore it works by love.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, May 30th, 1897.

BY REV. B. E. WALLACE.

"*That Ye Bear Much Fruit.*" Jno. 15 : 1–14.

Text for the week:

"Wherefore by their fruits ye shall know them." Matt. 7 : 20.

Daily Readings:

Monday, The Fruits, Gal. 5 : 16–26.
Tuesday, The Soil, Matt. 13 : 18–24.
Wednesday, No Fruit, Matt. 21 : 17–22.
Thursday, Fruit Time, Matt. 21 : 33–41.
Friday, Slow Fruit, Luke 13 : 1–9.
Saturday, Known by Their Fruits, Matt. 7 : 15–23.
Sunday, Topic, Jno. 15 : 1–14.

Suggestions for Leaders:

1. Make this an occasion for examining your *stock* and *class* of fruit.

2. If it is not up to the standard make this also a *pruning time.*

3. Have some one to explain the art of successful Fruit Culture and apply it to Spiritual Fruit Bearing.

Notes:

This is a fruitful subject. The standard is not that ye bear fruit, but *That Ye Bear Much Fruit.* By thus doing we glorify God. Let us look at some of the conditions of *Fruit Bearing:*

1. There must be the Vine. Christ is the Vine. Thus in bearing the fruits of Righteousness the Vine is certain, sure to perform His function. The Vine is the *everlasting one,* always full of life. No fault of the Vine if there be no fruit.

2. There must be the Branch The Vine of itself bears no fruit, but furnishes the nourishment and life for the branch. The Branch then must bear the fruit. The Christian is the branch. The branch of itself can bear no fruit, but must abide in the Vine, so the Christian must abide in Christ in order to bear fruit. As long as this vital connection is maintained the branch will have the required life and nourishment to bring forth fruit.

3. There must be the *Husbandman.* God the Father of our Lord Jesus Christ and of us is the Husbandman. So there is no lack here. The Husbandman will care for the vine and the branch.

4. There must be the *Soil.* The heart is the soil. If it is a good and honest one the harvest will be abundant.

The *Vine,* Christ, is perfect, the *Branch,* Christian, needs constant care and much pruning. The Husbandman, God the Father is perfect and knows when and where to cut that the branch yield its choicest fruit; the Soil, the human heart, needs much fertilizing, deep plowing, much grubbing and cross harrowing.

Now all of this is necessary in order to Fruit Bearing, but we will lose a valuable lesson here if we fail to see that the *fruit* borne is for the *good* and *enjoyment of others.* The Branch does not consume the fruit. Christian, you are to bring forth the fruits of Righteousness, not for self-gratification, but for the hungry hearts and starving souls of your fellowmen.

The monument to Washington was unveiled in Philadelphia on the 14th inst. The occasion was one of much military and civic importance.

OPEN DOOR NOTES.

A new missionary society has been organized at Graham, under the name of "The Light Bearers," with a membership of twenty-seven. May many hearts and homes be made bright by the influence of the true light as borne by this band.

A Westminster League has been organized in the First church, Charlotte, with the following officers: Mr. John McMillan, President; Mr. Wiley Moore, Vice-President, and Miss Mary Graham, Secretary and Treasurer. The League promises efficient work.

PUZZLE DEPARTMENT.

ANSWERS FOR MAY 6TH.

Raisins, 1 Sam. 25 : 18; 30 : 12; 2 Sam. 16 : 1; 1 Chron. 12 : 40—Mary and Sallie McGoogan, Maggie Hall, Jesse Lindsey Primrose, Cornie and Myrtle Wilkinson.

Uzzah, 2 Sam 6 : 7—Mary and Sallie McGoogan, Maggie Hall, Jesse Lindsey Primrose,

Rev. James S. Black—Mary and Sallie McGoogan, Maggie Hall, Jesse Lindsey Primrose, Cornie and Myrtle Wilkinson.

When the queen of Sheba brought fifty boys and fifty girls before king Solomon all dressed in boys' apparel, how did the king tell which were the boys by standing before him?

Alex. M. McDonald.

What is the longest name in the Bible?

I. B. N.

Who was the fly-god of Ekron, in Philistia? Myrtle Wilkinson.

Who was cast into the dungeon where there was no water, but mire.

Maggie Hall.

NOTICE!

The constitutional requirements being complied with, Mecklenburg Presbytery is hereby called to meet Thursday, June 3rd, 9.30 a. m., in Second Presbyterian church, Charlotte, N. C., to:

(1.) Act on call of Sugar Creek church for Rev. T. J Allison.

(2.) Receive and act on report of apportionment committees.

(3.) Receive, examine, license and dismiss any candidates for licensure.

(4.) Receive and assign fields to licentiates and ordain same if way be clear.

(5.) Consider appeal of Jno W. Moore and others.

A. A. LITTLE,
Moderator.

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MARRIED.

ROBINSON—DAVIS.—On May 5th, 1897, in Sugar Creek church, by Rev. T. J. Allison, Mr. J. H. Robinson and Miss M. Lizzie Davis, daughter of Capt. J. M. Davis.

HUSS—GRAY.—On April 14th, 1897, at the home of the bride's father, Gastonia, N. C., by Rev. M. McG. Shields, assisted by Rev. W. M. Bagby, Mr. C. Judson Huss and Miss Ida E. Gray.

PEARSON — McARVER —On May 12th, 1897, at the residence of the bride's father in Gastonia, N. C., by Rev. M. McG. Shields, Mr. Will F. Pearson and Miss Mary A. McArver.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

SLOAN—On May 15th, at Mill Bridge, N. C., Kate Lingle Sloan, wife of W. J. Sloan. The deceased was a sister of Mr. T. W. Lingle, of Germany, and Rev. W. L. Lingle, of Hampden Sidney, Va.

NEELY.—At her home in Gastonia, N. C., April 16th, 1897, Miss Sarah Lucretia Neely fell asleep in Christ, aged seventy one years and five days. Very early in her life she gave her heart to the Saviour, and began a career of fidelity and devotion to His cause, which ended only with her departure to be with Christ. "Precious in the sight of the Lord is the death of His saints."

BRADLEY.—Nellie Jane Bradley, infant daughter of Mrs. Cynthia J. Bradley, after a painful illness of two weeks, was released from suffering by the hand of the Great Physician, April 17th, 1897, aged fourteen months and twenty-five days. The little child suffered intensely, but all efforts made for its relief were unavailing, until He who loves the children gathered it unto Himself. "What I do thou knowest not now, but thou shalt know hereafter.

ROSEBORO.—Mrs. Jane B. Roseboro was born Jan. 1st, 1812, and died April 25th, 1897, at Blackstock, S. C. Hers was a life of energy, faith and kindness. She was an efficient member of Concord Presbyterian church, which she loved with a great love, attending diligently its service. Perhaps she was one of the oldest Sabbath school scholars in South Carolina. She studied her lessons and recited them. She leaves one sister, two daughters and a number of grandchildren and relatives. Her quiet, genial Christian life won many friends, who look forward with joy to meeting her in "That beautiful city." She simply "fell asleep." How sweet the expressed hope before she slept, "I will be among the first who rise to meet the Saviour."

PASTOR.

FOUSHEE.—At her home, the residence of her son, Gulf, N. C., Sunday morning, May 2nd, 1897, Mrs. Susan C. Foushee, in the 69th year of her life. Mrs. Foushee was the widow of Mr. George W. Foushee who died more than twenty years ago.

She leaves one son, Mr. J. G. Foushee, of Gulf, N. C. In 1870, Mrs. Foushee, her husband, and their only child, a son, all at the same time, connected with the Presbyterian church at Pittsboro, then under the pastoral care of the late venerable Dr. Drury Lacy.

Some time after this Mrs. Foushee and her son moved to Gulf. And when a Presbyterian church was organized there, they were two of the nine original members. So that Mrs. Foushee was for more than twenty-six years a consistent and zealous member of the Presbyterian church; always taking an active part in the prosperity and work of the church.

She was a devoted wife, an affectionate mother, a faithful and sympathetic friend, a kind and obliging neighbor, an amiable lady. Her affable manners and amiable disposition gained for her a great many admiring and warm friends wherever she was known

On Monday, May the 3rd, attended by her son and family, and a number of sympathising friends her remains were taken to Pittsboro, her former home, where a great many of her old friends and neighbors assembled to pay the last tribute of respect to her, and there her body was laid beside her husband, quietly to rest until the morning of the resurrection.

"Blessed are the dead, which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors, and their works do follows them." Rev. 14 : 13.

"Dearest mother thou hast left us,
And thy loss we deeply feel
But it is God who hath bereft us,
He can all our sorrows heal."

"Yet again we hope to meet thee,
When the toils of life have fled;
Then in heaven we hope to greet thee,
Where no parting tear is shed."

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met in regular session at the Mission Rooms on Tuesday the 11th of May.

Dr. J. E. Skinner, at present instructor in the Rush Medical College, appeared before the Committee, his testimonials having been previously approved, and he and his wife both graduated physicians, were appointed as missionaries to China or Korea, to be sent out when the way is clear.

The question of the Congo Boat was brought before the Committee by letters from Mr Verner and Mr. Sheppard, and by petition from the members of the native church at Luebo, all of whom sent subscriptions which they propose to make to the fund. These papers were referred to the General Assembly, which meets next week in Charlotte, for consideration and for advice.

A letter from Mr. Porter at Natal, northern Brazil, announced the serious illness of Mrs. Porter, and the probable necessity of her return to this country for special treatment.

A letter from Rev. S. R. Gammon proposing a plan by which it was hoped the Committee might come into unconditional possession of all the Campinas property, was also referred to the General Assembly.

A report from a committee of the China Mission announced the fact that the deeds of Sibley Home, which have heretofore been in possession of an individual in Soochow, who held the property as the representative of Miss Safford, had been obtained, and the property was now in the undisturbed possession of the China Mission.

A letter from Rev. C. K Cumming announced that Rev. and Mrs. S. P. Fulton, Miss L. E Wimbish, and himself and wife, all of whom had completed their first term of service in Japan, expected to return to this country on a vacation this summer. Permission was given them to come, provided the mission consents.

A letter from one of our missionaries offered to give $100 to help send out the missionaries now under appointment, provided a sufficient amount could be raised before the 1st of July to pay the outfit and traveling expenses of all appointees before the date of said letter.

Miss Constance MacCorkle, of Greenville, S C., who was appointed at the last meeting of the Committee, notified us that funds sufficient for her salary had been raised by private individuals. The Committee had information also that special efforts were being made to raise the amount necessary for her traveling expenses. She was therefore authorized to proceed with her preparations, with a view of being sent out during this summer.

Rev. W. L. Walker, of Greenville, S. C., was also appointed as a missionary, to Japan, to be sent out when the way is clear.

Mr. William H. Culver, a graduate of this year's Senior Class of Princeton Seminary, was appointed as a missionary, to be sent out when the way is clear.

The treasurer reported that the receipts for April were $7,546.46, being $810.66 less than the receipts for April 1896. The receipts for May also, up to the present date, were reported as being less than the receipts for last May at the same date.

The secretary reported that 500 extra copies of the annual report had been printed; and these will be furnished to our Ladies' Societies and others, who wish to use them in preparation for missionary meetings.

After transacting the usual routine business the Committee adjourned to meet on the 8th of June.

S. H. CHESTER,
Secretary.

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The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

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THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 2D, 1897.

For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.

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FOR THE FAMILY.

THE CHILDREN.

My heart grows weak as a woman's,
And the fountains of feeling will flow,
When I think of the paths steep and stony,
Where the feet of the dear ones must go;
Of the mountains of sin hanging o'er them,
Of the tempest of fate blowing wild;
O, there's nothing on earth half so holy
As the innocent heart of a child.
—*Charles Dickens.*

SWEET MOTHERHOOD.

Had Elizabeth been able to see into the future she might have said not only "Blessed art thou among women," but "Blessed shall womankind be because of thee."

We do not think that Mary, the Virgin, the Mother of Christ, was raised to a higher plane than that of womanhood by becoming the Mother of the Son of God; but that womanhood itself was raised to the highest possible status by the honor that was conferred upon Mary. Wherever the Gospel of Christ is carried, there woman is ennobled. As woman she is thereafter respected, reverenced. As wife she is beloved, respected, honored, guarded. As mother she is revered and loved with a tender love. As sister she is shielded, loved, perhaps advised. As friend she is regarded as having better to give than we to impart. She is our help and comfort in sorrow, and our ward in weakness and in danger.

"His mother." Do not these words tell a man's destiny sometimes? People say, "What is he?" Rather ask, "What like was his mother?"

"The mother, in her office, holds the key
Of the soul; and she it is who stamps the coin
Of character."

Mothers! be pure and sweet, gentle and good, faithful and Christlike, and sow the seeds of eternal life. You shall reap in due time, though it may be after many tears and heartaches and agonizing prayers. Yours be—

"The love of many prayers and many tears,
Which changes not with dim declining years."

Mother-love is potent because it is like the love of God—like the love of the travailing Christ. A true mother is self-sacrificing — like Christ; ever watchful—like Christ. She suffers patiently—like Christ. Is it not said of Him, "He shall see of the travail of His soul, and shall be satisfied?" So shall she.

What a beautiful memory of childhood is that portrayed:

"She led me first to God;
Her words and prayers were my young spirit's dew—
For when she used to leave
The fireside every eve,
I knew it was for prayer that she withdrew."

Many sons and daughters have looked back in after years and said:

"With God and mother my faith had birth,
The best of heaven! the sweetest of earth!"

My mother! It is the greatest honor and privilege conferred by God upon a mortal man, to own a Christian mother. — *Rev. Thomas Nattress, B. A., in Canada Presbyterian.*

The celebrated waterfall of Imatra, in Finland, which was visited, we believe, by Mr. Gladstone during one of his Scandinavian tours, promises to become a source of very large profit to the revenues of the imperial grand duchy. The ever-increasing crowd of summer and autumn tourists visiting the fall already support a special line of railway constructed for their convenience and accommodation. The so-called Historical hotel, which stands above the Imatra, and also the many flourishing settlements on the Saima canal, exist almost entirely on the yearly influx of visitors from all parts of Europe. A Russian company is now being organized for exploiting the inherent force of this magnificent cascade as an electrical motor. A network of wires will transmit the motor power of the tumbling and foaming waters of Imatra in various directions, even as far as the gloomy and misty Petropolis. The new company desires to obtain a driving force of twenty thousand horse-power, and, as the Finnish executive values each single horse-power at five hundred riks-marks, the necessary capital for working the enterprise will be twelve million five hundred thousand of that currency. The lessees will pay for their acquired force by a fixed percentage on the gross capital. It is stated that twenty thousand horse-power represents only one-sixth of the colossal force of the Finnish Niagara.— *London News.*

A curious defect has been discovered in Buda Pesth's underground railway, says The Engineer. There are not enough ventilating apertures in the tunnel, and the trains rushing through it compress the air in it like that in the tube of a Zalinski pneumatic gun. On some occasions the cars are said to have been lifted from the track and the passengers almost suffocated. One stretch of tunnel, two miles long, has only a single ventilating aperture, making it almost an airtight apartment.— *Popular Science News.*

Charity covers a multitude of sins, and that is what some of it is used for.



Beauty is the power which captivates the strongest natures.

A woman's personal attractiveness is the weapon with which she conquers her world. Almost every woman believes that she possesses at least some one attractive feature and strives to make the most of that. But mere regularity of feature is not the most attractive form of beauty.

Mankind is more influenced by the bright glowing vitality of perfect health. A classic cast of countenance will not make a woman attractive and captivating, if she is pale, thin, weak and nervous, or has a pimply complexion or unwholesome breath.

These complaints are due to imperfect nutrition. The digestive and blood-making organs fail to extract the needed nourishment from the food, and the liver is too sluggish to cleanse the blood of bilious impurities. The entire constitution becomes weak and poisoned.

The only perfect antidote for this state of things is Dr. Pierce's Golden Medical Discovery. It gives power to the digestive and nutritive organs to make an abundance of pure, rich, highly vitalized blood, which permeates the whole system with the sweetness of purity; the beauty of womanly vigor and animation.

It creates solid, healthy flesh and natural color; clears the complexion; dispels wrinkles; rounds out the form and imbues the whole physique with the irresistible natural magnetism of perfect health

Miss Julia Ellis, of Faith, McLean Co., Ky., writes: "After suffering for a long while with a lingering disease, I was advised to try Dr. Pierce's medicines. I took seven bottles of the 'Golden Medical Discovery' and 'Favorite Prescription' and found relief. Life is now no longer a burden to me. I weigh 190 pounds. A year ago I weighed 92 pounds. I shall praise Dr. Pierce's medicines wherever I go. I feel better than ever before. My health was very much impaired, and I feel that I owe a great deal to your wonderful medicines. I truly believe they saved my life. I thank you for the advice which you so kindly gave me while taking your medicines."

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FOR THE
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We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every sunday-school library. To those taking the entire list at one time we will make a special discount of **40 per cent.** Discount of 33⅓ per cent on any of our own books.

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Ninito: A Story of the Bible in Mexico. 214 pages, ... 90
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By Rev. H. C. DuRose, D. D.:
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages, ... 1 50

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PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a gents' old Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.		STATIONS.	SOUTH BOUND.	
8			7	
P. M.		— WILMINGTON —	P. M.	
2	00	Lv Mulberry St. Ar	12	40
3	58	Lv Jacksonville Lv	10	42
4	30	Lv..Maysville..Lv	10	09
4	44	Lv Pollocksville Lv	9	55
5	20	Ar..Newbern..Lv	9	20
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING,
General Manager.

J. W. MARTENIS,
Traffic Manager.

CHILDREN'S COLUMN.

MISS FRET AND MISS LAUGH.

Cries little Miss Fret,
In a very great pet:—
"I hate the warm weather, it's horrid to tan.
It scorches my nose,
And it blisters my toes,
And wherever I go I must carry a fan."

Chirps little Miss Laugh:—
"Why, I couldn't tell half
The fun I am having this bright summer day.
I sing through the hours,
And cull pretty flowers,
And ride like a queen in the sweet-smelling hay."
—*Margaret E. Sangster.*

GOOSEBERRIES IN DREAMLAND.

"Bedtime, girls," said the mother, rapping with her thimble on the table; "put away your books and go to bed; you know you have to gather my gooseberries to-morrow, so you must be up bright and early."

Mother turned back to her sewing under the bright light, and Agnes got up at once, put her book on its shelf, kissed her mother and Aunt Anne, and went out, shutting the door softly behind her.

It was strange the two busy sewers did not notice that there was no good-night kiss from Esther; but they were busy talking, as well as sewing. As for Esther, she meant to go the next minute, but thought she would just finish that one page of her beguiling story. Alas! each page was more beguiling than the previous one, until she entirely forgot mother and bed and the clock and to-morrow's gooseberries and all.

"Esther!" Mother's voice was gentle, but it startled the little girl like a clap of thunder. The voice was gentle, but it was full of grave displeasure. Mother was not used to being either forgotten or disobeyed.

"I wish you could learn to obey as promptly as Agnes does," said mother, and that was all she said.

What a pity it is that people, little or big, don't own up when they do wrong, and so start out afresh; but that enemy whom our Lord calls "a strong man armed" seems to keep close watch on his own work; and, when he gets us to do one wrong thing, he tries to double it, by persuading us to defend ourselves, and excuse ourselves, and blame somebody else.

Esther flung down her book, and left the room without any good-night kiss.

"Mother is always praising Agnes," she said to herself angrily, as she went slowly upstairs; "I never can do anything like Agnes; Agnes wipes the dishes drier, and dusts the parlor cleaner, and does everything better, so mother thinks; I s'pose she'll pick the biggest gooseberries to-morrow."

And, heating her angry little self with unreasonable thoughts like these, Esther went to sleep on the pillow next to Agnes.

Daylight seemed to come very soon, and with its first gleam there came back to Esther those angry thoughts about Agnes, dear little sleeping Agnes.

"I'm determined to get ahead of her for once," said Esther to herself, and jumping up, she dressed quickly, took her basket, and went out to the gooseberry bushes. "I'll pick all the biggest ones," said the little maid to herself, "before Agnes gets up, and then we'll see what mother will say."

Such big gooseberries Esther had never seen before in her life, and in a little while her basket was full, and when she took them in to hand proudly to her mother, lo! the basket was empty.

She went back and filled it again, but again it was empty when she handed it to her mother. "What were you picking the berries for, my child?" asked the mother; "was it to help me, or to obey me, or for any such reason?'

"No'm," said Esther, soberly, "it was to get ahead of Agnes."

"Ah!" that is what's the matter," said the mother. "God does not bless any such work as that; it is all empty in his sight, as empty as your little basket. O Esther—Esther—"

The little girl awoke with her mother's voice in her ear; she was calling to her from the next room to get up and dress. The sun was laughing in at the window, bringing a beautiful, cloudless day, and Agnes was already in the bath room.

Esther did not tell her strange dream at first; she was unusually quiet and industrious, and every now and then she would lean across the leafy bushes and drop a big gooseberry into Agnes' basket. For, ah! she did not want her basket to be empty in God's sight; and then, when two warm, tired little girls took two full, heaped-up baskets into the pantry and heard mother say they were two dear little helpers, then Esther told about the gooseberries of her dream, and her empty baskets.—*Elizabeth Preston Allan, in Herald and Presbyter.*

PETER.

Peter lived on the prairie. When he was three years old the first railroad train came through. Uncle Peter carried the small boy to see it.

A train boy threw a peach to Peter. He ate it, and laughed and squealed with delight.

"Don't throw away the stone," said Uncle Peter. "We'll plant it."

Peter's chubby, brown little hand patted the soft earth over it. The first season he watched the green shoot break through and send out a few leaves. The next season it was tall enough for Peter to jump over it. The next season it was so tall he couldn't.

When Peter was eight years old there were seven peaches on his tree—one for each of the family, and not one of them had ever tasted any thing so good before. He planted all the stones.

To-day Peter is a big boy. He has eight well-grown peach trees, which carry health and delight to all the neighborhood. And he has a young orchard coming on which will some day bring more money than all his father's crops.—*Youth's Companion.*

ONLY A CENT.

Uncle Harris was a carpenter, and had a shop in the country. One day he went into the barn where Dick and Joe were playing with two tame pigeons.

"Boys," he said, "my workshop ought to be swept up every evening. Which of you will undertake to do it? I am willing to pay a cent for each sweeping."

"Only a cent?" said Dick. "Who would work for a cent?"

"I will said Joe. "A cent is better than nothing."

So every day, when Uncle Harris was done working in the shop, Joe would take an old broom and sweep it; and he dropped all his pennies into a tin savings bank.

One day Uncle Harris took Dick and Joe into town with him. While he went to buy some lumber, they went into a store where there were toys of every kind.

"What fine kites!" said Dick. "I wish that I could buy one."

"Only ten cents," said the man.

"I haven't got a cent," said Dick.

"I have fifty cents," said Joe; and I think that I will buy that bird kite."

"How did you get fifty cents?" asked Dick.

"By sweeping the shop," answered Joe. I saved my pennies, and did not open my bank till this morning."—*Children's Visitor.*

ROLL OF HONOR.

Child's Catechism—Della Cook, Barium Springs; Etta Lee Merrit, Adolphus R. Merritt, Oak Plain Sunday-school.

Della Cook hopes soon to be placed on the Shorter Catechism list.

Kate M. Johnson, of Clarkton, has repeated the Catechism, Commandments, Books of the Bible, Beatitudes and "always knows her quarterly."

LETTER-BOX.

Dear Mr. Editor:—As you were so kind as to print my last letter I will try to write again, I go to Sunday-school nearly every Sunday. Mr. Martin McQueen is our superintendent. Miss Fannie McQueen is my teacher. Our Sunday-school is large and interesting now. I hope to enter Red Springs Seminary next fall. We are not succeeding well raising chickens this spring. We have prospects of some fruit. Strawberries are ripe and being enjoyed. Our yard is beautiful with flowers. Gardens are backward but coming on.

Your young friend,
HARRIET JANET MCQUEEN.
Red Springs, N. C.

Dear Mr. Editor:—The NORTH CAROLINA PRESBYTERIAN is always a welcome visitor with us. Mama and papa enjoy reading it as it comes from their old home. I like to read the children's letters very much and thought I would write too. I have four brothers and one sister. We have fine times playing together. I would like to see some of the children that write for your paper.

A little reader,
EPHRAIM MALLARD.
Greelyville, S. C.

Dear Presbyterian:—I was sick yesterday and could not recite the catechism, but I read in the PRESBYTERIAN and found some answers to the questions. I like to answer the questions that are asked. We don't write now because we are waiting for the boys to write, but we will be glad when it comes our time again.

A good many of the children are sick with colds. I am clothed in Burlington and I look for my box on every train that passes by. I go to school in the morning and study an hour in the evening. I like it very much. I study old Greek stories, Great Americans, arithmetic and Word-book. My teacher is Miss Deaton. We all like her very much. I was on the Roll of Honor last month and hope to be on this month. We are all so glad to see the Centre Building growing so fast I have recited the Child's Catechism and have recited thirty-one questions in the Shorter Catechism.

Your little friend,
DELLA COOK.
Barium Springs, N. C,

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F. D., 4 Cedar St., New York

OPERA CHAIRS.

OWING TO THE ALTERATION in St. Andrews Church, we offer for sale 70 to 80 Opera Chairs. These chairs are good as new, backs upholstered in Red Plush, hat rack and coat rack on each, and book rack on alternate chairs. Will be sold cheap. Apply to

THOMAS F. BAGLEY,
Treasurer.

MONEY TO LOAN.

On Eight Years Time, secured by Mortgage on Real Estate. Monthly payment, savings investment stock for sale, also FULL PAID COUPON STOCK, with semi-annual cash dividends. Loans made promptly in any part of the State. Agents wanted. Address,

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(Brought from 7th page.)

faculty together with a few friends of the Seminary, met in the chapel and enjoyed a delightful season of prayer and praise to God. Dr. Tadlock presided and delivered a most touching address. He was followed by the faculty and several of the Seniors. It was a meeting that all present will long remember.

The awarding of the degrees and diplomas took place on Wednesday at 12 o'clock. The chapel was well filled. Dr. Stacy, the president of the board, conferred the degree of B. D. upon the following: W. A. Hafner, York county, S. C.; W. H. Mills, Camden, S. C.; W. R. Minter, Laurens, S. C.; H. R. Murchison, Abbeville, S. C.; F. K Sims, Chester county, S. C.; R. L. Rogers, Lawrens county, S. C. Those that received certificates, not having taken the full course were: C. A. McPheeters, Missouri; C. B. Ratchford, York county, S. C.; W. W. Sadler, Anderson, S. C.; L. C. Vass, Savannah, Ga.

Rev. Dr. Hoyt, of Elberton, Ga., made a few parting remarks to the class. They were full of wisdom and truth. Especially was the last one, "Exercise, wisdom, young brethren, and remember Solomon's words, 'A gracious woman retaineth honor,' she will help you as none other can in this life."

The Hebrew prize given every year by Dr. McPheeters consisting of $25 worth of books was won by Mr. Gregg of South Carolina. Mr. Gregg is a graduate of the "Citadel" at Charleston.

Most of the Seniors have already settled upon their fields of permanent labor. A few however are yet undecided, but will soon be located.

The last few weeks of the Seminary were made very pleasant by the charming receptions given by the professors and friends of the students. The one given Wednesday night by the ladies of the First church to the alumni and students was enjoyed by all.

The trustees express themselves as well pleased with the year's work, and we wish to see a large Junior class enter next year. V.

May 14th, 1897.

NOTICE!

There will be a reunion of the alumnae and pupils of Peace Institute on May 26th, to which all old pupils of the school are cordially invited.

SECULAR NEWS.

NORTH CAROLINA.

Cotton planting has begun in the Clement section.

There are forty-eight graduates at the State University this year, the greatest number in thirty-seven years.

State Geologist Holmes will deliver a lecture May 18th, on "The Scenery of North Carolina," under the auspices of the entertainment committee of the Women's Exposition Charlotte.

The Grand Commandery and the Masonic order met in Wilmington last week. There were a large number in attendance and they were given a hearty reception by Wilmington.

DOMESTIC.

Large cargoes of phosphate are being shipped from Morriston and Alachua county, Fla.

A monster grain elevator is to be erected at Pensacola, Fla., with a capacity of over 500,000 bushels.

The 24th annual session of the Maryland State Temperance League met in Baltimore on last week. There were 291 delegates present.

An order has been given by the Eastern Coast railroad of Florida for 100,000 to bacco plants which will be distributed free to those along that line desiring to engage in this industry.

Grapes and watermelons promise abundant crops in Sumter county, Ga. Blackberries have been plentiful. Peach orchards are greatly damaged by the curculio.

The gunboat, Nashville, which was built at Newport News, makes a speed of 16,706 knots and is the fastest boat of her class in the world.

FOREIGN.

Hunger and disease are sweeping over Cuba carrying away by death hundreds who are huddled in the cities. It is stated that from 175,000 to 225,000 are actually suffering for the necessities of life.

A preliminary contract for a loan of £16,000,000 ($80,000,000) has been signed at Pekin, China in behalf of a British syndicate.

Comtesse Costellane, formerly Miss Gould, of New York, will erect a building in Paris at a cost of 1,000,000 francs to be used for all kinds of charitable purposes as a memorial to her mother.

It is stated that as soon as contracts expire for European and Asiatic labor in Hawaii, the employees will be sent home and American labor given their places.

A Chance to Make Money.

I have berries, grapes and peaches, a year old fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail you sample of fruit and complete directions to any of your readers for eighteen two-cent stamps, which is only the actual cost of the samples, postage etc. I am going to begin work at once to catch the spring trade.

FRANCIS CASEY, St. Loius, Mo.

SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after May 5th, 1897, every day except Sunday trains leave Wilmington 10.10 a. m., 2.30 p. m., 6 30 p. m. Leave Ocean View 7.30 a. m., 11.30 a. m., 5 p. m.

R. O. GRANT, Supt.

SEABOARD AIR LINE S.A.L. VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE

Schedule in Effect Feb. 7th, 1897.

WESTWARD.	No. 41.	No. 403
Lv Wilmington.	*3 20pm	.....
Lv Lumberton..	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 23pm	.....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 18pm	*5 .. am
Lv Rockingham.	7 30pm	2 23 am
Lv Wadesboro...	8 1'pm	.....
Lv Marshville...	8 48pm	6 25 am
Ar Monroe.....	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 30 am
Ar Charlotte.....	10 25pm	8 30 am
Ar Mt. Holly....	.....	9 10 am
Ar Lincolnton...	.....	10 35 am
Ar Shelby.....	.....	11 43a m
Ar Kingsboro....	.....	12 20p m
ArRutherfordton	.....	12 54p m

†8 40am	Lv....Hamlet...Ar	6 20p m
10 00am	Ar....Cheraw...Ar	† 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton....	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte ...	*5 10am	8 25p m
Ar Monroe.....	5 58am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 45am	.....
Lv Laurinburg..	9 11am	.....
Lv Maxton	9 30am	.....
Lv Lumberton...	10 18am	.....
Ar Wilming on..	12 30pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 23pm
Ar Raleigh.....	11 30am	2 11pm
Ar Portsmouth..	5 50pm	7 30am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 23pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

Both trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon, Florida.

For Tickets, Sleepers, etc., apply to

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E. ST. JOHN, Vice-President and General Manager.

H. W. B. GLOVER, Traffic Manager.
V. E. McBEE, Gen'l. Supt.
T J ANDERSON, Gen'l. Pass. Agt.
General Offices, Portsmouth, Va.

C. F. &Y. V. Railway Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT April 4th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington.....	8.00a.m
Arrive Fayetteville.....	12.21 "
Leave Fayetteville.....	11.21 "
Leave Fayetteville Junction...	11.27 "
Leave Sanford.....	1.00p.m.
Leave Climax.....	2.55 "
Arrive Greensboro.....	3.25 "
Leave Greensboro.....	3.35 "
Leave Stokesdale.....	4.23 "
Leave WalnutCove.....	4.55 "
Leave Rural Hall.....	5.26 "
Arrive Mt. Airy.....	6.50 "

SOUTH BOUND	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.32 "
Leave Stokesdale.....	11·07p.m
Arrive Greensboro.....	11.55 "
Leave Greensboro.....	12.15 "
Leave Climax.....	12.43 "
Leave Sanford.....	2.40 "
Arrive Fayetteville Junction..	3.55 "
Arrive Fayetteville.....	3.58 "
Leave Fayetteville.....	4.22 "
Arrive Wilmington.....	7.30 ',

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.10a. m
ArriveMaxton.....	9.23 "
LeaveMaxton.....	9.33 "
Leave Red Springs.....	10.04 "
Leave Hope Mills.....	10.52 "
Arrive Fayetteville.....	11.16„"

SOUTH BOUND	No. 3. Daily
Leave Fayetteville.....	4.25p m
Leave Hope Mills.....	4.46 "
Leave Red Springs.....	5.35 "
ArriveMaxton.....	6 10 "
Leave Maxton.....	6.18 "
ArriveBennettsville.....	7.30 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.45a. m
Leave Climax.....	8.35 "
Arrive Greensboro.....	9.20 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday
Leave Madison.....	12.30p.m
Leave Stokesdale.....	1.28 "
Arrive Greensboro.....	2.40 "
Leave Greensboro.....	3.25 "
Leave Climax.....	4.30 "
Arrive Ramseur.....	6.05 "

NORTH BOUND CONNECTIONS,

at Fayetteville with the Atlantic Coast Line for all points North and East at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R., for Winston Salem.

SOUTH BOUND CONNECTIONS,

at Walnut Cove with the Norfolk & Western R .R., for Roanoke and all points North and West, at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

W. E. KYLE,
Gen'l Passenger Agent.
J. W. FRY,
Gen'l Manager

COAL, WOOD AND SHINGLES.

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Respectfully,
P. R. FOWLER,
Successor to Fowler & Morrison.

SAY SOES.

The apple blossom is to be adopted by Michigan as the State flower.

Lack of vitality and color-matter in the bulbs causes the hair to fall out and turn gray. We recommend Hall's Hair Renewer to prevent baldness and grayness.

After we all get through talking about it, we must admit that only the Mississippi could stand such a long run on its banks.—*St. Paul Dispatch.*

WHO'S SHELLABERGER?

He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

WILMINGTON MARKET.
FOR
WEEK ENDING MAY 19, 1897.

SPIRITS TURPENTINE: Machine barrels 25½ cents and country casks 24½ cents throughout—steady at close.

ROSIN: Nothing doing—$1.25 bid for Strained and $1.30 for Good Strained.

CRUDE TURPENTINE: Hard $1.20, Yellow Dip $1.80 and Virgin $1.90—steady throughout.

TAR: Receipts taken day by day at $1.05—closing firm.

COTTON: Middling 7¼ cents throughout—closing steady.

TIMBER: No change to report.

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W. H. McCARTHY, Secretary.
S. McG. FISHER, Ass't Sec'y.

ATLANTIC COAST LINE.

Schedule in Effect May 16th 1897.

DEPARTURES FROM WILMINGTON — NORTHBOUND.

DAILY 9:00 A M — No. 48—Passenger—Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND.

DAILY 3:40 P M — No. 55—Passenger—Due Lake Waccamaw 4 55 p m, Chadbourn 5 29 p m, Marion 6 40 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 6:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:40 AM — No. 41—Passenger—Leave Boston 12 00 night, NewYork 9 30 a m, Philadelphia 12 00 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 54 a m, Magnolia 8 07 a m.

FROM THE SOUTH.

DAILY — No. 54— Passenger — Leave 12:15 P M Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 56 pm, Sumter 6 45 a m, Florence 7 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Hailfax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m and 2 40 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily except Sunday, 5 30 p m, Sunday 4 05 pm, arrives Plymouth 7 40 p m and 6 00 p m. Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 8 20 a m, and 4 10 p.m. Returning leaves Clinton at 7 00 a m, and 9 30 pm

Wilson and Fayetteville Branch leave Wilson 3 06 p m, 11 16 p m, arrive Selma 3 00 p m, Smithfield 3,08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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Strawberry Float—Scald one quart of milk and pour it over the yolks of four and the whites of two eggs which have been beaten with one half of a cupful of sugar. Pour into a double boiler and stir over the fire until the custard thickens; add a pinch of salt and when partly cooled flavor with vanilla. In a glass dish put a layer of hulled and washed berries, pour over them a portion of the custard, then add another layer and the remainder of the custard. Whip the whites of the two eggs with two tablespoonfuls of powdered sugar until stiff and glossy; add a few drops of vanilla and heap over the fruit. Dot the top with a few berries and serve.

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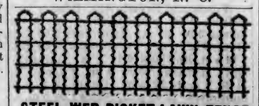
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THE RELEASE.

The apostle slept; a light shone in the prison;
An angel touched his side:
"Arise" he said; and quickly he hath risen,
His fettered arms untied.

The watchers saw no light at midnight gleaming,
They heard no sound of feet;
The gates fly open; and the saint still dreaming,
Stands free upon the street.

So, when the Christian's eyelid droops and closes
In nature's parting strife,
A friendly angel stands where he reposes,
To wake him up to life.

He gives a gentle blow, and so releases
The spirit from its clay;
From sin's temptations and from life's distresses
He bids it come away.

It rises up, and from its darksome mansion,
It takes its silent flight.
And feels its freedom in the large expansion
Of heavenly air and light.

Behind, it hears Time's iron gates close faintly;
It now is far from them;
For it has reached the city of the saintly—
The New Jerusalem.

A voice is heard on earth of kinsfolks weeping
The loss of one they love;
But he has gone where the redeemed are keeping
A festival above.

The mourners throng the way, and from the steeple
The funeral bell tolls slow;
But on the golden streets the holy people
Are passing to and fro.

And saying, as they meet, "Rejoice: another,
Long waited for, is come;
The Saviour's heart is glad; a younger brother
Hath reached the Father's home.

—*James Drummond Burns, in Sunday-School Times.*

*REV. E. F. ROCKWELL, D. D.**

One by one the "Fathers in Israel" are called to their rest in the "Better Land." On the morning of April 15th, 1888, the oldest member of Concord Presbytery quietly breathed his last, at his home near Fifth Creek church, in Iredell county, N. C., in the 79th year of his age. His long, varied and useful labors in North Carolina demand a somewhat extended notice of his career.

Elijah Frink Rockwell was the son of Joseph and Sarah (Huntington) Rockwell, and was born in Lebanon, Conn., October 6th, 1808. He was graduated from Yale College in 1834, and was a classmate of Chief Justice M. R. Waite, of the United States Supreme Court, and of Chief Justice W. N. H. Smith, of the Supreme Court of North Carolina. Though less conspicuous than these distinguished jurists, he was probably as learned as either, and in his more limited sphere equally as useful. The fact that it was necessary for him to teach for a term of years to repay funds expended in his education reveals the struggles of his early youth, and the independence of his nature. He was twenty-five years old when he received his college diploma. In 1835 he came to North Carololina and was associated with Dr. Simeon Colton, in the Donaldson Academy, in Fayetteville. Rev. Colin McIver was also teaching there about the same time. After two years of teaching he was received under the care of Fayetteville Presbytery, and studied theology in Princeton and Columbia Seminaries. When he was thirty years old he was licensed to preach the Gospel, and supplied the pulpit of the Fayetteville church for a few months. In 1840 he was ordained by Concord Presbytery as pastor of Fourth Creek (now Statesville) church, which he continued to serve for ten years, until he was elected to the chair of Natural Sciences of Davidson College, in 1850. He remained here filling several chairs, until 1868, when he was elected to the presidency of Concord Female College. In a few years this College passed into other hands, and Mr. Rockwell found work as the stated supply of several churches in Iredell county, as Concord, Bethesda, Taylorsville, Bethany, Fifth Creek, until his health and strength failed him. In June 1882, the University of North Carolina conferred upon him the well merited degree of Doctor of Divinity.



Dr. Rockwell was twice married. In 1839 he was married to Miss Margaret K. McNeill, daughter of Geo. McNeill, Sr., of Fayetteville, and sister of Rev. James McNeill and Rev. Geo. McNeill. This lady died at Davidson College about 1866, and in 1868 he was married to Miss Elizabeth H. Browne, formerly of Fayetteville. By his last marriage he had two children, only one of whom survives him, now a youth of about eighteen years.

On the 7th of April Dr. Rockwell was taken ill, of bronchial pneumonia, and died on the morning of the 15th. He was unconscious a large portion of the time, but when aroused he would say, *"I feel the Saviour near me."*

In his early life Dr. Rockwell manifested an aptitude for acquiring all sorts of knowledge, and a remarkable memory for retaining it, as well as a habit of writing and publishing his thoughts on many themes. He was a fine classical Hebrew scholar, an adept in many branches of Natural Science, a sound theologian and a collector of rare things. He would sometimes astound his brethren thus: "You remember the Hebrew word translated 'rivers' in Psalm 1:3"? As a general rule the brethren did not remember, but the question was no display of pedantry, but the starting point for a discussion of some generally unnoticed fact in philosophy, or Oriental customs. An old coin, or medal, or piece of armor would arouse him to a long and patient research that usually ended in some discovery. He did not need the date on the title page of a book to tell him whether it was printed before 1795 or 1810. That was the transition period of the long and short "S.S." What he and everybody else knew was relegated to the pigeonhole of commonplaces, while his mind eagerly went out after new fields of knowledge. These accumulations of rare knowledge coupled with his readiness to communicate to others made him a pleasant and instructive companion to the friends in whom he confided.

As before intimated, Dr. Rockwell used his pen freely, and more than one hundred articles of his on important subjects have been published, besides a large number of lesser communications and inquiries. The N. C. PRESBYTERIAN has been often enriched by the production of his mind while the Southern Presbyterian Review, the Historical Magazine and other periodicals have contained his more elaborate articles. As a preacher in his earlier days he was somewhat learned and precise in his manner, confining himself pretty closely to his manuscript, and furnishing food for close thinkers, but in his later years he surprised his brethren by discarding paper, and launching out in a more popular style. He was an instructive preacher, never allowing his hearers to depart without some addition to their knowledge. He was a staunch and sturdy Calvinist, and had no patience with errors in doctrine, and quite as little with high pressure methods in revival. The writer was once with him in a gracious revival in one of his churches, and no pastor could have been more earnest, faithful, and stirring in his appeals to sinners, or more happy in his instructions to inquirers, or more delighted when men and women he had long prayed for were found rejoicing in Christ.

Absorbed as his mind was, on other studies, he cared little for matters of routine or parliamentary rules. Yet he was always present, when able, in Presbytery, and gave his attention and his aid to matters of public interest. And was always ready, at his own expense, to do missionary work, or visit the poorer and vacant churches.

Prudent, economical, but withal genteel and refined in his personal appearance and family surroundings, he managed to accumulate a comfortable support for his old age, and to leave his family above the fear of want.

For many years at the head of the roll of Concord Presbytery, his welcome presence will be missed by his older brethren. But his work having been done, and the Saviour felt to be near him, we cannot regret that his labors and sorrows are over, and that he has gone to join that great section of Presbytery with whom he was associated in labor for forty-eight years: the Pharrs, Penicks, Johnstons, Wattses, Robinson, Wilson, Nash, Caldwell, McCutchan, Lockridge, Adams, McPherson, Moore, Morrison Chapman, Williamsons, Sheetz, Lafferty, Lindley, Davis, Lacy, Rankin, Frontis, Baker, Miller, Sinclair, Hall, Gibbs, Krider, Paxton, Thurston, who have ceased from their labors, and entered into the rest that remains for the people of God.

J. R.

*Obituary of Dr. Rockwell, published in this paper on occasion of his death.

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"IMITATION OF CHRIST."

There is a revival of interest now-a-days in the subject treated under this title by Thomas a Kempis. The book itself is not as much read alone and apart from other books as is the result of reading of other later books leading to the truths he taught. In our present series of studies on conformity to Christ some of the best and most helpful of these books should be mentioned. In any one of these some views may be held, some sentences may be found which may not commend themselves or their truth to the reader. This may be the fault of the reader who may not be prepared to accept truth that seems contrary to, or at least not in accord with commonly accepted views or teachings, or the fault may be that the writer has pressed out of proportion the truth, or has some error. In either case the books we mention here can be safely read and pondered by any who desire to be more like Christ.

For the best of books on this theme we will do well to begin with those of Rev. Andrew Murray. He is the son of a Scotch Presbyterian minister and his mother was a Dutch Huguenot. Rev. Andrew Murray is an orthodox minister of the Dutch Reformed Church in South Africa. He is a mighty man of God. He has written many books. The three we wish to mention were issued by Anson D. F. Randolph & Co. They are now issued, by Fleming H. Revell Co., New York. They are issued as daily readings, each for one month. They will be found most helpful, searching and humbling, if read in daily private devotions. It will take time to do this well, but the time will be well spent. The three books, are these and should be read and pondered in the order named: *Abide in Christ*, *Like Christ*, and *With Christ in the School of Prayer*.

Concerning the life of privilege to which these books lead the reader would do well to seek guidance in the addresses delivered at E. Northfield, Mass., in August, 1896, by Rev. H. W. Webb-Peploe, the famous Prebendery of St. Paul's Cathedral London and by Rev. Andrew Murray. These addresses can be had for thirty-five cents from Mr. A. P. Fitt, East Northfield, Mass. The three books of Mr. Murray are published at fifty cents each cloth, or twenty-five cents each in paper.

The teaching of the Keswick School is best presented by Rev. F. B. Meyer of London. The Revells publish two of his little books, which may be read with great profit, and especially for their practical value in aiding the Christian to secure the blessing of the other books in daily living. They are: *Light on Life's Duties* and *The Secret of Guidance*. These two may be had in paper bindings as numbers of the Colportage Library, from Mr. A. P. Fitt, East Northfield, Mass.

In addition to the book by Rev. J. Wilbur Chapman, which is a series of studies on the privileges of the believer under the title of *Kadesh-Barnea*, the publishers have just issued two books. The publishers are Fleming H. Revell Co., New York. The books are bound in cloth. One is entitled *How to Obtain Fullness of Prayer in Christian Life and Service*, by Rev. R. A. Torrey, the head of the Moody Training School in Chicago, price fifty cents. The other is *A Castaway, and Other Addresses*, by F. B. Meyer. Cloth thirty cents. This last contains the addresses made by Mr. Meyer in New York, Philadelphia and Boston last February. They are not meant to present *Keswick* teaching as such, though Mr. Meyer is one of the most prominent of that school. Those who reject or doubt the correctness of that teaching will be the better able to refute its errors by reading these books, and all will be the better for accepting and seeking to live by their truth. We believe that these books we have mentioned are calculated to call the Church to the true plane of Christian consecration and conformity to Christ. We are sure that every Christian who will read these books in the closet place of prayer, and take time to inwardly digest them and appropriate their teaching will grow more like Christ, be less perplexed with doubts, less tried with temptation, less distressed and troubled and better able to accept and live the life of "The Imitation of Christ."

BISHOP SESSUMS of the Episcopal Diocese of Louisiana essayed, during the past Lenten season, to enlighten his parishioners on the subject of "The Old Religion in the New Language." If we may judge from the comments of the Church Standard, an Episcopal paper of Philadelphia, he did not succeed to any great extent. The paper says;

"This was a difficult task, requiring at least three qualifications of a very high order. It requires a profound and accurate knowledge of theology, without which a man may make egregious mistakes in his conception of the true significance of 'the old religion;' it requires a scientifically accurate use of language, or he may misrepresent both 'the old religion' and his own views of it; and it requres a faculty of lucidity alike of thought and of expression without which a speaker or writer on matters of controversy is almost certain to be misunderstood. It is no disrespect to Bishop Sessums to say that he has not hitherto been credited with the possession of any one of these three qualifications in any high degree."

After much of compliment of the Bishop's fervor and eloquence, it says further, "there is a brilliancy like that of the sun, which illuminates all things on which its rays fall; but the brilliancy of Bishop Sessums more nearly resembles that of the sunset clouds which are beautiful, and even luminous, and yet shed little light upon the earth beneath."

This is merely a preface to a quasi vindication of the Bishop from charges against him involved in the protest of Dr. B. M. Palmer and some forty or more ministers of various non-Episcopal churches in behalf of Evangelical Protestanism, against the heresies proclaimed in the last sermon of the series, as reported in the N. O. Picayune.

The Standard claims that the protest was uncharitable in spirit, amenable, at least, to the suspicion of highly unchristion motives, and that all serious disagreement might have been avoided by direct personal inquiry of the Bishop as to what he really meant by the expressions used.

The main defence of course is upon the line, indicated first above, that the Bishop's mode of expression, usually, is not clear and so he is specially liable to be misunderstood. But the paper does not fail to remind the protestants that more latitude of interpretation and belief is allowed in the Episcopal Church than in the churches they represent, and finally it informs them that if the Bishop has been guilty of those things they bring against him the authorities of the Episcopal Church will deal with him. If he has done wrong "they will inquire whether he has done it 'advisedly,' and because he really believes those doctrines, or whether he has had the misfortune of saying what he did not really mean, or of saying what he did mean in a way he did not intend."

On the whole it is a very masterful defence of that which needs to be most masterfully defended. It does not clear the Bishop by any means, and leaves unanswered an inquiry which forces itself to the front: Ought a man who cannot make his meaning clear to occupy a bishopric?

CORRECTION: In the sketch of Sugar Creek church as published in issue of 20th inst., occurs that which, for the truth of history, must be corrected. The twelveth line from the top: "From these seven congregations which were in Mecklenburg county"—after the word county supply: "Except a part of Centre which lay in Rowan." The sentence will then read: "From these seven counties which were in Mecklenburg county, except a part of Centre which lay in Rowan (now Iredell)," &c.

OUR ABLE contemporary the Charlotte Observer has made good our promise to give satisfactory reports of the General Assembly. Our space has not admitted of giving these reports in full, but we have used our friend freely and sometimes literally in the condensation. In very truth few papers anywhere could have surpassed, or even equalled, the Observer in its work of last week. The celebration of the 20th, the opening session of the General Assembly, the doings of the Woman's Exposition of the Carolinas, the Bicycle races, &c., &c.—one's head almost reels in the thinking of it—but the Observer kept at the head of the procession.

THE LETTER of Mr. T. W. Lingle, from Germany, which gives our readers a treat for this week will be followed next week by a letter from Rev. Dr. L. B. Turnbull, written at Damascus. We note it that the pleasure in store may be anticipated.

Our special thanks are tendered to Dr. Turnbull for a pamphlet sent from Beirut, and containing a description of the Syrian Protestant College of that place with a list of its Faculty and managers and most excellent pictures of the various buildings connected with it; also much information concerning the admirable work.

OUR FRIENDS of the secular press do, sometimes, get matters mixed when they deal with things ecclesiastical. Thus one paper, commenting on the destruction by fire of Christ church, Savannah, says:

"Among many other interesting reminiscences connected with it, is the fact that Martin Luther preached his last sermon there to a vast concourse before turning Lutheran."

Christ church was burned in the early morning of last Sunday. It was the mother of Episcopal churches in Georgia, the first building having been completed in 1750. John Wesley preached in it before he left the Episcopal Church as the founder of Methodism. The church, the telegrams say, was a repository of "all the records of Savannah and practically of Georgia since 1825, most of which are a total loss."

THE COMMUNICATION of Rev. R E. Caldwell concerning the Academical and Industrial School for Colored People of North Wilkesboro is well worthy of serious consideration. It certainly shows that very remarkable success has been attained with the very feeble means which have been at hand. To all that is said as to character and qualifications of Rev. Simon G. Walker we would like to bear testimony. He impressed us most favorably on his visit to this place and we are sure he made a most favorable impression upon Synod. The work in his charge ought not to be allowed to languish.

For the N. C. Presbyterian.

LET IT BE THE GOSPEL.

Perhaps no greater temptation comes to preachers than that of preaching something in the place of the Gospel. The devil knows that there is nothing which so hurts his cause as the loyal preaching of the Gospel by thousands of mightily earnest ministers. Hence if he can somehow induce ministers to substitute something in the place of the Gospel he will do so. And he does succeed far too well in this direction. And just in proportion as preachers substitute mere moral teaching for vital Gospel preaching, in that ratio does the cause of Christ suffer, while sinners remain in their sins. A most loyal preacher says: "There are some great cities almost utterly lost because they have only worldly great preachers. Every preacher there is a great man; every one of them is learned in philosophy and nearly every one of them preaches more politics than religion; and the proportion of the saved to the total population gets smaller all the time. Yet there you hear the most unanswerable arguements on mere morality. You may hear the most beautiful essays that the world ever listened to on philosophy, but, oh me! it does not save a man and it does not awaken a conscience; and it continually diminishes the crowd that hears it, and there is no saving power in it. The sooner the last one of such sermons is forgotten the better for the world. Let a preacher preach Christ to the lost, and not Epicurus; preach salvation through the blood of the Lamb instead of the miserable subterfuge of speculative vagaries and unverified hypotheses of conceited so-called philosophers that cannot kindle a glow-worm's spark, much less make a sun to dispel the darkness. There is no contempt so deserving the contempt that all good men ought to pour out upon the miserable, frivolous, sickly, drivelling things they substitute for the Gospel." O, there are thousands of church attendants who are hungering for a pure Gospel! Let them have it in power from your lips.

C. H. WETHERBE.

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JOHN McLAURIN,
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We must not be so full of the hope of heaven that we cannot do our work on earth. We must not be so lost in the work of earth that we should not be inspired by the hope of heaven.—*Phillips Brooks.*

David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [a] if riches increase, set not your heart *upon them.*
11 God hath spoken [b] once; twice have I heard this; that [c] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [d] thou renderest to every man according to his work.

[a] Or, we are cautioned by that which they have thoroughly searched.
[b] Job 33. 14. Ps. 62. 11.
[c] 1 Thes. 5. 17.
[d] Heb. a search searched.
[b] Job 33. 14. or, Elohim.
[c] Heb. their shall be.
[d] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. Rev. 22. 12.
[e] Ps. 31. 11. Jer. 50. 38.
[f] Hosea 12. 3.
[g] Ps. 62. 2.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.* A Psalm of David, [e] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [f] my soul thirsteth for thee, my flesh longeth for thee in a dry and [g] thirsty land, [f] where no water is;
2 To see [g] thy power and thy glory, so *as* I have seen thee in the sanc-

6 They search out iniquities; [a] they accomplish [b] a diligent search: both the inward *thought* of every one of *them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [c] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [d] all that see them shall flee away.
9 And all men shall fear, and shall [e] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

THE GENERAL ASSEMBLY.

FIRST DAY.

Thursday, May 20th.

The General Assembly of the Presbyterian Church in the United States met in the First Presbyterian church, Charlotte.

Rev. R. Q. Mallard, D. D., moderator of the last Assembly, preached the opening sermon from Numbers x: 35, 36—Subject, "The Camping and the Marching of Israel."

The following persons were nominated for the moderatorship: Drs. Geo. T. Goetchius, of Rome, Ga., S. M. Neel, of Kansas City, Francis R. Beattie, of Louisville, Ky., and Robert Price of Clarksville, Tenn. Upon the third ballot Dr. Goetchius was elected. On motion of Rev. A. A. Little, Rev. Dr. Howerton of the First church, Charlotte, was accorded the privilege of the floor.

Dr. Howerton called attention to the fact that this Assembly meets in the centre of Presbyterianism, on the 20th of May, the anniversary of the Mecklenburg Declaration of Independence; the Declaration was the work of Presbyterians, and that Alexander Craighead, the inspiration of the Declaration, was buried at Sugar Creek church. The gavel used in the Assembly was made from a tree which grew at the head of Craighead's grave.

Dr. Smoot moved that the parliamentary rules which governed the Assembly in Memphis obtain here. Carried.

At the afternoon session Rev. S. M. Neel, occupied the moderator's chair, and reports were read from Rev. Dr. J. N. Craig on Home Missions, Rev. Dr. R C. Reed, chairman of the Executive Committee on Foreign Missions, Rev. Dr. J. K. Hazen, on Publication and Colportage, Rev. Dr. E. M. Richardson on Ministerial Edueation and Rev. Dr. A. L. Phillips on Colored Evangelization. The Fourth Annual Report of the Assembly's Home and School was read by Rev. Dr. A. P. Saunders. Chancellor of the School. The outlook for the success of the school is gloomy. The report states that:

Owing to the failure of the churches to respond to the General Assembly's appeals, the board has to report serious financial embarrassment. Rev. A. P. Saunders has been unable to secure a hearing in some parts of the Church and has not raised sufficient money from churches and individuals to justify the continuance in the field upon the terms agreed upon by the board. Forty-two churches and sixteen individuals have contributed the sum of $6,252 63 this year. Our financial distress is now due to the fact that the churches of the Assembly have never provided funds for the proper inauguration and operation of the Home and School. The board of trustees was compelled to borrow money with which to meet the expense of placing the institution before the people. The present indebtedness is $10,925.

It was arranged that one address appropriate to the 250th anniversary of the adoption of the Westminster Standards would be delivered at noon of each day and two at night.

At night Dr. White made the first of the eleven addresses in commemoration of the adoption of the Westminster Standards. Dr. White's subject was, "The Social and Political Condition of Britain at the time, with special reference to those aspects of the times that (a) prepared the way for the calling of the Assembly, and (b) exerted an influence on it when called."

He was followed by Dr. Price, who spoke on "The Religious Situation of Britain at the Time."

[Continued on 6th page.]

SKETCH OF SUGAR CREEK CHURCH.

(Continued from last week.)

The immediate successor of Mr. Craighead was Rev. Joseph Alexander, who was licensed by New Castle Presbytery. Accepting a call from Sugar Creek, he was ordained and installed there as pastor by Hanover Presbytery in 1768. He was a man of talents and classical education, and an excellent speaker. In addition to his pastoral work he "taught a classical school of high excellence and usefulness." He afterwards moved to Bullocks Creek, S. C., and was long known in the Church as a minister and teacher of youth for professional life."

After the removal of Mr. Alexander to South Carolina the church was doubtless supplied for some time by Rev. Thomas Craighead—a son of the first pastor—who was licensed in 1778. Declining a settlement as pastor he went to Tennessee and preached and settled on the Cumberland river, near where Nashville now is. He "was a man of fine talents and capable of close thought, and did the cause of religion much service." He lies buried not far from the Hermitage" near Nashville. His successor was Rev. S. C. Caldwell, a son of David Caldwell, D. D., of Guilford county, and grandson of Rev. Alexander Craighead, the former pastor of the church. He was licensed by Orange Presbytery at nineteen years of age. Five years after his licensure he was, on Feb. 21st, 1792, ordained and installed pastor of Sugar Creek and Hopewell churches. He had spent much of the time previous to his ordination ministering to these churches. God greatly blessed his ministry from the beginning. At one time in his early ministry there was a gracious revival and upwards of seventy young persons were added to the church on profession of faith in Christ. Rev. G. D. Parks in his sketch of Sugar Creek says: "Though the war for liberty and independence had ended in glorious triumph several years before the beginning of Mr. Caldwell's ministry, yet it was followed by another conflict involving far more sacred principles and interests than those which had been so heroically defended. Following that seven years war the proud waters of infidelity came in like a flood, rose and rapidly spread over many parts of the country, and particularly over Mecklenburg county, threatening the liberty of those whom the truths of the Gospel make free. Caldwell and Wallis, pastor of Providence, born and reared in Sugar Creek, in their respective congregations, were found in the thickest of the fight with this foe. Both of these men proved themselves worthy sons of their noble ancestors, and worthy defenders of the precious truths of the Gospel." An infidel club was organized, which embraced men of wealth and talent living in the bounds of Sugar Creek, Providence and Steel Creek. A library was formed and well supplied with works written in defence of infidel views of religion and morality. The purpose of the club was to propagate that philosophy which called in question everything connected with the Bible and its claims upon human reason and conscience. "The burning question discussed on all occasions was, whether the Bible, or reason, should be the guide of human conscience. This discussion was often hot and gave rise to bitter contests." Caldwell and Wallis "met these enemies of Christianity with fearlessness and unflinching fidelity." Wallis prepared and published a pamphlet well adapted to meet the demands of truth and righteousness. So Sugar Creek, through her Caldwell and Wallis, rose up to defend not only human rights and liberty, but equally as well the rights and liberty of the sons of God. "The forces of infidelity seem to have met their final and almost complete overthrow in the great revival of 1802. In 1805, Mr. Caldwell gave up Hopewell church, and "gave three-fourths of his time to Sugar Creek, the other fourth to Charlottetown for awhile; then at Paw Creek until a church was organized; and then at Mallard Creek until a church was organized there. In 1805, he opened a classical school, which he taught for years with the approbation of Presbytery. He was a man "of great self-command, clear in his conception of truth, plain in his enunciation, both in style and manner, kind from his natural feelings, and from the benevolence of the Gospel he loved and preached; a lover of the truth, he passed his whole ministerial life after his ordination as pastor of this church." After a long and successful ministry he died on Oct. 3rd, 1826, in the fifty-ninth year of his age, and the thirty-fifth of his pastoral office of Sugar Creek church. His remains lie buried in the second cemetery in front of the present church, and on the spot just under the pulpit of the church in which he preached many years and which was removed during his ministry.

His successor was Rev. R. H. Morrison, D. D., who became the pastor in 1827. He served the church for ten years with great acceptance ability and success. He also preached a part of the time in the village of Charlotte. During his ministry there were many additions to the church, but especially in 1832, under the gracious power of the Spirit seventy-eight men were added to Sugar Creek and thirty-seven to the church of Charlotte. Dr. Morrison was a great advocate of the cause of education, and being deeply sensible of the great need of a church college for the more efficient training of young men for the ministry, he conceived and formulated a plan for the establishment of Davidson College, which was heartily approved and adopted by Concord Presbytery. He was chosen the first President of the College, and consequently he resigned the pastorate of Sugar Creek and removed to Davidson College in 1837, to the great loss of the church and the sorrow of his people. He several years after served this church as stated supply for a while, declining to become a pastor. At the beginning of Dr. Morrison's pastorate no records of the church could be found, nor roll of membership, but by the aid of the elders a roll was prepared of those who claimed, and were known to be members of the church, numbering 157. The elders of the church were Amos Alexander, Alexander Robinson, Dan Alexander, John F. McNeely, Samuel Caldwell, John Howie and John Campbell.

Families by the name of Alexander were numerous, and some of them were prominent and influential in Church and State. Other names are worthy of mention, such as Caldwell, Robinson, Wallis, Wilson, Flinn. Many of these people were distinguished, not only for their patriotism, but for their Christian valor. Streams of influence and usefulness were sent out by some of them in the persons and lives of such men as Rev. James Wallis, son of Ezekiel Wallis, Rev. John Robinson, D. D., son of David Robinson, Rev. Andrew Flinn, D. D., Rev. John Makemie Wilson, D. D., Rev. J. M. M. Caldwell. Abraham Alexander, an elder of Sugar Creek was Chairman of the famous Convention of May 20th, 1775. The successor of Dr. Morrison was Rev. J. M. M. Caldwell, son of Rev. S. C. Caldwell. He served the church acceptably until 1845, when he resigned and moved to Georgia.

(TO BE CONTINUED.)

OUR ACADEMICAL AND INDUSTRIAL SCHOOL FOR THE COLORED PEOPLE AT NORTH WILKESBORO.

It was the pleasure of the writer to visit this institution last Wednesday, May 12th, and take part in the closing exercises. The number of students enrolled during the past session was forty. Thirty-one of whom were boarders from five or six surrounding counties. An interesting program covering two or three days was successfully carried out, most of the exercises being held in the opera house which was kindly opened for the occasion. The essays, recitations, songs and orations were all very creditable. Addresses were made by Mr. J. M. Rogers of Winston and your correspondent. We made a thorough examination of the buildings and grounds, the work and financial condition of the school. The property consists of fifteen acres of good land and three buildings. The ground has been cleared and improved by the students and is now under cultivation, an orchard has been planted and a model garden greets the eye.

In addition to the school building, the home for girls and the home for boys, we found that foundations had been laid for a workshop and for another building to serve as a dining hall and a model kitchen, while a basement was being made under the boys building for a shoeshop. As far as possible all of this work is done by the students themselves and it is very creditable indeed, they have even made their own furniture.

The outlay upon the institution, its ground and equipment represents about sixteen or eighteen hundred dollars and constitutes a property of which the Synod should be justly proud.

The animating spirit of this work is Rev. Simon G. Walker, himself a colored man of rare gifts and graces, who enjoys the confidence of all who know him. He has made this a labor of love and has received no compensation except his salary as evangelist. He preaches at Elkin and Danbury and other points when his services are needed. He has the assistance of two teachers and a matron.

In this brief letter we can do little more than call the attention of your readers to this important work. To our thinking it is the key to the situation in the matter of the education and evangelization of the colored race, and we are more and more impressed with the idea that the Synod of North Carolina should center its entire effort for our brother in black upon this institution. It is the only thing within our reach that will result in permanent and practical benefit. It would be well for the Synod to employ Brother Walker for his entire time at this one point and make its contributions in this one direction, at least, until the institution can be relieved of debt and placed on its feet. When this is done it will require but little to keep it going, for it will become almost self-supporting.

Let me suggest that private contributions of money, second hand clothing, furniture, carpets, groceries, books, tools, etc., are always acceptable and should be sent with the donor's name to Rev. Simon G. Walker, North Wilkesboro, N. C.

Yours truly,

ROBT. E. CALDWELL.

WORKING FOR A SOUL.

Not for souls. But for a soul. Only one. One at a time. Not by wholesale, but individually. Not indefinite souls in Africa or New Zealand, but one soul in your own family, in your own circle, in your own community. Work for a soul. Dr. Cuyler tells us of a warm-hearted lawyer in his church who made up his mind to work for the conversion of a certain infidel in the congregation. He went to work deliberately. He was patient and persistent. He did not lack faith or wisdom; he was kind and gentle. His yearning after the soul of his friend brought a rare degree of Christlikeness to his own life. After awhile the infidel said to him in a half jest: "Mr. J——, you would better give me up as a hard case, and try somebody else." But the soul-hungry lawyer did not give up his friend. He gave himself all the more to his self-appointed work, and he did not cease his praying and working until his friend was soundly converted to God. Oh, worker in the cause of the unsaved, pick out your own soul; then devote yourself wholly to your task. Do not be diverted from your royal purpose. Let that one soul be constantly in your thoughts, in your prayers, in your plans. And it may be that, sooner than you think for, God will grant you your heart's desire. One soul. Not a score. Only one. Pray for one. Plead for one. Work for one. Live for one.—*Epworth Herald.*

BABIES are subject to peculiar ills. The right remedy for babies' ills—especially worms and stomach disorders—is Frey's Vermifuge has cured children for 50 years. Send for illus. book about the ills and the remedy. One bottle mailed for 25 cents. E. & S. FREY, Baltimore, Md.

LITERARY JOTTINGS.

Miss Hildergrade Hawthorne, daughter of Julian and granddaughter of the author of The Scarlet Letter has written two short stories for the current magazines. She shows in her titles and style the love of the weird which characterized the great Nathaniel.

After filling an order for a painting of the late Coventry Patmore, of England, Mr. Sargent painted another picture of this interesting poet for the figure of Ezekiel in the beautiful decorative painting in the Boston Public Library.

Luther's Bible, which he used in his study, is in possession of a Berlin museum. Its margins are covered with notes in Luther's handwriting. It was printed at Bale in 1509, and is excellently preserved.

Readers of Barrie's serial, "Sentimental Tommy," will be pleased to learn that the character of "Reddy," who figures in the early part of the story so delightfully, was drawn from life, the only child and daughter of W. E. Henley being the model. The little girl died at the age of five. She was known among her intimates as the emperor and on her death Gilbert Parker wrote a poem, "To the Emperor, Dead," which carried tender and sad thoughts to the grown-up friends of the little girl, who was such a favorite.

Few people know that John Wesley was ever in America. Few know that it was he, and not Robert Raikes, who established the first Sunday-school in the world. It was John Wesley who preached the first Methodist sermon delivered in the United States. In *The Ladies' Home Journal* for June Rev. W. J. Scott will tell in the "Great Personal Events" series the story of "When John Wesley Preached in Georgia," which is said to be one of the most interesting narratives in this most successful series.

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MAGAZINES.

The Suggestive Outlines for Children's Missionary Societies arranged by "The Mission Worker" of the First Presbyterian church, Augusta, Ga., are excellent. Our leaders will find them a great help in their work and we trust they will be very freely used throughout the Church.

Catalogue of the *Theological Seminary of Princeton* with full information pertaining to course of study, faculty, students, etc.

Art In the Classroom, the Workshop and the Home is an excellent monthly published by the Art Publishing Company, 411 Pearl Street, New York.

Exposition News is the title of a very creditable sixteen page paper issued by the Women's Exposition of the Carolinas.

American Homes for May is called the Fire Number, giving excellent pictures of the recent Knoxville fire. $1.00 a year. American Home Publishing Co., Knoxville, Tenn.

Expression — Art, Literature, The Spoken Word. An excellent quarterly for those interested in elocution and oratory. Published by School of Expression, Boston.

Converse College has gotten up a handsome catalogue containing beautiful and attractive views of the buildings, grounds and interiors of classrooms, etc. The enrollment for the past year was four hundred and thirty-one pupils. The faculty is composed of the best material.

The New Situation in China, Coventry Patmore, Gibbon's Autobiography, Animal Helpers and Servers, The Disbursement Sheet, The Mission of Tennyson, The Battle of Val, Tiger Shooting in the Deccan, Life in a French Commune, Some Plantation Memories and Goldsmith's Country are among the interesting articles in the *The Eclectic* for May. E. R. Pelton, Publisher, New York.

We seek advice in difficulties; but in common speech we are apt to confound it with admonition.—*Charles Lamb.*

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions.

Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. Hugh Roderick Murchison, from Columbia, S. C., to Bamberg, S. C.

Rev. James A. Dorritee, from Columbia, S. C., to 622 College Street, Charlotte, N. C.

Rev. W. R. Minter, from Columbia, S. C. to Laurens, S. C., temporarily.

Rev. L. H. Query, from Hampden Sidney, Va., to Query's, N. C.

Mr. S L. Cathey, from Hampden Sidney, Va., to Attapulgus, Ga., temporarily.

Mr Samuel S. Oliver, from Hampden Sidney, Va., to Madison, N. C., for the summer.

NORTH CAROLINA.

First Church, Wilmington:—On last Sabbath at the regular communion services, three persons were received into the membership of the church, two upon profession and one by letter.

Dr. Hoge announced that between forty and fifty acceptances had been received from the members of the General Assembly to the invitation of this church to spend next Sabbath in Wilmington, if it is practicable for them to do so. The party will arrive in the city in time for a trip to the coast on Saturday afternoon, returning to Charlotte on Monday afternoon. The Presbyterians of Wilmington are looking forward with much pleasure to this occasion.

Mallard Creek Church:—Five persons have been received from the Sunday-school and two upon certificate from the Methodist and Baptist churches. This church is faithfully served by Rev. Roger Martin.

Wilson:—Our Synodical Evangelist, Rev. Wm. Black, was here recently, and did us all good. Seven adults were added to our church, and there will be others to join our communion. J. T.

Asheville:—A most interesting account of the Children's Missionary Society of the First church is given in our Open Door Department.

Church Organization at China Grove:—The commission appointed at the last meeting of Concord Presbytery, consisting of Revs. C. A. Munroe, W. M. Shaw, J. A. Harris and Elders A. F. Goodman, D. F. Cannon and J. S. Lafferty, M. D., to organize a church at China Grove, Rowan county, met on Wednesday, May 12th, and organized a church there with twenty six members. Several others will present certificates at an early day and several will be received on profession of faith. Dr. A. J. Crowell and J Frank Miller were elected ruling elders, and J. A. Shim, John F. Miller and J. B. Goodmight were elected deacons. The new church will be known as the China Grove Presbyterian church.

This little band have gone to work in earnest and have raised quite a nice sum to erect a church building. They have had donated to them a beautiful site for a church lot. They have appointed a building committee, and expect soon to have a nice church and Sunday-school room ready to worship in, cost to be about $2,000. They meet in a nice large academy for the present. Bro. Black will be with them and hold a week's meeting including the fifth Sunday. They have a good live set of officers and an earnest people to hold up their hands and we believe this will be a prosperous church. May the blessing of God rest upon them. Rev. J. A. Harris of Thyatira and Back Creek churches will minister to them until other arrangements can be made.

J. S. LAFFERTY.

In addition to the above we have received another interesting account of the organization of the China Grove church, from which we take the following appeal:

The China Grove Presbyterians and their sympathizing friends have determined to raise and build a large, convenient and elegant house of worship. A building committee of five interested, active, energetic young men have been appointed. Dr. A. J. Crowell is Chairman and will take great pleasure in receiving and receipting for contributions to this greatly to be desired and much needed building. We love to help those who help themselves. These people have done this. Although few in number and the most of them poor in this world's goods, yet they have raised over $600 among themselves for this work.

A word to the *liberal* as well as the wise is sufficient.

C. A. M.

Siler Church:—Three members received into Siler church, under care of Rev. H. W. Hoon on May 9th.

First Church, Charlotte:—The window presented by the commercial travellers to the memory of Rev. Dr. Preston was unveiled on last Sabbath. Mr. W. H. G. Belt, of Baltimore, made the presentation address, the pastor, Rev. Dr. Howerton, accepting the gift. A large number of commercial travellers were in attendance, and the services were presided over by one of their number, Mr. W. W. Watt. The services were most impressive. An address was made by Rev. J. W. Stagg and prayer was offered by Rev. Dr. Moses Hoge.

Caswell, Black River and Oak Plains:—The May communions in the three churches under the care of Rev. K. McDonald have been held with the following results: At Caswell we had a very impressive service on Sabbath just before communion, the installation and ordination of two elders, viz: Dr. George F. Lucas and Mr. A. C. Moore, and Mr. C. C. Murphy installed and ordained deacon. Two were received by letter. The church is now in good working condition and well officered.

At Black River church we had Bro. Wakefield with us. His preaching did us much good because of its Scripturalness and of its simple and plain reasoning. We all enjoyed his stay among us very much. While there were no additions to the church we feel that much good has been accomplished.

At Oak Plains Bro. Robert Williams was with us and gave us a very fine lecture Sunday morning which we enjoyed. We bespeak for him success in the ministry for which he is undoubtedly fitted. Thus ended our May communions. May the Lord add his blessing.

VIRGINIA.

Presbytery of Montgomery:—At an adjourned meeting on the 18th of May at Roanoke City, the resignation of Rev. J. C. Dinwiddie, as pastor of Bethany church at Roanoke City was accepted and the pastoral relation dissolved, and the same action was taken as to relations of Rev. P. B. Price as pastor of Buchanan church and stated supply of Carmel and Rich Patch. Rev. W. A. Hall, of Rocky Mount, Franklin county, accepted the call of Bon Brook church in same county for one fourth of his time; installation first Sabbath in August. Arrangements were made to print the address on Westminster Standards delivered at stated meeting in April.

Alexandria:—On the evening of May 18th, the congregation of the Second Presbyterian church tendered a most delightful reception to the new pastor, Rev. J. Ernest Thacker and his wife. The church was beautifully decorated with cut flowers and potted plants and the pulpit was banked with palms. Mr. K. Kemper was master of ceremonies and made an address of welcome for the congregation, telling how eminently satisfied the entire congregation is with the new pastorate, and that, in extending a hearty welcome to Mr. Thacker, he was speaking for each individual in the church, as Mr. Thacker was fast winning the hearts of the people and commanding their respect and admiration as a pulpit speaker. Rev. Dr. Butler of the Baptist church gave a hearty welcome for the ministry of the city. The musical programme that followed was highly interesting. Three new members were received into the church, May 16th.

(Continued on 14th page.)

THE GENERAL ASSEMBLY.

(Continued from 4th page.)

SECOND DAY.

Friday, May 21st.

After the devotional exercises the standing committees were announced as follows:

Bills and Overtures: R Q Mallard, S A King, A W Milster, L B Johnston, A S Doak, B McShire, S G Miller, J G Richards, E H Buchanan, James Hemphill, H M D Martin, Geo Howard, J F Kennedy, W S Neely.

Judicial: S M Neel, R A Mickel, R M Hammock, J M W Elder, J D Thomas, J M Smith, J G Herndon, A C Howze, J W Offut, J O Perry, L A Hill, D Askew, Samuel Davis, W Hethorn.

Home Missions: Robert Price, J H Wiggins, J D A Brown, S W Davies, F D Hunt, W S Porter, H T Graham, J B Hutton, E Mack, W McPheeters, L B McCrary, J W Crawford, H D Peden, A C McAlister, J A James, E M Williamson.

Foreign Missions: F R Beattie, A B Curry, W B Arrowood, S C Alexander, Daniel Blain, R S Brown, E M Munroe, C D Gilkeson, C H Kemper, W T Shannon, B R Welford, J Shillinglaw, E L Slagle, S J Andrews, W M Graybill, George Perkins, R W Santos, J L McLees

Education: R L Dabney, H T Darnall, W P Hemphill, J C Malloy, W V Frierson, A B Coit, C P Foreman, D Patterson, O E Johnson, Jr., J L Roxburgh, A G Neel, W W Simpson, J P McLure.

Publication: A W Pitzer, G G Woodbridge, J K Hall, H M Parker, A A McGeachy, J T Rothrock, L S Newman, J M Hodgson, J M Scott, C W Alexander, W P Weed, R H M Davidson, W S Forsyth.

Colored Evangelization: J W Bachman, A R Cocke, T M Hunter, J A McLees, M A Kerr, H S Bradshaw, W R Wilson, T H Stall, J G Hall, J D Crenshaw, C W Dorsey, A Mays.

Home and School: R C Reed, A W Cranford, W B Bingham, T H Newkirk, C A B Jennings, J H Gwinn, G W Nickel, W W Kerr, B W Powell, J L Hine, F M Stites.

Sabbath Schools: R K Smoot, H H Newman, J C Tate, C M Richards, T M McCorkle, J M Hoskins, S E Welch, H A Chambers, J I Ross.

Theological Seminaries: J W Walden, J D Dean, J J Hill, R F Patterson, W M McAlister, James McCutchen, H L Caldwell.

Systematic Beneficence: T M McConnell, J L R Walker, J F Pharr, J W Bird, W B Stinson.

Narrative: J Calvin Stewart, H G Griswold, R H Adams, Eugene Johnson, Henry Ginder.

Bible Cause: W A Wood, W T Overstreet, J M Holladay, F C Eaton, J H Anderson.

Leave of Absence: W McF Alexander, A Mayes, C L Stewart, J L Cunningham, R E McWilliams.

Auditing Committee: J D Taylor, Foster Harper, F H Curtis.

Devotional Exercises: R Z Johnston, A A Little, J C McLauchlin.

Foreign Correspondence: M D Hoge, J B Shearer, J C Oehler, D A McRae, E D Washburne, J C Parham, W W Watts, F S Hall.

Synodical Records: Alabama—S C Alexander, H S Stanley. Arkansas—M F Alexander, J M Dent. Florida—C L Stewart, J W Blue Georgia—W T Overstreet, E S Mayes. Kentucky—J M Holladay, P Pelham. Memphis—F D Hunt, J W Mourning. Mississippi—J F Pharr, H McDowell. Missouri—C A B Jennings L G W Albright. Nashville—T M Hunter, J F Murdock. North Carolina—A S Doak, J R Guy. South Carolina—A A Little, Giles Dook. Texas—M H Kerr, J K Peck. Virginia—C M Richards, E P Matthews.

The following overtures were presented and properly referred:

Lafayette Presbytery: To direct the committee to prepare topics for the use of Westminster League; to give topics each month to the subject of missions.

Lafayette: To fix the term of service of its stated and permanent clerks at four years, taking the first election at its meeting at Charlotte.

Memphis: Disapproving of Sunday newspapers and asking that appropriate action be taken by the Assembly.

Knoxville: Asking that sending of Presbyterial blanks as at present printed be discontinued.

South Carolina: To make certain changes in Rules of Discipline to make the rules consistent with each other and to the principle that the courts are parties in cases of process, and that when a matter is transferred from an inferior to a superior court, it is not the inferior court that is transferred, but only the cause."

Nashville: Touching changes in blanks for Sunday-schools.

West Lexington: Inquiring if women may occupy our pulpits to lecture or make addresses to mixed audiences—and whether ministers may read from their pulpits notices of such addresses.

Dallas: Asking reversal of action of last Assembly which decided that one ruling elder does not constitute a session when a church has but one elder.

Suwanee: Overture similar to above.

Tuskaloosa: Asking that in view of the action of last Assembly, as above stated, that an overture making provision for such a case, be sent down to the Presbyteries.

Dallas: To revise form for narratives so as to remove ambiguity or obscurity.

Columbia: On the above general subject.

New Orleans: Asking for changes in sessional blanks.

Augusta: To dispense with stated fall meeting of Presbyteries, as unimportant.

Memphis: To transfer the Oak Grove church, in Chickasaw Presbytery, to the Presbytery of Tombeckbee in Mississippi Synod.

Suwanee: Overture touching hymnology.

Winchester: To revise the questions which the sessions use in making annual reports.

Winchester: To secure uniformity in statistical reports.

Fayetteville: To order the preparation and a pamphlet on the Home Mission work of our Church, where to be published and distributed.

Louisville: In reference to getting statistics from all churches in foreign lands.

Columbia: Touching a visit of secretary of Foreign Missions to China, at the 30th anniversary of the China mission.

Columbia: Regarding salary of the incoming secretary of Foreign Missions.

East Hanover: Asking interpretation of section of Book of Church Order in regard to the dismissal of minister from one church in Presbytery to another.

Abingdon: Asking whether an organization without elders can properly be enrolled as a church.

An overture was received from Rev. W. Red of Houston, Texas, asking *in these* deliverance as to the interpretation to be given the words "inspiration" and "inspired" as used in our standards.

A memorial from Rev. S. F. Tenney on the subject of the colored church was referred to the committee on Education.

No discussion arose on the overtures as presented until one signed by members of the Prohibition party of North Carolina was presented. As soon as Dr. Wiggins began reading the paper Dr. Smoot moved that the communication be returned to the party or parties on the ground that the Assembly cannot receive communications from non-ecclesiastical bodies.

Rev. F. D. Hunt thought it but courtesy to hear the paper, and Dr. Bachman moved that it and all papers not coming from Presbyteries be referred without reading. Mr. Hunt opposed this and thought the subject of temperance a proper one to come before the Assembly and all respectful papers ought to be heard. Dr. Shearer thought courtesy required the reading. Dr. Smoot withdrew his motion in favor of Dr. Bachman's—to refer without reading. Mr. Hunt and Dr. Neel concurred in protesting against not reading.

Dr. Bachman's motion was lost, and the paper was read. Dr. Smoot moved that it be returned to its presentors as a political paper. It was referred to the committee on Bills and Overtures.

At noon Dr. T. D. Witherspoon delivered an address—A Description of the Westminster Assembly—Its Personnel, Proceedings and Place of Meeting.

The night session was directed to the Exposition of the Presbyterian Faith as derived from the Scriptures and formulated in the Westminster Standards. As it could not be read by Dr. Dabney, Dr. R. C. Reed read it; Dr. Dabney sitting by him as he did so.

THIRD DAY.

Saturday, May 22nd.

After devotional exercises Rev. Dr. Moses D. Hoge, appointed by the Executive Committee of the Alliance of the Reformed churches for that service bore the fraternal greetings of the Alliance to the Assembly and read the annual report before the Committee. The report was referred to the Committee on Foreign Relations.

Dr. Mallard from the Committee on Bills and Overtures, reported favorably on overture from Memphis Presbytery to transfer Oak Grove church, in Chickasaw Presbytery, to the Presbytery of Tombeckbee, Mississippi Synod. It was granted

The following questions were embraced in the overture from West Lexington:

"Shall our pulpits be occupied by women to lecture or make addresses to mixed audiences of men and women?" "Shall the ministers of the Presbytery read from their pulpits notices of such lectures and addresses to be made in other churches?" Answer: "The General Assembly respectfully answers the first question in the negative. As to the second, it considers it inadvisable to advertise from the pulpits women lecturers and addresses before mixed audiences."

A motion to amend so as to say "that it is improper to advertise lectures of women from the pulpit" was lost by a rising vote 78 to 49.

The overture led to a discussion in which Dr. Pitzer and Dr. Neely opposed and Dr. Walden and Dr. Smoot vigorously advocated it, until the time for order of the day arrived. In the afternoon the discussion was resumed by Dr. Smoot. Dr. Pitzer defended his position in favor of missionary women addressing the churches. Dr. Walden responded.

Dr. F. R. Beattie offered as a substitute for the overture:

"That in reply to the overture, the Assembly refers Presbytery to former clear deliverances which settle principles, and should guide us in all our Church sessions and our procedure."

After further discussion on motion to recommit the paper the substitute was adopted by a vote of 71 to 62.

Dr. McLean of the American Bible Society introduced by Dr. Moses D. Hoge addressed the Assembly in behalf of the Bible Cause. In answer to a question Dr. McLean said the Presbyterian Church takes the lead in contributions to this cause.

Dr. Eugene Daniel delivered the Westminster address, the subject being: "Polity and Worship"—Emphasizing their Relations to the Doctrine. Dr. Palmer had been appointed to deliver this address, but failing sight precluded his doing so.

The Committee on Overtures and Bills replied to the communication from the president and secretary of the Prohibition party of North Carolina: "We are forbidden to intermeddle with political parties or questions, and the constant and Scriptural attitude of our beloved Church on temperance and intemperance is shown in past deliverances on record in Alexander's Digest, pages 365 and 366."

Dr. Smoot moved to table. Lost by a vote of 72 to 50. On motion of Rev. F. D. Hunt the deliverance of 1886 was appended to the answer.

FOURTH DAY.

May 24th.

After devotional exercises the committee on the Sabbath reported.

Invitations were received from Richmond and from New Orleans for the next meeting of the Assembly. The latter accompanied by a letter from the venerable Dr. Palmer praying its acceptance.

The Assembly after considerable discussion on the overture from LaFayette Presbytery asking that the terms of clerks of the Assembly be fixed at four years—approved by the committee on Bills and Overtures adopted a substitute, offered by Dr. Reed, "that the suggested change is inexpedient.

The committe on Publication reported on the report of the secretary and also on several overtures. On that of Knoxville stating that the Presbytery was under misapprehension as to the sending out blanks that are out of date, for statistical reports. In reply to the overtures requesting change in form of blanks for narratives, they present a new form. They report declining overture of Fayetteville Presbytery asking for publication of a pamphlet on Home Missions State in answer to LaFayette Presbytery asking for publication of topics for Westminster Leagues that the present publications of our Church are sufficient. In answer to overture of Winchester Presbytery declines to direct Presbyteries as to the order in which they shall enroll the names of ministers. The report was docketed.

At noon Dr. Strickler addressed the Assembly on "The Nature, Value and Special Utility of the Catechisms."

The Assembly by invitation spent three hours at Davidson in the afternoon. Addresses were made by Dr. M. D. Hoge and Dr. Walter W. Moore. The ladies served refreshments. The time was delightfully spent.

At night Dr. Tadlock addressed the Assembly taking as his subject: "The Churches That Hold the Westminster Symbols, and the Reformed Churches Generally—Their Point of Contact and Contrast; Their Present Relations, Work and Outlook."

The following resolution of thanks was adopted:

Resolved, That the thanks of the General Assembly are hereby tendered Rev. J. B. Shearer, D. D., the faculty and students of Davidson College for the generous and hospitable treatment accorded the Assembly in connection with the delightful outing this day enjoyed, for whose inception and conduct we are indebted to them, and that we further assure them of our hearty interest in the splendid Presbyterian school and our earnest prayer that its future may be even more glorious than its noble past."

A Wife Equal to a Gold Mine.

Will some of your readers give me a good recipe for making a cold starch? I am selling self-heating flatirons and iron a little at every house and have to use starch every place and want to know how to make a good cold starch. My husband was in debt and I being anxious to help him thought I would sell self-heating flatirons and I am doing splendidly. A cent's worth of fuel will heat the iron for 3 hours, so you have a perfectly even heat. You can iron in half the time and no danger of scorching the clothes, as with the old iron, and you can get the most beautiful gloss. I sell at nearly every house, as the iron saves so much fuel everybody wants one. I make $1.50 on each iron and have not sold less than ten any day I worked. My brother is doing well and I think anyone can make lots of money anywhere selling irons. J. F. CASSEY & CO., St. Louis, Mo., will start anyone in the business, as they did me, if you will address them. MRS. A. RUSSELL.

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For the N. C. Presbyterian.

EDUCATION IN GERMANY.

BY T. W. LINGLE.

I am sure there is no true American who regards it as showing a lack of patriotism to appreciate what is good and noble in other people. An American student in a foreign land is, bound to see many things that he wonders at, though on the whole there are few, if any, other countries that offer such opportunities and the enjoyment of so many free institutions as the United States of America. Yet there are many nations that surpass our own in the general education of the people. Of all the lands of the world it is in Germany that the public school, the college, the university, the conservatory of music, and the academy of art have recorded their completest success,

The common school is of all public institutions the one that most affects the great masses of the people. A striking observation to be made is the extent to which public education is encouraged in Protestant lands as compared with Catholic countries. In so-called "enlightened" France 9½ per cent of the population past the age for entering school are unable to read or write, in Austro-Hungary 27 per cent, Italy 42 per cent, while in European Russia and the Balkan States only one-fifth of the people are capable of recognizing their own name when written. These facts become astonishing when we observe that right in the midst of these countries is situated the German empire, more densely populated as a whole than either of the countries mentioned except Italy, and inferior to France in wealth, with a people of whom only one-half of one per cent are illiterates. In the eastern part of Germany just on the Austrian frontier is the little kingdom of Saxony with an area of 5,846 square miles, with people huddled together at an average of 641 to the mile. But the public school has scored such a success in Saxony that only one-fifth of one per cent of the people are illiterate. The most common-place street-sweeper, or workman in a factory, or peasant with his oxen is capable of reading his newspaper. It is usually the poorer class of Germans that emigrate to America, yet according to President Cleveland's last message to Congress only 2 per cent of these emigrants were illiterate, while between a half and three-fourths of the Italian, Portuguese and Austrian emigrant could not read their own language.

Such figures as these are more nearly approached in Scandinavian countries and in England and Scotland of course than in any other portions of the world. In the United States such progressive sections as New York and Illinois have an illiterate population of more than 5 per cent, while the proportion in some of the Southern States rises to a fourth and even to a third of the entire population. Owing to the fact that America is a new country and has vast natural resources of every kind, the people of the United States with an enterprising genuine English spirit, have surpassed the world in nearly all practical demands. In Europe the case is entirely different. The natural resources of the country have been drawn on for thousands of years and to some extent exhausted. The population is so dense that the great masses of the people must forever remain in very humble circumstances. Labor is cheap and competition keen at every hand. Under such hard circumstances the nation that educates the great masses of her people comes to the front. As a result the name of Germany has become synonymous with "the home of learning" throughout the world, and her institutions are frequented by students from every quarter of the globe. The military discipline of the German army is imitated in nearly every land that maintains soldiers. Her manufactures and foreign trade even with British colonies, have increased at such a rate during the last decades that English merchants are almost compelled to share with the Germans their supremacy in the commercial world. They are enabled to hold firmly under one government whole provinces in which the German blood and language are almost entirely wanting. It was not the genius of General von Moltke alone, but rather the faithful work of the humble school teachers in the different German states that in 1866 and again in 1870-1 wrested such magnificent victories from the armies of Austria and of France as those at Sadowa and Sedan, and established Bismark at the head of a mighty empire as dictator of peace to the nations of Europe.

Among the fifty-two million people in Germany there is a school on the average for every 874 persons. Out of every hundred people there are sixteen in school. In every peasant village, even in mountain districts, the children are seen in the morning gathering into the school-house. One hundred and six thousand men and 14,000 women are engaged in teaching in these schools. A much larger sum of money is spent on public education than on the army; while in Russia for every $8 spent on the army only $1 is devoted to public schools.

Each town of any importance has its "gymnasium" (high school and college combined) preparing students for the universities. These gymnasiums are as numerous as really first-class high schools or academies in America. But strange to say, the higher education of women here comes to an end and no further provision is made for them. In all Germany there are only three gymnasiums for women (In Berlin, Leipzig and Carlsruhe) in which the curriculum is of a high order, preparing for work in the universities. In nearly all the German universities women are permitted to attend lectures, with the consent of the individual professor, but German women are prevented from taking degrees. In Gottingen and Heidelberg the regulations of the university permit only foreign women to take their doctor's degree on the same conditions as men. The demand for equal privileges for the sexes is of course growing at all institutions.

At the twenty universities of Germany (sometimes erroneously said to be twenty-two) there are to-day about 27,000 German and 2,000 foreign students, of whom over 400 are from the United States. There are no separate medical colleges or theological seminaries, but all subjects of study are comprehended under four faculties in each of the universities, theology, medicine, law and philosophy (which includes languages, science, etc.) The population of Germany as compared with that of the United States is in the ratio of 5 to 7. However, the statement may be ventured that there are in the United States not more than 10,000 students engaged in university work, if we mean by universe students all who have graduated a first-class literary college and now regular students in a theological seminary, medical college some other professional school, or the graduate department of a university, as this is what is meant by university student in Germany. other lands it has become impossi to pursue advanced studies with reference to the remarkable researc work of German professors in ev branch of study, and even in Am ican universities the reading of G man books with readiness is ind pensable to every student who sires to come to the front in scho ship. The city of Leipzig has come the center of the publish business and book trade of the w and without a rival for 150 years no other country are books so pl ful and so cheap as in Germany.

This is also the home of music of art. Only in Vienna and P have the music and the art sch reached such a high standard of cellence as in Germany. In Dres Munich, Leipzig, Berlin, Wei Stuttgart and a number of ot cities are schools of music that own far-famed New England C servatory in Boston cannot eq In Munich, Dresden, Berlin, D seldorf, Carlsruhe and elsewhere academies of art with which n ing in America can compare. T institutions are crowded with lo of art and of music from all enli ened lands. The theatre and o are directed and controlled by government and are great educa of the people. The galleries paintings and of sculpture equal or surpass even the New Metropolitan Museum in Cen Park can be numbered almost

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the score here, in a little empire exceeded in size by our one State of Texas, by an area as large as England and Wales combined. Very excellent music may be heard occasionally in several of the great cities of America, but the cost is so great that the masses of the people cannot afford to enjoy it. Here as fine music as the world is capable of producing may be enjoyed every week even by the poor, it is so very inexpensive. The result is that the average German has an appreciation and fondness for music that the Englishman or American who comes over simply cannot comprehend. The business man will leave his office or place of business to hear concerts and motettes every week, when an American man would declare that he was too busy and had no time. There he finds the workingman, the student and all other classes crowding in with the same eagerness as himself. Even in the small towns and peasant villages, though good classic music is not to be had, still the people must have music of some kind, and some German martial airs or other music of that grade may be heard almost any evening.

Many ways can be pointed out in which Anglo-Saxon civilization is inferor to any European civilization, still it must be acknowledged that the development of the instinct of the average person to such an appreciation of music and, in many cases, of art also, is no mean attainment. But it must be remembered, when we acknowledge German superiority in education and the fine arts, that America is still in her infancy. In only a century the American people have outstripped the world in the utilitarian demands. As Senator Douglas of Illinois once said in Washington, when we have time we will excell also in the ornamental

Kaiser Wilhelm's University,
Strassburg in Elsass, Germany.
May 4th, 1897.

CONVERTS IN CHILDHOOD.

Many of the brightest lights in the history of Christianity have been converted in early life. Adam Clarke, the commentator, was converted at four years of age. His influence will shine in the moral heavens while the sun shines in the natural heavens. Alfred Cookman, the great revivalist, was converted at ten years of age. He will shine in the kingdom of God as the stars in the firmament of heaven for ever and ever, and thousands will rise in the judgment and call him blessed. Isaac Watts, the great poet, was converted at the age of nine years. Robert Hall was converted at twelve, Jonathan Edwards at seven and William Penn at nine.—*Ex.*

The soul that knows the sweetness of His presence and His face shining on it will account no place nor condition hard, providing it may be refreshed with that; as the saints have been in caves and dungeons enjoying more of that light in those times, when other comforts have been abridged. Then they have had a beam from heaven into their souls in their darkest dungeon worth far more than the light of the sun, and all the advantages the world can afford.



Fifty Years Ago.

President Polk in the White House chair,
While in Lowell was Doctor Ayer;
Both were busy for human weal
One to govern and one to heal.
And, as a president's power of will
Sometimes depends on a liver-pill,
Mr. Polk took Ayer's Pills I trow
For his liver, 50 years ago.

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Second Quarter—Lesson X.

June 6, 1897.—James iii. 1-13.

Commit to memory verses 11-13.

Subject. Sins of The Tongue.

Golden Text. "Keep thy tongue from evil and thy lips from speaking guile." Psalm xxxiv. 13.

CATECHISM.

Question 43. What is the preface to the ten commandments?

Answer. The preface to the ten commandments is in these words, *I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.*

Time. Between A. D. 45 and 63.

Place. Written at Jerusalem.

INTRODUCTORY.

It is well to read the book of James through at one time to get a view of it as a whole before studying the part of this lesson. It will appear to be, as it is, not a collection of practical directions, but a perfectly systematic treatise, with order and completeness and perfection. It is the initial Epistle of the New Testament. It presents the initial faith of the New Testament. It is an Epistle of faith. It presents not a structure like the Mosaic dispensation, perfect at once at the beginning, and to grow worse, but life with its potentialities, promise and possibilities. This life must have growth, and time for growth. The faith of the Lord Jesus Christ must be a righteous faith, and a working faith. It must be a faith which controls the tongue. Language is a great exponent of human character. There is no power like the power of language. If we could write everything a man has said from infancy to old age we could measure the man's character and growth, and know his characteristics and calculate his power and importance. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." So I condense a lecture of Dr. Weston.

LESSON NOTES.

Vs. 1. *My brethren,* Christian Jews and men like Himself, human, and subject to like temptation. *Be not many masters,* school-masters, teachers not warned against teaching or training or helping or comforting others, but against doing this as tyrants to rule rather than serve, for helpfulness rather than for honor. *We shall receive greater condemnation* by a fall from a greater height, if we err, or make mistakes or teach wrong doctrine, or guide into wrong ways by not having humility to bow and docility to be taught by the Highest. The last place to be desired is the one greater or larger than we can fill.

Vs. 2. *For in many things we offend all.* We *all* do this, and do it in *many things.* We all stumble or err or fail of perfection. Mr. Spurgeon says "I never did see a perfect horse or a perfect man. Every head has a soft place in it, and every heart has its black drop. Every rose has its prickles and every day its night. Even the sun shows spots." *If any man offends not,* (does not stumble or cause others to stumble, or is not tripped up), *in word, the same is a perfect man,* he is "no longer a babe, but an adult, a full and complete man, with perfect command of all the faculties of soul and body."—*Alfred Plummer, D. D.* "The *whole body* is used to sum up the aggregate of all the temptations which come to us through the avenues of sense." *Cambridge Bible.*

Vs. 3. *We put bits in the horses' mouths.* This is an illustration. The bit is a small thing compared with the size of the horse, yet in the horse's mouth we can govern the horse with it. So, a man who can bridle his tongue can govern his whole nature.

Vs. 4. *Turned about with a very small helm:* another illustration of the ship turned by the rudder so much smaller than the ship, shows how small a thing, as the tongue, may turn the body. *Governor:* Steersman. *Listeth* means willeth. Dr. Deems wrote: "More than scepters and swords, more than bayonets and cannon, more than steam and electricity, is one human tongue."

Vs. 5. *Boasted great things.* The tongue claims, and truthfully, that it can do great things, for good or for evil. *Behold how great a matter a little fire kindleth.* The city of Portland, Maine, was laid in ashes from a fire kindled by a firecracker on a Fourth of July. The burning of Chicago came of a fire kindled by a cow kicking over a lamp in a stable.

Vs. 6. *The tongue is a fire.* It can kindle a great amount of evil, destroy much good, and inflict great pain or injury. *A world of iniquity,* a little world of evil in itself. All kinds of evil that are in the world are exhibited there in miniature. The amount of iniquity is vast, the kinds of iniquity are various, innumerable.

Vs. 7. *Hath been tamed.* So every nature of beasts, birds, serpents, has been tamed in the first or second generation.

Vs. 8. *But the tongue,* his own or others, *can no man tame.* It can be tamed only by making the heart right.

Vs. 9. *Therewith bless....curse.* It has a double power according to what controls or inspires it.

Vs. 10. *The same mouth:* the same kind of mouth, or of the same person. "*Te Deums* chanted at an *Auto da Fe.*"

Vs. 11. *Doth a fountain?* Yet a mouth may send forth sweet water and bitter.

Vs 12. *Can the figtree....bear olive-berries?* So every heart will bear fruit according to its nature.

Vs. 13. *Who is wise?* Let each test himself and show the fruit of wisdom.

PRACTICAL POINTS.

1. "We are never to forget the 'tongue' includes 'the pen.'"—*Deems.*

2. "It is by restraining the mouth, the tongue, that man obtains and keeps control over the animal nature.—*Professor Johnstone.*

3. "The apostle probably had in his mind the two great causes of difficulty in the way of man's bridling his whole body, the power of natural perversity and the power of temptation."—*Johnstone.*

Let Christ rule the heart and He will bridle the tongue.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, June 6th, 1897.

BY REV. B. E. WALLACE.

The Tongue as a Christian's Tool Exod. 4:1-17.

Text for the week:

The tongue of the wise useth knowledge aright. Prov. 15:2.

Daily Readings:

Monday, Judging Vanity. Jas. 4:11-17.
Tuesday, A little member. Jas. 3:1-12.
Wednesday, A timid tongue. Jer. 1:1-10.
Thursday, A gracious tongue Luke 4:16-22.
Friday, A cautious tongue. Ecct. 5:1-7
Saturday, Inspired tongues. Matt. 10:16-23.
Sunday, Topic. Exod. 4:1-17.

Suggestions for Leaders:

1. Let this be a *temperance meeting.*

2. Let some one answer, why can no man tame the tongue?

3. Call for personal incidents to the mischief of the tongue.

4. Call for volunteers to use the tongue always as the *Peacemaker's tongue.*

Notes:

This is a subject that speaks to us The tongue is a *power.* The unregenerate tongue is a power of hell.

The regenerate is a power of Heaven. The tongue of slander and strife is in the children of the devil, and the tongue of the peace-maker is in the children of God. The unregenerate tongue is set on fire of hell, the regenerate tongue is set on fire of heaven. With the former we curse God and man, with the latter we bless God and man. The tongue more perfectly than any other member translates the thoughts of the heart. "Out of the abundance of the heart the *mouth speaketh.*" Hence the importance of guarding it, taming it. James says, "The tongue can no man tame," but he does not say that the tongue can not be tamed. God can tame this "little member."

Now let us get a lesson. The tongue as the Christian's tool means the one God has tempered in the furnace of His love, one set on fire of Heaven, one translating the thoughts of a renewed heart, one speaking always the praises of God.

A church member's tongue is not always a Christian's tongue.

A tongue that speaks sweet words into your ear is not always from the peace-maker's heart.

Dear Christian, let your heart be filled with the fulness of God and your tongue will tell of His glory.

OPEN DOOR NOTES.

At the meeting of the Ladies' Foreign Missionary Society of the First church, Wilmington, held on the 18th, an exceedingly interesting account of the inception of the great student movement among missions was read by the President.

Letters were read from other missionaries.

A great pleasure and privilege of the meeting was the presence of Miss Spaulding, secretary of the Woman's Union, (Baptist) who at request kindly gave a talk on their work among the Cubans. She emphasized strongly the great importance of *individual* effort in Christianizing the world. All were deeply impressed with the loving devotion to the cause of this consecrated servant. Tea as usual was served.

With the opening of 1897 the name of the Children's Missionary Society of the First Presbyterian church of Asheville was changed to that of The Young Gleaners. With the new name, came new officers, new plans and a new feeling of responsibility on the part of the members. Three of the gleaners were appointed for each month to prepare the programme, and plan for entertainment and refreshments. Instead of meeting once a month, the interest seemed to warrant holding meetings every two weeks, which has been done for several months.

The Gleaners supply several Sunday-schools regularly with papers, sending out about four hundred each month. These papers are obtained partly by encouraging the children to return their own papers after reading, and partly by gathering up the surplus each week after the Sunday-school has been supplied.

The Society is chiefly a Foreign Missionary Society, but being interested in the work to be done in the new Asheville Presbytery, $15 were given towards the building of a much needed church.

In February a Valentine Birthday Party was given, which the children enjoyed much in a social way, and at which $31.50 were contributed.

In March, a number of picture scrap-books and several hundred cards were sent to Mexico, and a number of Comfort Powders were prepared and taken to the hospital in Asheville.

April, with India for its subject and the terrible news from there, so aroused the sympathies of the Gleaners that they had bread tickets printed and by disposing of them have been able to send $30 to the famine sufferers.

The Gleaners are now about to organize a Little Light Bearers' Circle which will enroll the tiniest children from babyhood up to five years old, whose parents will give twenty-five cents a year to Foreign Missions in the name of the child.

With the different lines of special work, the regular contributions have not been forgotten and the society expects to have $15 ready to send next month to the regular Foreign Mission work of the church.

Best of all, the boys and girls are growing in interest in missions, in intelligence, regarding them and in the feeling that it is their privilege to have a part in all the great work of the Church and of the world.

FAYETTEVILE PRETBYTERY.

Fayetteville Presbytery stands adjourned to meet at Red Springs at 7 p. m., Monday, June 7th, 1897.

P. R. LAW,
Stated Clerk.

PUZZLE DEPARTMENT.

ANSWERS FOR MAY 13TH.

Grasshoppers, Lev. 11:22; Num. 13:33; Isa. 40:22; Ec. 12:5; Amos 7:1—Cornie and Myrtle Wilkinson, Willie C. Rose, Maggie Hall, Alex. M. McDonald.

Ancient looking glasses were made of metal chiefly copper, melted and cast in a circular form highly polished and attached to an ornamental handle—Cornie and Myrtle Wilkinson, Maggie Hall, Alex. M. McDonald.

Samothracia—Cornie and Myrtle Wilkinson, Maggie Hall, Alex. M. McDonald.

Word Square—Three Letters.

An affirmative.
Organ of sight.
Large body of water. H. T. C.

We find in the Bible only one street mentioned by name. Where and what is it? S. M.

Of whom was it said, "Died as a fool dieth?" Cornie Wilkinson.

How many brothers and sisters did Jesus have? Willie C. Rose.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

WICKER. At his home near Pocket, N. C., on May 11th, 1897. Mr. D. C. Wicker in his 46th or 47th year. The deceased was a valuable citizen, and a highly esteemed neighbor of very lovable disposition. We weep not as those who have no hope.

FOUSHEE. On May 19th, 1897, at her home in Sanford, N. C., Mrs. Anna Headen Foushee, in her 59th year. A good woman has gone to her reward. Her body was laid to rest in the beautiful old cemetery at Buffalo church, beside a loved and worthy son, Mr. Frederic Wilson Foushee, who was buried just six weeks before his mother.

MRS. LEVICY McILWAIN. A daughter of Wm. Potts, was born in Union county, N. C., Jan. 12th, 1825, and died near the place of her birth March 25th, 1897. On Nov. 9th, 1843, Levicy Potts, married Jefferson Miller and by his death, February 18th, 1844, she was left a widow. Dec. 18th, 1845, she was married to Dr. Wm. McIlwain, with whom she lived happily for nearly half a century, being left a widow the second time Feb. 18th, 1894. From her second marriage resulted seven children, five sons and two daughters. Two of those sons are regularly engaged in preaching the Gospel, viz: Rev. Wm. E. McIlwain, pastor of the Presbyterian church at Pensacola, Fla., and Rev. R. J. McIlwain who is pastor of a group of churches in Gaston county, N. C. Being the wife of a physician, Mrs. McIlwain was brought into close touch with the suffering of a large country neighborhood, and was ever abundant in her kindly ministry, and especially among the poor, and among the colored people will her unstinted kindness be long remembered. She early connected herself with the Presbyterian church, and was a lifelong and consistent supporter and friend to all its interests. Together with her husband, she cast in her lot with Banks Presbyterian church which was organized but a few years ago, and with her means, kindly counsel and unfailing sympathy she did much to establish it as a live and successful church. During the few years in which I was permitted to be her pastor, it was Mrs. McIlwain's lot to serve as one who waits. Bodily infirmity made her last years to be years of suffering, and they were spent among the kind and loving attentions of her children. She spent the last years of her life with her youngest daughter, Mrs. Gallant, who, with her husband and family, lives at the old McIlwain home. In all her long and trying suffering Mrs. McIlwain gave evidence of an abiding faith in her Saviour, and by a marvellous patience, and constant thoughtfulness for others, largely hid her suffering from others. It is a pleasure to testify that no pastor ever had a more loyal and devoted friend. She was ever ready to excuse his shortcomings, and encourage his labors with kindly sympathy and was more anxious for the poor and destitute of the community to enjoy his ministry than to claim it herself. Such lives are a sweet incense to God in their quiet consecrated service and a blessing to all who come within the sphere of their influence. Of such an one our Master would say, "She hath done what she could;" and such true and genuine lives are the ones "whose works do follow them." She was buried from the church and rests on the grounds that for generations had belonged to her family, and which were donated to the church by her husband.

"They also serve who only stand and wait." PASTOR.

More than twenty years' practice in answering the questions of inventors and owners of patents have given C. A. Snow & Co., of Washington, D. C., remarkable facility in this line as may be seen from a little book they have sent us, and which they will send free to any address. In this pamphlet, they have anticipated and answered about every question inventors have invented, and that is saying a good deal.

After all it is Nature that makes the cures. Only now and then she gets into a tight place and needs the helping hand of science. When the right thing is needed to check diseased action and start the organs and tissues on the way to health, Scott's Emulsion comes as the helpmeet of Nature. It feeds, nourishes, strengthens; and it does this all round—the Hypophosphites act upon the nerves; the Cod-liver Oil feeds the body.

For sale by all druggists, 50 cents & $1.00.

$200.00 IN GOLD GIVEN.

Special Interest to Students and Teachers

International News and Book Company, Baltimore, Md., make a most liberal offer of $200.00 in gold, for selling 200 copies of "Gems of Religious Thought," by Talmage or "Talks to Children about Jesus." These books are among the most popular ever published One agent sold 21 in two days, another 55 the first week. Freight paid, credit given. A few general Agents wanted on salary. A splendid opportunity for Teachers and Students to make money during their summer vacation. Write them immediately.

For the N. C. Presbyterian.

ILL-HEALTH OF DR. J. H. SMITH.

DEAR MR EDITOR:—No absence from the recent meeting of Orange Presbytery at High Point was the subject of such universal comment and regret among both presbyters and townspeople as that of our beloved brother and father, Rev. Dr. J. Henry Smith. His habit of faithful attendance upon the meetings, and diligent participation in the business of his Presbytery, made his absence all the more conspicuous and lamented.

The Presbytery's sympathy with him in the physical weakness that detained him at home found expression in a resolution, adopted by a rising vote, that the Stated Clerk be directed to write Dr. Smith a letter of condolence, expressing Presbytery's sincere regret at his absence, and its hope that he might be speedily restored to his accustomed health.

Dr. Smith was one of the three speakers appointed to make addresses at Presbytery in celebration of the two hundred and fiftieth anniversary of the adoption of the Westminster Symbols. His chosen topic was, The Influence of the Westminster System in the Making of the American Nation. The Presbytery's Committee on the Celebration Program in its report said: The deep disappointment and distress of your Committee at the inability of our beloved father in Israel to meet with and address us on this occasion, is shared, we know, by the entire Prebytery.

Pardon me, Mr. Editor, for occupying so much of your space. I am certain, however, that multitudes of your readers will learn with sympathetic and distressful interest of the ill-health of this venerable and eminent servant of God.

We have just heard that he will not be able to attend the General Assembly to which he was elected a commissioner.

Faithfully yours,
D. I. CRAIG,
Stated Clerk.

TO THE SESSIONS OF THE CHURCHES OF MECKLENBURG PRESBYTERY.

The month of June has been set apart for a collection for Synodical Home Missions. We are asked by the Synod to give $750 for this work. This amount has been apportioned to the churches. The money is needed. Send your offerings to the treasurer, Jno. F. Love, Gastonia, N. C.

I would also state that Presbytery ordered all churches that had not taken up a collection for the cause of Church and Manse Erection during the last ecclesiastical year do so on the fifth Sabbath of May or as soon thereafter as practicable. Look in the minutes of Presbytery of '96 and you will see your apportionment We have six weak congregations, one at a court house, one at a factory town of about four thousand people and the others at important places, looking to this fund for help.

R. A. MILLER,
Chm. Home Mission Committee.
Lowell, N. C., May 11th.

UNION THEOLOGICAL SEMINARY.

HAMPDEN-SIDNEY, VA.

FACULTY.

The Rev. Walter W. Moore, D.D. LL.D. McCormick Professor of the Hebrew Language and Literatre.

The Rev. Charles C. Hersman, D.D., LL. D., Henry Young Professor of Biblical Literature and Interpretation of the New Testament.

The Rev. Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

The Rev. Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 2D, 1897.

For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va. For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

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This desirable book comprises 64 beautiful engravings from views taken in 1894. Each scene is accurately and eloquently described by two distinguished divines, Bishop Vincent and Dr. Lee. The work should find a place in every Christian home.

Any paid up subscriber to the PRESBYTERIAN can obtain this book upon remitting 25 cents.

FOR THE FAMILY.

NO PLACE FOR BOYS.

What can a boy do, and where can a boy stay,
he is always told to get out of the way?
He cannot sit here, and he must not stand there,
The cushions that cover that fine rocking-chair
Were put there, of course, to be seen and admired.
A boy has no business to ever be tired.
The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room
Are not made to walk on—at least, not by boys;
The house is no place, anyway, for their noise.

Yet boys must walk somewhere; and what if their feet,
Sent out of our houses, sent into the street,
Should step around the corner and pause at the door,
Where other boys' feet have paused often before;
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering voice,
And tempting say: "Here's a place for the boys!"

Ah what if they should? What if your boy or mine
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?
Oh, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting joys
To make round our hearthstone a place for the boys?

There's a place for the boys. They will find it somewhere;
And if our own homes are too daintily fair
For the touch of their feet, the tread of their feet,
They'll find it, and find it, alas! in the street,
'Mid the gildings of sin and the glitter of vice;
And with heartaches and longings we pay a dear price
For the getting of gain that our life time employs,
If we fail in providing a place for the boys.

A place for the boys—dear mothers, I pray,
As cares settle down round our short earthly way,
Don't let us forget, by our kind, loving deeds,
To show we remember their pleasures and needs;
Though our souls may be vexed with problems of life,
And worn with besetments and tollings and strife,
Our hearts will keep younger—your tired heart and mine—
If we give them a place in their innermost shrine;
And to life's latest hour 'twill be one of our joys
That we kept a small corner—a place for the boys.

—*Boston Transcript.*

THE WOMAN'S EXPOSITION.

The Woman's Exposition of Charlotte is now open and stands acknowledged as a grand success.

The building is lighted by the Charlotte Machine Company, which has the largest, most complete and most costly exhibit.

Mrs. Robt. Cotten made the opening address, followed by other timely speeches.

The musical programme was enjoyed to the fullest. The music of the famous Mexican band was perfectly beautiful.

The pictures in size, art and interest are magnificent.

"Breaking the Home Ties" was seen by many from this city and section at the World's Fair. It is wonderfully beautiful in its naturalness, as well as execution. The subject is one which appeals to the masses of the people. There may be finer works of art to the eye of the skilled connoisseur, but nine people out of ten will stop and stand before this picture, with an all-absorbing interest. "Breaking the Home Ties" is pre-eminently the exhibition picture of America.

The historical department has made one of the most complete, and to the lovers of antiquity, perhaps the most interesting exhibit of the fair.

On children's day Mrs. H. C. Eccles spun flax in the colonial exhibit, giving the present generation an opportunity of seeing how spinning was done in the olden time.

College Women's Day will be the 27th, Thursday week, when it is probable that several women, colleges and girls' schools will attend in a body. Greensboro Female College has already arranged for the transportation of the student body, and Rock Hill will probably send a large delegation.

DAVIDSON COLLEGE EXHIBIT.

Dr. Smith and Mr. J. T. Farris placed the Davidson College exhibit yesterday. It is one of the most extensive in the building and occupies a special room next to the office.

The chief features of the exhibit are the famous Crookes, Geissler and Leonard tubes of the latest type and all the necessary apparatus, illustrating the famous experiments in vacua which led to the discovery of X Rays by Roentgen. A number of samples of apparatus used in the various departments of the chemistry and physics courses are also exhibited.

To speak evil of another is to show one's self evil. In what we say of others we reveal ourselves. —*Golden Rule.*

Cupid, the Beggar.



How Love goes a begging for a little kindly treatment! How many women turn their backs on the little fellow! They give freely of their time and attention to fashion or social pleasures, but seem to regard happy wifehood and motherhood as a mere secondary consideration. They take no end of trouble over the fit of a gown or the success of a dinner party, but think they have no time to bestow upon the health and physical soundness which are absolutely necessary to happy wifehood and motherhood.

Any weakness or disease of the delicate special organs of her sex totally unfits a woman to be a wife or mother. It is a woman's primary duty to be strong and healthy in a womanly way. Careful living and judicious treatment will certainly and completely eradicate these delicate complaints.

A complete and practical treatise on this subject with careful professional advice and suggestions for self-treatment are contained in "The People's Common Sense Medical Adviser," by R. V. Pierce, M. D., chief consulting physician of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. This 1000-page illustrated book will be sent paper-bound absolutely free for *cost of mailing only:* 21 one-cent stamps, or cloth-bound for 31 stamps. Address Dr. Pierce, as above.

Dr. Pierce has given a life-time to the study of women's diseases, and has had as wide a practical experience in this particular field as any living physician. His "Favorite Prescription" is a perfect and scientific remedy for diseases of the feminine organs.

It is the only medicine devised for this particular purpose by an educated and skilled physician. It is a positive and permanent cure as attested by more than ninety thousand grateful women.

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Theology of Prayer. Dr. Palmer	$2 00
Life of Thornwell	1 50
Gifts of the Holy Spirit. Dr. Vaughan	2 00
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Preaching in Sinim. Dr. DuBose. Paper, 60 cts.; cloth	1 00
Life of Rev. William S. White	1 50
History of the Presbyterian Church. Dr. Kerr	1 00
Christ and the Cherubim Dr. Otts, pp. 63	50
Voice of God in History. Dr. Kerr	1 25
Land of the Holy Light. Dr. Kerr	1 50
Thornwell's Works. 4 vols. Per vol.	3 00
Dabney's Discussions. 3 vols. Per vol.	4 00
Peck's Miscellanies. Vol. I. and II. Per vol.	2 00
Discourses on Redemption. Dr. Robinson	1 50
The Sacraments. Dr. Armstrong	1 50
Sermons. Given to Christ, etc. Dr. Pratt	1 50
Bible Baptism. The Great Baptizer. Dr. S. J. Baird	1 25
Presbyterian Digest. Dr. Alexander	4 00
William the Baptist. Dr. J. M. Chaney. Cloth, 60 cts.; paper	25
Hymns to the Holy Spirit. Dr. Stratton	60
Prayer for the Use of Families. Dr. Stratton	60
Extracts from an Elder's Diary. Dr. Stratton	75
Hand-Book for Ruling Elders. Dr. Watkins	75
Studies in the Epistles of John. Dr. Cocke	85
Letters to a Young Presbyterian. Dr. Waddell	75
Standards of the Presbyterian Church. Dr. Beattie	2 00
Sermons. Southern Presbyterian Pulpit	1 50
Church Portals. Dr. Vance	75

Twenty-five per cent. discount to ministers, but when a $15 cash order is made at one time, a discount of **40 per cent.** will be given.

Books of all other publishers will be furnished at publishers' prices, less 25 per cent. discount, except in case of net books.

JAS. K. HAZEN, *Sec'y and Treas.*,
Richmond, Va.

PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' old Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For 12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $3.25 we will send this album as apremium

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.		STATIONS.	SOUTH BOUND.	
8			7	
P. M.		— WILMINGTON —	P. M.	
2	00	Lv Mulberry St. Ar	12	40
3	58	Lv Jacksonville Lv	10	42
4	30	Lv..Maysville..Lv	10	09
4	44	Lv Pollocksville Lv	9	55
5	20	Ar..Newbern..Lv	9	20
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING,
General Manager.

J. W. MARTENIS,
Traffic Manager.

CHILDREN'S COLUMN.

A FIGHT.

I saw a fight the other day—
Who do you think were in it?
That saucy rogue, Jack Frost; but he
Was not the one to win it.
He took a grip and held so tight
On everything about him,
That everybody said 'twould take
A tussle fierce to rout him.

But then she came, the lovely spring,
With smile so sweet and merry,
That soon the stubborn, icy imp.
Became discouraged—very.
She smiled again. In fright and fear,
Confusion and commotion,
He fled—to take a summering
Beside the Arctic Ocean.

—*Sydney Dayre, in St. Nicholas*

YOU CAN'T CHEAT GOD.

Ned took his cousin, Grace, along to keep him company while he worked at a job he had to perform.

"I don't think you're doing your work very well," she said. "It looks to me as if you were slighting it."

"That's all right," laughed Ned. "What I'm doing now will all be covered up, you know."

"But isn't that cheating?"

"Maybe 'tis, after a fashion," answered Ned. "But it isn't like most cheating, you know."

"That's not the way to look at it," said Grace. "If it's cheating, it's cheating, you know that. You can't excuse it because it isn't the worst kind of cheating."

"But the man won't know about it," said Ned.

"He may not," said Grace, soberly, "but God will. You can't cheat God."

Ned stopped work and went to thinking. Presently he said:

"You're right. I'm glad you said that, Grace. I'm going to begin over. There shan't be any cheating this time."

Ned undid what he had done and began again—began right—and I know he felt better for it. I hope he will always remember that no one can cheat God.—*Ex.*

"OF COURSE HE WILL."

Mr. Moody gives the story of a little child whose father and mother had died, and she was taken into another family. The first night she asked if she could pray, as she used to do.

They said, "O yes!" So she knelt down and prayed, as her mother taught her, and when that was ended, she added a little prayer of her own: "O God, make these people as kind to me as father and mother were." Then she paused, and looked up, as if expecting an answer, and added, "Of course He will?" How sweetly simple was that little one's faith; expected God to "do," and she had her request.

It was well for all who pray to add someting like that, from the heart, and God will honor the faith. —*Exchange.*

THE GRANDFATHER RABBIT.

How did it happen? They were the dearest friends, if Margery was rich and Nan poor. They were old enough to know better, besides—Nan 9 and Margery 9½.

But it did happen. Going home from school, four days before Easter, they stopped before the candy store, which swallowed most of their pennies.

"Oh!" Nan squealed. "See all the white rabbits!"

"They're candy boxes," said Margery. "See that biggest one! He's the grandfather of all the rest."

Nan's affections were immediately centered on the grandfather rabbit. He was made of sugar, and he was dazzlingly white. He had long ears and pink, bright eyes. He sported a pink ribbon, which covered the place where his head unscrewed to let the candy in.

"He's sweet," said Margery; "I want him."

"So do I," said Nan.

"I'm going to have him," said Margery.

"Mebbe I am," said Nan.

"I'm going home to buy him when I come back this noon; so!" said Margery.

"Then you'll be just awful mean," Nan cried, tremulously.

"I've got a secret," said Margery, "and I ain't going to tell you. I'm going to tell Idella Miles."

That was desperate! That was fearful! But, "Wish you would!" Nan retorted. And she switched off alone.

She thought of nothing but the grandfather rabbit all the noon. How mean Margery was! When she went back to school she looked into the candy store window, breathless. Had Margery—No! he sat there plump and jolly in the midst of his numerous family. His price was marked on him—50 cents.

She and Margery did not "speak" that afternoon. At recess Margery played jackstones with Idella Miles. And after school Nan overheard Idella telling Kate Briggs some of the secrets that Margery had told her.

"She wants that big white candy rabbit down at the store," she said, "but her mother thinks she's spent too much money for her already, for new things for Easter. Margery's going to have it, though; she's going to take some of her own money out of the bank."

Nan felt a little, defiant, naughty thrill of hope. And that evening she told her father about the grandfather rabbit.

"Rabbits are terribly destructive; they eat growing plants. You will have to pen him up," he said for he was a funny man: but he gave her a quarter.

Her brother Ed gave her 5 cents. Then her mother gave her 10 cents for sweeping the front walk two mornings.

She and Margery had nothing to do with each other now. It was a real quarrel. And as to Margery's having the rabbit, she couldn't bear the thought of that.

By Saturday she was highly anxious. But Saturday afternoon the gas collector patted her on the head and called her "little gell," and gave her ten cents.

Nan seized the old collar box in which she had saved her money and clapped her hat on wrong side before and ran, for the grandfather rabbit. He was gone. Gone! Nan flew into the store.

"Did Margery Gates buy the grand—the biggest rabbit?" she cried, with excited voice.

"Seems to me the little girl Gates did take the biggest one," said the clerk.

All the way home Nan's hot tears splashed on the collar box. Was her grief all for the loss of the grandfather rabbit? No. If anybody but Margery had bought him! But for Margery to have got him after all! It was heart-breaking. She burst into the sitting-room, sobbing.

"Margery Gates has gone an got the grandfather rabbit, just because I wanted him," she wailed, "and she's just as mean and horrid as she can be!"

"Anna!" said her mother, and Nan said no more. It was a serious affair when her mother called her Anna.

But she sat there and cried dismally till her mother lost patience and went upstairs. So that when the doorbell rang Nan, all tear-stained and tousled, had to answer it. It was a boy who left a box without any remarks.

In the box was something wrapped in tissue paper. It was—why!—it was—the grandfather rabbit! Nan lifted him out, gasping. Tied into the ribbon round his neck was a letter. It said:

"Dear Nan—I baut him this morning, and I was sorry and ashamed when I baut him. I wisht I had not been mene. I love you just the same as ever. I want you to go to church with us to-morrow. There are going to be a lot of flours.

"MARGERY."

Margery never could spell.

Nan's lips trembled very very much. She lifted the rabbit, and she kissed him. He felt heavy. He was filled with chocolates. That was too much. Nan sat down and cried again, in a very different way. And when her mother came down, and heard all about it, and read Margery's letter—well, the only dry eyes were the grandfather rabbit's shining pink ones.

Margery and her father and mother came for Nan in the carriage the next morning. A beautiful morning. Everybody was going to church, decked with flowers. Margery wore some white roses, and she had red ones for Nan.

In the beautiful church Nan sat and gazed at the great lilies which filled the altar and made the air delicious. She gazed, and listened eagerly to the sweet music of the Easter hymn which the choir poured out.

And yet—the flowers and the music were not quite the best of it. The little girls thought of the grandfather rabbit; and Nan slipped her hand into Margery's as they sat there. And they looked at each other.

"Oh, we shall never, never quarrel again!" was what their eyes said. —*Picayune.*

LETTER-BOX.

Dear Presbyterian:—I take this opportunity to write you a few lines. I am a little boy going in ten years old. This is my first, and I cannot write much, as I am afraid of the waste basket. Papa takes the PRESBYTERIAN. I like to read the little letters. I go to the Presbyterian Sunday-school every Sunday. Rev. B. E. Wallace is our pastor, I like him very much. Mrs. Kattie Thayer is my teacher, I like her very much.

Your friend,
LESLIE BIGGS.

Wilmington, N. C.

Dear Presbyterian: I have been thinking of writing to your paper for some time. I go to school to Miss Mattie Livingston. The school will close the 21st of May. I study Harrington's Spelling Book, Harvey's Grammar, Holmes' Fourth Reader, Maury's Geography and Sandford's Second Arithmetic. I go to Sunday-school every Sunday. My Sunday-school teacher is Miss Ellen McIntosh. Centre is our church. Our pastor is Rev. H. G. Hill, D. D. My papa takes your paper. We like to read it ever so much, I am a little girl nine years old. I have three sisters and one brother. I will close hoping to see my letter in print.

Your unknown friend,
EVELENA MCGIRT.

Alma, N. C.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.*

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(Continued from 6th Page.)

SOUTH CAROLINA.

Brookland :—The church here, which is the result of the labors of theological students, was recently dedicated. It will be under the care of Rev. W. H. Mills a recent graduate of Columbia Seminary. This church is the first one of our faith ever organized in Lexington county.

Rock Hill :—We learn from the Southern Presbyterian that the Presbyterian High School property has been transferred to Davidson College and will be made a preparatory school for that college.

PERSONALS.

Rev. W. R. Minter, a graduate of Columbia Seminary, has accepted a call to the Rutherfordton group of churches, composed of Rutherfordton, Henrietta, Columbus and Sandy Plains churches in Mecklenburg Presbytery. Mr. Minter will take charge of this field the first of July, until that time he will be in Laurens, S. C.

Mr. J. A. Paisley, of Arkansas, a recent graduate of Union Seminary, will take charge of Madison and Mt. Airy churches as stated supply on the first Sunday in June.

Rev. E. C. Murray, of Clinton, S. C., has accepted a call to the church at Mebane, N. C. This is a former charge of Mr. Murray's and his many friends in Mebane and North Carolina will welcome his return to the State.

We regret to learn that Col. Henry Stokes, a ruling elder of College church, Hampden Sidney, Va., and for a number of years a member and secretary of the Board of Trustees of Hampden Sidney College, was stricken with paralysis last week at his home in Lanes, Prince Edward county. Col. Stokes is father of the wife of Rev. C. A. Munroe, of Lenoir, and is about seventy five years of age.

Rev. D. C. Rankin, editor of the Missionary, will preach at Alamance next Sunday. Collection for Foreign Missions at Alamance last Sunday amounted to $24.00.

The twenty-fifth anniversary of Rev. Dr. G. R. Brackett's pastorate of the Second church, Charleston, was celebrated on Sunday, the 11th inst.

Rev. P. C. Morton, of Roxboro, N. C., has taken charge of Whiteville, Chadbourn and Hub churches in Columbus county. Mr. Morton will be heartily welcomed as a member of Wilmington Presbytery.

Rev. Samuel Moore, a recent graduate of Princeton Seminary, has accepted a call to the church at Pochontas, Va., and will begin his labors there on June 1st.

Rev. Dr. Fair will be installed pastor of the Independent church, Savannah, on next Sunday night. The installation sermon will be preached by Rev. Dr. Moses Hoge. Charges to pastor and people will be made by Rev. W. A. Nisbet and Rev. A. J. Smith of Savannah.

Frederick Saunders of the Astor Library is the oldest living librarian. He was assisted to his place by Washington Irving.

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Schedule in Effect Feb. 7th, 1897.

WESTWARD.

	No. 41.	No. 403
Lv Wilmington.	*3 20pm	.....
Lv Lumberton..	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 23 pm	.....
Ar Hamlet.....	6 58pm	.....
Lv Hamlet.....	7 13pm	*5 am
Lv Rockingham.	7 30pm	2 23 am
Lv Wadesboro...	8 11pm	.....
Lv Marshville...	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 30 am
Ar Charlotte.....	10 25pm	8 30 am
Ar Mt. Holly.....	.....	9 10 am
Ar Lincolnton...	.....	10 35 am
Ar Shelby.....	.....	11 43a m
Ar Ellenboro ...	.....	12 20p m
ArRutherfordton	.....	12 54p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar....Cheraw..Ar † 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte ...	*5 10am	8 25p m
Ar Monroe.....	5 58am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 45am	.....
Lv Laurinburg..	9 11am	.....
Lv Maxton.....	9 30am	.....
Lv Lumberton...	10 18am	.....
Ar Wilming on .	12 30pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 23pm
Ar Raleigh.....	11 30am	2 11pm
Ar Portsmouth..	5 50pm	7 30am
Ar Richmond....	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 58am	6 23pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

In Effect May 30th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
ArriveSanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave WalnutCove	9.02 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7.19 "
Leave Stokesdale	7.52 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.29 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
ArriveMaxton	9.00 "
LeaveMaxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 "
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p m.
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton	6 11 "
Leave Maxton	6.15 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	7.40 a.m.
Leave Climax	9.33 "
Arrive Greensboro	10.20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.20p.m.
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday
Leave Madison	2.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 "

†Meals.

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway; at Walnut Cove with Norfolk & Western Railway.

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COTTON: Middling 7½ cents throughout—closing steady.

TIMBER: Very little coming in—season about over—prices are not sustained.

ATLANTIC COAST LINE.

Schedule In Effect May 16th 1897.

DEPARTURES FROM WILMINGTON — NORTHBOUND.

DAILY 9:00 A M — No. 48—Passenger —Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND.

DAILY 3:40 P M — No. 55—Passenger —Due Lake Waccamaw 4 55 p m, Chadbourn 5 29 p m, Marion 6 40 p m, Florence 7 35 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 30 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:40 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 08 am, Warsaw 7 54 a m, Magnolia 8 07 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 7 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Hailfax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m and 2 40 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily except Sunday, 5 30 p m, Sunday 4 05 pm, arrives Plymouth 7 40 p m and 6 00 p m. Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 8 20 a m, and 4 10 p.m. Returning leaves Clinton at 7 00 a m, and 9 30 pm

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 00 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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THINGS USEFUL.

A cement made from sand mixed n white lead paint will stop leaks n roofs.—*Farm Journal.*

A delicious sauce is made from rated horse-radish root mixed with emon juice, a little salt, and a suspicion of white sugar. Served with old meats, it makes them much more inviting and palatable.

Snow Pudding.—One-half box of gelatine, two cups of sugar, four eggs, uice of three lemons, one quart of milk, one teaspoonful of vanilla, one pint of boiling water. Cover the gelatine with cold water, and let it soak a half hour. Then pour over t the boiling water, add the sugar, and stir until it is dissolved; then add the lemon juice, and strain the whole into a tin basin; place this in a pan of ice water and let it stand until cold. When cold, beat with an egg until as white as snow; beat the whites of the eggs to a stiff froth and stir into the pudding. Dip a fancy mold into cold water, turn the pudding into it and stand in a cold place for hours to harden. The Sauce: Pat the milk on to boil, beat the yolks of the eggs and a half cup of sugar together until light, and stir them into the boiling milk. Stir and cook two minutes. Take from the fire, add the vanilla, and turn out to cool. Serve the pudding with the sauce poured around it.

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(For Contents see Second Page)

THEY WILL BE DONE.

We see not, know not, all our way
Is night—with Thee alone is day;
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead, in time like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up nor ask it less,
And count it joy that even we
May suffer, some, or wait for thee,
Thy will be done!

Though dim as yet in tint and line,
We trace thy picture's wise design,
And thank thee that our age supplies
Its dark relief of sacrifice.
Thy will be done!

If, for the age to come this hour
Of trial hath vicarious power,
And, blest by Thee our present pain
Be Liberty's eternal gain,
Thy will be done!

Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minors of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

—*John Greenleaf Whittier.*

The only effectual hindrance to your becoming a Christian and securing eternal life is your own sins. Until you break off from them, you cannot lay hold on Jesus, and come into vital union with Him; no man can serve two Masters. As soon as you begin to trust Him and obey Him the healing comes. You must understand that faith is vastly more than opinion, or a feeling. It is a transaction; it is the contact of a person with a Divine Person, of a weak and guilty, and yet penitent soul with an all-sufficient Redeemer. You need to be shut up to this one tremendous truth — either Jesus Christ must save me, or I am forever lost!—*Dr. T. L. Cuyler.*

REV. AND MRS. LACY L. LITTLE.

In our issue of July 2nd, 1896, we gave the sketch of Rev. Lacy Little, but take pleasure in giving a brief outline of his life in connection with that of Mrs. Little which appears this week.

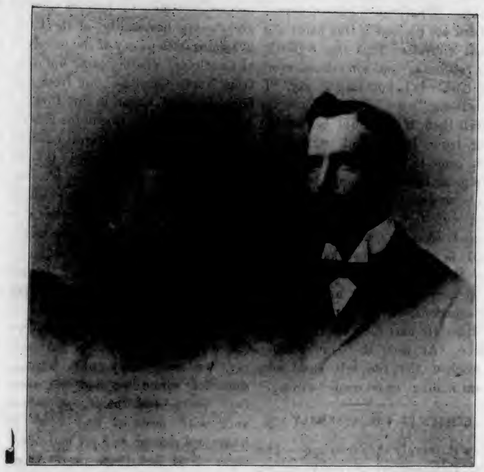
Rev. Lacy L. Little was born, Aug. 6th, 1868, in Richmond county, N. C. He was educated at Bingham School and the University of North Carolina, and received his theological training at Princeton Seminary, New Jersey. He was licensed to preach by Fayetteville Presbytery at Rockingham, in Oct. 1894, and ordained in December of the same year at Pee Dee church, in which he was baptized in infancy and into which he was received as a member in his eleventh year.

During the next year Mr. Little served Pee Dee, Wadeville and Ellerbe Springs churches, acting also as stated supply to Mt. Carmel and Sharon churches. Having received an appointment to China, he sailed from San Francisco on Aug. 13th, 1895, reaching his field of labor, Kiang Yin, on the 18th of September following.

Pauline McAlpine DuBose was born on the 9th of January, 1876, in Shanghai, China. Her parents are Rev. H. C. DuBose, D.D., formerly of South Carolina, and Pauline McAlpine DuBose, who was a native of Alabama.

Dr. DuBose is of Huguenot extraction; while Mrs. DuBose is descended from Scotch-Irish ancestry. For more than twenty years they have faithfully served the Master in Soochow, China.

The subject of this sketch lived with her parents, in Soochow, until she was fourteen years of age, with the exception of a trip to the home-land,



made with the family when she was five years old. At the age of fourteen, together with her younger sister, she was committed to the care of Miss Mary Baldwin, of the Augusta Female Seminary, Staunton, Va.

In this institution she took the full University course, together with the full course in music, and was graduated with very high honors in the spring of 1895. The summer vacations were spent in America, at the homes of relations and friends.

Though flattering inducements were extended to her to remain in the United States, as a teacher, Miss DuBose was moved by an intense desire to return to her parents and assist them in the great work of scattering abroad the light in the regions darkness. Accordingly she made application to the Executive Committee of the Southern Presbyterian Church for appointment as a missionary to China. This was granted, and Miss DuBose had the distinction of being the first child of a missionary in our Southern Presbyterian Church to return to the field for service.

Sailing from San Francisco on the 13th of August, she joined her parents in Shanghai, on the 10th of September, 1895.

During her stay at the Seminary she was prominently connected with the religious life of the institution, and so was peculiarly fitted for the service of the kingdom in the regions beyond.

Having spoken the Chinese language very freely in her childhood, she had no difficulty in recalling the Soochow dialect, and at once engaged in active work among the women and children.

After nine months of most encouraging work with her parents in Soochow, Miss DuBose was united in marriage to Rev. Lacy L. Little, of our mission at Kiang Yin, on the 30th of June, 1896.

IS YOUR LIGHT DIM?

Some years ago a steamer was coming up the Firth of Clyde on a stormy night. Careful watch was kept and all was going well, till suddenly a dim, flickering light appeared right over her bows. In another instant the steamer went crashing into a ship which was lying at anchor. Several lives were lost and much damage was done. What was the cause of the accident? The anchored ship had allowed her light to grow dim for want of oil. It was only neglected. This is like what many Christians do; they forget to read the Word, to meditate upon it, and to watch with prayer; therefore their light is almost out, to the injury of themselves and others.

"Ye are the light of the world." Christ's churches are golden candlesticks planted in a dark world. They are to hold forth the Word of Life. Oh, Christians, watch and pray, and see to it that your lamps are trimmed and burning, and ye yourselves like unto men that wait for their Lord.—*The Light-Bearer.*

Often do the spirits of great events stride on before the events, and in to-day already walks to-morrow.—*Coleridge.*

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"I AM WILLING."

Riding on a train recently with a prominent minister of the Methodist Church, now doing very important work by appointment of the conference, it was very pleasing to find that he and his wife, a well known active worker, were reading together and getting great help from the works of Andrew Murray, referred to last week. The conversation proceeded along spiritual lines, chiefly upon the power of a surrendered life. This is one of the subjects specially discussed in the book of Rev. R. A. Torrey, on "How to Obtain Fullness of Power in Christian Life and Service." Our Methodist brother was at home in an experience meeting, only the recital was in this case chiefly the experiences of others: notably Rev. F. B. Meyer, of London, and Rev. Dr. Chapman, the evangelist, pastor of Bethany Presbyterian church of Philadelphia. The latter, being awakened to see the need of more entire surrender to do the will of the Master, was reading the account of the experience of the former and adopted his way of procedure. Mr. Meyer wished to live a surrendered life, but found some points difficult and summed up his conclusion in words like this. Lord, if I am not willing to surrender all and wholly to Thee, "I am willing to be made willing." In these words uttered humbly and heartily the experience of both these men turned to a surrendered life full of blessing, power and fruitfulness.

It is not the issue of surrender to the will of God to suffer under trial or bereavement, or to bear, patiently, any burdens our Father may see good for us. The issue is rather one of obedience to obey Christ Jesus in all things as our Lord. It is of the surrender of our will and with that the transfer of our life to the mastery and mission of our Lord Jesus Christ. It is the yielding of self-life to be made spiritual.

Suffering might be endured or burdens might be borne with a sort of stoicism whose chief element after all was self. But the self with its pride and vanity is the very thing to be given up and given over to Christ. It is not natural, or easy to do this. When the claims of Christ as Lord are pressed at this point the carnal Christian finds the self-life very rebellious and sometimes even resentful. It is not easy to say, "I am willing."

Well then, if we would be better, wiser, truer, in life and service, it must come to this, that Christ must have us as His own completely, not only with gratitude and love to Him as Saviour, but with loyalty and joy as our Lord. The surrender He demands is not the outworks of even busy lives, nor the storehouses of our treasures, of power, or influence or possessions, but the citadel of the will that He may take the full possession. At least this much must be reached that the self shall say, "I am willing to be made willing."

ECHOES OF THE ASSEMBLY.

How strikingly they rush upon—the sight we would say if it were not an absurdity to say it. They come back to us as reverberations of the wisdom—not always of the wisdom—of the Assembly, and they come incarnated to the memory in the forms of the fathers and the brethren who have made this Assembly of all the Assemblies most vividly and most lastingly to be remembered. The Westminster Assembly, Junior, it might almost be called, where the sons or successors of that grandest of ecclesiastical convocations, came to tell of the momentous consequences, of the world-blessing results, which had flowed down even to our day from that which had been done well-nigh three centuries ago. Eleven addresses, of which it may be asked were there ever such? from the very pick of our theologians and our scholars. The addresses are to be published our friends will be glad to know.

But apart from the Westminster feature the Assembly was notable for its personnel. Of nineteen living ex-moderators eleven were present either as members of the Assembly, officers or visitors. They were: Rev Robert L Dabney, D D, year of service, 1870; Rev Moses D Hoge, D D, 1875; Rev Joseph R Wilson, D D, 1879; Rev Robert P Farris, D D, 1881; Rev R K Smoot, D D, 1882; Rev T D Witherspoon, D D, 1884; Rev G B Strickler, D D, 1887; Rev H G Hill, 1889; Rev Samuel A King, D D, 1892; Rev C R Hemphill, D D, 1895; Rev R Q Mallard, D D, 1896.

If time and space permitted we would be glad to name others of eminence who were present, for many such there were to engage in the business of the court, or to enjoy the proceedings and to partake of the overflowing hospitality of the Presbyterians—let us say of the people—of Charlotte. Visitors came not only from North Carolina, but from our Southern sisters afar, to this Presbyterian feast. Dr. Goetchius chosen as moderator, by universal consent has never been surpassed in the gentle firmness and in the wisdom and fairness with which he guided the deliberations of this most notable body of men. Dr. Dabney, Dr. Hoge, Dr. Smoot, Dr. Beattie and so many others—where can we stop? What shall we say of them? A running pen cannot overtake the task.

Here, in the day or two given to take in the Assembly, we met many old friends, some of whom we had not seen for years—and made acquaintance with some we had come to know and esteem and yet had never seen. And yet there were those who were sadly missed—among them some whom it needs must be on earth will never again be seen in such an assemblage of brethren. We do not count in these, gladly we say, Dr. J. Henry Smith, of whom when deserving honors were paid to Dr. Smith, some one suggested to write: "of Greensboro, because there are so many Smiths," and a chorus of voices responded: there is but one "Jacob Henry." Dr. Palmer was not there —*primus inter pares*—but in the gracious providence of God he may meet his brethren and as their host may welcome them for the third time in the next Assembly. Many prayers will petition it.

The First church, Charlotte, was most admirably adapted to the use to which on this occasion it was devoted. The acoustic properties were good, very good, and the ante-rooms, or side rooms, proved most serviceable for deliberations of the committees. Notably the attendant auditors had respect to the proprieties and refrained from the disorder which too often proves annoying on such occasions. Commend us to the good people of Charlotte for always doing the right thing in the right way. Business moved on with animation and almost without friction; even the friction chafed without wounding. The Assembly was invited to visit Biddle Institute, but time did not admit, although the courtesy was appropriately acknowledged. The invitation to a reception at the Presbyterian College for Women was accepted and thoroughly enjoyed—it could not be otherwise. But we are admonished that we must draw to an end; yet we must not omit a word apart on other matters.

Charlotte, beautiful and bright as it is, has become a synonym for business enterprize. How we would like to be allowed a few more sticks of space to speak of the elegant residences, the inviting shades and restful looking lawns, that tell of the business thrift and energy of which they are tangible results. The remainder allowed us must be devoted otherwise. The Assembly paid to the press, and especially to the Observer, the compliment of thanks for services rendered in the reports it furnished—a thing that heretofore has been unknown: and it was well deserved. We did not omit to visit the Exposition of the Carolinas—in truth through the courtesy of Mrs. Kellogg, the manager, more than once. To write it up would fail us. It struck us as surprisingly good; the art department as worthy of the larger and vastly more pretentious exhibitions, as also the display of machinery, much of it in actual operation in practical demonstration of Charlotte's manufactories, to say nothing of the displays of hardware, dry-goods and furniture, pianos, &c., &c. In these latter E. M. Andrews made a specially attractive showing. We have said nothing of the curios, historical and other, nor can we here. Our advice is: Go and see. We had hoped to meet Mrs. J. W. Miller, from whom we had received special courtesy, but we were disappointed. We must in closing return thanks for courtesies to Mr. Andrews, of E. M. Andrews, to Mr. H. Baruch; and to Mr. S. R. Berryhill and other members of his household, very particularly, for hospitable entertainment during our visit.

SOUTHERN BIBLICAL ASSEMBLY. This will hold its third annual session in Asheville, N. C., for two weeks, beginning August 4th, 1897.

All evangelical churches are represented. Prominent and trusted ministers of our Church, such as Dr. Barnett, pastor of the First church of Atlanta are to take part. The theme, for this year, will be "Christ and the Bible." There will be be schools, lectures, sermons and conferences, with study of methods. The city churches will co-operate in prayer and personal aid. The membership fee is $2. This will entitle the holder to attend all sessions, secure reduced railroad fare and reduced rates for boarding. Full information as to membership, programmes and transportation, may be had by application to Rev. P. L. Groome, D. D., District Superintendent, Greensboro, N. C.

Hon. W. M. Cox, of Baldwin, Miss., who electrified the General Assembly with his address on "The Influence of the Westminster System of Doctrine, Worship and Polity on Civil Liberty and Responsible Government," on the forenoon of last Sabbath delivered the same address before the congregation of the First Presbyterian church of this city.

To compare this discourse with others from the very eminent divines of our Church might be invidious, and could hardly fail to be unfair. It is, indeed, hardly admissible to the plane of comparison. It was surprisingly popular in style considering the nature of the theme, and wonderfully clear and convincing in statement, notwithstanding the thought necessarily was so much compressed. It was a remarkable illustration of crystallization of profoundest thought and reasoning, so presented as to enchain the attention of the audience and to delight them, the while instructing them in the facts of history and demonstrating the effect of Calvinistic teaching and practice in the formation of individual character, the promoting of civil liberty and the maintaining of responsible government.

In this connection we would call particular attention to an article by Mr. Cox, delivered as an address before the Southwestern Presbyterian University and published about a year ago in The Southern Presbyterian Quarterly, on the Woman Question. It has been pronounced by many as the ablest article in our literature on this subject.

THE AMERICAN BIBLE SOCIETY. The address of Dr. McLean the Secretary of this Society before our General Assembly last week, showed that Presbyterians in this country, though far outnumbered in membership by other churches, greatly exceed any other body of Christians in giving to this important cause.

This Society since 1853, has printed more than forty-two millions of volumes of Scriptures. The book of Genesis in Laos, where our friends Rev. and Mrs. L. W. Curtis are laboring, has been translated and is now ready for the press. The demands upon this Society for translations and editions of the Scriptures for civilized and heathen people, especially when the Gospel is being first preached, is very great, and there is need of increased contributions to carry on the work.

THE WESTMINSTER ADDRESSES at the Assembly were most admirable in general and it would be unjust to particularize. Dr. Dabney's of course was nonpariel. We are enabled to give the following outline of Dr. Daniel's, from which our readers will gather what it must have been:

The topic assigned was, "Polity and Worship, Emphasizing their Relation to Doctrine." The speaker understood that this topic required him to discover the unifying doctrinal element binding together the Confession of Faith, the Form of Government, and the Directory of Worship. This cardinal doctrine he announced to be: The all-sufficiency, the righteous yet gracious sovereignty of God; whose good pleasure was the source of the Church's being; whose will was her law, and whose glory was her end.

After exhibiting the grandeur with which this central doctrine is taught in the Confession, transition was made to the sovereignty of God incarnate as supreme over Church government and worship. The following were then made the leading propositions:

I. The Lord Jesus Christ is the alone King and Head of the Church.

II. This sovereignty is realized in many and stupendous ways:

1. In His effectual calling of all His members into one body.

2. In His ordination that His own will as revealed in His own Word shall be to this body its sufficient and its exclusive rule of life and duty.

3. In appointing in this Word "a government" which is in the hand of officers chosen and qualified by Himself, and distinct from the civil magistrate.

4. In declaring therein all the ordinances of Divine worship, and in presiding by the Holy Ghost as Master of all worshiping assemblies, the Author of all effectual preaching, the Inspirer of all true prayer and praise, the Source of all virtue in the sacraments.

5. In coming again to earth in glory, to raise the dead, to judge the world, to glorify the saints, to present them faultless before His Father with exceeding joy, delivering up the kingdom to God, and as Theanthropic Head of the redeemed, to reign forever.

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A man of long experience in sin is a worse man than he seems himself to be. The day of judgment is to be a day of fearful surprises and overwhelming revolutions in self knowledge.—*Austin Phelps.*

David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [1]if riches increase, set not your heart *upon them.*
11 God hath spoken [2]once; twice have I heard this; that [3]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [4]thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [5]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [6]my soul thirsteth for thee, my flesh longeth for thee in a dry and [7]thirsty land, [8]where no water is;
2 To see [9]thy power and thy glory, so *as* I have seen thee in the sanc-

[1] or, we are concerned by that which they have wrongfully exercised.
[2] Job 33. 14. Ps. 62. 7.
[3] 1 Tim. 6. 17.
[4] Heb. *a search searched.*
[5] Job 33. 14. [6] or, strongeth. [7] Heb. their wound shall be. [8] Job 24. 11. Prov. 24. 12. Jer. 2. 6. Mat. 16. 27. Rom. 2. 6. Col. 3. 25. [9] Ps. 27. 4. [10] Ps. 29. 2. [11] Num. 23. 3. [12] Ps. 42. 2.

6 They search out iniquities; [2]they accomplish [3]a diligent search: both the inward *thought* of every one of *them,* and the heart, is deep.
7 But God shall shoot at them *with* an arrow; suddenly [4]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [5]all that see them shall flee away.
9 And all men shall fear, and shall [6]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm *and* Song of David.

THE GENERAL ASSEMBLY.

FIFTH DAY.

Tuesday, May 25th.

After devotional exercises a telegram expressing the reciprocal greeting of the Northern Assembly in session at Eagle Lake, Ind., was read.

An invitation from Dr. Sanders, President of Biddle University to visit that institution was accepted upon condition that business of Assembly would permit.

The Report on Ministerial Education was re-read at the request of Dr. Dabney, who insisted that candidates helped by committee should not be helped by other sources. It was recommended that the day of prayer for colleges and seminaries be changed back to the last Thursday in February. Presbyteries were exhorted to be careful in recommending candidates and $30,000 was asked for by various churches. Dr. Richardson was re-elected Secretary, with his committee at Memphis. The committee of last year was approved.

The Report on Colored Evangelization recommended help to Stillman Institute, approved the correspondence with Reformed Church and also the idea of an Independent African Church. A committee of five was appointed to act when the way was clear. $15,000 was asked for the general work and $10,000 additional for Stillman Institute. Rev. A. B. Wilson missionary among the colored people made a strong address. Rev. E. W. Williams, colored, of Abbeville, S. C., was also heard.

At twelve o'clock Dr. Hoge made the address upon The Westminster Symbols in their Relation to and Influence upon the Missionary Character and Activities of the Church.

In the afternoon the Report on Publication was heard and some changes recommended in blanks. This report was docketed and later taken up and adopted with slight verbal changes.

New Orleans, St. Louis, Richmond and Athens asked for the Assembly. New Orleans was chosen as the next place of meeting, chiefly out of regard of request of Dr. Palmer.

At night the popular meeting in interest of Home Missions was held. Dr. Price presided, Dr. Craig, Secretary, took charge of program. He asked for $2,000 to be raised in June for work among the Indians. Rev. F. D. Hunt showed the needs of Florida, Rev. S. G. Miller pleaded the cause of Arkansas, Rev. Mr. Wiggins showed the great needs of great Texas. Dr. Hoge presented the general claims of the cause.

SIXTH DAY.

Wednesday, May 26th.

Rev. H. T. Graham, of Fayetteville, conducted devotional exercises.

The Report on Sabbath-schools was heard recommending the use of the supplementary lesson course directed by last Assembly, that a hymn book be prepared suitable for Sabbath-schools and Westminster Leagues and that section two of last year's reports on Young People's Societies be stricken out.

The report on Home Missions and its recommendations was adopted. $40,000 was recommended as necessary for the coming year. Dr. Craig was reelected Secretary together with his committee at Atlanta. The great needs of Texas, Arkansas and Florida were shown in connection with the discussion of the report.

At twelve o'clock the address was delivered by Rev. Samuel M. Smith, D. D., Columbia, on Westminster Symbols Considered in Relation to Current Popular Theology and the Needs of the Future.

The invitation of Mr. Junkin to visit the Presbyterian College for Women on Thursday evening, from five to seven, was accepted.

The afternoon was taken up with the report of the committee on Foreign Missions. The general work of the committee was approved. The movement to build the Congo Boat was discouraged for the present. The present Secretary, Dr. Chester, and his efficient Committee at Nashville were re-elected.

At night the popular meeting on Foreign Missions was held and addresses were made by Mr. Joldersman, of the Reformed Church, formerly known as the Reformed Dutch Church. The Rev. D. W. Snyder spoke in the interest of Africa.

(Continued on 6th page.)

For the N. C. Presbyterian.

DAMASCUS.

MY DEAR BRO. MCLAURIN:—We have spent a quiet Sabbath in this, the most ancient city of the world; resting and recuperating our energies after our long and fatiguing horse-back trip through Palestine. Damascus must ever live in the memories and hearts of all Christians as connected with the conversion of the great apostle to the Gentiles, and with his baptism with the Holy Ghost, whereby he was prepared and set apart to the apostolate. To-day it is the purest type of an Eastern city of any town in Syria. Time and modern progress have made few changes. Its people are excessively conservative, and jealous of any innovations. It differs from any city we have visited. So different indeed, that one is at a loss to find any standard of comparison wherewith to describe and convey a true conception of it. Its narrow and crowded streets—overhanging houses and windows, covered bazaars, flat earthern roofs, copious streams and fountains, its splendidly formed, regular featured, and brilliantly dressed people, form a picture unique, and intensely attractive and fascinating. One of its great and first recognized attractions is its comparative cleanliness. After visiting Cairo, Jerusalem, Nazareth which, both within and without, are full of all uncleanness, this is particularly noticeable and agreeable. Possibly this is due to the copious streams of the united waters of Abana and Pharpar. Their crystaline waters fairly *rush* in rivers, conduits and fountains through every part of the city and suburbs, leaving no excuse for filth in the former, and making the latter a perfect oasis in the desert. After having looked upon the turbid waters of the Jordan and then upon the pure, clear limpid waters of Damascus you cannot fail to have some sympathy with and for Naaman when he with indignation exclaimed, "Are not Abana and Pharpar rivers of Damascus, better than all the waters of Jordan?"

If one were to judge from appearances, the Damascenes must be a very pious people. We have been here three days, and every day has been a Sabbath, with a certain outward observance, as the closing of shops, the opening of the places of worship, &c. Friday was the Moslem Sabbath, Saturday the Jewish, and Sunday the Greek or Christian. With Paul however, in his estimate of the Galatian Christians, I am afraid of the Damascenes, "for they observe days and months and years," this and little more. Their religion is outward, formal, legal. Between the three Sabbaths it virtually results in their having none, for business is conducted as usual on all three. And but for the closing of a few bazaars on each Sabbath day, one would not know any difference between the so-called Sabbath and any other day.

In the morning of our Christian Sabbath (or better Lord's Day), we attended worship at the church of the Irish Presbyterian mission, which is the legitimate successor of the American mission of the United Presbyterian Church; which withdrew from Syria a few years since, to concentrate its strength upon the more promising field of Egypt. Some of its missionaries were invited, because of their experience, to remain, which they did, and organized the Irish mission. Messrs. Crawford and his son, Phillips and others are at the helm. They have under their direction several departments, embracing the church proper, with a congregation and a Sabbath-school, of from one hundred and fifty to two hundred attendants each, four schools, one each for boys and for girls among the Greeks and Moslems, and a hospital and dispensary. The ground in which they work is hard—the seed slow in germinating and the consequent fruit very limited. Great opposition is offered and encountered from the government, while persecution from members of their own class almost cost Greek or Moslem his life, certainly his living to publicly confess Christ.

It was my privilege to receive and to accept an invitation from the Rev. J. F. Segall, minister of the London Missionary Society for the Evangelization of the Jews, to take tea with him in the afternoon. The invitation embraced several other members of our party. Upon wending our way through the narrow crooked streets (there is *only one straight* street in Damascus and hence the inhabitants immortalized it by so naming it) we knocked at the gate of our host. Passing through and under the gate we entered the scrupulously clean paved court yard, back of which was the "watered garden," a space about one hundred to one hundred and fifty yards across. Within this famed spot were clustered in charming confusion a mass of trees and flowers of almost endless variety, that would have made a botanist wild with delight. Casting my eye hastily around the scene I noted among the trees, poplars, acacias, locusts, cyprus, bay, horse-chestnut, mulberry, myrtle, Judas, oleander, euonymus, linden, barbary, aloes, peach, pear, plum, apple, apricot, walnut, locust and pomegranate: among the vines and shrubs the grape, honeysuckle, periwinkle, cyringa, spiræa, ivy, althea, jessamine, snow-ball, elder, deutchias, roses of many varieties; the flowers, lilies, verbenas, marigolds, camelias, wall flowers, columbines, chrysanthemums, petunias. But memory and patience (of your readers) fail. And I forbear to mention others which a careful examination would have disclosed. Many of the fruit trees and flowers were in full bloom, adding beauty and grace to this little

interior scene. Seated in a bower of tall euonymus bushes were the missionary, his wife, their three beautiful children and a few friends, fellow-workers, waiting to receive us. Around a small table, set with genuine English China, we gathered to drink our cup of tea. And never before did it take me so long to drink a cup of tea, aiming the while to prolong our intensely interesting interview with these consecrated, enthusiastic and hopeful servants of God. We listened with rapt attention as they told (drawn on and out by us) of their work, its encouragements and discouragements, its hopes and disappointments. Their mission is exclusively to the Jews in Damascus. These are a very different class from the Jews of modern Palestine, most of whom are descendants of Western Jews, while the Damascus Jews are descendants of Eastern Jews, and therefore in full sympathy with the Jews of the far East. The Christian mission and work among them assumes increased importance, in that if successful it will fit them to be evangelists to their own people in the East. The energies and efforts of the missionaries are consecrated to and mainly concentrated upon the *children*. Through these they obtain access to the homes, and by the Bible women the mothers are taught the Scriptures of God's ancient people Israel. It was touching indeed to hear the ladies tell the stories of the ignorance of these poor women and of their eagerness to learn the Word of God. The mission also conducts a hospital, where regularly the duties of the day are opened with prayer; and where opportunities are offered and embraced in the waiting room for conversing with the patients upon the claims of Jesus, as their Messiah, and of his peculiar love for His chosen people, the sons of Abraham. The Jews, like the Moslems, bitterly oppose all efforts to reach and to rescue their own people, and persecute any of their number, who, in faith, and loyalty to Christ confess Him their Messiah. The rabbis threaten their people with excommunication, deny them the rites of their religion, circumcision, marriage, burial, &c., if they attend the Christian services, or allow their children to attend the Christian schools. With such bans, as might be expected, very few converts reward the earnest and faithful work of these missionaries to the Jews. Yet they in faith continue to sow the seed, looking to the Lord of the harvest, to send the early and the latter rain of His Spirit whereby the seed shall be quickened into everlasting life, to the glory of His great and holy name. With great reluctance we turned our backs upon this little bit of Paradise and bade these dear people farewell, giving, in response to their earnest request, a promise to pray for them and for their work. In which prayer I would ask your readers to join, that God would graft back again His people Israel into the true olive tree to the praise of His grace in Christ.

Faithfully,

L. B. TURNBULL.

April 25th, 1897.

For the N. C. Presbyterian.

EXCEPT THEY BE SENT.

The property of the Southern Presbyterians can be safely estimated at one thousand millions; the sum total held by our congregations may possibly aggregate two billions.

A party of missionaries-elect are ready to sail. How many individuals or individual churches might count it a privilege to equip and send forth one messenger who will bring glad tidings of good things to pagan lands?

Our ministers have prayed to Zion's King, and in the sanctuary appealed to a blood-bought church. God has heard their intercessions and men have offered for service. Our foreign work is not like the tree of life, yielding its fruit every month, but may be compared to a field bearing an annual harvest. After so much labor, shall the cotton, ready to be picked, be allowed to be scattered on the ground? Will not our pastors each hold a special concert of prayer for the new workers, and on the threshold of life's labors how much they need an unction from the Holy One, and let an opportunity for free-will offerings be afforded?

Can the ladies of our Church sit idle at this time? May not the light of each missionary society be like the Baptist's, "burning and shining?" How many godly women, our fellow workers, might send out a hundred postals, each with a summons to consecration and to duty?

And who are these volunteers? Are they grey-headed veterans? Nay: the blood of youthful enthusiasm courses in their veins. Our appeal is to the young people's societies; to the young men and maidens! Prove your faith not only by songs, but also by alms! Can you not pay the passage-money across the sea for young ministers and physicians? A heroic wave sweeping through our Church would cause many others to say, "Here am I, send me."

And is there nothing for our Sabbath-schools to do? Little Friends: "Strike when the iron is hot." Why, the children of the covenant alone are abundantly able to send out the company of new missionaries. Let a chorus of 100,000 voices sing:

Now be the Gospel banner
In every land unfurled;
And let the shout, "Hosannah!"
Re-echo through the would,
'Till every isle and nation,
'Till every tribe and tongue,
Receive the great salvation
And join the happy throng.

H. C. DUBOSE.

MOTHERS

We have a book prepared especially for you, which we mail free. It treats of the stomach disorders—worms, etc.—that every child is liable to and for which

Frey's Vermifuge

has been successfully used for a half century.

* One bottle by mail for 35c.

C. A. S. FREY, Baltimore, Md.

LITERARY JOTTINGS.

Perhaps the greatest benefit ever performed for the world by the late Coventry Patmore, whose life was long and useful, was to save from destruction the manuscript of "In Memoriam," which Tennyson had left among some discarded rubbish in his lodgings.

Apropos of the sixtieth anniversary of the reign of Queen Victoria, the June number of McClure's Magazine will contain a series of life portraits of the Queen; the earliest showing her, a child on her mother's lap, at the age of two years: the next at four, the next at five, and so on, almost year by year, down to the present day. The reproduction will be, in most instances, directly from the originals, and by the finest process. No such series has ever been published before.

In its June number The Ladies' Home Journal will celebrate the Diamond Jubilee in a way distinctly its own. In an article by William George Jordan, entitled "What Victoria Has Seen," the reader will be taken on the British throne, and the marvelous panorama of the world's history for sixty years will pass before him. He will at a glance see the progress in art, science, invention, music, education; the great social reforms, the growth of nations and the advance of civilization. The whole story of the world's progress of the longest reign in English history will be vividly presented.

Miss Lucy Maynard Salmon, Professor of History at Vassar College, has written a book on Domestic Service, which the Macmillan Company publish-

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Absolutely Pure.

Celebrated for its great leavening strength and healthfulness. Assured the food against alum and all forms of adulteration common to the cheap brands.

ROYAL BAKING POWDER CO., NEW YORK.

es. It is said to be "the first systematic, scientific study of domestic service," and is based on information obtained by sending out through a period of two years a series of blanks, one to be filled out by employers, one by employes and one asking for miscellaneous information from many who are supposed to have exceptional opportunities for forming judgments on the subject.

Copies of the Gutenberg Bible are valuable adjuncts to a library. Brayton Ives paid Hamilton Cole $15,000 for his copy some years ago, which, while it is not the highest price paid for one of these Bibles, is probably as much if not more than it will ever command again. The only other copy in America, now in the Lennox Library, was purchased in 1847, for £500. Its duplicate from the Munich Library sold at Augsburg in 1858 for 2,336 florins. The Bishop of Casbel's copy sold at auction in London in 1858 for £595 and twenty-nine years afterward went into Lord Crawford's library at a price of £2,650. The Perkins copy, on vellum, sold at auction in London in 1873 for £3,400, and the one on paper for £2,690. Lord Hopetown's copy, which was found among a lot of rubbish when the library was prepared for sale in 1889, fetched an even £2,000. The highest price the book ever commanded was the Syston Park copy, which on being sold at auction in 1884 fetched £3,900.—*Baltimore Sun.*

BOOKS RECEIVED.

Eightieth Annual Report of the Sunday Breakfast Association of Philadelphia. Lewis W. Bean, President.

The Alumni Bulletin of the University of Virginia, with an excellent table of contents. Published quarterly. $1.00 a year.

Sixth Biennial Report of the North Carolina Board of Health, and

Souvenir of the Two Hundred and Fiftieth Anniversary of the Confession of Faith, &c. To the members of the General Assembly of the Presbyterian Church at Charlotte, N. C., May 20th, 1897, with compliment of Whittet & Shepperson, Richmond, Va.

INDIA RELIEF FUND.

TWO CENTS will sustain the life of a man, woman or child for one day.

Previously acknowledged.....	$112 62
Ladies' Missionary Society, Caswell church.....	4 00
Flora Colvin.....	18
Mrs. M. M. McKay's S. S. Class, Summerville, N. C.....	3 00
Docia Cowan.....	06

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions.

Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Mr. C. C. Anderson, from Hampden Sidney, Va., to Bluefield, W. Va., for the summer.

Rev. A. R. Shaw, from Cleburne, Texas, to Henderson, N. C.

NORTH CAROLINA.

Red Springs Seminary:—Commencement exercises June 6th to 8th. Sermon Sunday, June 6th, by Rev. A. D. McClure of Wilmington. Art Levee Monday afternoon; concert Monday night. Commencement address Tuesday, June 8th, at eleven o'clock by Rev. W. W. Moore, D. D., of Hampden Sidney, Va. A large crowd is expected from the surrounding country at this the first commencement of Red Springs Seminary.

Two New Churches in a Day:—While the evangelist, Rev. P. C. Morton was conducting meetings of great interest at Chadbourn and Hub Rev. A. McFadyen and Elder W. Stanley of Whiteville church (of the commission authorized to organize churches) visited those growing towns Tuesday of last week and organized a hopeful band of about fifteen members at Chadbourn. Mr. A. T. Coultas, elder, and the same night at Hub with Messrs. Calvin Edwards ruling elder, and T. B. Brown deacon. The meetings continue at Hub with crowded and serious congregations. A number have professed a hope and on Sabbath last the Lord's Supper was celebrated for the first time in Hub. This is a sprightly lumber-making town built up by the Butters Lumber Co., with ample capital and said to be the biggest plant in the South. With her own railroad, saw mills, planing machines, shingle mills, ice factory, electric lights, water works and artesian supply, churches and school building, the town grows fast. The Presbyterian church is the first organized in Hub. Chadbourn is the centre of a successful colony, chiefly of Northern Scotch and Canadian settlers, on four thousand acres in small farms and building homes all around. Some of them have made over $300 per acre in strawberries this spring. They are much encouraged and expect to build a church at once on a site given for a church and a parochial school.

Wallace:—It was our privilege to be among our old friends at Wallace on the fifth Sunday. We held two services, administered the communion and with the session received two members on profession of faith.

The group of churches of which Wallace is the centre, is at present without a pastor, but has the efficient services for the summer of Student R. M. Williams, There is a hopeful outlook for this field. Materially this section is steadily making progress and if the Wallace church, in conjunction with Mount Zion and Rockfish, will build a manse and locate a pastor at Wallace, they will be in shape to do a great wor for Christ and our church. Come up brethren to the work of the Lord.

P. McI.

VIRGINIA.

East Hanover Presbytery:—Since January Rev. L. A. McLean, evangelist of Synod of Virginia, has been laboring in East Hanover Presbytery among weak and vacant churches and assisting pastors at mission points in the country. These services have resulted in one hundred and two professions of faith and seventy seven additions to the Presbyterian church. On Sabbath, the 23d, he closed a meeting at Bardwell chapel in Nottaway county, where he had labored a week with Rev. S. G. Hutton, pastor of Pryor Memorial church. There were nineteen professions and fifteen received on examination and baptized by the pastor.

MISSISSIPPI.

Lexington:—The lines have fallen to us in pleasant places. A big-hearted, generous people have done much to make us feel at home, though we are strangers in a strange land. We have just moved into the elegant manse built about ten months ago, and found that our good people had already furnished it to a large extent—the dining-room and kitchen completely. Our pantry, too, has been filled with everything needful for the inner man, and we have no fear of the wolf at the door for many days to come. Our hearts have been made glad by their kindness, and we pray and believe that God will bountifully reward them.

EUGENE L. SILER.

GENERAL.

The Rev. J. E. Maxwell of Chicago Presbytery has received a unanimous call to the pastorate of the American-British church of Leipsic, Germany. The membership of the church is made up of Scotch, English and American residents and a few German families, together with about three hundred students, the most of whom are taking post-graduate courses in the university: thus forming a body of intelligent Christian men and women among whom it would be a delight and an inspiration for a minister of the Gospel to live and labor. Mr Maxwell has the call under consideration, and will probably accept it.

PERSONALS.

Rev. P. C. Morton has been called to the Columbus churches and they propose to build a manse.

Rev. W. McC. Miller, of Smithville, Va., former pastor at Immanuel chapel preached at Immanuel church on last Sabbath night to a crowded house. The congregation gave their former pastor strictest attention and were delighted with the sermon.

We are delighted to know that Rev. A. R. Shaw has accepted a call to Henderson, N. C., and will return at once to our Synod.

Rev. F. W. Farries, of Goldsboro preached the Baccalaureate sermon before the graduating class of Peace Institute on Sabbath of last week A most excellent discourse on the practical duties of womanhood. The unusual claims upon our space preclude even a synopsis of this admirable sermon.

Rev. D. C. Rankin, the efficient editor of the Missionary, on last Sabbath preached at New Hope church in Brunswick county. He was on a visit to Mr. and Mrs. Johnson, the parents of Mrs. L. W. Curtis who with her husband is a missionary of the Northern Church to Siam. Messrs. Rankin and Curtis are brothers-in-law.

Rev. Dr. S. C. Alexander of Monticello, Ark., preached at Black River church on last Sabbath. He was pastor of this church and others in the neighborhood some twenty-five years ago. His text was from Prov. xvi, 9. Numbers from South River and Caswell churches came to hear their old pastor and to welcome him among them again, though for a few hours only.

The High Point Presbyterian has entered upon its seventh volume. It is an excellent monthly and we wish it success.

Our thanks are extended our friends who have kindly remembered us when sending out invitations to their school and college commencements. From our own and neighboring States they have come, and we regret that press of matter forbids our acknowledging each separately.

THE GENERAL ASSEMBLY.

(Continued from 4th page.))

SEVENTH DAY.

Thursday, May 27th.

After devotional exercises, Dr. Mallard reported answers to several overtures and at his request they were docketed.

Rev. Dr. McConnell read the report of the Committee on Systematic Beneficence. The neglect of some Presbyteries to furnish reports and the carelessness of others in their preparation was adverted to as necessarily making the report unsatisfactory. Another fact was stated:

That only 439 churches of 2 788 have contributed to all the Assembly's causes of benevolence, while 432 are reported as giving absolutely nothing to these causes, and as a probable reason, in part, at least, for this dereliction in duty and want of appreciation of privilege, your committee finds that only 25 out of 77 Presbyteries have called upon the churches to give reasons for such failure, as required by the action of the Assembly of 1875.

The Committee recommended that the Presbyteries be enjoined to require that the congregations be instructed in the duty of giving, and to require sessions to report in writing, in case of failure to take any collection, the reason therefor—the Presbytery to pass judgment upon the propriety of the excuse in every case and to duly make known in their annual report their compliance with this injunction. The report was docketed.

The report of the Committee on the Sabbath, stated that the degree of Sabbath observance was much as at the time of last report among Christians, but the desecration is without doubt on the increase among non-Christians. Pastors and teachers are enjoined to instruct the people in regard to the perpetual obligation of Sabbath observance. The report was adopted.

The Narrative on the State of Religion presented by Rev. J. Calvin Stewart was most favorably commented upon and the papers of the Church were requested to publish it in full. [It will appear hereafter.]

The report on the Assembly's Home and School was presented by Rev. Dr. R. C. Reed, Chairman of the Committee on that subject. It went most carefully and thoroughly into the details of the conduct of the Home and the history of its connection with Fredericksburg College, and the status of both in relation to the General Assembly. The committee reported their conviction that unless the connection between the Home and Fredericksburg College were severed the Church could not be induced to sustain the Home and School.

Dr. Walden presented the report on Theological Seminaries. The special recommendation of the Committee is the establishment of a summer school for Bible study to be conducted by professors in our seminaries and to this end an ad interim committee be appointed to report to the next Assembly. The members to be: Geo. Summey, D. D.; F. R. Beattie, D. D.; Wm. M. McPheeters D. D.; W. W. Moore, D. D.; Hon. M. F. Ansel, Greenville, S. C; Howard W. Hunter, Esq., Louisville, Ky., Maj. Joseph Hardie, Birmingham, Ala.

Rev. Dr. J. F. Cannon addressed the Assembly on the subject: "The Influence Exerted by the Westminster Symbols on the Individual, the Family and Society."

The afternoon was largely spent in considering the report on Foreign Missions presented by Dr. F. R. Beattie A very animated discussion ensued. A motion was made as a substitute to the recommendation of the committee that fixing of salaries of officers and help be left with the Executive Committee. The substitute proposed that the Assembly fix the Secretary's salary at $2,000 instead of $2,500 as at present. A motion was made to have added to the Committee's report on the subject: "And that it is the judgment of the Assembly that the salary of $2,000 is large enough."

The amendment was lost by a vote of 56 to 87 and the report of the Committee was adopted.

Dr. Hoge offered a subtitute to the report of the committee on the Home and School and supported it by a most affecting speech. The assembly then took recess until after the communion services at night—leaving the subject of Home and School to be resumed next day.

EIGHTH DAY.

Friday, May 28th.

Dr. Mallard brought from the docket the following overtures:

1. Overture touching one elder. Answer: "Assembly replies that the Book of Church Order, chapter 5, section 3, paragraph 63, teaches that one elder, when there is only one in the church, constitutes its sessions and is competent to do the work of the session."

2. Touching church without officer being enrolled. Answer: "Assembly answers that a church without officers is entitled to be enrolled."

3. Touching the interpretation of the word "officer." Answer: "The Assembly answers that the word 'officer' in above paragraph is restricted to elder and deacon."

To second question, touching minister residing in its bounds to labor in another Presbytery, the Assembly answers: "The right belongs to each Presbytery to dismiss ministers. In each case the Presbytery is the judge and should decide each case on its own merits. The Assembly answers the third question by stating that the answer to the second question is sufficient."

4 Touching offence. "The Assembly answers the first question in the negative, and the second question as follows: "Willful absence from the Lord's table is always an offence (B. D. Ch. XIII., sec. 2, paragraph 235.) In such a case the session should proceed according to the requirements of the Book of Discipline."

5. Powers of a commission. The Assembly answers: "The Book of Church Order is sufficiently explicit in defining the powers of a commission. A commission cannot transact business other than that committed to it. 2. A commission is incompetent, although consisting of a quorum of Presbytery, to do any work except that which has been committed to it."

6. Change in section referring to appellate courts. Answer: "The Assembly recommends that the changes asked for be made, and that this overture be sent down to the Presbyteries, with the direction that the Presbyteries vote for or against the proposed change and report the result to the next meeting of the General Assembly."

7. For the definition of inspiration. Answer: "The Assembly answers that the Scriptures and the Confession of Faith are sufficiently explicit."

8. Transfer of a church. Answered by granting the overture.

9. On duties of a licensed elder: Answer: "The Assembly answers that the license in no way interferes with his duty as an elder.

10. Sunday newspapers. Answer: "The Assembly urges the officers and members to abstain from assisting in any way the desecration of the Sabbath day by offering news or reports for either Sunday or Monday papers, and refers to the past deliverances of the Assembly on Sabbath observance as sufficient."

11. Publication of addresses. Answer: "The Assembly recommends that

"First. The Assembly appoint a committee of three to edit and publish the addresses delivered at Charlotte, N. C., and secure subscriptions for the same.

"Second. That the Committee of Publication be instructed to issue two editions, one permanently bound, the other cheaply bound in paper.

"Third. The thanks of the Assembly be cordially given to the authors of these addresses, and manuscripts of these addresses be requested for publication."

The overture touching one elder was adopted after adding "except in judicial cases."

The answer in regard to enrolling of a church without officers after some discussion was adopted.

In answer to No. 3, was changed to read "that the word officer applies to a minister as well as an elder."

No. 4, adopted as a whole after division into parts.

As to matter of publication of addresses: Dr. Summey thought publication in type of the Presbyterian Quarterly would save money, but after hearing from Dr. Hazen, Secretary of Publication the report of the Committee was adopted. The Committee appointed is composed of Rev. Dr. Beattie, Chairman, Rev. C. R. Hemphill and Ruling Elder Henry Y. Escott.

Consideration of the report on the Assembly's Home and School was resumed. Dr. Saunders pleaded for fair warning before the Assembly took action against the college, and Dr. Walden offered an amendment to Dr. Hoge's report to the purport of appointing an ad interim committee to report to next Assembly.

Recess was announced—after which, Hon. W. M. Cox addressed the Assembly on the Influence of the Westminster System of Doctrine, Worship and Polity on Civil Liberty and Responsible Government.

In the afternoon the report of the Committee on the Bible Cause was presented and adopted.

The report of the Auditing Committee through Col. J. D. Taylor, Chairman was adopted.

Dr. Reed, was heard in behalf of the committee's report on Home and School, after which Dr. Hoge feelingly appealed to the Assembly not to separate the college from the home.

After some explanations by Dr. Neel, and advocacy of the report the vote was taken on Dr. Walden's amendment. Lost by a vote of 71 to 63. Dr. Hoge's substitute was lost by 79 to 56. The vote on recommendation of the committee was adopted by a vote 52 to 50.

Dr. Shearer said he would be one of twenty to give $100 each for the home.

Resolutions of thanks to the press of Charlotte for many favors and acts of kindness were presented; also special thanks to the Charlotte Observer and to Miss Addie Williams for the full and efficient reports of the proceedings of the Assembly. Adopted by a rising vote.

By a rising vote special thanks were tendered those who prepared and presented the addresses of the Westminster celebration: Rev. Drs. H. A. White, R. L. Dabney, Robert Price, T. D. Witherspoon, G. B. Strickler, E. Daniel. J. D. Tadlock, M. D. Hoge, S. M. Smith, J. F. Cannon, and the Hon. W. M. Cox, and the following resolutions were adopted:

That the Assembly expresses its very great gratification with the exceptionally high order of the addresses these brethren have delivered, and it at the same time assures them that they have discharged the responsibility laid upon them in a manner which elicits our highest praise and merits our deepest gratitude.

That the Assembly tenders to these brethren, by a rising vote, its sincere and formal expression of thanks for the splendid service which they have rendered in making this celebration so successful, and in rendering its results so effective for good, under the blessing of God, to the whole Church."

At the night session the report on Theological Seminaries was adopted.

The report of the committee on Hymnology was taken up. The report favored the appointment of a committee to ascertain cost of publication and to map out the plan of proceedure towards securing a new hymn book. Lively discussion ensued. On motion of Rev. W. T. Walker, a substitute to the effect that owing to existing contracts it is inexpedient to adopt a new book, was adopted by a vote of 79 to 52.

NINTH DAY.

Saturday, May 29th.

The chairman of the committee on Leave of Absence made a report which with the following recommendation was adopted:

"Your committee recommends that this Assembly instruct the Presbyteries to exact a promise from their commissioners, when elected, to remain till the final adjournment of the Assembly, unless called home by a Providence, unforeseen when elected."

The following supplementary report to the recommendations of the committee on the Home and School was adopted:

"The General Assembly recommends that a collection be taken in all our churches on the fourth Sunday in December next, in order to relieve the present embarrassment of the Home and School, and to facilitate the prospective changes ordered by the Assembly."

The thanks of the Assembly were given to the ad interim committee who prepared the program of subjects and selected the speakers for the Westminster exercises and they expressed their heartfelt sympathy for their beloved brother Dr. J. Henry Smith, chairman of the committee, in the sickness, which prevented his attendance on the meetings of the General Assembly."

It was resolved that hereafter a standing committee on Sabbath Schools and Young People's Societies be appointed and the Executive Committee of Publication is instructed to have prepared blanks suitable for bringing the information needed through church sessions and Presbyteries to the committee.

The thanks of the Assembly were heartily tendered to the pastor and officers of the First church in which the Assembly held its sessions, to the pastors or the city churches, to the committee of arrangements, to the warmhearted people of Charlotte for their abundant hospitality, to the press and to the railroads for courtesies extended—with the prayer "that the blessing of God may ever rest on the churches and public institutions of the city, and upon its citizens generally, in all that goes to build up a prosperous and truly religious community." Adopted by a rising vote.

The Assembly most highly and most deservedly complimented Dr. Goetchius for the manner in which he had discharged the duties of the moderatorship.

In connection with the report on Sabbath Schools Dr. Dabney made a speech deploring the fact that so little attention was given to the requiring that children should attend church services; with many parents it seeming to be regarded that attendance of children on Sabbath-schools is sufficient.

The following dissent was recorded:

"The undersigned beg to enter a respectful dissent from the action of the Assembly in adopting the section on the report of the Standing Committee on Sunday-school, which related to the Westminster League."

(Signed) Francis R Beattie, A C Howze, A W Milster, H T Darnall, Chas D Gilkerson, C W Dorsey, J W Byers, C P Foreman, R S Brown, A B Curry, C H Kemper, J W Holladay, J D Thomas, W B Arrowood, J Calvin Stewart, P H Gwinn, Geo G Woodbridge, J C Molloy, H G Griswold, B M Shive, J M W Elder, F D Hunt, J L R Walker.

The following dissent was presented by Dr. Walden:

"The undersigned respectfully desire to place on record this dissent from the action of the Assembly in the matter of the Assembly's Home and School.

(Signed) H G Griswold, H T Darnall, James R Guy, R S Brown, L B Johnston, John O. Perry, B R Welford, H M D Martin, Sam A King, W T Overstreet, James D Thomas, J M Holladay, J W Crawford, J Calvin Stewart, E M Williamson, J H Wiggins, F C Eason, J C Parker, F M McCorkle, C H Kemper, J W Walden, S. G. Miller, H Ginder, W McF Alexander, W L Forsythe, W R Wilson, Edward Mack R W Santos, R K Smoot, Foster Harper."

Moderator Goetchius feelingly thanked the brethren for the treatment he had received at their hands. Dr. S. M. Smith, (as had been suggested by Rev. Calvin Stewart) at the moderator's request led the Assembly in earnest prayer for the Divine blessing in guiding and sustaining the venerable and venerated Dr. Dabney in his affliction.

Dr. Goetchius then dissolved the Assembly, and requested Dr. Dabney to lead in prayer and pronounce the benediction

Dr. Dabney fervently thanked God for His blessings and called down the Divine mercy and favor upon all that had been done, and the descent of the Holy Spirit upon all assemblies of saints. After which the apostolic benediction was pronounced and the brethren separated.

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What dazzles satisfies the present hour,
The genuine lives, of coming years the dower.

***

Resolve should by the forelock grasp;
Then she will ne'er let go her clasp,
And labor on because she must.

***

'Tis in the evening first our home we prize.

***

Pure charity doth warm the breast,
And love to God the soul inspire.

For the N. C. Presbyterian.

SKETCH OF SUGAR CREEK CHURCH.

(Concluded.)

Rev. J.M.M. Caldwell was succeeded in the same year by Rev. R. H. Lafferty, as supply. He was ordained and installed pastor on April 25th, 1846, and for nineteen years served this church with great acceptability and success. He was known and loved as a man of deep spirituality and prayerfulness, of great fidelity and conscientiousness in the performance of duty, and of a godly walk and conversation. He died on July 18th, 1864, and was buried in third cemetery.

After the death of Mr. Lafferty, the church was in charge of Rev. H. B. Pratt for nearly three years, when Rev. G. D. Parks succeeded to the pastorate, and gave the church twelve or fifteen years of hard and successful work. During his ministry the membership of the church was very much increased. He was a popular and much loved pastor, and a wise, judicious and aggressive presbyter. After his resignation the church extended a call to Rev. C.W. Robinson—grandson of Rev. John Robinson, D. D. After a brief, earnest and profitable pastorate, the church was fortunate in procuring the services of Rev. J. L. Williamson, who gave to it eight or nine years of hard and fruitful labor. He resigned about a year ago and accepted a call to the church at Newberry, S. C., and was succeeded in August following by Rev. T. J. Allison.

The church has been richly blessed by an able, successful and, at times, brilliant ministry, which has fed the church with the finest of wheat.

Not only so, but a careful reading of the records from 1827, shows that the church has been singularly blessed all these years in an able and efficient eldership, who have carefully and prayerfully watched over this flock.

From the beginning of Dr. Morrison's pastorate in 1827, the congregation was divided into sections, called "quarters," according to the number of elders. To each elder was given a list of all the members, colored as well as white, that resided in his quarter. The session has a fine record for its fidelity in the exercise of a firm, prompt, but kind discipline. It has been particularly efficient in efforts to settle difficulties and disputes between members, and in calling to account those who offended by indulgence in profanity, intemperance, dancing, driving wagons and running whims at gold mines on the Sabbath, non-attendance on the public worship of the sanctuary and failure to support the gospel. The elders were all expected to attend upon the regular meeting of the sessions; the absentees were noted and asked for excuses.

The first record of Sabbath school work was in 1844, when a Sabbath-school was organized for the summer. The church has made liberal contributions to the benevolent work of the Church. In 1843, there is a record of the existence of a "Female Benevolent Society," which contributed $25.00 to the education of a heathen child. Also contributions were made for Foreign Missions and the Education Society. The church has for years been regarded as one among the best contributing churches in the Presbytery. Her financial condition has always been good, having reached the highest mark during the first part of the ministry of Dr. Parks. Her financial success has been in a great measure due to the efficiency of the board of deacons, who faithfully worked to bring every family and member into active co-operation along this line.

There is no record concerning the first house of worship, which stood near the first cemetery. The second building occupied a part of the second cemetery. It was a plain substantial log house, being "made of two lengths of long logs, joined together at the middle by a crib of short logs, so put together as to form a recess on the inside and a jutting out of several feet from the main side wall."

The third house was a brick structure, erected during the latter part of the ministry of Rev. S. C. Caldwell, and stood just a little north of the second house. This house was burned shortly after the war, and the present handsome and commodious brick building was erected in 1870, and now stands west of the public road with the third cemetery lying to the north. The present session is composed of J. M. Caldwell, J. M. Davis, Dr. T. C. Neal, F. S. Neal and C. W. Robinson. The deacons are C. H. Caldwell, S. N. Alexander, J. K. Alexander, J. H. Robinson, L. J. Rumple and M. A. Barnett. These are all earnest and pious men who have the interest of the church at heart.

The church has not only contributed largely in money to the great work of church extension, but has from the beginning been largely drawn upon for members to form other churches. Providence, Steel Creek, Hopewell, Poplar Tent, Mallard Creek, Charlotte, Paw Creek, Sharon, Amity, Williams Memorial and Newells, were organized with large proportion of members from Sugar Creek: and doubtless many churches of the A. R. P. Church are indebted to Sugar Creek. The present membership is 234. There is a large and flourishing Sabbath-school.

She rejoices in the prosperity of all her daughters, some of whom have largely outgrown her. After all her reverses and losses God continues to bless her so abundantly that she is still able to maintain the regular ministration of the Gospel, claiming all of a minister's time. The prospects of the church are good. One of the elders has said that there are more young people in the bounds of the church than he has known for forty years.

Let her daughters rise up and call blessed—the mother of the churches of Mecklenburg.

T. J. ALLISON.

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OUT OF THE DEEP.

Thou art weary and heavy laden; thou who fanciest at moments that the Lord's arm is shortened, that it cannot save, and art ready to cry, "God hath forgotten me," take comfort and look upon Christ. Thou wilt never be sure of the love of God unless thou rememberest that it is the same as the love of Christ, and, by looking at Christ, learnest to know thy Father and his Father, whose likeness and image he is, and see that the Spirit which proceeds alike from both of them is the Spirit of humanity and love, which cannot help going forth to seek and to save thee simply because thou art lost. Look, I say, unto Christ; and be sure that what a good Samaritan did to the wounded traveler, that same will he do to thee, because he is the Son of man, human and humane. Art thou robbed, wounded, deserted, left to die, worsted in the battle of life, and fallen in its rugged road, with no counsel, no strength, no hope, no purpose left? Then remember that there is One walking to and fro in this world, unseen, but ever present, whose form is as the form of the Son of man, and he has time, as he has will, to turn aside and minister to such as thee! No human being so mean, no human sorrow so petty, but that he has the time and the will and the power to have mercy on it, because he is the Son of man. Therefore he will turn aside even to thee, whoever thou art, who art weary and heavy laden, and can find no rest for thy soul, at the very moment and in the very manner which is best for thee.

When thou hast suffered long enough, he will stablish, strengthen, settle thee. He will bind up thy wounds and pour in the oil and the wine of his Spirit—the Holy Ghost, the Comforter—and will carry thee to his own inn, whereof it is written, "He will hide thee secretly in his own presence from the provoking of men; he will keep thee in his tabernacle from the strife of tongues." He will give his angels charge over thee to keep thee in all thy ways; and he will give thee rest at last in the bosom of the Father, from which thou, like all human souls, comest forth at first, and to which thou shalt at last return, with all human souls who have in them the Spirit of God and of Christ and of eternal life.—*Charles Kingsley.*

THROUGH TICKETS.

A man starting on a journey busy a through ticket, takes the car, and considers his part toward the accomplishment of the journey fully performed. In consideration of the money he has paid for the passage he is to be carried to his destination with due speed and safety. On his part there is to be no labor, no care, looking out for danger; for all this is done for him by the employees of the railroad, and he is to pass the time as best he may, even to the extent of finding fault with the management of the train.

Men sometimes join the church as though it were a special train for heaven. They pay their pew rent as they pay their railroad fare, regarding it as an equivalent for passage. They seem to have no thought that more than this is required of them. They take no part in advancing the spiritual interests of the Church, or doing Church work, or laboring for the conversion of souls, or in regarding the peace and the unity of the brethren; but they do claim and exercise the right to find fault if the affairs of the Church are not managed according to their ideas of propriety, or if the pastor does not preach to suit their taste, or if they are not promoted to positions of prominence. They pay their annual pew rent, observe somewhat of the outward forms of Church membership, and think this will secure them a through passage to heaven.

Such persons delude themselves. The Church is no railroad train for heaven. No through tickets can be purchased by the pew rentals. There is no such thing as being "carried to the skies on flowery beds of ease," nor as being carried in any other way except by the forgiving mercy of God in Christ; and the sooner all men learn this fact, the better for them, for the Church, and for the world. Even God's mercy in Christ will not save a man without his own co-operative action. Christian life is an intensely active life. It is full of duties to be done. It is made up of Christlike spirit wrought into deeds. There is no place for idlers in the Church. He that doeth the will of God alone shall be saved.—*M. E. Durham.*

Over on the crown of a beautiful hill is the cemetery. The monuments, some simple, some imposing, tell the story of the place. Life has ended. From the homes of the poor and humble, of the prosperous and the wealthy, of the influential and the great, the dead have been borne. Each stone tells of suffering, sadness and sorrow. It tells of the past, but not of the future; of death, not of life; of sorrow, not of hope. As we look the cloud covers the hills and the rain falls in refreshing showers. Now the sun shines from behind the cloud and the rainbow rests on the graves. There is life and hope; the covenant of God is sure; the graves shall give up their dead, and they who are Christ's shall enter a new and endless life with Him.—*Banner.*



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Second Quarter—Lesson XI.

June 13, 1897.—2 Tim. i: 1-7; iii: 14-17.

Commit to memory verses 14-17

Subject. Paul's advice to Timothy.

Golden Text. "From a child thou hast known the holy Scriptures which are able to make thee wise unto salvation." 2 Tim. iii: 15.

CATECHISM.

Question 44. What doth the preface to the ten commandments teach us?

Answer. The preface to the ten commandments teacheth us, That because God is the Lord and our God and Redeemer, therefore we are bound to keep all His commandments.

Time. A. D. 66 or 67.

Place. Written by Paul at Rome.

INTRODUCTORY.

The Acts which we are studying gives chiefly the incidents connected with the planting of the early churches. At certain points the history needs to be supplemented by references to the letters written. Thus the name of James, and his prominence in connection with the council at Jerusalem gave opportunity to take our last two lessons from his epistles. The preaching of Paul at Lystra gives occasion to turn to the Epistles to Timothy who was probably converted at Lystra his native place. This was in the beginning of the second missionary journey which will be studied in the third quarter. The letter is the counsel of an old man on the border of the better world, after the fight, having kept the faith and awaiting the crown. It was addressed to the young evangelist, pastor of the Church at Ephesus. It will be of great benefit to read the whole Epistle. Choice passages are frequently found, notably vs. 12, chapter i. and vs. 6-8, chapter iv. The memory verses of the lesson including the Golden Text should be carefully studied. At the same time it will be well to learn all we can about Timothy.

LESSON NOTES.

Vs. 1. *Paul an Apostle.* One "sent forth." The twelve and Paul were sent forth by Christ. "The distinguishing features of an apostle were, a commission directly from Christ, being a witness of the resurrection, special inspiration, supreme authority, accredited by miracles, unlimited commission to preach and found churches." *W. R. Vincent.* We have seen that some were "sent forth" by the Holy Ghost. *Of Jesus Christ:* who had chosen and commissioned him *by the will of God* as seen in his conversion. *According to the promise of life.* That it might be authoritatively preached and likewise established.

Vs. 2. *To Timothy my dearly beloved son,* in the Gospel and trained by him. He had been closely associated with Paul for sixteen years. *Grace.* God's undeserved favor, given only for love's sake. *Mercy.* Forgiveness and favor ministered through grace. *Peace.* The resulting rest, growth, and fruitfulness of grace and mercy.

Vs. 3. *I thank God* from whom cometh every good and perfect gift, *whom I serve from my forefathers,* like Timothy who had been trained. In the fifth verse he tells what he thanks God for, but before telling he has intervening visions and thoughts; how unceasing his prayers meanwhile, and the remembrance of Timothy in them *with pure conscience.* Both in Judaism and Christianity Paul served God. So conscience is not a guide but a judge.

Vs. 4. *Being mindful.* Of remembering and thinking about *thy tears* of sympathy with Paul the prisoner, desiring to see Timothy and even in the thought causing to be *filled with joy.*

Vs. 5. *When I call to remembrance.* The reason he could say, "I thank God." *Unfeigned faith.* True, real and sincere, which is here personified as having dwelt in his mother and grandmother, Eunice and Lois.

Vs. 6. *Wherefore.* Because you are so dear to me and so strong in faith. *Stir up.* As a fire is fanned and stirred to burn, *the gift of God,* the qualification for service involving the great responsibility bestowed in the ministration of the Holy Ghost *by the putting on* of Paul's hands, not *ex opere operato,* but as the outward sign and human channel, that he was set apart for his work, when Paul not separately as an apostle, but with the Presbytery ordained Timothy as evangelist.

Vs. 7. *Fear.* Fearfulness or cowardice. *Power.* Of the Holy Ghost to serve, resist temptation and endure hardship.

Vs. 14. *But continue thou in.* Contrast with evil men mentioned in previous verses. *The things which thou hast learned* in youth and later teachings of Paul. "The things" were doubtless the sum of the teaching of Paul as set forth chiefly in the Gospel of Luke.

Vs. 15. *From a child.* Literally "from infancy." *The Holy Scriptures* were the writings of the Old Testament referred to as Scripture fifty-one times in the New Testament and always of the three parts, the law, the prophets and the Hagiographa or of one or more of them. *Wise unto salvation.* To attain to it thyself and to extend and commend it to others, *through faith in Christ Jesus* by whom alone we can be saved.

Vs. 16. *All Scripture* of the Old Testament and the New *is given by inspiration;* our word in the original meaning "filled with the breath of God," as elsewhere spoken of "holy men of God moved by the Holy Spirit." *For doctrine.* "Teaching and the truths taught." *Reproof.* Conviction and refutation of errorand sins. *Correction.* Restoring and making right what is wrong. *Instruction.* Training *in righteousness.*

Vs. 7. *Perfect.* Not morally without sin, nor spiritually without evil, but complete for responsibilities. *Thoroughly furnished.* Completely equipped. *Unto all good works.* Every part of the Christian life, and every kind of Christian service. *The man of God* is thus one who seeks to live for God.

PRACTICAL POINTS.

1. It is a great blessing to have Christian parents and friends to train, love and pray for us.

2. We should stir to a flame our zeal to live according to the blessings we have.

3. The Scriptures suffice as storehouse of wisdom, knowledge and furnishing for all life and service.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, June 13th, 1897.

BY REV. B. E. WALLACE.

The Bible, the best way to study it. Psa. 19: 7-14.

Text for the week:

"Search the Scriptures." Jno. 5: 39.

Daily Readings:

Monday, Early Study, 2 Tim. 3: 1-17.

Tuesday, Study in Affliction, Acts 20: 25-35.

Wednesday, Home Study, Deut 6: 1-9.

Thursday, "By Heart," Psa. 37: 30-40.

Friday, Practical Study, Psa. 119: 97-105.

Saturday, Commentaries, Neh. 8: 1-8.

Sunday, Topic, Psa. 19: 7-14.

The best way to study the Bible is summed up as follows:

Diligent application with earnest prayer for guidance by the Holy Spirit.

OPEN DOOR NOTES.

The Sunday-school class of Mrs. G. H. Morehead of High Point church has been organized into a Dorcas Society with the following officers: Helen Snow, President; Lillie Myers, Vice-President; Maude Jordan, Secretary, and Ethel Bowman, Treasurer. This is an excellent plan and such a move would enable many teachers to gain a strong hold upon their children.

DEAR MR. MCLAURIN:—We thank you so much for the PRESBYTERIANS* received some time ago and assure you they have been much help in our work. Several copies were given to our church members who are not able to take the paper, and quite a number of them found their way into the "good literature baskets" at our church doors. From there the Good Literature Committee takes them and distributes them to people who are anxious for good reading matter. We have seven committees in our society "which numbers about forty" and although the work is not as vigorous as we wish, most of our members are earnest and faithful, and we note gradual progress. The Social Committee usually gives two "evenings" during the year; their object being to better acquaint our church members with one another and also to entertain strangers who have come among us.

The usual program is music, recitations or readings and light refreshments. We hope to have one soon, principally for the Presbyterians at the railroad shops.

About seventeen members of our society attended the third annual Convention of the Christian Endeavorers in the State. Encouraging reports were read from the different societies. This Convention will long be remembered for the deep spiritual devotion which marked it. The reports showed twenty-two Presbyterian societies in the league, nearly double the number in the league last year. Mr. Baer, the treasurer of the United Society was an inspiration to all. The Junior work in the State is fast increasing. Our own Junior Society is large and active, especially in the Sabbath-school work, visiting the sick and placing flowers in the church. With very best wishes we are sincerely,

T. W. DAVIS,
MARY L. WATSON,
R. F. COIT,
Committee on Good Literature.

Salisbury, N. C.

[*We will be glad at any time to send back papers for distribution. Ed. N. C. P.]

PUZZLE DEPARTMENT.

ANSWERS FOR MAY 13TH.

Jeremiah, Jer. 38: 6 — Cornie and Myrtle Wilkinson.

I am composed of letters ten.
My 6, 3, 4, 9, 10, is one of Jochebed's sons.
My 1, 10, 9, 2, is the grandson of Adam.
My 5, 6, 4, 1, is the name of an animal.
My 5, 9, 1 is the name of a tool.
My 7, 1, 1, 4, is the name of a wild animal.
My 1, 4, is the son of Shuah.
My 5, 3, 8, is the past participle of a verb.
My whole is the name of a king of Assyria.

Cornie Wilkinson.

Who said, "Thy silver and thy gold is mine"?

Myrtle Wilkinson.

Where are we told that it is not right to plough with an ox and an ass hitched together?

Willie G. Rose.

COMMENCEMENT EXERCISES
DAVIDSON COLLEGE.

Sunday, June 6th, 11 a. m. Baccalaureate sermon by Rev. J. M. P. Otts, D. D., LL. D. of Alabama.

8 p. m. Sermon before the Y. M. C. A., by Rev. J. H. Thornwell, D. D., of South Carolina.

Monday, 7th, 8 p. m. Senior reception.

Tuesday, 8th, 11 a. m. Annual meeting of Board of Trustees.

8 p. m. Reunion of Literary Societies.

Wednesday, 9th, 11 a. m. Address before the Literary Societies, by Hon. Matt W. Ransom, of North Carolina and Alumni Oration by D. N. McLaughlin, of South Carolina.

5 p. m. Meeting of Alumni Association and Banquet.

8 p. m. Anniversary of Literary Societies. Thursday, 10th, Commencement Day.

Visitors will inquire for rates on the railroad lines within the States of North and South Carolina.

J. B. SHEARER,
President.

A Chance to Make Money.

I have berries, grapes and peaches, a year old fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail you sample of fruit and complete directions to any of your readers for eighteen two-cent stamps, which is only the actual cost of the samples, postage etc. I am going to begin work at once to catch the spring trade.

FRANCIS CASEY, St. Louis, Mo.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

SPENCER — BURTONSHAW.—On May 25th, 1897, at Hub, N. C., by Rev. Paul C. Morton, Mr. L. N. Spencer and Miss Hattie, daughter of Col. Burtonshaw, of Michigan.

PALMER—RUSSELL.—On May 26th, 1897, in the Presbyterian church, Gulf, N. C., by the pastor, Rev. W. F. Thom, assisted by Rev. W. S. Lacy, D. D., of Norfolk, Va., Dr. R. W. Palmer and Miss Edna Kate, daughter of Mr. W. S. Russell—all of Gulf, N. C.

MILLER—HOLMES.—On Wednesday, May 19th, 1897, by Rev. B. E. Wallace, Mr. Frank Miller and Mrs. Addie Holmes—both of Wilmington, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

McDUFFIE.—On May 21st, 1897, at her home near Coffer, N. C., Mrs. Jennet McDuffie, in her 72nd year. She was a useful and highly esteemed woman. Another member of White Hill church has passed to "that undiscovered country from whose bourne no traveler ever returns."

In Memoriam.

FAISON.—At her home, near Faison, on the fifteenth of May, Miss Mollie Faison, daughter of the late H. W. Faison, M. D., departed this life, after a short illness. Miss Faison for many years was a faithful member of Faison Presbyterian church. During the last years of her life she was an invalid and a great sufferer. Her sufferings were borne in a Christian spirit and she died in the faith. "Blessed are the dead who die in the Lord."

SECULAR NEWS.

NORTH CAROLINA.

The mail will be regularly delivered and collected at Ocean View this summer which will be a great convenience to residents and guests.

The S. A. L. and C. F. and Y. V. railroads are to build a handsome union depot at Maxton.

At 2 o'clock p. m., Tuesday, earthquake shocks were perceptibly felt all over North Carolina. The shock was almost imperceptible in Wilmington, but it was clearly appreciable. It was more severe in Raleigh, apparently, than elsewhere. There plastering fell and one of the public buildings is said to have been cracked.

Commencement at Chapel Hill this week. Among the speakers are Thomas S. Kenan, F. D. Winston, and Richard H. Battle. Dr. McPheeters of St. Louis, aged 84, and who graduated sixty years ago is present.

The barn of J. T. Askew, a few miles from Kinston, was fired by lightning on the night of Saturday last. Two horses, three mules and a large lot of corn, besides farming utensils were destroyed with the barn. Loss about $3,000.

Wilmington was the first city to have a day at the Nashville Exposition. The occasion was taken advantage of to thoroughly advertise Wilmington and the products of this section of the State. It has everywhere been spoken of with commendation.

The handsome Heminway school building was destroyed by fire early on last Sunday morning. The fire was of incendiary origin. The building was valued at $17,000. It was fitted with every modern improvement, and was undoubtedly one of the handsomest and best equipped public schools in the State.

Charlotte is to have a factory for the manufacture of plow gear, back bands and such goods. The new enterprise will begin operation in September.

DOMESTIC.

Congressman John L. McLaurin, of South Carolina, appointed Senator by Gov. Ellerbe to succeed the late Senator Earle, took his seat last Tuesday.

The Knights of Pythias Convention recently held in Savannah is said to be the greatest ever held in Georgia.

The Convention of Cotton Growers will be held at Galveston, Texas on Aug. 2nd. The Governor of that State has requested that eleven delegates be sent from North Carolina, one from each Congressional District and two from the State at large

A Cuban expert in sugar culture has thoroughly investigated the Florida soil and pronounced it most excellent for the cultivation of sugar cane. He predicts a bright future for the State.

Walter C. Smith, a young electrician, was drowned in the surf at Craney Island near Norfolk, Va., on Sunday afternoon.

Judge Simonton of the U. S. Circuit Court decides that any one may import liquors into South Carolina and sell it in original packages.

Reported that the steamers Biscagne and Dauntless have been captured off the Florida coast as fillibusters.

At a fire in a warehouse in Charlottesville, Va., an explosion occurred fatally injuring one man and seriously wounding one or two others.

Frederick F Stoll, formerly general superintendent of city delivery in the Chicago postoffice, has been asked through a representative of Li Hung Chang to take charge of the free delivery postal system which it is proposed to establish in Hong Kong. The offer carries a salary of $6,000 a year for five years. If he accepts, Mr. Stoll will introduce the delivery system now in vogue in Chicago.

The strawberry picking season of Sarcoxie, Mo., begun with a unique gathering. The Sarcoxie Horticultural Association, which controls a farm of 1,400 acres in growing strawberries, advertised for 10,000 pickers. The circulars were responded to by fully 20,000 people, who besieged the hotels and lodging houses. The overflow was so great that thousand were forced to sleep upon the ground and prepared their meals in hastily improvised shanties constructed of branches and leaves.

FOREIGN.

Cambridge University, England, on May 21st, by a vote of 1,713 to 662, rejected the proposal to confer degrees upon women.

A memorial bust of Sir Walter Raleigh was unveiled at Westminster Abbey on May 22d, by the Duke of Buccleuch, in the presence of a distinguished assemblage. Among the eulogies delivered was one by Col. John Hay, ambassador of the United States.

The Sultan recently gave Maj. Gen'l. Nelson A. Miles, U. S. A., a special audience in his palace.

DAVIDSON NOTES.

The outing given to the General Assembly by the Faculty of Davidson and a few friends in Charlotte proved a most enjoyable picnic occasion. The day was perfect, and the old campus with its acres of green sward and hundreds of elms never looked more inviting. The ladies of our Davidson church, with most openhearted hospitality, had prepared refreshments as if for an army, and the army was on hand nearly four hundred strong. The special train rolled in at half past three, and left at half past six. Committees of the students were in every hall and laboratory to bid the visitors welcome and explain things to those interested, and the College Glee and Mandolin Club gave a concert on the lawn at five o'clock which was a very popular feature of the entertainment with our visitors. There was a feeling of general regret on the part of all when the train whistle warned them that the hour of departure was at hand.

Yesterday being the last Sabbath of the Medical College session, a special sermon was preached to the students by Rev. E. D. Washburne, of West Virginia. It was full of sound and wholesome advice to those to whom it was addressed and highly spoken of by the audience. Another of the Assembly Commissioners, Dr. E. M. Munroe, of Texas, filled Mr. Graham's pulpit in the morning, and preached a telling sermon on the misuse of talents entrusted to us that should be returned to the Giver "with usury."

The serious illness of one of our most honored elders and most useful citizens, Dr. J. J. Dupuy, has cast a gloom over the whole community. It is the universal hope and prayer of our congregation that his life may be spared still longer to his family and the church.

The monotony of our village life is to be broken to-morrow evening by a brilliant church wedding. Dr. Goode Cheatham, of Henderson, N. C., and Miss Janie Withers, of Davidson, are to plight their troth on that occasion, and the town is astir with preparation for so important an event. L.

$200.00 IN GOLD GIVEN.

Special Interest to Students and Teachers

International News and Book Company, Baltimore, Md., make a most liberal offer of $200.00 in gold, for selling 200 copies of "Gems of Religious Thought," by Talmage or "Talks to Children about Jesus." These books are among the most popular ever published One agent sold 21 in two days, another 55 the first week. Freight paid, credit given. A few general Agents wanted on salary. A splendid opportunity for Teachers and Students to make money during their summer vacation. Write them immediately.

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The Rev. Charles C. Hersman, D.D., LL. D., Henry Young Professor of Biblical Literature and Interpretation of the New Testament.

The Rev. Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

The Rev. Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 2D, 1897.

For catalogue or other information as to course of study, apply to Dr. English Clerk of Faculty, Hampden-Sidney, Va.

For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

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Any paid up subscriber to the PRESBYTERIAN can obtain this book upon remitting 25 cents.

FOR THE FAMILY.

UP-HILL.

Does the road wind up hill all the way?
Yes, to the very end.
Will the day's journey take the whole long day?
From morn to night, my friend.

But is there for the night a resting-place?
A roof when the slow, dark hours be gin.
May not the darkness hide it from my face?
You cannot miss that inn.

Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock, or call when just in sight?
They will not keep you standing at the door.

Shall I find comfort, travel sore and weak?
Of labor you shall find the sum.
Will there be beds for me and all who seek?
Yes, beds for all who come.
—*Christina G. Rossetti.*

THE QUEEN'S ONLY WOMAN APPOINTEE.

Princess Beatrice enjoys the distinction of being the only woman that the queen, in all the sixty years of her reign, has ever appointed to an executive office, such as the governorship of the isle of Wight. The queen relies strongly on her sound judgment, and knows that her heart is in the right place. Her majesty's life would have been dull, indeed, of late years had it not been for her youngest daughter, with the gallant and affectionate husband she has lost, and the promising group of handsome children growing up around her.

Raphael, the great Italian painter, whose celebrated Biblical pictures are worth fabulous sums of money, was not a rich man when young, and encountered some of the vicissitudes of life, like many another genius. Once when traveling he put up at an inn and remained there unable to get away through lack of funds to settle his bill. The landlord grew suspicious that such was the case, and his requests for a settlement grew more and more pressing. Finally young Raphael, in desperation, resorted to the following device:

He carefully painted upon a table-top in his room a number of gold coins, and placing the table in a certain light that gave a startling effect, he packed his few belongings, and summoned his host.

"There," he exclaimed, with a lordly wave of his hand toward the table, "is enough to settle my bill and more. Now kindly show the way to the door."

The innkeeper, with many smiles and bows, ushered his guest out, and then hastened back to gather up his gold. His rage and consternation when he discovered the fraud knew no bounds, until a wealthy English traveller, recognizing the value of the art put in the work, gladly paid him fifty pounds for the table.—*Harper's Round Table.*

The admirers of Elizabeth Barrett Browning have decided to erect a memorial to her in Kelloe church, where she was baptized. "The place of her birth," says the London Globe, "was long a disputed point, but the discovery of an entry in the register of Kelloe church settled the point satisfactorily, and this year being the ninetieth anniversary of her birth, it is proposed to celebrate her association with her native country by placing a tablet in the church. In Florence a marble slab has been placed upon the house in which she died."—*Ex.*

MUSICAL BOTTLES.

A simple and easily constructed musical instrument consists of a number of ordinary glass bottles filled with a certain quantity of water, the height of which is varied according to the pitch of the note to be obtained. After a few tentatives it will be possible to reproduce all the notes and their octaves, including the sharps and flats. The tuning of the apparatus, however, requires a good musical ear.—*Ex.*



When a man falls out of a ten-story window you'd naturally say he is a dead man. Well, perhaps he is and then again, perhaps not. Something may save him. There may be a friendly awning that will let him down easy, so he may be sound and well to-morrow. You never know what may save a man who seems to be as good as dead.

Many a man who seemed to be dying of consumption, and whom the doctors pronounced just as good as dead, has got well and strong and hearty again by using Dr. Pierce's Golden Medical Discovery. This wonderful medicine has shown the doctors that consumption isn't always a fatal disease. It can be cured if you get at the germs of it in the blood and clear them out thoroughly. That is what this "Discovery" does. It makes new blood,—healthy blood.

The germs of consumption can't exist in healthy blood. They simply let go their hold and are carried out of the system; then the new blood builds up new tissue, new flesh, new power, new life. It carries vitality to the lungs, the bronchial tubes and every other part of the body.

It cures people after cod liver oil has failed, because their digestive organs are too weak to digest fat-foods. The "Discovery" makes the digestion strong.

For thin and pale and emaciated people there is no flesh-builder in the world to compare with it. It doesn't make flabby fat, but hard, healthy flesh. It builds nerve-power and force and endurance. It is never safe to pronounce any one "dying of consumption," or any other wasting disease, until this marvelous "Discovery" has been given a fair trial.

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The voice of a cantatrice such as Patti's, Melba's or Eames' has been written up again and again by hundreds of critics who have gone into ecstacies over its beauty, color, rage, etc., but we have never had it analyzed from a mathematical standpoint until quite recently. It appears that in the human voice there are but nine perfect tones, yet there are actually no less than 17,592,186,044,515 sounds. These effects are produced by fourteen direct muscles which give about 16,393 different sounds, and thirty indirect muscles which produce 73,741,823 sounds.—*Key Note.*

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We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of **40 per cent.** Discount of 33⅓ per cent on any of our own books.

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The articles will all be first-class from a jeweller of established reputation.

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W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

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8			7	
P. M.		— WILMINGTON —	P. M.	
2 00		Lv Mulberry St. Ar	12 40	
3 58		Lv Jacksonville Lv	10 42	
4 30		Lv..Maysville..Lv	10 09	
4 44		Lv Pollocksville Lv	9 55	
5 20		Ar..Newbern..Lv	9 20	
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

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H. A. WHITING, General Manager.
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CHILDREN'S COLUMN.

JUNE.

The month of the roses—white, yellow and red;
Their fragrance all over the garden is spread.
The woodlands are ringing, the clover-fields hum—
The glories and music of summer have come.
The sun rises early with warm, rosy light,
And lingers with blushes 'most into the night,
For he wants to enjoy all the beauties of earth,
And hark to the songs of the summer-time's mirth.
—*Ladies' Home Journal.*

JOHNNY AND THE GATE.

BY M. H. COCHRAN.

'Johnny, I want you to do an errand for me."

"Where, mamma?"

"Over to Mrs. Root's. Here is a note for her. Put it in your pocket."

Johnny set out on his errand, soon arriving at Mrs Root's gate. And here he found trouble. The latch on the gate was so tightly caught that he could not open it. With all his might he tugged at it, but his small hands were not strong enough. What did he do? Turn about and go home again with his errand undone? No, Johnny, was not that kind of boy. He had been sent to give that note to Mrs. Root, and he meant to do it. He tried to climb over the gate, but it was too high. Then he looked about him. The gate belonging to the next house was low. He was an active little fellow and could easily climb that. He walked carefully along the fence until he came to the board wall which divided Mrs. Root's lot from this one. There was a ledge along it. He climbed on this, then hung by his hands and dropped into Mrs. Root's yard. Coming out he found it easy to open the gate. Within sight of the gate there was a tiny park with seats under the trees. As Johnny started for home, he saw his father sitting on one of them.

"How long have you been here, papa?" he asked.

"About ten minutes," said his father.

"Did you see what a time I had getting into Mrs. Root's?"

"Yes."

"And you didn't come to open the gate for me," said Johnny, feeling a little injured.

"No, because I was thinking of the times when I shouldn't be with you, and you would have to make your own way—just as you did now."

"But I don't go to Mrs. Root's very often. Perhaps I shan't go there again for a great while—and perhaps the gate will be fixed then."

"I mean, my boy, that I was thinking of the times which will come to you as you go in life, when they will seem hard to you, and you will have to work it out alone. Now, God has given you your strong, active body and your bright mind, and he expects you to use them. When you cannot do a thing one way by the powers of your body you call on the powers of your mind to tell you some other way, just as you did in getting into Mrs Root's yard when you could not open the gate."

"Yes, I had to think it out," said Johnny, brightly.

"I was much pleased at seeing that you did not give it up when you met with a difficulty. A boy who brings his best thought and power to the overcoming of an obstacle will be sure to make his way.—*N.Y. Observer.*

THOU SHALT HAVE NO OTHER GODS.

Annie was standing in front of a glass, getting ready for Sunday-school. "I heard Mrs. Jones tell mother the other day I was prettier than ever," she said half aloud. "I wonder if she will see me to-day. This hat is so becoming. I only wish my sash was a better color. Let me see, this curl will have to be done over again. I wonder what the catechism questions are this afternoon? I'll look over them while mother is getting Willie ready. O, yes, the first two commandments. I don't worship false gods or make graven images. I suppose Dr. Edgerton will tell us about the heathen children in India. Oh, dear, this curl isn't right yet. Well I'm glad I'm not a heathen, that I know what is right." And with a final look into the glass she took up her pretty parasol and started for Sunday-school.

The minister did talk about the poor little heathen that day to the school. Annie felt more glad than ever that she was not one of them. While she was thinking this, she caught Mrs. Jones, whose class was near hers, looking at her a moment.

"I suppose she is saying to herself, 'How pretty Annie looks in her new hat,'" she thought. "How awfully plain Sarah Brown is! How frightfully she dresses!" Just then, as she was trying to get a glimpse of herself in the glass of the library case, she heard Dr. Edgerton talk about the lesson. He said that there were idol worshipers even among the children in Christian lands; those who thought more of their pretty faces and fine clothes than they did of God. He spoke of other ways in which children broke these commandments; and Annie heard no more, except something about these being more sinful than heathen children, because they knew better.

These were new thoughts to Annie. She was really a sensible girl, notwithstanding her vanity. She thought of her fault and was finally cured.

I wonder if there are any other little boys or girls like her who will read this?—*Ex.*

IN THE MASTER'S NAME.

A little barefooted boy about ten years old was standing before a shoe store on Broadway, in New York, the other day, peering through the window and shivering with the cold.

A lady riding up the street in a beautiful carriage, drawn by a pair of splendid horses, observed the little fellow in his forlorn condition, and immediately ordered the driver to draw up and stop in front of the store. The lady, richly dressed, alighted from her carriage, went quietly to the boy and:

"My little fellow, why are you looking so earnestly in that window?"

"I was just asking God to give me a pair of shoes," was his reply.

The lady took him by the hand and went into the store and asked the proprietor if he would allow one of his clerks to go and buy her a half dozen pair of stockings. The proprietor assented. She then asked him if he could give her a basin of water and a towel, and he replied, "Certainly," and quickly brought them to her.

She took her little fellow to the back part of the store, and, removing her gloves, knelt down, washed those little feet, and dried them with the towel.

By this time the young man had returned with the stockings. Placing a pair upon his feet, she purchased and gave him a pair of shoes, and tying up the remaining pairs of stockings, gave them to him, and patting him on the head, said, "I hope, my little fellow, that you now feel more comfortable."

As he turned to go the astonished lad caught her hand, and looking up in her face, with tears in his eyes, answered her question with these words: "Are you an angel?"—*Church Bells.*

HONOR ROLL.

For Shorter Catechism—Eliza Hamlin Scales, Madison, N. C.

LETTER-BOX.

Dear Mr. Editor:—I have just received from the Christian Observer my diploma for reciting the Shorter Catechism and would like to have my name added to your list. I am so glad mama has renewed her subscription to the N.C. PRESBYTERIAN. As all the children say, "I am a little girl." My own mother and my step mother are both in Heaven. My mama was my mother's step mother. I have always lived with her. I go to see my papa, sisters and little brother every summer and stay a month or two. They live at Spray, N. C. My oldest sister is married and has a sweet little baby boy name Hamtin. We are to have a new preacher in a few weeks. Mr. Paisley from the Seminary. Miss Luola Vaughn is my Sunday-school teacher. I go to school to mama at home. I like all my studies better than music and grammar. I wish more of the missionary children would write for your paper. I am so much interested in missions. I send you $3.00 that Annie King and myself have gotten up for the suffering, starving people of India.

Your little friend,
ELIZA SCALES HAMLIN.
Madison, N. C.

Dear Mr. Editor:—I have been appointed to write and tell your readers about our Children's Aid Society. We havn't very many members, but we meet twice a month at the manse and our minister's wife, Mrs. R. Z. Johnston, conducts the meeting for us. We have made two quilts and sent them to the orphans at Barium Springs. We enjoy the society and hope many of our churches have them and some of the little girls will write and tell about them. There has been a very interesting meeting going on at the Methodist church here for the last two weeks and quite a number of the young people and children joined the different churches last Sunday. Our day school closed to-day. I never was so sorry for school to be over. I loved my teacher so much. Her name was Miss Agnes Rice and she goes back to her home in South Carolina. She gave each of her scholars a lovely card to remember her as she isn't going to teach any more. Mama says she would like to be in Charlotte attending the General Assembly. She has promised to take my two little brothers and myself down to the Exposition before it closes. Hoping this letter isn't too long and you will publish it. I am very truly

Your little friend,
LENA REINHARDT.
Lincolnton, N. C.

We are beginning to understand that the highest cookery is to be found in the perfection of simplicity, not in the adding or combining of flavors so much as in the retaining of those which already exist. As with the composition of our menus—over-elaboration is giving place to a studied simplicity in the number though not in the quality of dishes.—*London Hotel World.*

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For the N. C. Presbyterian.

NORTH CAROLINA HOME MISSIONS.

The month of June has been set apart by the Synod of North Carolina and by all its Presbyteries for an offering to the cause of Synodical Missions. No worthier cause can possibly appeal to our people. The money goes toward the support of six evangelists in Albemarle Presbytery, three in Orange, two in Concord, one each in Wilmington and Asheville, the pastor of the Waldensian colony, the pastor at Chapel Hill and the General Evangelist. Many of these servants of the Synod are preaching the Gospel in parts of our State which are destitute of religious privileges. The need is great for the occupation of new territory by our Church. God has opened to us a great and effectual door.

His blessing upon the work in the past is the best guarantee of what He has in store for us in the future. During the last eight years, since the inauguration of the Synodical work, fourteen out of twenty-one counties unoccupied by our Church have been opened to our workers and two more will be occupied this month. There have been received into the membership of the Presbyterian Church 2,800 members and 36 churches have been organized by our Synodical evangelists. Our Synod itself has grown from 33,900 members to 34,000 and from 265 churches to 359. But there are yet nineteen counties in the State without an organized Presbyterian church.

Our people have raised for this Synodical work $47,000 during this period Let us make even greater sacrifices for giving the Gospel to the perishing, for establishing our beloved Church in every part of our territory, and for the glory of the name of Jesus Christ.

A. J. McKELWAY,
Superintendent.

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to subscribe for the **Presbyterian Quarterly.** It is the one magazine all Presbyterians should read. Its articles are written by eminent Presbyterians—both clergymen and laymen—to Presbyterians. It is edited under the auspices of an association of ministers of the Presbyterian Church.

Every article in it is vitally interesting—it is orthodox—is progressive—stimulates study and investigation.

The Presbyterian Quarterly has always been $3.00 a year and has always been worth it. It is now **$1.00** a year but is still worth $3.00. We have lowered its price because we want to put it in every Presbyterian's hands, but there has been no change in either the number of pages or the appearance of the magazine. Send for a sample copy.

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Schedule in Effect Feb. 7th, 1897.

WESTWARD.	No. 41.	No. 403
Lv Wilmington	*3 20pm	.....
Lv Lumberton	5 26pm	.....
Lv Maxton	6 12pm	.....
Lv Laurinburg	6 23 pm	.....
Ar Hamlet	6 53pm	.....
Lv Hamlet	7 13pm	*5 am
Lv Rockingham	7 30pm	2 23 am
Lv Wadesboro	8 11pm	.....
Lv Marshville	8 48pm	6 25 am
Ar Monroe	9 12pm	6 48 am
Lv Monroe	9 35pm	7 30 am
Ar Charlotte	10 25pm	8 30 am
Ar Mt. Holly	.....	9 10 am
Ar Lincolnton	.....	10 35 am
Ar Shelby	.....	11 48a m
Ar Ellenboro	.....	12 20p m
ArRutherfordton	.....	12 54p m

†8 40am	Lv....Hamlet..Ar	6 20p m
10 00am	Ar....Cheraw..Ar	† 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro	.....	5 15p m
Lv Shelby	.....	6 03p m
Lv Lincolnton	.....	7 00p m
Lv Mt Holly	.....	7 50p m
Lv Charlotte	*5 10am	8 25p m
Ar Monroe	5 58am	9 10p m
Ar Monroe	6 05am	9 40p m
Lv Marshville	6 25am	.....
Lv Wadesboro	7 01am	10 31 pm
Lv Rockingham	7 41am	11 06p m
Ar Hamlet	7 55am	11 38p m
Lv Hamlet	8 45am	.....
Lv Laurinburg	9 11am	.....
Lv Maxton	9 30am	.....
Lv Lumberton	10 18am	.....
Ar Wilmington	12 30pm	.....

NORTHWARD.

Lv Hamlet	*8 15am	*11 23pm
Ar Raleigh	11 30am	2 11pm
Ar Portsmouth	5 50pm	7 30am
Ar Richmond	*6 50pm	* 8 15am
Ar Washington	11 10pm	12 31pm
Ar New York	6 53am	6 28pm

SOUTHWARD.

Lv Monroe	*6 48am	*9 25p m
Ar Abbeville	11 05am	1 40a m
Ar Athens	1 15pm	3 45a m
Ar Atlanta (Central Time)	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
ArriveSanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave WalnutCove	9.03 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7.19 "
Leave Stokesdale	7.52 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.39 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
ArriveMaxton	9.00 "
LeaveMaxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 "
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p.m.
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton	6 11 "
Leave Maxton	6.15 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	7.40 a.m.
Leave Climax	9.33 "
Arrive Greensboro	10.20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.20 p.m.
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday
Leave Madison	3.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 "

†Meals.

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway; at Walnut Cove with Norfolk & Western Railway.

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The old saying is that "the man who has no music in his soul is fit for treason," etc. General Grant said he knew just two tunes. One was "Yankee Doodle," the other was not.

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ATLANTIC COAST LINE.

Schedule in Effect May 27th 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:00 A M — No. 48—Passenger—Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 8 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Peteraburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 [illegible] a m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND.

DAILY 3:40 P M — No. 55—Passenger—Due Lake Waccamaw 4 55 p m, Chadbourn 5 29 p m, Marion 6 40 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:40 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 50 p m, Petersburg 8 13 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 54 a m, Magnolia 8 07 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54—Passenger—Leave Tampa 9 25 a m, Sanford 3 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m and 2 40 p m, returning leave Parmele 10 35 a m and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily except Sunday, 5 30 p m, Sunday 4 05 pm, arrives Plymouth 7 40 p m and 6 00 p m. Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 8 20 a m., and 4 10 p.m. Returning leaves Clinton at 7 00 a m, and 11.30 pm

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 00 p m, Smithfield 3,08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 43 p m, 12 10 a m.

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Currant Mousse.—Whip a pint of thick cream to a froth, add a cupful of powdered sugar, and beat stiff. Press the juice from a quart of red currants, mix with the beaten yolks of three eggs and the white of one, set in a pan of boiling water, and stir until thick; let cool, mix carefully with the whipped cream, turn into a mold, pack in salt and ice, and let freeze three hours; turn out, and serve. Strawberry, raspberry or other fruit juice may be used in place of the currant.—*Woman's Home Companion.*

Chocolate Sauce, to serve with ice cream, is made by covering a quarter of a box of gelatine with half a cupful of cold water; soak for half an hour. Put a pint of cream in a double boiler to heat; add to this two ounces of grated chocolate; cook until smooth, then beat well with a cream whip; add half a cup of sugar and the gelatine; strain; add a teaspoonful of vanilla and set aside to cool; when cool you may stir in whipped cream or serve just as it is. —*Ladies Home Journal.*

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North Carolina Presbyterian.

New Series—VOL. XXIX—No. 1,535. WILMINGTON, N. C., THURSDAY, JUNE 10, 1897. Old Series. Vol. XXXIX—No. 2,695

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(For Contents see Second Page)

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Along its transept aureoled martyrs sit;
And the low chancel side-lights half acquaint
The eye with shrines of prophet, bard, and saint,
Their golden tablets traced in holy writ!
But only when on form and word obscure
Falls from above the white supernal light,
We read the mystic characters aright,
And light informs the silent portraiture,
Until we pause at last awe-held before
The one ineffable Face, love, wonder, and adore.

—*Whittier.*

BE SWEET-TONED.

The sweet-toned bells rings out sweetness, however gently or rudely it is struck, while the clanging gong cannot be so touched as not to respond with a jangle. There is the same difference in people.

From some you learn to expect always a snarl, or a whine, or a groan, while others give forth words of cheerfulness and joy. When the grace of God possesses mind and heart, you will respond with a sweet spirit to every touch, kind or unkind, rude or loving. You will be a voice for God, in whatever place or company you are thrown, a witness for charity, and kindness, and truth. "When a man lives with God," says Emerson, "his voice shall be as sweet as the murmur of the brook and the rustle of the corn." Be a sweet-toned bell.—*Cumberland Presbyterian.*

A little religion is a painful thing, but more religion takes the pain away.—*Arnot.*

B. G. WORTH.

Barzillai Gardner Worth, the youngest son of Dr. David Worth and Eunice Gardner Worth, was born June 26th, 1822, in the county of Guilford at a place called Centre. His parents were of the faith of Friends (called Quakers) and he was instructed in that faith and received his education at New Garden College. Shortly after leaving college he went to Philadelphia to learn the new art of taking daguerreotypes and was probably the first person in this State who was enabled to successfully perform the art. In 1845 he married Mary Elizabeth Jessie Carter and in 1849 settled in Asheboro to engage in business. While there he joined the Presbyterian church under the pastorate of Rev. Geo. McNeill. He remained in Asheboro until 1853 when he removed to Wilmington, N. C., to engage in business with his brother, Thos. Clarkson Worth, forming the firm of T. C. and B. G. Worth. In 1866 he removed to New York as a member of the firm of Dibble, Worth & Co., but returned to Wilmington in 1870, and entered into business with his nephew D. G. Worth, forming the well known firm of Worth & Worth.



Mr. Worth has been actively connected with the First Presbyterian church of this city from the time of his removal here until the present, except during the short time he was in New York. In January, 1854, he appears as a teacher in the Sunday-school in which he is still an efficient teacher. He was superintendent of the school from 1860 until his removal to New York, and again from 1873 until November 1880. The Historical Sketch of the Sunday-school, published in 1892, says: "He is the veteran of the school, honored and beloved."

In 1858 he was elected a ruling elder, and was re-elected upon his return from New York in 1870. Others still in service had meanwhile entered the session, but he is cheerfully accorded the place of Senior Elder, as though his relation had never been severed. For years he has conducted the congregational prayer-meeting just before communion.

His religious life shows the impression of his early training in the virtues for which the Friends are noted—toleration, humility, simplicity, gentleness—while his Presbyterian faith and association have developed those stronger qualities for which our Church is distinguished. He is widely known for his liberality to all good causes, his public spirit in all worthy enterprises, and his readiness to help every one in need.

Up to the time of his golden wedding in June, 1895, Mr. Worth had been singularly exempt from affliction. In a large family of children and grandchildren, there had never been a death. That summer he lost a dear grandchild and his youngest daughter; and this year his cherished wife passed away. In his afflictions as in the enjoyment of life's blessings he has borne the fruits of the Spirit, and still brings forth fruit in old age.

A gardner, when he transplanteth a tree out of one ground into another, before the tree takes root sets stays to it, he poureth water at the root of it daily; but when it once taketh root he ceaseth to water it any more, and putteth away the stays that he set to uphold it, and suffereth it to grow with the ordinary influence of the heavens. So the Lord, in planting of religion, put to the help of miracles as helps to stay it; but when it was once confirmed and fastened, and had taken deep rooting he took away such helps, so that as Augustine hath it, "He that looketh for a miracle is a miracle himself," for if the death of Christ will not work faith, all the miracles in the world will not do it.

PERSONS AND PAPERS.

The slow, modest, moderate, compact, muscular growth of the healthy body is the type of the true Christian life, nourished by love and faith and truth, and increasing slowly and surely in every grace of the Spirit. Be this our growth—substance, not show; reality, not pretense; building up in holy faith, rather than puffing up by mere worldly knowledge. —*H. L. Hastings.*

* * *

At this present moment there is a place in heaven for me that nobody can ever fill but my own self; and Jesus has gone before, not only to prepare it, but to prepare it *for me.* There is a crown that no head but mine can ever wear, and a song that no tongue but mine can ever sing, and I shall soon cast my crown at Jesus' feet and chant before Him my hallelujahs. That is true of every believer.—*Spurgeon.*

* * *

The alabaster box of precious ointment, which was broken in honor of and in love to Jesus, was beautiful in itself. The self-sacrifice and devotion that provided it and poured its contents out as a love-token were far more beautiful. Jesus saw and appreciated the beauty, both of the one and of the other. But human avarice and greed, accustomed to measure all things by the money standard, saw in it all no beauty, but simply a value of more than three hundred pence. We defraud ourselves and sin against others, when we form our estimate of their actions upon a low standard of judgment.—*Presbyterian Banner.*

* * *

The Gospel tells us what we are to do in order to make our life, here and hereafter, successful. We are to be saved from sin, and be brought into peaceful and loving relations with God, through the atoning grace of Jesus Christ and the renewing grace of the Spirit of life, so that we may live obediently and happily, growing in grace and usefulness, and accomplishing the high ends for which we were created. He who is conscious of his personal immortality and of the possession of a saved life has nothing to fear. Compared with that safety and glory of which he is assured there can come to him no calamity nor evil worth mention or consideration. He is alive forevermore, and his life is hid with Christ in God.—*Herald and Presbyter.*

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"THE NEW REVIVALISM."

Under this title one Prof. Johnson, of Crozer Theological Seminary, undertakes to show why certain expectations he was led to cherish at Northfield last summer in his judgment have not been realized. He is presenting from a different standpoint the views so arrogantly presented by a prominent pastor of New York City, being of the same faith and order in church fellowship as Prof. Johnson. It is charged by these and others that the great meetings headed by Mr. Moody in Carnegie hall and other points in New York City during the past winter have been failures. The failure consists in this, that not so many have confessed Christ and come into the churches as in the former ministry of Mr. Moody. *The Literary Digest* has been caught in the snare and is trying to draw the unwary or uninformed into the pit. The whole body of this criticism arises out of ignorance of the purpose of Mr. Moody in this campaign. It is granted by all who are looking for the right in this matter, that Mr. Moody is not a convert to the Keswick movement, in the sense of trying to foist it upon the Northfield conferences, and that he is not a believer in "the second blessing" in the sense of the so-called sanctificationists. He is, as he has long been, a believer in the Holy Ghost. He seeks to honor the Holy Ghost. In the course of the conferences at Northfield he has come to clearer views of the person and work of the Holy Ghost.

In the summer of 1895, Rev. H.W. Webb-Peploe, a minister of the Church of England of mighty power, and Rev. Andrew Murray a Presbyterian minister of the Dutch Reformed Church in South Africa, a man of great humility and eminent spirituality, were the chief speakers at the August Conference for Christian workers at Northfield. In private, when speaking with great feeling, and in public, speaking with intense earnestness, Mr. Moody said: "These men cut me all to pieces." He further felt and said that the Church was in great need of returning to and being revived by this truth as taught by these men.

In 1896, at a similar conference, when Rev. F. B. Meyer, the teacher *par excellence*, was the chief speaker, the truth that there were both carnal and spiritual Christians was pressed and applied. All these men hold to the Keswick teaching. But the phase of truth seized by Mr. Moody was that the Church was called to be spiritual and that it ought to be warned against the danger of being and remaining carnal, and thereby "conformed to this world."

In this conference of 1896 there were several proofs that the type of Christianity in New York City was prevailingly carnal. To the practical nature of Mr. Moody came the question, what he could do to make New York Christians see this and seek to be spiritual. He believed that the effect of their seeing, seizing and living this truth would be the true basis of a genuine revival. Not to do so was only to gather more carnal Christians into a carnal Church.

The purpose of the campaign in New York was not the conversion of sinners, but the consecration of saints. This purpose was fulfilled in large measure, though the critics of the leaders have been spiritually unable to see the truth. Dr. Wilton Merle Smith in the New York *Tribune* has rather understated the results, but he has more than answered the critics, whose difficulty is not so much the fault of failing to judge the results according to the ends proposed, as being themselves blind to the truth emphasized and made prominent especially in these later conferences at Northfield.

WE NOW OUR acknowledgments to our good Brother Bean for the kind regret expressed at not meeting the present writer at the Assembly. It would have pleased us greatly to have made his acquaintance. Excessive modesty on the part of both, as he suggests, prevented our becoming acquainted. But what is this our brother saith about the "beauty and pride" of our brother editors "some having more of one trait and some of the other?" Beauty! well, may be so, but pride! when and where? We are sure all must be acquitted of that. A better behaved and more becomingly modest set of men it would be hard indeed to find.

DR. MALLARD, who next to the moderator was, by reason of his position as Chairman of the Committee on Bills and Overtures, the most conspicuous member of the Assembly, acquitted himself most admirably, and Dr. Beattie, as Chairman of the Committee of Foreign Missions, won for himself golden opinions for the wonderfully clear and precise manner in which he stated or discussed every phase of a question he was called on to present, and for the coolness and self-possession he maintained when his positions were challenged and the flames of controversy raged around him.

OUR READERS may remember that a few years ago the American Board of Foreign Missions (Congregational) had a deal of trouble with Rev. W. H. Noyes, whose views on the subject of future probation—if we recollect aright—were not in accord with those held by his denomination. Two parties formed on the question, and at length for the sake of peace Mr. Noyes, was allowed to remain as a missionary in Japan, where he was stationed. This healing the wound slightly—patching up the affair instead of dealing heroically with the matter and dismissing the offender—has led to troubles about property and to other misfortunes and now Mr. Noyes resigns because, as is alleged, "he is uncertain whether he believes some of the doctrines inculcated by the Board."

WE OUGHT IN our "Echoes of the Assembly" to have said a good word for the railroads which did so much by cheap fares and courteous attentions in the way of securing a large attendance of visitors to the Assembly. The Seaboard Air Line, which helped us forward and back, certainly should come in for unstinted praise. By the way the Seaboard is a public benefactor in the work it is doing in the way of encouraging new enterprises and new methods, agricultural and mechanical, over its territory. The result can hardly fail to redound to the general prosperity of our State and section.

WE HAVE BEFORE US one of the admirable contributions to the personnel and the work of the Westminster Assembly, a pamphlet from the press of Whittet & Shepperson being an "Address prepared by order of East Hanover Presbytery, and delivered before that body April 27th, 1897, in the First Presbyterian church, of Richmond, Va.—by William Wirt Henry." It is eminently worthy of taking its place among the many thoughtful, instructive and scholarly papers which have been called forth by the 250th anniversary of the great Assembly.

The Centre Building at the Orphans' Home is nearly completed, but the work must be suspended because the funds are exhausted, and the Building Committee is forbidden to contract a debt.

We had hoped to throw its doors open to the fatherless by the first of July, but to the pleading applicants we must again say, Wait. Reader, can you not help open the doors of this building to the fatherless? Send immediately any amount you can give to this worthy cause and pray for the early opening of this building?

Yours in the care of the fatherless,

R. W. BOYD,
Supt. Orphans' Home.
Barium Springs, N. C.

For the N. C. Presbyterian.

NORTH CAROLINA HOME MISSIONS.

The month of June has been set apart by the Synod of North Carolina and by all its Presbyteries for an offering to the cause of Synodical Missions. No worthier cause can possibly appeal to our people. The money goes toward the support of six evangelists in Albemarle Presbytery, three in Orange, two in Concord, one each in Wilmington and Asheville, the pastor of the Waldensian colony, the pastor at Chapel Hill and the General Evangelist. Many of these servants of the Synod are preaching the Gospel in parts of our State which are destitute of religious privileges. The need is great for the occupation of new territory by our Church. God has opened to us a great and effectual door.

His blessing upon the work in the past is the best guarantee of what He has in store for us in the future.

During the last eight years, since the inauguration of the Synodical work, fourteen out of the thirty-one counties unoccupied by our Church have been opened to our workers and two more will be occupied this month. There have been received into the membership of the Presbyterian Church 2,800 members and 36 churches have been organized by our Synodical evangelists. Our Synod itself has grown from 23,900 members to 34,000 and 265 churches to 359. But there are yet nineteen counties in the State without an organized Presbyterian church.

Our people have raised for this Synodical work $47,000 during this period. Let us make even greater sacrifices for giving the Gospel to the perishing, for establishing our beloved Church in every part of our territory, and for the glory of the name of Jesus Christ!

A. J. McKELWAY,
Superintendent.

Fayetteville, N. C.

DAVIDSON NOTES.

The wedding of Dr. Goode Cheatham, of Henderson, N. C., and Miss Janie Withers, of Davidson, was the social event of the past week. It occurred at half past six on Wednesday, 2nd. The pulpit was a bower of roses and ferns, and the ceremony, performed by Mr. Graham, beautiful and impressive. Dr. and Mrs. Cheatham left on the north-bound train at 7.30.

On Tuesday, June 1st, Dr. Munroe delivered a stereopticon lecture on Health and Disease in the Medical College Hall, to which the public was invited. Many of the slides were made especially for the lecture, and it proved an evening of unusual interest and profit to the large audience which filled the hall.

His many friends here have given Mr. Miles Martin, the eldest son of our former Prof. of Chemistry, a warm welcome to his old home. Mr. Martin has been in business in the Lone Star State for seven years, and this is his first visit home since his departure soon after his graduation.

Yesterday was Baccalaureat Sunday. It was an ideal day for such an occasion, cool and breezy, with just enough clouds to temper the sunshine. In the morning Rev. J. M. P. Otts, D. D., LL. D., of Alabama, delivered the baccalaureate sermon to the graduating class. His text was from Phil. 4th chapter, 8th verse: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, etc. The old Egyptians, the speaker said, built their own monuments during their life-time. After death nothing was added or taken away, all work stopped the moment the breath left the body. So with his auditors, they had been preparing themselves for such monument-building, now each was to begin this life long-task. This monument, slow-growing, but eternal, is the Character. Truth is its foundation, not merely sincerity; our convictions must correspond with outside realities. Honesty forms the walls, rising from and growing out of the foundation. Justice to all men as well as to ourselves binds together the walls and foundation. Purity furnishes the protective roof which guards the other components of the character from disintegration and decay, Love is the doors of the structure for ingress and egress, and the windows to let in light and sunshine. "Whatsoever things are of good report," a man's reputation, the esteem in which he is held by his fellowmen, forms the approaches to his character, the gateway that admits to the building, and invites entrance. All, foundation, walls, roofs and ornamentation, should rest upon the great underlying Rock of Ages.

It was an intensely practical address, and was listened to with the deepest attention by the congregation. Even the children spoke of it in the highest terms, and followed the whole thought of the discourse.

At night Dr. J. H. Thornwell, of S. C., preached the annual sermon before the Y. M. C. A., to a crowded house. He took for his text the twenty-fourth verse of the 73d Psalm: "Thou shalt guide me with thy counsel and afterward receive me to glory. The temptation of Asaph, recorded in this Psalm of his, to doubt God's fatherly care of us when we see the prosperity of the wicked, is an exceedingly common one. In the sanctuary alone are we able to pass judgment rightly on the plans and purposes of God. They are a perfect whole, a glorious sphere, but it is composed of two parts, the hemisphere of Time and the hemisphere of Eternity. Lazarus at the gate, Dives in the palace,—this is the hemisphere of time, but God completes the plan in perfect justice. Lazarus in Abraham's bosom, Dives in torment constitute the hemisphere of eternity.

All three persons of the Godhead are busy in the work of this overseeing, fatherly providence. God's wisdom, His tenderness, His omnipotence, are all engaged in it. Let us ask for this guidance, receive it with meekness and docility, and walk in the light and joy of it. The sermon was a message of comfort and cheer to all who heard it, and many of those to whom it was especially addressed will never forget its lessons.

Davidson, N. C., June 7. L.

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JOHN McLAURIN,
Manager N. C. Presbyterian.



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [1] if riches increase, set not your heart upon them.
11 God hath spoken [2] once; twice have I heard this; that [3] power belongeth unto God.
12 Also unto thee, O Lord, belongeth mercy: for [4] thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [5] when he was in the wilderness of Judah.

O GOD, thou art my God; early will I seek thee: [6] my soul thirsteth for thee, my flesh longeth for thee in a dry and [7] thirsty land, [8] where no water is;
2 To see [9] thy power and thy glory, so as I have seen thee in the sanc-

[1] or, we are consumed by that which they have thoroughly searched. [2] Job 33. 14. Ps. 62. 7. 1 Thes. 4. 11. [3] Heb. a secret searched. [4] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. (Or, 2. 23. [5] Ps. 31. 11. [6] Jer. 50. 33. [7] Ezek. 19. 13. [8] Ps. 42. 2.

1 Or, wherewith wounded. [2] Heb. their wound shall be. [3] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. (Or, 2. 23. [4] Ps. 31. 11. [5] Jer. 50. 33. [6] Ezek. 19. 13. [7] Ps. 42. 2.

6 They search out iniquities; [2] they accomplish [3] a diligent search: both the inward *thought* of every one of *them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [2] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4] all that see them shall flee away.
9 And all men shall fear, and shall [5] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

Even the thoughtless or trifling repetition of the name of the Lord involves great sin, for thus a man taketh the sacred name in vain; yet men trifle with that name in common conversation, and that with fearful frequency.

"Our Premium Bible" contains absolutely nothing that tends to discredit the plain Scripture narrative of "Jonah and the whale."

It is never easy to talk love when one is in love. Perhaps that is why we never attach much importance to the religious experience that is told in easy-flowing sentences.—*Exchange.*

For the N. C. Presbyterian.

INK SPOTS.

How exquisitely beautiful is the opening sentence in Matthew Arnold's lecture on Emerson:

"Fifty years ago when I was an undergraduate at Oxford voices were in the air there which haunt my memory still. Happy the man who in that susceptible season of youth hears such voices! they are to him a possession forever."

Among the voices was that of him who became Cardinal Newman, Says Arnold: "Who could resist the charm of that spiritual apparition gliding in the dim afternoon light through the aisles of St. Mary's, rising into the pulpit, and then in the most entrancing of voices breaking the silence with words and thoughts which were a religious music, subtle, sweet, mournful. I seem to hear him still saying:

"After the fever of life, after wearinesses and sicknesses, fightings and despondings, languor and fretfulness, struggling and succeeding; after all the changes and chances of this troubled unhealthy state, at length comes death, at length the white throne of God, at length the beatific vision."

Again I seem to hear him:

"The season is chill and dark and the breath of the morning is damp and worshippers are few; but all this befits those who by their profession are penitents and mourners, watchers and pilgrims."

Carlyle characteristically said Newman had about as *much sense as a squirrel.*

* * *

How one longs to see the best men in character and intellect on the judicial bench, and filling all public officer, and we having a country of which all its citizens could be proud and toward which foreigners could point as to what an intelligent, self-governing people could accomplish, instead of making them believe we are a nation of vulgar braggarts and insolent swaggerers.

But as Isaiah says it is the remnant in whom the life of the nation lives, and in America Arnold tells us the remnant is large and influential; here then is our hope for our country that the best element, the wise, thoughtful, the good, will yet leaven the mass, and men shall learn that laws of trade and finance do not depend on the whims of men, be they many or few; that wisdom about great legislative and financial schemes does not belong to a man because he votes, and that twice two are not six though it is *voted* that way.

"In every age of the world there has been a leading nation, one of a more generous interest whose citizens were willing to stand for the interests of general humanity and justice; which should be that nation, but these States?" Would that it might be so.

Meantime many influences are working for good. "Every day the sun shines and after sunset night and her stars, ever the wind blows, ever the grass grows." Churches, schools, noble men, pure women, pious and refined homes, and honest sturdy men working with willing hands and kindly hearts, homes of rich men and homes of poor men alike noble and godly, all these give us hope in spite of the foolish legislation and class bitterness of the present. E. H. H.

Farmville, Va.

APPOINTMENTS IN MECKLENBURG PRESBYTERY.

By order of the Presbytery appointments have been made for protracted services to be held between now and the fall meeting as follows:

Altan church, Rev G A Sparrow; Barclay, Rev A A Little; Beulah, Rev S W Newell; Cherryville, Rev J W Siler; Columbus, Rev R A Miller; Drusilla, Rev J M Grier; Duncan's Creek, Rev J R McAlpine; Forest City, Rev J R Howerton; Henrietta, Rev Wm Black; Mount Holly, Rev J J Harrell; Hephzibah, Rev H W Hoon; Ironton, Rev J W Stagg; King's Mountain, Rev H M Dixon; Little Brittain, Rev M McG Shields; Polkton, Rev Roger Martin; Rutherfordton, Rev T M Lowry; Salem, Rev Jonas Barclay; Sandy Plains, Rev R C Morrison; Sharon, Rev T J Allison; Shiloh, Rev R Z Johnston; Siler, Rev G A Hough; Stanley Creek, Rev R D Stimson; Stevens, Rev R J McIlwain; Unity, Rev J S Shaw; Waco, Rev J J Kennedy.

Each minister can correspond with the session and agree on a suitable time. Each church will defray traveling expenses.

J. M. GRIER,
R. P. SMITH,
Committee.

Gastonia, N. C., May 21st, 1897.

For the N. C. Presbyterian.

HOW GOD HELPS US.

BY REV. THEODORE L. CUYLER, D. D.

"God is my helper" is a truth as old as the Bible, and confirmed by myriads of human experiences. But it is important for us to know how our loving Father helps us; for we may expect things that He never grants and lose things that He offers to give us. There is a right way and a wrong way of looking at God's dealings; the one sets us to murmuring and complaining, the other gives us a wonderful uplift.

What an immense lot of overloaded people there are in this world! We can see it in their care-worn faces; and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no forethought for the future is a sluggard or a fool. The Apostle had no reference to a wise thoughtfulness for the future when he said, "Cast all your care upon him, for he careth for you." That much perverted verse is accurately translated in the Revised Version—"casting all your anxiety on him because he careth for you." Now just what our Almighty and all loving Father offers is, to help us carry our loads. He who watched over the infant deliverer of Israel in his cradle of rushes, who sent his ravens to feed Elijah by the brookside, who protected Daniel in the den, and kept Paul calm and cheerful in the hurricane, is the very One who says to us, "Roll your anxities over on me, for I have you on my heart!" To do this requires faith. When God says, "Give to me what will break you down and I will help you through," he puts our faith to a pretty severe test. As the sinner must accept Jesus Christ as the burden-bearer for his sins before he can be saved, we must accept God's offer to lighten our loads by putting himself, as it were into our hearts, and under the burdens. He then becomes our strength. His grace becomes sufficient for the hard duty to be done, the tough conflict to be fought, the sacrifice to be encountered, or the trial to be endured. This is a supernatural process. It actually means that the Divine Spirit comes into us and imparts divine strength, just as much as the nutritious element in our daily bread imparts strength to our bodies. The "Everlasting Arm" is no less a support because it is an unseen arm; but we can feel it. My brother, have you never felt the life of that almighty arm when you came up victorious out of a great temptation, or calm out of a great sorrow, or strong out of a heavy "weight of affliction?" God helped you.

Those who know how to use God's help are the calm Christians who possess their souls in quietness. Work never hurts us. A stiff fight does not exhaust us. It is worry that frets and fevers us. It acts like an ague on the body and leaves us weak and wretched. Athletic old Paul who fought beasts at Ephesus, and bloody Neros at Rome, who was a "Board of Foreign Missions" in himself, and had the care of all the churches on him, never chafed his great soul into a worry for a single moment. "Be anxious for nothing, brethren!" was his cheerful counsel to his comrades. He knew how to let God help him do God's work. He knew whom he believed; and worry would have been suicide. Be assured of this, all ye pastors, teachers, and workers of all kinds, that if you and I work on God's lines he is bound to help us. If we attempt to work on our own lines and for our own selfish purpose, we shall be rebuked as Peter was when his Master said to him, "Put up thy sword into the sheath!" When Peter drew the sword of the Spirit at the time of Pentecost the divine help came, and thousand of souls were converted. Let us lay hold of God's work with a steady and a stalwart trust, and all the time be hearing him say, "In me is thy help."

For the N. C. Presbyterian.

PRAY AND PAY.

These ought to be intimate companions. They must be found in each other's company with respect to some situations, or else one's praying will be void of effect. There are some Christians who pray that the Gospel may go forth to "earth's remotest bounds," but they do not pay a cent to help carry it there. They seem to suppose that they can pay their debts to the Lord in words of prayer. If this could be done it would be the shortest cut to the fulfilment of personal obligation that has yet been discovered. There are those who foolishly suppose that their obligations to God are actually fulfilled in just this way. How any intelligent Christian can honestly think so is a puzzle hard to understand. Who has not heard some Christians pray that God would extend the knowledge of His Son throughout the nations which sit in gross darkness, and yet when they were asked to pay something toward the expense of such an extension of knowledge they either refused to give something, or else gave the merest trifle? And how many pray that God would be merciful to "the poor and needy," yet they never pay anything to give God a chance to be merciful in a tangible way to such ones! Evidently, with them praying is one thing, while paying is quite another thing.

Then, too, some Christians pray that God would enlighten their minds, giving them broader views of His truth and a better understanding of His kingdom, and yet they cannot be induced to pay for a Christian newspaper, by which their minds may be enlightened, their views of truth broadened and a better understanding of the needs of the kingdom may be secured. Verily there is great need that there be a great deal more paying, in order that the praying of some Christians may give proof of being sincere and worth answering.

C. H. WETHERBE.

AN ADVANCE MOVEMENT.

John T. Patrick, Chief Industrial Agent, at Pine Bluff, N. C., on the Seaboard Air Line, sends us the following which may prove of interest and value to some of our readers:

"We want the people along our line of road to see and use every kind of household and farm convenience and labor-saving implement, and to learn how to save the little things, fruit, vegetables, milk, and all kinds of farm products, and to this end we are fitting up a train of cars, and employing expert farmers, dairymen, canners, &c., and will make exhibits at the one hundred and fifty stations on our road from Norfolk, Va., to Atlanta, Ga. We exhibit in the day at a town and our train of exhibit cars is to move during the night to another station. We advertise extensively, and have the people for miles back in the country to come in and to see the exhibits, and learn from our experts how to save the products of the farm. We will be glad to have you contribute to our exhibit, something that will be of use to the people. Whatever you want to exhibit and bring to the notice of the people in this section of the Union, we will carry over our line free of cost, and if it is necesaary for you to send some one to explain your exhibit, we will furnish them with free transportation; if your people can operate and explain we will have them do so without any cost to you. No such practical way of getting the people acquainted with the labor-saving implements and devices was ever inaugurated by a strong substantial concern like the Seaboard Air Line railroad with plenty of money to do what they undertake. We want to start about the 10th to the 15th of June and we would like to have shipments made at once to address of Seaboard Air Line, Pine Bluff, N. C., so that they can be provided for and arranged in our exhibit cars. Any suggestions you can make will be highly appreciated.

THE FRAGRANCE OF PRAYER.

"In Saint John's vision of heaven the redeemed are represented as having in their hands golden vials full of odors,' which are the prayers of saints. The meaing is not that saints in glory offer up prayers to God. Rather the thought seems to be that earth's supplications rise up to heaven as sweet incense—that while the humble believers in this world are engaged in offering up prayers and supplications, holy odors are wafted up before God. There is an exquisite beauty in this thought that true prayer is fragrance to God. The pleadings and supplications of His people on earth rise from lowly homes, from sick rooms, from darkened chambers of grief where loved ones kneel beside their dead, from humble sanctuaries, from stately cathedrals, and are wafted up before God as the breath of flowers is wafted to us in summer days from sweet fields and fragrant gardens. And God 'smells a sweet savor.' Prayer is perfume to Him.—*Ex.*

Now, as they were going along and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a very fresh and well-favored countenance; and as he sat by himself, he sang. "Hark," said Mr. Great heart, "to what the Shepherd's boy saith:" so they hearkened, and he said:

"He that is down needs fear no fall;
He that is low, no pride;
He that is humble, ever shall
Have God to be his guide.

I am content with what I have
Little be it, or much;
And, Lord, contentment still I crave
Because thou savest such.

Fulness to such a burden is
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age."

Then said the guide, "Do you hear him? I will dare to say that this boy lives a merrier life, and wears more of that herb called heart's-ease in his bosom than he that is clad in silk and velvet."—*John Bunyan*, 1628-1688.

MAKE A FRIEND OF HIM.

An angry man once applied to a friend for advice as to the best method of "coming up" with one who had injured him.

"Is he an enemy of yours?" was asked.

"I should think he was," was the reply; "he is doing all he can to hurt me."

"Very well; he ought to be destroyed. Kill him."

"Kill him?" and the man was puzzled.

"Certainly; but there is only one way to destroy an enemy so that there will be no bad after-effects."

"How is that?"

"Make a friend of him. The 'enemy' will then be gone, and so thoroughly destroyed that no traces of the enmity can be discovered."—*Ex.*

LITERARY JOTTINGS.

It may not be generally known that Miss Alice M. Longfellow, the eldest daughter of the poet, is a writer of considerable power. She has written very little for publication.

J. M. Barrie, the novelist, who is a prodigious worker, says that a day in bed refreshes him as much as several days spent at the seashore.

It is said of the mother of J. M. Barrie that "her delight in Carlyle was so well known that various people would send her books that contained a page about him; she could place her finger on any passage wanted in the biography as promptly as though she were looking for some article in her own drawer, and given a date she was often able to tell you what they were doing in Cheyne Row that day. Carlyle, she decided, was not so much an ill man to live with as one who needed a deal of managing.'

Dean Farrar gives some interesting reminiscences of Tennyson in the Temple Magazine. This is how he suggested "St. Telemachus" to the poet. "Lord Tennyson, one day when I was walking with him, asked me to suggest to him the subject of a poem. I suggested the story of St. Telemachus leaping down into the amphitheater and by his self-devoted martyrdom putting an end forever to the hideous butcheries of the gladiatorial games—a scene which I have since described in my 'Gathering Clouds.' To my surprise, he had never heard the story, and was much struck with it. He asked me to send him, when I returned, all the authorities on the subject. That was easily done, for it rests on the single authority of the Greek ecclesiastical historian Theodoret. I sent him the passage in the original Greek, and he clothed it in the magnificent poem."

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

MAGAZINES.

The Ladies' Home Journal for June has a charming table of contents. What Victoria Has Seen, and the article on John Wesley and his visit to America add greatly to the interest. $1.00 a year. Curtis Publishing Company, Philadelphia.

BOOKS RECEIVED.

In The Maderia Islands by Anthony J. Drexel-Biddle, we have a pleasant account of the author's visit, and a brief historical sketch of the Maderias from their romantic discovery during the reign of Edward III, of England, to the present time. The pictures are many and good, and the binding, attractive. Anthony J. Drexel-Biddle Company, Publishers, Philadelphia.

The Story of Oliver Twist condensed for Home and School Reading by Ella Boyce Kirk. D. Appleton & Co., New York. The title of this book gives its design, and a very excellent plan it is. The author has been an educator for many years, and has conceived this way of placing in the hands of the children reading that will delight as well as instruct. The words of the author are retained, only omitting the portion uninteresting or unintelligible to young minds.

Surely there is no excuse at this age for children to grow up ignorant of important events or of the masterpeices of art or literature. The American Book Co., New York, is giving in its Eclectic School Readings choice histories of ancient peoples. The third volume in the series is that of the Jews under the title, *The Story of the Chosen People.* It is a collection of the Old Testament stories, told in a plain, interesting way. The pictures are copies of celebrated paintings and are excellent. It is a splendid book for the home or school.

Children

are a source of comfort. They are a source of care, also. If you care for your child's health, send for illustrated book on the disorders to which children are subject, and which *Frey's Vermifuge* has cured for 50 years.

One bottle by mail for 25 cents.

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. George D. Armstrong, D. D., from Norfolk, Va., to Virginia Beach, Va.

Rev. S. W. Mitchell, from Paul's Valley, Indian Territory to Beaver, Okla. Territory.

NORTH CAROLINA.

Immanuel Church:—Wilmington Presbytery, in session at Wilmington last week, accepted Rev. B. E. Wallace's resignation of the pastorate, and appointed him to declare the pulpit vacant on last Sabbath. Mr. Wallace preached his farewell sermon on the occasion. The service was tender and affecting from 1 John 3: 1. The house was filled to overflowing. Over thirty persons came forward after the sermon and expressed a desire to live for Christ. Eighty-two persons have united with this church under the pastorate of Mr. Wallace, since it was organized, Nov. 8th, 1896. Our heartiest good wishes are for the blessing of God upon the future labors of the brother, and for the temporal prosperity of him and his.

Concord Presbytery:—Met in an adjourned meeting at Mooresville, N. C., May 18th, 1897. There were present eight ministers and three ruling elders. The appointment of the time for the next regular session of Presbytery was reconsidered and the time of meeting was changed to Friday, before the fourth Sabbath of September, at 7.30 p. m. Presbytery ordered one collection in the month of October to be given to the Bible Cause.

Mr. Nathan H. Williams was received as a candidate for the ministry, and at his own request was dismissed to the care of Savannah Presbytery. A church was reported organized at China Grove, Cabarrus county, N. C., May 12th, 1897, consisting of twenty-six members. Dr. J. A. Crowell and Mr. J. Frank Miller were ordained and installed as elders, and J. A. Shinn, John F. Miller and J. B. Goodnight, as deacons.

Candidates Edgar Tufts and L. E. Bostian were licensed to preach the Gospel as probationers for the ministry. Rev. J. E. L. Winecoff was given permission to supply Beulah church once a month till fall meeting of Presbytery. Rev. C. Miller declined the call to White Hall church and this church was grouped with Patterson's Mill field. He accepted the call to Zion church and the following order was taken for his installation; Rev. W. W. Pharr, D. D., to preside, preach, propound the constitutional questions and charge the people, Rev. W. C. Alexander to charge the pastor, and Rev. W. M. Shaw to be alternate to Dr. Pharr, and the time appointed was Saturday before the second Sabbath in June.

W. R. McLELLAND,
Stated Clerk.

Mecklenburg Presbytery:—Met in called session, in Second Presbyterian church, Charlotte, June 3rd, 1897, 10 a. m., Rev. A. A. Little moderator. Present thirteen ministers and five ruling elders.

A call from Sugar Creek church was placed in the hands of Rev. T. J. Allison, and accepted by him. The following order was taken for his installation on fourth Sabbath of June at 11.30 a. m. Rev. A. A. Little, preside and preach, Rev. R. A. Miller, charge the pastor, Rev. J. R. McAlpine, charge the people, each alternate to the other. Mr. J. E. Brown, a member of the First church, Charlotte, was taken under the care of the Presbytery as a candidate for the ministry. Candidates, J. H. Gray and L. H. Query were regularly licensed as probationers for the gospel ministry.

The committee to print the manual showed their faith by their works, and gave us copies of it.

JESSE W. SILER,
Stated Clerk.

Davenport. N. C.

New Hope Church, Brunswick County:—Sunday, May 23rd, we observed children's day. The church was beautifully decorated with the flowers that our loving Heavenly Father is blessing us with at this season. The program as sent out by the committee was supplemented with appropriate recitations and songs. The whole exercise was instructive, edifying and successful. Our little church was filled with an appreciative congregation which contributed $6 for the cause of Foreign Missions.

On Sunday, the 30th, Rev. D. C. Rankin the efficient editor of the Missionary was with us and gave us an excellent missionary sermon in the afternoon, and a most excellent missionary address at night on our African Mission. Bro. Rankin dwelt on the personnel of our mission there and showed the wonderful providence of God in raising up, qualifying and calling these noble servants of God to this most difficult, but glorious work. Bro. Rankin's visit was rendered the more pleasant because of his relation to Rev. L. W. Curtis and wife who went out from our midst to the foreign field.

On Monday we had Bro. McFadyen, of Clarkton, with us fulfilling a visitation appointment. He gave us an earnest sermon on Obedience, which we all enjoyed and felt benefited by having heard. Our people enjoyed having Bro. McFadyen with us and hope he will come again either on a visitation appointment or otherwise.

Adjourned Meeting of Orange Presbytery:—A most interesting and important adjourned meeting of Orange Presbytery was held in the First Presbyterian church, Greensboro, June 2nd and 3rd inst. Members present were: Revs. D. I. Craig, E. W. Smith, D D., S. O. Hall, J. McL. Seabrook, R. W. Culbertson, W. P. McCorkle, with Elders W. D. Wharton, G. L. Barnett, Hiram Foard, T. J. Shaw, W. P. McLean and G. W. Montcastle.

Rev. J. McL. Seabrook acted as moderator and Rev. S. O. Hall temporary clerk. Visiting brethren Rev. W. F. Thom and Rev. W. K. Forsythe were present and invited to sit as corresponding members.

Mr. John A. Paisley a candidate under the care of Ouachita Presbytery was received by certificate and enrolled as a candidate under the care of Orange. Rev. W. K. Forsythe, of Transylvania Presbytery, on the recommendation of the Home Mission Committee, was elected as Evangelist of the Stokes county field.

The Presbytery then proceeded to the chief business in hand—the examination of candidates for licensure. The unprecedented number, at one time, of *five* were present—Messrs. E. E. Gillespie, Charles F. Rankin, H. Watson Smith, John A. Paisley and S. Hill Williamson. All these brethren except the last named had taken a regular course in literature and at Union Seminary. Mr. Williamson has been two years at the Seminary.

The examination of each was satisfactory and all of them were duly licensed to preach the Gospel. Mr. Williamson was licensed as an "extraordinary case."

The Presbytery greatly missed the presence and counsel of Dr. J. Henry Smith, and the following paper was adopted:

Resolved That "Inasmuch as we the Presbytery of Orange are assembled in the First Presbyterian church, Greensboro, of which Dr. J. Henry Smith is Senior pastor, and in view of the fact that his youngest son, H. W. Smith, is now being licensed, with others; and that Dr. Smith is unable by reason of sickness to be present and enjoy and take part in these services: Therefore we extend to him our sincere sympathy and now join in special prayer to God for his recovery."

The Presbytery was led in prayer by Rev. D. I. Craig.

A call from the Lexington church for the pastoral services of licentiate H. W. Smith was placed in his hands and accepted; and his ordination and installation will take place at an early day.

The pastoral relation between Rev. N. B. Campbell and the Yanceyville and Bethesda churches was dissolved, and licentiate S. H. Williamson will supply the field until the fall meeting.

Licentiate Chas. F. Rankin was dismissed to unite with the Concord Presbytery. The stated clerk was instructed to write to Enoree Presbytery and certify calls from Mebane and Bethlehem churches for the pastoral services of Rev. E. C. Murray.

(Signed) D. I. CRAIG,
Stated Clerk.

Pineville:—Communion services were held on last Sabbath. Rev. H. M. Dixon was present and conducted the services in assisting Rev. J. R. McAlpine, the pastor. Seven united with the church.

Second Church, Charlotte:—On last Sunday night the Hornets Nest Riflemen assembled here to worship. The sermon preached by Rev. J. W. Stagg, chaplain of the company was on the subject, "Christ Our Pattern." The Observer says: "Christ was held up to the soldier listeners as the great pattern, the model after which they were to fashion their lives. Three points were dwelt upon: His Independence, Bravery and Generosity. The sermon was strong diet for strong men, and throughout its delivery was listened to with the closest attention by the multitude present."

The grand new organ was heard for the first time on the occasion. The vocal music was superb.

VIRGINIA.

Martinsville:—Five persons recently received, making thirty-six during the past year. Rev J. P. Robertson, pastor.

LOUISIANA.

New Orleans:—Last Sunday was the regular quarterly communion of the Third church. There were several additions. Rev. R. W. Mecklin, pastor.

GENERAL.

We were pleased in reading the Bimonthly Letter of Lakawn Station, to note the progress and bright prospects of this work. Though the force had been greatly depleted at the beginning of the year, there being only two left who had command of the language, the different branches of the work have been carried on and leaders raised from the thoroughly trained ranks. The Boy's School is under the care of Rev. and Mrs. L. W. Curtis and two native teachers. Mr. Curtis also carries on outstation work assisted by Rev. Chai Mai.

The following from the Christian Observer is on the same plan as the Shelter of the Silver Cross which is conducted by The King's Daughters on the coast near Wilmington. These summer outings for the poor and those needing rest cannot be too highly commended: "The Louisville ladies who are in charge of the "Rest Cottage" work have purchased a very nice house with about sixty acres at Houston's Station, about a mile west of Pewee Valley and about sixteen miles east of Louisville. The idea of founding a home where the working girls of Louisville might have "a fortnight in the country" at a cost within their means, originated with the late Miss Jennie Casseday—of the "shut-in band." During the two summers when she was able to be at the home, one could but notice the precious tone of spiritual life there. Since her death the ladies have nobly carried forward the work and will have a formal opening on June 9th, Miss Jennie Casseday's birthday.

On the 28th the ladies of the historic First Presbyterian church gave a fitting reception to their pastor and wife, Dr. and Mrs. James Park, in honor of the fiftieth anniversary of their marriage. It was a happy sequel to the celebration last October of the centennial of the church and semi-centennial of their beloved pastor's ordination to the gospel ministry. Dr. Park is a native of Knoxville and foremost among the staunch defenders of Presbyterianism in East Tennessee. His faithful helpmeet is a niece of the late Dr. Archibald Alexander, of Princeton, and a host of sincere friends from far and near sent notes and telegrams of hearty congratulation to the venerable couple on the happy completion of fifty years of wedded life. The home they have always occupied was originally intended for a governor's mansion. Its construction began about the year 1812, and it is still one of the most substantial and well-preserved houses in the city. The ladies of the church took entire charge of the arrangements, and both parlors and dining room were decorated profusely with potted plants and cut flowers, yellow tints predominating. There was a generous display of presents in gold, silver and cut glass, besides a quantity of gold coin in recognition of the golden nuptials, and what especially pleased Dr. Park were remembrances from his Jewish friends. Nine children have been born to the favored couple of whom eight survive and twenty-nine grandchildren.

Knoxville, Tenn.

On last Saturday the Episcopal bishops of Kentucky, Nebraska, Iowa, Ohio, and Southern Ohio, accompanied by their wives or families sailed from New York to take part in Queen Victoria's jubilee and to attend the Lambeth Conference. Six other bishops sailed the week before.

PERSONALS.

Rev. L. W. Barron, a graduate of Louisville Seminary has taken charge of the church at Huntsville, Texas.

Rev. Dr. Murkland will spend the summer at Castine, Me.

Rev. Dr. J. R. Howerton, of the First church, Charlotte, is spending a few days in Asheville.

On last Sunday morning Rev. Dr. P. H. Hoge, of the First church, Wilmington, preached in the First church, Raleigh, of which Dr. E. Daniel is pastor. Dr. Hoge preached the baccalaureate sermon before the graduating class of the Agricultural and Mechanical College at night.

Rev. Dr. S. M. Smith, of Columbia, visited his father Rev. Dr. J. Henry Smith, of Greensboro, after the Assembly closed.

Rev. H. W. Smith will take charge of the church at Lexington, N. C.

Mr. R. W. Wharton, a member of the Middle Class, Union Seminary, will assist Rev. E. E. Gillespie in the Wilkes county field this summer.

Rev. George L. Cook, of Climax, Ga., has been visiting Rev. R. Z. Johnston of Lincolnton.

We deeply regret to note the death of the wife of Rev. M. C. Arrowood of Marshville, N. C., on the third inst. The remains were taken to Long Creek and the funeral services conducted on Friday by Rev. R. P. Smith.

The Central states that the Rev. Dr. McCorkle, of Lake Maitland, Fla., was stricken with paralysis May 16th, and his condition gives his friends serious concern.

Rev. Dr. F. H. Johnston, of Elizabeth City, is visiting his daughter at Lincolnton and preached in that city on last Sabbath.

Rev. Dr. Peyton H. Hoge will deliver the sermon at the Teacher's Assembly, June 20th.

HERE AND THERE.

According to the official census of 1890, North Carolina had a population of about 1,700,000 and a seating capacity of 2,100,000 in her churches.

The census of the same year gives the number of Indians as 1,571. We know of no special work devoted to them as a class.

Forty-two and two-fifth per cent of the population of North Carolina are members of some church. The per cent is larger in only five other States of the Union.

There are now 400 Waldenseans in Burke county, with a native minister and an organized church.

The Baptists have as many churches in Wake county as all other denominations combined. The same may be said of the Lutherans in Rowan county.

For the N. C. Presbyterian.

ATKINSON MEMORIAL CHURCH, KINSTON, N. C.

(In memory of Dr. Joseph M. Atkinson, of Raleigh):

Sunday, May 30th, was a day of rejoicing to the Presbyterians of Kinston, when the Atkinson Memorial church was dedicated to the service of Almighty God. Rev. C. M. Payne, D. D., of Washington, N.C., preached a powerful sermon, setting forth in a simple, yet forcible manner some of the distinctive doctrines of the Presbyterian church.

Rev. C. G. Vardell, of Red Springs, gave an interesting history of the Kinston church. The church was started only a few years ago with eight members and one elder, and about the time they were getting ready to build the new church the great fire came along and delayed the work, but the members were persevering and by determined effort the church was completed. The total cost of the church is about $2,300. The church now has a membership of thirty-five, three deacons and three elders.

The elders, deacons and building committee were called up, and Mr. H. H. Wilson, for the committee, presented the key to the pastor, Rev. E. D. Brown, who replied in fitting remarks. The dedicatorial prayer was offered by Rev. C. G. Vardell. The church is entirely free of debt.

In the afternoon "Children's Day" was observed by the Sabbath-school with interesting exercises by the children. Rev. C. G. Vardell made a very appropriate and instructive address to the children on "Little Things." A collection amounting to $8.20 was taken for missions. To God be all the praise?

FOREIGN MISSION RECEIPTS FOR MAY.

The receipts of the Foreign Missions Treasury for May were $12,940.42, an increase over the receipts of last May of $3,017.08.

The receipts for the fiscal year to June 1st are $20,486.88, an increase over last year to the same date of $2,206.42. This rate of increase, continued through the year, will be just about what is needed to support the present work. We will still be dependent on special help for sending out our waiting missionaries. Knowing that many have that matter on their hearts, we feel confident that such help will be provided.

S. H. CHESTER,
Secretary.

Envelopes and leaflets for the July collection for Invalid Fund will be sent at once to all who will drop a card to the Secretary. Rev. J. N. Craig, Atlanta, Ga. Say how many you want,

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IS IT TRUE IN YOUR CASE?

"Is your daughter interested in personal religion?"

"I am sorry to say it, but I don't know. I never talk to my children about religion. I can't."

"Have you any difficulty talking with them about their studies or amusements?"

"O, no; but you know that is different. Somehow that must be attended to."

"And you let the other drift."

"Why, yes, that is about it."

The extent to which Christian parents are neglecting their duty to their children, and forgetting the vows they made at their baptism, perhaps repeated at their sick beds, must appall you, my guilty friend, if you would consider. You spare neither time, care nor expense to provide for their bodily comfort, yet leave their immortal souls to any chance influence, or place them for an hour on the Sabbath in the care of a Sunday-school teacher, who may not be faithful. And you furthersupplement that folly by letting them go two Sunday-schools, in one of which they may be taught, that the truth as held by the other, is contrary to the teachings of the Bible. Meanwhile you comfort yourself that they are learning the way to heaven, or at least are out of harm's way (?), for they are in Sunday-school.

To whose care did God commit those precious souls? To yours, dear parent, and without sin you cannot turn them over, even to a faithful Sunday-school, though you may well avail yourself of that God-given help. But be sure no voice or influence can ever be so blessed as that of a tender mother telling her little one the story of the Cross, as she leads it into the way of life, or teaches lisping lips to pray—or prays with and for the older ones. No prayers will ever tell with such mighty power on the future life of son or daughter, as those offered by a loving father, at the family altar, as he pleads with God for the dear ones He had given him. Nor can any one else so safely and surely teach them to love and revere their own church as a wise parent.

You want your children, first, to be Christians, and hope to see them in your church, but from you they never find it out. Can you wonder if, having no evidence of your real interest in these things, they grow up indifferent and worldly; or wander off into other churches, where they feel that some one did care for their souls?

O, that Christian parents realized their duty and their privileges!—*K. McVicker.*

LITURGIES.

In a former number of the Princeton Review it is said: "The Calvinistic Liturgy had no responses. The responsive element is utterly alien to the genius of the Presbyterian Church. The General Assembly of 1874 declared it without warrant in the New Testament and unwise, in view of its inevitable tendency to destroy uniformity in our mode of worship. The General Assembly of 1882 was overtured to prepare a book of forms for public worship, to which they replied, 'In view of the action of previous Assemblies, and the liberty which belongs to each minister to avail himself of the Calvinistic or other devotional forms, so far as may seem to him for edification, it is inexpedient for the General Assembly to make any special order in the premises.'"

In these ancient forms here referred to it must be remembered there are no responsive features. It has been said that, because of her liturgy, the Episcopal Church is greatly growing beyond the Presbyterian, but this can be disproved by statistics.

Dr. Shields says, in his book: "Our Church, in so carefully furnishing herself with a race of educated preachers, has acquired a hold upon the intellectual classes as distinguished from the merely *fashionable* or the merely *vulgar*, which makes her the bulwark of all conservatism throughout the land."

The Presbyterian Church would be faithless to its high trust if, for the purpose of holding such classes, it should encourage any of its ministers or churches to depart from its Scriptural and historical mode of worship.

Dr. Hodge says, "Without doubting the sincere piety of thousands who continue in the trammels of prescribed liturgical forms, we still believe that one of the causes why the Church of Scotland never submitted to the imposition of an unvarying form of public worship, and gradually dispensed with a liturgy altogether, is to be found in its superior intelligence and piety."

Response in *song* is rational, as expressive of feeling; but in *reading*, where the object is to communicate thought, it has no significance, and is hostile to the only rational design of reading. The Word of God should not be subjected to such treatment.—*Cor. Philadelphia Presbyterian.*

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PERSONAL RELATION TO GOD

No *things* can satisfy a living soul. No accumulation of dead matter can become the life of an immortal being. The two classes are separated by the whole diameter of the universe—matter and spirit, thing and person—and you cannot feed yourself upon the dead husks that lie round about you—wealth, position, honor. Books and thought, though they are nobler than these, are still insufficient. Principles, causes, emotions springing from truth, these are not enough. I want something to love, something to lay my hand upon that shall return the grasp of the hand. A living man must have a living God, or his soul will perish in the midst of earthly plenty—will thirst and die while the water of earthly delights is running all around him. We are made to need persons, not things. And we need one person who shall be all sufficient. We need a being, one being in whom shall be sphered all perfection, in whom shall abide all power and blessedness; beyond whom thought cannot pass; out of whose infinite circumference love does not need to wander: beside whose boundless treasures no other riches can be required; who is light for the understanding, power for the will, authority for the practical life, purpose for the efforts, motives for the doings, end and object for the feelings, home of the affections, light of our seeing, life of our love, the love of our heart; the one living God, infinite in wisdom, power, holiness, justice, goodness and truth; who is all in all, and without whom everything else is misery.—*Dr. Maclaren.*

THE ARTIST AND THE ATHEIST.

There was once a painter whose friend did not believe in God. Sometimes the artist was very grieved and would try to convince his friend that there was a Creator who made all things. The friend would say that all things came by chance.

One day the artist had finished a beautiful painting and put away his brushes, when his friend came into his study.

Struck with the lovely picture, he exclaimed, "How splendid! Who painted this?"

Then the artist quietly answered, "No one painted it; it came by chance."

"Oh," cried his friend, "do you think I am foolish enough to believe that so beautiful a scene came without a creator?"

The painter threw open his study window and, pointing to the hills tipped with the rays of the setting sun, said, "Then why should you expect me to believe that so beautiful a world came by chance?"

It is only fools who say there is no God.—*Ex.*

DOES IT PAY.

Who asks this? Not the missionary who makes most sacrifices; not the man or woman brought to Christ through missionary agencies; not the person who is best acquainted with the work, and who gives most largely to its support. With these there is but one answer. Only the willfull ignorant are skeptical. They know not what they say.

Of course it pays. It is the Lord's business. Christ has commanded it. Who can afford not to obey? The price of disobedience is very high. Who gives to missions makes a good investment. There is none better. It is profitable all round.

It pays in returned blessings to the giver. It pays in the home made Christian, the hearts comforted, the souls saved. It pays in increased

security for society and the nation. It pays in a peaceful consciousness of service rendered to Christ himself; "Inasmuch as ye have done it unto these, ye have done it unto me."

It pays; but not as well as it might for the man who gives twenty-five cents, when he ought to give five dollars; or five dollars, when he ought to give a hundred. It pays best of all to be missionary in spirit through and through. Who is less than this lives beneath his Christian privilege, and Christ's expectation concerning him as one of his disciples.—*Herald and Presbyter.*

THE SONG OF THE FLOCK.

What a deathless poem the twenty-third Psalm is! It is the psalm of all psalms. Our Bibles would be robbed of their brightest jewel without it, and our memories of a garnered and cherished treasure.

What a myriad multitude there would be could we assemble all who have ever read or sung it! There would be the sufferer on the sick bed, shortening and beguiling his weary vigils by repeating its consolations. There would be the martyr chanting it at his stake as the flames wrapped their red winding-sheet around him. There would be the soldier in his bivouac on the eve of battle, pondering its majestic solaces by the smoldering embers of his fire, or his Bible found among the heaps of the slain, with its leaf turned down at the song of the "valley of the shadow of death." There would be the shepherd wandering by the green pastures and still waters, warbling the strains of the inspired minstrels of all time, who had thus sanctified his calling. There would be the bereaved mourner stooping over some withered flower, deploring some extinguished light in the earthly dwelling, singing of a house and home where he and his restored loved ones would dwell forever.

It has been sung on the hills of prosperity and in the valleys of woe, by the tongue of prattling infancy, by manhood in its prime, and by old age with its tottering steps, leaning on the rod and staff of which it touchingly speaks.

Little did he who first swept its numbers on his harp think of the legacy he had thus bequeathed to the Church of the future; when, in some bright moment of his own waning years, he lifted the curtain of life and reposed in thought on the fond images of boyhood, as by day he led his sheep along the mountain sides, and by night folded them in his sheltered hollows, taking these memories of sweet sunshine as hallowed symbols of the shepherd love and faithfulness of God.

The image of this pastoral song may be of earth, but its pedigree is of heaven; it is a heaven-born psalm. "The Lord is my Shepherd, I shall not want." Jehovah, "All-sufficient," the covenant Shepherd of his people, embarked on their side and pledged for their salvation. The old patriarch Jacob speaks of the "Shepherd of Israel;" Peter speaks of the "Shepherd and Bishop of souls;" but David uses a loftier, more endearing epithet. That Almighty, All-sufficient, Omnipotent Being, says he, is mine—he is my Shepherd, or, as he elsewhere sings, "This God is our God forever and ever; he will be our Guide even unto death."—*J. R. MacDuff, D. D.*



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Second Quarter--Lesson XII.

June 20, 1897.—Rom. xiv. 10-21.

Commit to memory verses 19-21.

Subject. Personal Responsibility.

Golden Text. "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth." Rom. xiv. 21.

CATECHISM.

Question 45. Which is the first commandment?

Answer. The first commandmen is, Thou shalt have no other gods before Me.

Time. A. D. 58.

Place. Written by Paul at Corinth.

INTRODUCTORY.

The present lesson is not taken like the few preceding, in its exact chronological position, nor to connect a person with the mention of his name in the book of Acts. The purpose is to provide a lesson on practical piety, with special reference to temperance. The appeal to be temperate is the strongest appeal for total abstinence in our day, because it rests upon our Christian duty to any who are weaker than we. The lesson brings us face to face with some of the difficult, practical problems that met the early Christians. Paul gives the principles, the only ones through which a solution can be found. There are many similar modern problems, none of them more difficult than these ancient ones. We have the light which their solution sheds on our path. It is important for us therefore to study these principles and be guided by them. This will show us the way to Christian living and will bring to help and peace. It is for each Christian to apply these principles in the individual experiences.

LESSON NOTES.

Vs. 10. *Why dost thou judge?* Act as judge and jury on his conduct. The word "judge" does not mean merely to form an opinion for every one must do this in many cases. It means to impute wrong motives and to put the worst construction on the actions or words of others and proclaim the measure of their guilt from our judgment.

Set at nought thy brother, treat him as unworthy of confidence as if he had no conscience and no right to decide for himself. Thus many show a spirit worse than those they condemn. The true place of judgment as to matters non-essential or as to all conduct is the *judgment seat of Christ*. There we must meet and face all our criticisms of others.

Vs. 11. *It is written:* in Isaiah xlv. 23, which we should study.

Vs. 12. *Give account of himself to God.* All acts will be revealed as recorded in God's book including censorious and cruel judgments of others.

Vs. 13. *Not therefore judge:* condemn others in matters that are outside our jurisdiction and will come before "the judgment seat of Christ." *But judge this rather*, turn judgment upon ourselves and our conduct and see that we do not put stumbling blocks in the way of others. We are not to give up our liberty of forming opinions, but to turn it upon ourselves rather than others, and to meet our responsibilities instead of condeming others.

Vs. 14. *I know and am persuaded*, being a Jew and a Pharisee, but looking at articles of food in the light of God and the true liberty of the Christian dispensation as the fulfillment and end of the law for righteousness. *Nothing unclean* of itself: as affecting spirit or character. *But to him that esteemeth anything unclean*, because of his conscientious views. *To him it is unclean* and he should not be criticized or opposed if he so thinks and acts. "He goes against his sense of right and defiles his conscience just as much as if it were really unclean."—*Pelonbet.*

Vs. 15. *If thy brother be grieved.* "This word expresses the painful and bitter feeling produced in the heart of the weak by the spectacle of the free and bold eating of the strong."—*Godet. Destroy not*, by tempting him to sin.

Vs. 16. *Let not....your good:* light, liberty, large views, *be evil spoken of*, bring discredit on the cause and discredit or depreciate the very things that you hold good.

Vs. 17. A large truth deserving all our space. *Not meat and drink*, important for the body, but always subsidiary to the higher meanings and calling of the Christian life, for *righteousness* in heart and life especially in duties to our fellowmen, *peace*, with God and man, *and joy*, pure and heavenly *in the Holy Ghost.*

Vs. 18. *Serveth Christ*, not self or the world or Satan.

Vs. 19. *Follow after*, with all the heart, and throughout the whole life.

Vs. 20. *For meat destroy not the work of God.* Too high price, setting appetite above the soul.

Vs. 21. *It is good.* Honorable, noble, worthy—*not to drink wine.* "Total abstinence is our safety lamp."—*Farrar.*

PRACTICAL POINTS.

1. Every one should settle questions of conscience in the fear of God, in the light of Scripture, in relation to Jesus Christ and by the guidance of the Holy Ghost.

2. In all matters of right and wrong each should stand firm for the right.

3. Each must respect the rights of others and see that his own conduct does not tempt, lead or cause others to sin or suffer.

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International News and Book Company, Baltimore, Md., make a most liberal offer of $200.00 in gold, for selling 200 copies of "Gems of Religious Thought," by Talmage or "Talks to Children about Jesus." These books are among the most popular ever published One agent sold 21 in two days, another 55 the first week. Freight paid, credit given. A few general Agents wanted on salary. A splendid opportunity for Teachers and Students to make money during their summer vacation. Write them immediately.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, June 20th, 1897.

Topic for Sunday, June 20th: Our Brothers' Keepers. Gen. 4; 3-16.

Text for the week: Take heed lest by any means this liberty of yours become a stumbling block to them that are weak. 1 Cor. viii: 9.

Monday: Our neighbors—Lev. 19: 18, 30-36.

Tuesday. Helpfulness--Deut. 22: 1-6.

Wednesday: Mercy—Zech. 7: 8-14.

Thursday, Humility—John 13: 1-15.

Friday: Love—Gal. 5: 6-15.

Saturday: Unselfishness — 1 Cor. 10: 23-33.

Sunday: Topic: Gen. 4: 3-16.

Suggestions:

To be our brother's keeper for our brother's good requires:

Meekness and humility: that not being easily provoked we may not repel; that being unmindful of self we may attract and win.

Gentleness: *i. e.*, meekness in exercise. The disposition being meek the manners will be gentle. The tone of voice will be mild and winning when the tone of mind is loving and kind.

Wisdom in Love: The love that goes out from the heart to the heart, exercised in that wisdom which is from above, pure and peaceable, and which God giveth liberally, without upbraiding, to them who ask Him for it.

Notes:

Our Brothers's Keepers. It is not a matter of choice. God, the Sovereign Creator and Ruler has so constituted society that its members cannot be personally independent. From the wealthiest autocrat on his throne to the poorest mendicant having no place to call his home—not one exists who is not in some degree or measure dependent upon his fellows. Every man living must, whether he will or no, either help or hurt his fellow man. No one liveth to himself, or dieth to himself. But God has made that a duty, which also should be esteemed a privilege, to exert our influence and to exercise our powers in securing the physical and moral wellbeing of our brethren. And who are our brethren? All who come under the fatherhood of God. Our Saviour in the parable of the Good Samaritan draws all men into neighborhood—allowing no difference of religion or caste, or diverse opinion or interest, to release from the injunction to do good as we have opportunity. Broadly stated the requirement to be our brother's keeper means not only circumspection—looking around for a purpose—and the exercise of wisdom in prudence to avoid by speech or behaviour all that might cause a brother to offend, even to the cost of personal sacrifice, but the positive endeavoring by searching out our brother's wants, to be helpful in a way prompted by unselfishness and dictated by love; all for the sake and for the glory of Christ, our elder brother, through faith in whom we are kept, by the power of God, unto salvation.

OPEN DOOR NOTES.

Rev. B. E. Wallace has resigned the Presidency of the State C. E. Union.

A RARE TREAT:—On the morning before the adjournment of the General Assembly, one saw in the local columns of the Charlotte Observer, a modest paragraph headed: "A Missionary Meeting," announcing that a ladies' missionary meeting would be held in the parlor of the Y. M. C. A., at 10.30 that morning, to which all missionaries in the city, and all visiting ladies interested in missions were invited. "At this meeting the missionaries in attendance on the General Assembly will be present and make addresses."

This announcement was enough to bring together a crowd of ladies that soon overflowed the parlor, and many stood around the door. Doubtless there would have been a larger number of gentlemen present, but for the fact that the Assembly had so recently, and so plainly delivered itself upon the subject, of women speaking before mixed audiences. For there were two hundred missionary ladies to speak, you know!

However, there were a few adventurous spirits who dared to come, but who modestly retired before the ladies began their talks.

It was a most delightful surprise to find Rev. D. C. Rankin, editor of The Missionary, and Dr. Snyder our honored Congo missionary present, and to have addresses from both of them, so full of fervor, and of rich counsel that one was constrained to feel that they spake as they were moved by the Holy Ghost."

And we pray God that the Spirit may so burn these addresses in upon the hearts of those who heard, that every woman may feel, as never before, the truths they uttered: The imperative need for knowledge if we would feel, and pray and help in God's great work of missions.

That we do not feel, and pray and help is because we do not know. That we owe it to those who are in the field as our representatives to pray for them habitually, personally and in faith.

That the knowledge of our interest in them, and prayers for them, cheers them amid many discouragements and much loneliness.

That the best way to inform ourselves as to the work is through our own magazine, The Missionary, which is abreast with the other leading missionary magazines of the day, and through the many attractive books and leaflets issued by so many branches of the Church, and lastly, and by no means least, by personal letters of cheer and interest.

Miss Gunn, who made a short and exceedingly pleasant talk, pressed this point of personal interest as did the gentlemen, and by way of proof, said that one of her best friends, *she had never seen*, but that she had been cheered and strengthened by letters from this lady, in many hours of discouragement. She lifted for a moment, the veil that hangs between those of us living in this Christian land, and the superstition and ignorance of Mexico that make the deepest discouragement of missionaries there, and berged again for personal interest in workers as well as work.

Mrs. H. T. Graham, now of Fayetteville, but once a member of our Japanese mission, followed with a tender earnest plea for a place in our prayers for Japan.

As we looked upon the faces of these brave missionaries who have proved their faith and love by their works,

having followed the Master's call over mountains and the wide sea, they will pardon us if in the hearts of some, there arose a feeling akin to envy!

May all who were there be led to more habitual, believing prayer, to a sincere and more intelligent interest in the workers and the work!

In the audience, and adding interest by their presence, were three mothers of missionaries: Mrs. Verner, Mrs. Junkin, and Mrs. Torrance, and it seemed but right that their faces should wear the radiant peace that comes from sacrifice for the Master.

And now, Mr. Editor, I trust that your readers agree with me that the missionary meeting in Charlotte was indeed, a rare treat.

VISITOR.

Tuesday night, 31st of May, the Junior C. E. Society of Shallotte gave a sociable in the school house near the church. Games and recitations were the feature of the evening, and the little folks had a very enjoyable time for a few hours. We find these occasional sociables a great stimulus to the children in their society. But to show that they do not belong to the society solely for the reason of pleasure, they at the close of their social games, &c., remembered starving India and concluded that their joy would not be complete until they tried to do something for the poor, starving little ones of India. They at once set to work to raise some money for this cause—amount will be reported later. The social closed with song and prayer, and the children were as earnest in their devotions as they had been in their games.

PUZZLE DEPARTMENT.

ANSWERS FOR MAY 27TH.

Word Square— YES / EYE / SEA

Cornie and Myrtle Wilkinson.

The only street named in the Bible is "Straight" in Damascus, Acts 9: 11.

Maggie Moore Hall.

David said died as a fool dieth, 2 Saml. 3: 33—Maggie Moore Hall.

Jesus had four brothers James, Joses, Simon, Judas. It speaks of his having sisters but doesn't give their names.—Cornie and Myrtle Wilkinson.

Where are head bands and bonnets found in the Bible?

Lucile Hassell.

Which one of Jesus' brothers was stoned to death?

Myrtle Wilkinson.

What is the shortest name in the Bible? I. H. N.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

ARMSTRONG—JAMES. On June 23, at the residence of the bride's father, Mr. J. K. James, Pender county, N. C., by the Rev. G. W. MacMillan, Mr. Vance Armstrong and Miss Joy James—all of Pender.

McLELLAND—RANKIN. On May 27th, 1897, at the residence of the bride's brother, Mr. Jno. Rankin, Mill Hill, Cabarrus county, N. C., by Rev. W. R McLelland, brother of the groom, Dr. J. R. McLelland of Mooresville, N. C., and Miss Emma Rankin, Mill Hill, N. C.

MENZIES—SHUFORD. On June 3d, 1897, by Rev. J. Alston Ramsay, Dr. H. C. Menzies and Miss Kate C. Shuford—all of Hickory, N. C.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

LACKEY. On May 26th, 1897, at his home in Sloan Station, N. C., Mr. Wm. Lee Lackey in his 57th year. The deceased had been a constant sufferer for more than a year, but now his friends are comforted by the promise in Rev. 21: 4.

BRAWLEY. At her home near Statesville, N. C., on June 2d, 1897, Mrs. Mary Ann Brawley, in her 71st year. She was a faithful member of Front St. church, Statesville, N. C. We have lost a loving mother and grandmother, a kind neighbor and a faithful friend, but our loss is her gain (see Rev. 14: 13.) May the mantle of her sweet piety fall upon her children and grandchildren until all are safe in the fold of Christ.

ROSS. On May 25th, 1897, Mr. Earl A. Ross, fell asleep in Jesus after several days of suffering, in the 25th year of his age. He died from fracture of the skull caused by the bursting of an emery wheel. Mr. Ross was a member of the Presbyterian church, and possessed the confidence of all in his earnest and unobtrusive piety. He leaves a wife and one child and many friends to mourn his early death. PASTOR.

AVERY. At the home of her daughter, Mrs Joseph Scales, of Cascade, Va., May 1st, Mrs. Corinna Morehead Avery of Morganton, N. C., in the 73d year of her age.

Mrs. Avery was a daughter of the late Gov. Morehead and the widow of Hon. Waightstill W. Avery. She had lived in Morganton from the time of her marriage, and from young girlhood had been a devoted member of the Presbyterian church. Perhaps no one was more universally beloved, and no one can be more sorely missed by pastor and church, by relations and friends. She was a woman of lovely Christian character, and was conspicuous for her simple, childlike faith in her Saviour and for her devotion to His cause.

As she had lived so she "died unto the Lord." Rom. 14: 8. PASTOR.

Morganton, N. C.

GUION. At Owen Hill, Bladen county, N. C., on 18th of April last, Mrs. Ellen P. Guion, widow of the late H. W. Guion, and daughter of the late Gov. John Owen. Mrs. Guion was a lady of the Old School and a Christian of the brightest and humblest type. And while she was a very decided Presbyterian she loved all who love the Lord Jesus. In her case death was shorn of its terrors and the end was peace.

P.

WATT. In Reidsville, N. C., May 24th, 1897 after a short and painful illness, little Robert Richardson Watt, son of W. P. and Marion Richardson Watt, aged 4 years, 5 months and 29 days.

He was a vigorous, bright and precious little boy, but God said, "Suffer him to come unto me." And "of such is the kingdom of heaven."

"Sweet flower, transplanted to a clime,
"Where ne'er comes the blight of time.

D. I. C.

In Memoriam.

JOHNSTON. At his home in Concord, N. C., on April 26th, 1897, Mr. Miles W. Johnston in the 78th year of his age.

Mr. Johnston was born in Cabarrus county near Poplar Tent church, Dec. 25th, 1820. At an early age he united with that church and while quite young he was made first a deacon and afterwards an elder. He removed to Concord in January, 1875, and connected himself with the First Presbyterian church of this place. Here he was soon elected to the eldership and in this capacity he served the church faithfully until his death.

Mr. Johnston was twice married. Of his first marriage, with Miss Susan Caldwell three children were born of whom a son, Mr. R. W. Johnston, survives. Of his second marrage with Mrs. Ann Hall Bast eight children were born. His widow and five of these children survive.

Mr. Johnston was a brave soldier serving in Company F. First N. C. Calvary, Rufus Barringer, captain, throughout the entire war. Proof of his modesty and true worth: when chosen second lieutenant of his company, he resigned in favor of another whom he thought better qualified for the position.

He was a kind husband, a devoted father and a public-spirited citizen. About nine years ago he was paralyzed, the stroke affecting both mind and body and ending his activity as a citizen and ruling elder. His affliction, however, only deepened his piety. His Bible was his constant companion and his pastor seldom called without a request to lead him in prayer to a throne of grace. Long ready for the Master's call he passed quietly and peacefully to his eternal rest. Thus was fulfilled to him the promise, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

W. C. ALEXANDER.

SECULAR NEWS.

NORTH CAROLINA.

The Seashore hotel on Wrightsville Beach is nearing completion. The formal opening will be on the 16th. It is well planned and excellent in its appointments.

Blackberries are being shipped from Raleigh. A fine crop and good prices are reported.

Eighteen graduates from the A. and M. College are noted.

A very rich vein of ore has been found in the gold mine in northeastern Burke operated by the King Gold Mining Company. This ore is said to be worth over $100 per ton.

Home grown peaches were in Wilmington market last week.

A terrible hail storm visited some sections of the State on Saturday last. In Anson and surrounding countries the cotton and grain crop were almost entirely destroyed. The storm is said to be the heaviest for years.

DOMESTIC.

About 15,000 riders participated in the Evening Telegram's annual bicycle parade in New York city.

Fire on the 3d inst., destroyed $50,000 worth of property in Alexandria, Va., along the water front.

A fierce electric storm visited the section around Rome, N. Y., on the 3d inst., seriously injuring crops. The hail stones were of immense size.

The Bank of West Point, Ga., with a capital of $50,000, has been chartered by secretary of State Candler.

At the Prohibition convention of Pennsylvania held on the 3d inst., Dr. S. C. Swallow was nominated for State treasurer and W. W. Lathrop for auditor-general.

The gunboat, Princeton, was successfully launched at Camden, N. J., on the 2d inst. Her armament will consist of six 4 inch rapid-fire guns, four 6-pounders and two 1-pounders. The speed guaranteed by the builders is 12 knots an hour.

Eugene V. Debs and Henry D. Lloyd, are organizing a co-operate Commonwealth for the purpose of establishing colonies of 1,500 each over the country. The first will be tried in Utah.

FOREIGN.

Mount Vesuvius is in eruption. An area of 2,000 yards long by 500 wide is covered with lava, and it is dangerous to approach within 400 yards of the principal crater.

A telegram from Rio Janeiro, Brazil, states that De Castillo will be the presidential candidate of the national party in that country. He is the Governor of Rio Grande and is very popular.

The Seacoast Railroad is now running its summer schedule and is being well patronized. Excursion trains are already running over the road.

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Every Student of the Bible,

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This desirable book comprises 64 beautiful engravings from views taken in 1894. Each scene is accurately and eloquently described by two distinguished divines, Bishop Vincent and Dr. Lee. The work should find a place in every Christian home.

Any paid up subscriber to the PRESBYTERIAN can obtain this book upon remitting 25 cents.

FOR THE FAMILY.

MOTHER.

How sweet the accents of that tender word
Upon the dewy lip of infancy!
It strikes all vibrant on the deepest chord
Of human hearts, quick'ning to melody
Whate'er the tongue—a savage language crude,
Patois, or polished language of our age,
The appellation which greets mother-hood—
Like blessed balm with bit'rest grief assuage.

Whisper it to the hero on the field,
And mark the soft'ning of his blazing eye;
Speak it to him who did his honor yield.
His mouth will droop repentant, wist-fully:
Repeat it to the king, e'en he will yearn
To change for footstool his canopied throne;
Unto the orphan breathe it, he will turn
His eyes to where a saintly form has flown.

The feel of childish hands upon the breast,
The tear-wet lash, the smile of purity,
The roseleaf cheek our saddened lips have pressed,
Merge, bud in bloom, to rich maturity.
But, ah, there is a spell, a mystic name
That bridges o'er the years and tem-pers fate,
The incense born of love's holiest flame,
And deeds unselfish mothers immolate.

—*Ida Cole, in Picayune.*

ITALY'S GRAND OLD MAN.

Guiseppe Verdi, the famous composer, is one of the few old men of Europe who have stuck to work after their eightieth birthday has come and gone.

"There was a time," he added, "when I could sit down to the piano and work for fourteen or sixteen hours at a stretch, but now I am obliged to work only as long as my strength holds out. When I undertake anything I never know whether I shall complete it. At eighty years of age a man's plan's are mere projects—nothing more."

Verdi's life has been as romantic as it has been successful. He was born in 1814 of peasant parents, who labored in the fields at Busseto, near Genoa. His fondness for music showed itself in the assiduity with which he attended the village church to listen to the organ and the mania he had for concealing himself in the garden of a neighboring villa to enjoy the sounds of a piano. Day after day, we are told, he lingered near the house and seemed unwilling to go away lest he should lose some of the enchanting music which so enraptured him. The owner of the premises was Signor Antonio Barezzi. He had often seen the lad, who stood as if in a dream, oblivious to all that passed in the world around him. So one day he accosted him and asked him what brought him to the house so constantly and what kept him there so long. "I play the piano a little," replied the frightened boy, "and I like to come here and listen to the fine playing in your house." It was Signor Barezzi's daughter who played the piano. The peasant boy was invited into the house to listen to the music, and many years later the acquaintance, so strangely begun, led to the marrage of Verdi with Signorina Barezzi. Before the lad left his village home, however, for the musical centre of Milan he had been aided in his musical studies by the young lady who was afterward to become his wife, and Signor Barezzi used his influence to procure for the boy a scholarship which would insure his daily bread. With this allowance of a pound a month Verdi went to the Conservatoire of Music at Milan, where he was calmly told that his playing was mediocre and that he hadn't the making of a musician in him.

A few years later the young man was back at his native village as organist in the little church. Here he married Signorina Barezzi and appeared to have settled down to lead a quiet life, his very existence ignored by the general public. A work of his produced at Milan, but although it was a failure it brought him an order to write a comic opera. While this comic opera was being written Verdi was stricken down with illness, and his wife and his two only children died.

His features are regular and of noble cast: of expressiveness, and his voice is pleasing and sympathetic. Those who have been brought in contact with both men say that Verdi bears a strong resemblance to Garibaldi. Like the great patriot, he took his part in the Italian war of liberation. His name became a war cry from the fact that the letters VERDI formed the initials of the title Vittorio Emanuele Re D'Italia (Victor Emmanuel, King of Italy.) He has been a member of Parliament, and I believe he is still a Senator of the kingdom, though he takes no part in the deliberations of Parliament. —*Baltimore Sun.*

Telephones are in common use on Swedish farms, and even in Finland. A traveller calls at a farm house, and if his language is not understood he rings up an interpreter. In Augusta county, Virginia, a comple system of cheap telephones has been introduced, reaching to farms as well as villages.

A traine d nurse advises that beef ice, which is only beef tea frozen, will often tempt the fever patient, when the thought of any thing hot makes him rebellious.



"Tears, idle tears, I know not what they mean," wrote the poet Tennyson. But tears always mean something. There are tears of melancholy, tears of joy, and of despair, and those saddest most pathetic tears of the nervous overwrought woman who has been bearing up as bravely as she may under a daily burden of weakness and dragging, torturing pain.

No wonder women weep. The wonder is that they are not oftener in tears for all they have to bear and suffer; and the saddest thing about it is how little their sufferings are understood. Even the doctor, nine times in ten says: "Oh, a little nervousness, that's all" or "neuralgia," or "insomnia," or "dyspepsia." If he suspects the real cause he insists upon examinations and local treatment,—about the very worst thing possible to a nervous, overwrought woman.

There is no need of these repugnant methods. Any woman may insure health and strength in a womanly way by the use of Dr. Pierce's Favorite Prescription. It cures the weaknesses and diseases of the feminine organism absolutely and completely. It was devised for this special purpose by one of the most eminent and experienced physicians in this country; an expert specialist in women's diseases.

For nearly 30 years Dr. Pierce has been chief consulting physician of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. Any woman may consult him by letter, free of charge. Her letter will be answered not by a mere nurse or uneducated, unscientific person, but by the most competent medical authority anywhere obtainable.

All women should read Dr. Pierce's thousand-page illustrated book, "The People's Common Sense Medical Adviser." It contains more clear and comprehensive advice on medical subjects than any other book ever published. A paper-bound copy sent free for twenty-one one-cent stamps to pay the *cost of mailing only.* Or cloth-bound for thirty-one stamps.

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No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

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No. 5. For 10 new subscribers a Ladies' Silver Watch, 0 size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we wil. give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we wil give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium

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We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of **40 per cent.** Discount of 33⅓ per cent on any of our own books.

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W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.		STATIONS.	SOUTH BOUND.	
	8		7	
P. M.		— WILMINGTON —	P. M.	
2	00	Lv Mulberry St. Ar	12	40
3	58	Lv Jacksonville Lv	10	42
4	30	Lv..Maysville..Lv	10	00
4	44	Lv Pollocksville Lv	9	55
5	20	Ar..Newbern..Lv	9	20
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING,
General Manager.
J. W. MARTENIS,
Traffic Manager.

CHILDREN'S COLUMN.

VACATION TIME.

The grammars and the spellers,
The pencils and the slates,
The books that hold the fractions
And the books that tell the dates,
The crayons and the blackboards,
And the maps upon the wall,
Must all be glad together,
For they won't be used till fall,

They've had to work like beavers
To help the children learn;
And if they want a little rest,
It surely is their turn.
They shut their leaves with pleasure,
The dear old lesson books,
And the crayons and the blackboards
Put on delighted looks.

So, children, just remember,
When you are gone away,
Your poor old slates and pencils
Are keeping holiday.
The grammars and the spellers
Are as proud as proud can be
When the boys forsake the schoolroom,
And the teacher turns the key.

—*Harper's Young People.*

HOW MRS. McLAUGHLIN WAS MADE HAPPY.

A TRUE STORY.

"I saw the happiest person in the whole city to-day," said Miss Nelly.

"Where?" asked all the girls.

"Out at the almshouse hospital."

Then all the girls laughed with Miss Nelly at the idea of finding this happiest person in all the city of Washington out at the almshouse, and in the hospital at that.

For nine years, in one corner of the white women's ward of the almshouse hospital in the District of Columbia, there has lived a little woman of fifty or thereabouts. All her friends and relatives that she had known when she was younger had died, and she was left alone, without a home. Then she was taken sick with a disease that made her lame and helpless, and so she came to live at the almshouse hospital.

She must have been a very pretty woman when she was young, for she is still "good-looking." Her hair is getting gray, and her brown eyes are growing a little dim, but her face has never lost its cheerfulness, nor her heart its tenderness.

"I'm a great deal better off than lots of other people," she often says.

One day she confided to a friend who visited her a plan that she had long had in her heart. In the back of the little Bible she reads so often was a little picture. It was an advertisement cut from a newspaper, and was the picture of a man in a rolling chair.

"You see," she said to her friend, "some of my people give me a little money once in a while.

"I am saving every cent I can to buy me one of those chairs. If I had a chair like that I could get around myself, and go out of doors sometimes.

The friend to whom she told this plan is the director of the intermediate department in one of the city Sunday-schools. The next Sunday she told her boys and girls about it.

"What would you think of trying to save enough money ourselves to buy that chair?" she asked.

"Let's do it!" "Let's do it!" "We can do it!" came from every one present; for boys and girls love to do just such things.

So it was all planned right there. The boys said the girls could do without chewing-gum and pickles, and the girls replied that the boys could save on snowballs and candy; for it was to be a real self-sacrifice gift.

The secretary of the department gave them each a strong envelope on which was written "For the Chair." Into this their gifts were to be put.

At the end of the summer vacation the envelopes were all opened, and the contents counted. It amounted to eleven dollars and four cents.

A committe visited a kind-hearted dealer, who consented to sell them a beautiful invalid's rolling chair for that amount.

The day after Thanksgiving a party of the boys and girls, and some of the teachers went out to the almshouse hospital to present the chair.

An old man wheeled the chair to the door, then the boys and girls stood ready to roll it in at a signal from the director, who had gone inside to break the good news to Mrs. M——.

"Oh, you are just fooling me!" she cried, when her friend whispered in her ear that some friends had brought her the chair she had dreamed about so long.

Then the director opened the door, and in came the chair and the smiling children. They rolled it up beside the invalid, and all hands began helping her into it. Everybody was laughing except Mrs. M——; she was crying tears of joy and excitement.

If she had been a rich, beautiful queen, seated in a throne chair of solid gold, she could not have been happier or prouder.

"I can't believe it's true," was all she could say. "Can I really roll it around?" she asked, as happy as a child. "Oh! I can go out of doors, now. I haven't been out of doors for years. I wanted to go out under the trees so much this summer. Now I can go, and I can go see my friends, and go to church too," she said, wiping away the tears with her apron. "If I'd known you were coming, I'd 'a put on my other dress," she apologized, smoothing down her poor clothes.

Then she told about a great piece of misfortune that had befallen her a day or two before.

She kept her little savings in a small pocket-book, and a few days before, after having had her money out counting it over, she either misplaced it, or some one took it from her, as she had not been able to find it since.

"But I didn't accuse any one," she said. "I just thought I would try and bear it patiently, and God would make it all right; and He has—don't you see?" and she added, with a happy smile, "God is so good to me."

When the little party left, she was rolling away toward the sunny windows, where she had never been before, and following beside her were two or three poor old women, rejoicing in her happiness; for there was not one in that ward who had not been cheered by her kindness and encouraged by her patience.—*Belle Sparr Luckett, in Sunday School Times.*

HONOR ROLL.

Shorter Catechism—Pearl Allison, Clyde Allison Stevenson, Hazel Allison Stevenson, Statesville, N. C. Hazel, who is only nine years of age, learned the Catechism perfectly in just two months and one week. These are the grandchildren of the late Col. Thomas A. Allison, for sixty years a member and for forty years a elder of Fourth Creek church of Statesville.

LETTER-BOX.

Dear Mr. McLaurin: I am a little girl just four years old. I love to hear mama read the letters so much. I can spell, and hope soon to be able to read them myself. My grandpa and grandma, who have been with us, have gone to visit my Aunt in Salem, N. C., and I miss them so much. I have a little calf just three weeks old, it is so pretty I wish you could see it. My little brother is sick and I am so sorry.

Your little friend,
FANNIE BELLE SPATIG.
Lawrenceville, Va.

Dear Mr. Editor: So many little folks are writing to your paper I will venture a few lines too. My father is Rev. A. M. Hassell, and preaches at Bluff, Bethlehem, McMillan's and Dunn. I have four brothers and one sister. Our teacher is Miss Lou Young from Johnson county, she boards with us and teaches my sister Kate and I music. We are all very fond of our teacher. The school will be out in two weeks after this. Father and bubber have a store and have ten acres of corn. Our Sunday-school room is right near the manse and our superintendent is Mr. Walter Smith. I will be nine years old in August.

Your little friend,
LUCILLE HASSELL.

HOME.

A prize which was offered by a London paper for the best definition of a home, brought about five thousand answers. Some of the best were the following:

A world of strife shut out, a world of love shut in. Home is the blossom of which heaven is the fruit.

The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity.

The father's kingdom, the children's paradise, the mother's world.

Where you are treated best and grumble most.

A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.*

So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

Always sincerely yours,
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Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 2D, 1897.

For catalogue or other information as to course of study, apply to Dr. English Clerk of Faculty, Hampden-Sidney, Va.

For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

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How a Woman Paid Her Debts.

A lady in Lexington says: "I am out of debt; and thanks to the Dishwasher business. In the past six weeks I have made $580.00. Every housekeeper wants a Dishwasher, and any intelligent person can sell them with big profit to himself. The Dishwasher is lovely, you can wash and dry the family dishes in two minutes, and without wetting your hands. You can get particulars by addressing The Mound City Dishwasher Co., St. Louis, Mo. There is big money in the business for an agent. I expect to clear $4,000 the coming year. I need the money, why not make it?

MISS. C. E.

For the N. C. Presbyterian.

PARIS MOUNTAIN BIBLE SCHOOL.

A small company of Christian workers met on Paris Mountain last summer and spent several days in earnest, prayerful study of God's Word. Feeling at its close that it had been a season of such spiritual benefit to themselves and believing that there is a growing desire in the hearts of Christian workers for a deeper spiritual life and a clearer insight into the truths of God's Word, they determined to make it permanent by organizing the Paris Mountain Bible School.

They purpose to meet annually and invite their brethren of all Christian denominations to meet with them for alike study of the Word and closer fellowship and communion with each other and their common Lord and Master, Jesus Christ.

The study and instruction will be along the line of the Northfield and other Bible schools as set forth in the type of the Keswick teaching, which is as follows·

1st. The definite and immediate abandonment of every known sin or hindrance to holy living.

2nd. The abandonment and renunciation by faith of the self-life or the life that centers in self-indulgence and self-dependence.

3rd. The immediate surrender of the will in loving and complete obedience to the will of God—separation in order to consecration.

4th. The infilling of the Holy Spirit or the claiming of the believer's show in the Spirit's pentacostal gift of power for service.

5th. The revelation of Christ as an indwelling presence in the believer's soul, and daily life and as his actual Master and Lord.

6th. The privileges and victories implied in this higher and deeper life, such as: the rest life of faith, power over sin, passion for souls, conscious fellowship with God, growing possessions of promises, and prevailing prayer and intercession."

The meeting to be held this summer will begin July 13th, 8 p. m., and close July 23d. There will be a mess hall and dormitory arrangement where the brethren can have board in rustic style at the bare cost of provisions which will not exceed forty cents a day.

We cordially invite all brethren of every evangelical denomination engaged in or preparing for Christian work to meet with us.

Paris Mountain is eight miles from the city of Greenville, S. C., and of easy access. Hacks will leave Greenville every afternoon and carry passengers at reasonable rates.

Come at the opening and stay till the close. If you can come please write us if convenient.

N. J. HOMES, President,
W. L. WALKER, Secretary.

[We publish the above but know nothing personally of thematter and are in nowise responsible for it. Ed. N. C. P.]

Receipts for Assembly's Home Missions for the two months of April and May, were in 1896, $1,573.63; in 1897, $1,878 24. Gain in '97 $304.61. The treasury *needs* about $2,000 to enable it to pay the salaries of about 100 missionaries and teachers, which will be due June 30th.

The University.

Forty-seven Teachers, 413 students, (Summer School 158). Total 549. Board $8 a month, three Brief Courses, three Full Courses, Law and Medical Schools and School of Pharmacy. Graduate Courses open to Women, Summer School for Teachers, Scholarships and Loans for the Needy.

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SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after June 1st trains will run as follows: Daily Except Sunday.

Leave Wilmington at 6.30 a. m., 10.10 a. m, 2.30 p. m., 5.10 p. m., 7.15 p. m.
Leave Ocean View 7.30 a. m., 11.30 a. m., 4·00 p. m., 6.15 p. m., 10.00 p. m.

Ice and Marketing on 6 30 a. m., train. Freight will be received until 9.40 a. m., for 10.10 train; until 4.30 p. m., for 5.10 train.

R. OSCAR GRANT,
Superintendent.

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NEW YORK, PHILADELPHIA
WASHINGTON, NORFOLK,
RICHMOND.

Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
Lv Wilmington	†3 20pm	.....
Lv Lumberton	5 26pm	.....
Lv Maxton	6 12pm	.....
Lv Laurinburg	6 23pm	.....
Ar Hamlet	6 53pm	.....
Lv Hamlet	7 13pm	*5 10 am
Lv Rockingham	7 30pm	5 23 am
Lv Wadesboro	8 11pm	5 54 am
Lv Marshville	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe	9 35pm	7 00 am
Ar Charlotte	10 25pm	7 50 am
Ar Mt. Holly	.....	9 20 am
Ar Lincolnton	.....	10 20 am
Ar Shelby	.....	11 18a m
Ar Ellenboro	.....	11 55p m
ArRutherfordton	.....	12 30p m

†8 40am Lv....Hamlet...Ar 6 20p m
10 00am Ar....Cheraw..Ar † 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro	.....	5 15p m
Lv Shelby	.....	6 03p m
Lv Lincolnton	.....	7 00p m
Lv Mt Holly	.....	7 50p m
Lv Charlotte	*5 10am	8 25p m
Ar Monroe	5 55am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville	6 25am	.....
Lv Wadesboro	7 01am	10 31 pm
Lv Rockingham	7 41am	11 05p m
Ar Hamlet	7 55am	11 23p m
Lv Hamlet	8 20am	.....
Lv Laurinburg	8 46am	.....
Lv Maxton	9 05am	.....
Lv Lumberton	9 53am	.....
Ar Wilming on	12 05pm	.....

NORTHWARD.

Lv Hamlet	*8 15am	*11 20pm
Ar Raleigh	11 30am	2 16pm
Ar Portsmouth	5 50pm	7 25am
Ar Richmond	*6 50pm	* 8 15am
Ar Washington	11 10pm	12 31pm
Ar New York	6 53am	6 23pm

SOUTHWARD.

Lv Monroe	*6 48am	*9 25p m
Ar Abbeville	11 05am	1 40a m
Ar Athens	1 15pm	3 45a m
Ar Atlanta (Central Time)	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
ArriveSanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave WalnutCove	9.03 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7·19 "
Leave Stokesdale	7.52 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.29 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
ArriveMaxton	9.00 "
LeaveMaxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 "
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p m.
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton	6 11 "
Leave Maxton	6.15 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	7.40 a.m
Leave Climax	9.33 "
Arrive Greensboro	10.20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.20 p.m.
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15 Mixed. Daily ex Sunday
Leave Madison	2.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 "

†Meals.

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway; at Walnut Cove with Norfolk & Western Railway.

W. E. KYLE,
Gen'l Passenger Agent.

J.W. FRY,
Gen'l Manager

THE UNIVERSITY CATALOGUE.

Forty seven professors and Instructors—549 students. The University catalogue for 1897 shows marked growth in every department of the institution.

One hundred and ten courses in fourteen departments are offered. The College has 307 students; the Medical School 34; the Summer School 158, making a total less duplicates of 549, taught by forty-seven professors and instructors. This is the largest attendance since 1861. Women are admitted to all graduate courses. The department of Pharmacy will be ready for work in September for next session. Free tuition is offered to teachers and candidates for the ministry. Seventy-six endowed scholarships are given to needy boys of talent and character. For catalogue write to President Alderman, Chapel Hill, N. C.

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TIMBER: Hear of no change.

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ATLANTIC COAST LINE.

Schedule in Effect May 27th 1897.

DEPARTURES FROM WILMINGTON — NORTHBOUND.

DAILY 9:00 A M — No. 48—Passenger—Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 30 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND.

DAILY 3:40 P M — No. 55—Passenger—Due Lake Waccamaw 4 55 p m, Chadbourn 5 29 p m, Marion 6 40 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:40 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 50 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 54 a m, Magnolia 8 07 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54—Passenger—Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4,55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Hailfax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Hailfax at 11 18 a m, Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m and 2 40 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily except Sunday, 5 30 p m, Sunday 4 05 pm, arrives Plymouth 7 40 p m and 6 00 p m. Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 3 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 8 20 a m., and 4 10 p.m. Returning leaves Clinton at 7 00 a m, and 11 30 pm

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 00 p m, Smithfield 3,08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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The Presbyterian Quarterly has always been $3.00 a year and has always been worth it. It is now **$1.00** a year but is still worth $3.00. We have lowered its price because we want to put it in every Presbyterian's hands, but there has been no change in either the number of pages or the appearance of the magazine. Send for a sample copy.

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THINGS USEFUL.

Asparagus.—Wash a bunch of asparagus, put it into a saucepan, cover with boiling water, add a little salt, and let boil until tender; take up, brain, arrange on slices of buttered toast, pour over melted butter and serve hot.

Pineapple Water Ice.—To one grated yellow pineapple, add one full pint of loaf sugar. Allow it to stand one hour, and then pass all the juice possible out through a fine strainer. Stir well into this juice of two lemons and one quart of water. It is then ready for the freezer.

Simlin Fritters.—Pare and slice two or three well-grown simlins, put into a saucepan, with very little water, let boil until tender; drain and mash. Make a pint of egg batter, add to the simlins; season with salt and pepper; drop in spoonfuls in boiling fat, and fry brown; take up, drain on brown paper, and serve hot.

Strawberry Tapioca.—Put one cupful of fine tapioca and one quart of water in a double boiler and cook until clear. Rub one pint of strawberies through a fine sieve and add with one cupful of sugar to the tapioca, cooking until smooth and thick. Let stand until nearly cold, then pour over one quart of hulled berries. Serve with cream flavored with strawberry juice.

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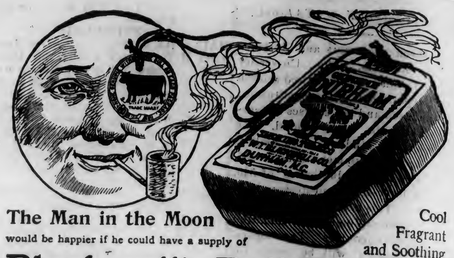
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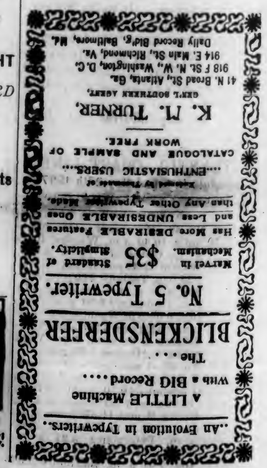
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North Carolina Presbyterian.

New Series—VOL. XXIX—No. 1,536. WILMINGTON, N C., THURSDAY, JUNE 17, 1897. Old Series. Vol. XXXIX—No. 2,696

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(For Contents see Second Page)

NIGHT.

How beautiful is night!
A dewy freshness fills the silent air.
No mist obscures, nor cloud nor speck nor stain
Breaks the serene of heaven.
In full orbed glory yonder moon divine
Rolls through the dark blue depths.
Beneath her steady ray
The desert circle spreads,
Like the round ocean, girdled with the sky.
How beautiful is night.

—*Southey.*

REV. ALFRED SHORTER CALDWELL.

This gentleman, through the Craighead and Caldwell families, can trace his descent through an unbroken line of Presbyterian ministers for almost three hundred years. This "Apostolic succession" has given to both Church and State many noble and useful men and women, and there are now more than forty ministers bearing the Caldwell name in the various branches of the Presbyterian Church.

He is the great grandson of two ministers, whose piety, learning and patriotism made their names household words throughout North Carolina, viz: Rev. David Caldwell, D. D., of Guilford county, and Rev. Alexander Craighead, D.D., of Mecklenburg—the "Apostle of Civil and Religious Liberty."

His grandfather was Rev. Samuel Craighead Caldwell, who was pastor of Sugar Creek church for thirty-five years. His grandmother was Elizabeth Lindsay, of Greensboro, N. C. His father the late Rev. J. M. M. Caldwell, of Rome Ga., was in early life pastor of Sugar Creek church which had been served by his grandfather and father. He organized and built the church at Rome, Ga., was also President of Concord Female College, Statesville, N. C., Edgeworth Seminary, Greensboro, N. C., and Rome, (Ga.) Female College. Over six thousand young ladies matriculated at these Institutions, among them more than one hundred daughters of Presbyterian ministers, who were educated free of all cost to their parents. Truly, he lived not in vain.

Mr. Caldwell's mother was a descendant of the Usher and Parsons families of New England; she possessed a mind of unusual powers, trained under that noted teacher, Miss Emily Willard, of Troy, (N Y.) Seminary. For forty-two years, she nobly labored with her husband in church and college.



Of eight sons four survive: Rev. S. C. Caldwell, Tallahassee, Fla.; Rev. J. L. Caldwell, D. D., Pine Bluff, Ark.; Dr. Frank H. Caldwell, Chief Surgeon, Plant System Railways, Waycross, Ga.; Rev. A. S. Caldwell, Oxford, N. C.

On leaving college, Rev. A. S. Caldwell entered business life at Charlotte, N. C. For many years he served as a deacon in the First church, and then as an elder and superintendent of Sunday-school of the Second Presbyterian church.

As one of the founders of the Charlotte Young Men's Christian Association, he was active in its work, and at the call of its Directors became the General Secretary of the Association. During his administration, the Association erected its beautiful building. The great success of the work at Charlotte resulted in Mr. Caldwell being elected State Secretary of the Y. M. C. Associations of Arkansas. Under his leadership, for three years, there were over thirteen hundred confessions of Christ, and the Association reached a high standard, both in material equipment and fruitful service. At the suggestion of several ministeral friends, he began preparation for entering the ministry. He studied theology at the Southwestern Presbyterian University, Clarksville, Tenn., and was licensed and ordained by Muhlenburg Presbytery, Kentucky, within whose bounds he labored for three years. Receiving a call to the church at Sanford, Fla., he served as pastor of that church and afterwards as pastor of the church at Bartow, Fla. Constrained to leave Florida on account of the continued ill-health of his wife, he became in October, 1896, pastor of the church at Oxford, N. C.

Mr. Caldwell is now in the prime of life. His training in business, in Young Men's Christian Association and church life, has given him a practical knowledge of men and methods of work. As a preacher he presents the truth with unusual simplicity, attractiveness, directness and power. God has greatly blessed his efforts, and his ministry has been crowned, in all his charges, with abundant fruitfulness. Since he began his work in Oxford last October, there have been eighteen additions to the church, a Missionary and two Christian Endeavor Societies organized, and provision made for the payment by next October of the debt of $2,000 which rested on the church and congregation when he came.

Mrs. Caldwell is a daughter of Hon. A. E. Hutchinson of Rock Hill, S. C., and is highly honored and beloved, alike by old and young. They have four children, two daughters and two sons—one son is a candidate for the ministry, thus maintaining the "Apostolic succession" for yet another generation.

Patient, hopeful waiting is hard work when it is the only work possible to us in an emergency. But, patient waiting is in its time the highest duty of a faithful soul.—*H. Clay Trumbull.*

Too much innocent amusement is not innocent, but morally bad.—*Dr. Bushnell.*

PERSONS AND PAPERS.

I'd rather trifle with the forked lightning or the deadly pestilence than with my chance of eternal life. —*D. L. Moody.*

* * *

Men have been known to pray in church for something to do, when their wives had to saw nearly all the wood.—*Ram's Horn.*

* * *

In the business of this life men undertake world startling tasks. For the Christian to be one whit less enterprising about the King's business is a shame and a disgrace. The Christian's commands are greater, his motive is grander, and his power is vaster. —*Golden Rule.*

* * *

"A sweet assurance of pardon, a comfortable persuasion of our reconciliation with God, an established hope of eternal glory through Jesus Christ—these will be operative in the soul, as 'atorch in the sheaf;' these will enkindle love and increase watchfulness; these will beget the true humility of mind and work an unfeigned abhorrence of sin."—*Hervey.*

* * *

A clergyman, visiting a ragged school in London, asked a class of bright, mischievous urchins, all of whom had been gathered from the streets. "How many bad boys does it take to make a good one?" A little fellow immediately replied, "One, sir, if you treat him well." That boy revealed the secret of how to make bad boys good.—*D. Sunderland, in Sunday School Times.*

* * *

Charles Lamb, one of the brightest spirits ever extinguished by drink, wrote mournfully, looking back upon his childhood: "Could the youth to whom the flavor of the first glass was delicious look into my desolation, and be made to understand what a dreary thing it is when a man feels himself going down a precipice with open eyes and passive will; to see his destruction, and not have the power of will to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not able to forget the time when it was otherwise, how he would avoid the first temptation to drink."

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"ARE YE NOT CARNAL?"

In the historical outline of the events and in the brief statement of the purpose involved in the great meetings held under the leadership of Mr. Moody in New York last winter, this question of the Apostle to the Gentiles was implied, as we presented it last week. It is not proposed here and now to demand an answer from the consciences of our readers, but to show without enlargement or argument, what the question must mean in this direction, that by the marks therewith shown, both the Corinthian Christians were carnal, and Christians may be carnal in our day.

The fact cannot be denied or successfully controverted that very many Christians have the characteristics which the Apostle called carnal, and that they cannot be distinguished in conduct from those who are worldly outside of the Church. It is also painfully plain that Christians use worldly methods and resort to worldly means to further the selfish schemes or personal plans conducted in the name of the Church and under the cloak of Christianity.

This has become most alarming in the assumptions and arguments of the schools of so called higher criticism. It appears in the arrogance of intellectual pride and the vanity of self-confident, scientific dictations of men of theory, without any claim of fact to sustain. It appears even in the schemes to promote methods of Scripture study which appeal to the public for patronage on the ground that they train the intellect and store the mind as their main motive, and that by depreciating the old and grandly successful method of working to reach and regulate the heart. Even our Sabbath-schools are to be turned into schools for study about the Scriptures, instead of organizations for laying up God's word in the heart that we may practice it in our lives.

All this opposition to the "Keswick Movement," and effort to depreciate the work of the servant of God, Mr. Moody, by trying to show that his affiliation with the leaders of this school is a cause of what his critics call a failure of his work, is of the same sort. The carnal Christian does not wish to be stirred out of his sense of security in its sensuous views and methods and gratifications.

It is still more sad to see that the critics are fatally sick of spiritual blindness. They take the text, "Eye hath not seen, &c," and make it a reference to heaven when the context plainly shows the meaning to be that what "Eye hath not seen, &c," the Spirit now is revealing to the spiritual who discern.

These critics are decrying the plain teaching of Scripture that the Holy Spirit is not limited in His ministrations to His common operations, but comes upon Christians to make them witnesses unto Christ. It is not essential to affirm or deny the theory of any man or school as to how He may come or the conditions of His coming. It is the denial that He does so come and that the Church is dependent upon His coming to qualify disciples to be witnesses, that lies at the foundation of this fabric and superstructure of criticism.

Mr. Moody seeks to honor the Holy Ghost. He is seeking to arouse Christians to do this, and by the power of the Holy Ghost in Spirit-filled lives, to become witnesses for Christ. In this, his ministry in New York has not been a failure, and the limitation of its success has been largely the lamentable fact that the very ministers of God are blind and do not see afar off in this "ministration of the Spirit rather glorious," into which Christians are called to participate.

UMBRELLA FOUND! Is it yours?

ARE THE GOOD times coming? We do not know. That there is improvement in some directions is certain; that there is no improvement in others is equally sure. So how one answers the question will depend upon where he looks. Perhaps, we ought to say how he looks, for there are those whose personal interest depends, as they suppose at least, upon delaying the good times until they can seem to have a hand in bringing them in. Others are so anxious to have them now that they announce them prematurely, and actually delay their coming by producing heart-sickening disap point ment.

The best thing to do is not to deceive with promises which will not be fulfilled, nor to undertake to crush out every bud of hopeful promise for selfish ends, but to deal fairly and justly with the subject. Stop croaking, and give a lift, a hearty lift to everything that promises to make times better. When people believe, on fairly reasonable grounds, that good times are coming they will be at the very door. Grumbling and snarling can only delay them.

WE BEG OUR friends not to forget that the N. C. PRESBYTERIAN is always planning and working in the interest of the churches of the Synod of North Carolina and in behalf of their membership. It is the only means by which the Presbyterians can know what is transpiring within the bounds of their Synod. It is the only means of intercommunication among the churches. But it requires and needs financial support, and this brings us to the moral: If you owe for the paper please do not wait for further notice, but send forward promptly.

JUST AT THIS time Hawaiian matters are engaging the attention of our government. The question, whether or not to annul the treaty of reciprocity now existing between the United States and Hawaii, is confronted with the intimation that President McKinley will in a few days send in a message proposing annexation of the islands to this country, and that the U. S. Senate by a vote of at least two-thirds favors the scheme.

Meanwhile officers between Hawaii and Japan seem to be awaiting the action of this country. The former, acting on the principle of self-preservation, prohibits Japanese immigration, and not improbably as claimed, in violation of treaty stipulations. Japan appears to be very modest in her claims, or in urging them at least, and doubtless because of a desire not to mar existing pleasant relations with our government.

ON TUESDAY of last week the Executive Committee of Foreign Missions of our Church met. We regret to have to say that no report has reached us, so we can only give the following from the press dispatches:

Nashville, Tenn., June 9.—Yesterday the Board of Missions of the Presbyterian Church, South, met and elected officers as follows: Rev. R.C. Reed, D. D., chairman; Rev. Angus McDonald, D. D., and W. H. Raymond, vice-chairmen; Rev. S. H. Chester, D. D., secretary; Erskine Reed, treasurer; Rev. D. C. Rankin, editor of the Missionary.

Miss Merle Dupuy, of North Carolina, was appointed missionary to Brazil; Miss Edith Houston was appointed missionary to Mexico, and Rev. H. W. Meyers, of Virginia, was appointed missionary to an unassigned field.

The secretary, Rev. S. H. Chester, D. D., was ordered to arrange for a visit to the mission fields in China, Japan and Corea during the present year. He will sail about August 1st. A letter from King Leopold, of Belgium, in reference to missions in the Congo, was read, and an answer expressing thanks, was prepared and mailed.

THE GENERAL ASSEMBLY directed the publication of the Westminster addresses, given at Charlotte, in a suitable memorial volume. It will consist of about 300 pages, and the price to advanced subscribers will be $1.00; afterwards the price will be $1.50. Circulars are being sent out for advanced subscriptions, and prompt returns are solicited. If these circulars are not at hand, send a postal, giving name and address in full, with number of copies desired, to Rev. J. K. Hazen, D. D., 1001 Main Street, Richmond, Va. Our ministers are asked to co-operate in securing as many advanced subscribers as possible to this notable volume.

FRANCIS R. BEATTIE,
Ch'm. of Editing Committee.

For the N. C. Presbyterian.

COMMENCEMENT AT DAVIDSON.

The Senior reception on Monday evening was an elegant affair. The spacious parlors and assembly-room of the Y. M. C. A. hall were crowded with guests, whom the reception committee, in all the glory of spostles, shirt-front and spiketails *a la Paris*, welcomed to the festivities of the occasion. The Gymnasium was furnished with tables and utilized as a dining hall. After the refreshments were served, all repaired to the Assembly Hall for the distribution of souvenirs to the members of the Senior Class. The class had selected Rev. A. T. Graham, our beloved pastor, to perform this important function, and the character of the souvenirs, as well as his inimitable mode of presenting them, kept the audience in convulsions of laughter from the beginning to the end.

On Tuesday morning the trustees held their annual meeting.

Tuesday evening was devoted to the Annual Re-union of the Literary Societies. In the Eumenean Hall, the president of the society, Mr. J. D. Woodside, introduced the orator of the evening, E, W. Kerr, Esq., of Clinton, N. C., a graduate of the class of '70. Mr. Kerr spoke on patriotism, loyalty to State and nation and to the general good of society. After the address Mr. F. A. Drennan, in the name of the Senior Class, bade farewell to the society, and Mr. J. A. Steele, in the name of the society responded in fitting words.

At the Phi. Hall, Mr. R. A. Love, of Gastonia, presided and introduced the speaker, Col F. H. Fries, of Salem, class of '74. The subject of Col. Fries' address, "Why College Men do not Succeed Better in Life?" admirably suited a college graduate who had been so conspicuously successful, and his manner, calm and convincing, added weight to his words. After his address Mr. E. H. Sloop, class '97, delivered the Valedictory to the members of the society, and was responded to by Mr. W. A. Ferguson, of the Junior Class.

The orations on Wednesday morning before the Literary Societies and the Society of the Alumni were genuinely eloquent. The first was delivered by Gen. Matt. W. Ransom, our former Senator and Minister to Mexico. He was introdnced by Col. Henderson, of Aiken, S. C., himself an orator of no common rank. Gen. Ransom's subject was "North Carolina, and Our Duty to Her." I wish time and space would allow a full report of the address. It was in Ransom's old time style, delivered with that mingling of grace and strength which has always marked his platform oratory.

When the applause that followed Ransom's eloquent conclusion had died away, President Vardell, of Red Springs Seminary, introduced Rev. D. N. McLauchlin, of Chester, S. C., class of '88, as orator before the Society of Alumni. It seemed a trying position for a young man not ten years out of college, to follow Senator Ransom before a North Carolina audience. but Mr. McLauchlin rose to the occason with an eloquence and power which held the vast crowd in motionless attention. His subject reminded one of Mr. Walter Page's before the State Normal. It was "The Third Class Passenger," a plea for the common man, for the great masses of the discontented poor, and a suggestion as the best manner of treating them.

At 5 p. m., the Annual Alumni Banquet was held in the Morrison Memorial Hall presided over by President C. G. Vardell. Toasts were proposed to *The College*, responded to by Dr. Shearer, *The Duty of the Alumni*, E. W. Kerr, Esq., and *The Literary Societies*, Dr. J. M. P. Otts.

The Senior Class was then formally welcomed to the Alumni Association by President Vardell, and responded through the President of the class, Mr. J. M. Wolfe. Rev. J. M. P. Otts, D. D., LL. D., of Alabama and Frank McNeill, Esq, of Wilmington, were elected Alumni Trustees.

At 8 30 Wednesday evening the Literary Societies held their 6'h annual contest in the Commencement Hall. The program was as follows:

F. C. Barth, Atlanta, Ga, (Eu.), "Conviction;" S. H. Hines, Milton, (Phi.), "A New System;" W. J. Garrison, Pineville, (Phi.), "What Next;" R. A. Love, Gastonia, (Phi.), "Principle Above Party;" W. G. Perry, Rock Hill, S. C., (Eu.) "Savonarola;" H. W. Wilson, Charlotte, (Phi.), "Arbitration."

The speeches were uniformly good and well delivered. So evenly matched were the contestants that all pitied the judges who were to award the Orator's Medal, and each speaker had a strong following of those who predicted his success. Of the three judges, whose names are never made public, one was a minister from Florida, one a leading South Carolina lawyer, and the third a cultivated and wealthy manufacture of North Carolina. They decided that the award should be made to the first speaker, Mr. F. C. Barth, of Atlanta, Ga.

As this letter is already so long, I will omit the list of graduates on Commencement Day, Thursday, June 10th, and send them next week, also the honor men, and Society Medalists. L.

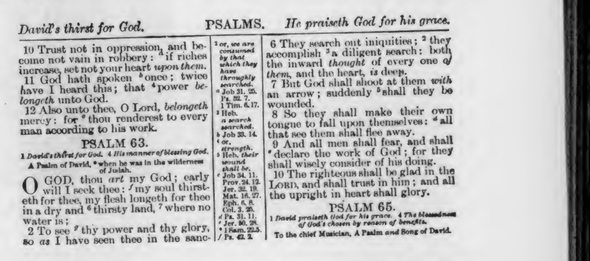
Davidson, N. C., June 11th, '97.

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At length we find ourselves with pride and pleasure, able to offer a Bible premium to workers for the N. C. PRESBYTERIAN. The size and quality of type of our Bible is represented by the cut here given:



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
11 God hath spoken once; twice have I heard this; that power belongeth unto God.
12 Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;
2 To see thy power and thy glory, so as I have seen thee in the sanc-

1 or, we are consumed by that which they have (wrongfully) searched.
a Job 21. 25. Ps. 52. 7.
1 Tim. 6.17.
1 Heb. to search searched.
b Job 33. 14.
c or, strength.
2 Heb. their wound shall be.
d Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25.
e Ps. 31. 7. f Jer. 50. 28. g 1 Sam. 22. 5. h Ps. 42. 2.

6 They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.
7 But God shall shoot at them with an arrow; suddenly shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.
9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the following terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

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The Premium offered is the Genuine Edition of the Oxford Teacher's Bible.

We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

"Our Premium Bible" contains absolutely nothing that tends to discredit the plain Scripture narrative of "Jonah and the whale."

A saint, sinking swiftly by disease, said, "I have had a strange experience to-day. The devil whispered to me, 'You have been a great sinner.' 'I answered quickly, 'But I have a great Saviour.'"

The gospel is for all classes of people. There is no favored nation. There is no line of spiritual nobility. There is no exclusive inheritance of rights to the things of the kingdom. The blessings of the Gospel are for people of all nations and tongues.—*Herald and Presbyter.*

HISTORICAL SKETCH OF THE PRESBYTERIAN CHURCH, OXFORD, N. C.

About the year 1754 several Presbyterian families moved from the congregations of Rev. Samuel Davies in Hanover county, Va., to Granville county, N. C. Their old pastor remembered them in their new home and used every effort to supply them with the Gospel. Through his influence Rev. Hugh McAden visited them and preached for them in the Baptist meeting houses at Grassy and Fishing Creeks, and in August 18th, 1755, visited Granville C. H., then at Brodies, near Henderson.

The same settlements were visited in 1763 by Rev. Wm. Tennent. Mr. Tennent preached and held a communion service in a house on the farm of Mr. Howell Lewis, about one mile and a half from the old site of Grassy Creek church. In 1764 Rev. Jas. Criswell, a man eminent for his piety and zeal for the salvation of souls became pastor of Grassy Creek and Nutbush congregations and continued as such until about 1774 when he removed to South Carolina.

Rev. Henry Pattillo became pastor in 1780, and gave these congregations his last labors. He died loved and lamented by his devoted people in 1801.

In 1803 Rev. James Matthews became pastor, and his faithful labors for two years resulted in many additions to the membership. Rev. Leonard Prother was pastor from 1807 until 1809 and was succeeded by Rev. Ezekiel B. Currie, 1809-1819. Mr. Thos. B. Littlejohn purchased 1,880 acres of land known as the Oxford tract on October 23d, 1805. These lands surrounded the court house which had been located at Oxford since 1764.

Oxford was once known as Merrittsville and was famed far and near as the rendevouz for gamblers and sportsmen of all descriptions and few places, so small, ever groaned under a heavier load of open unblushing sin. It was called: "The place where Satan has his seat." In the interest of law and order Oxford was incorporated in 1811, and fifty acres around the court house, were purchased from Mr. Thos. B. Littlejohn and laid off into town lots.

In 1817 Mr. Thos. B. Littlejohn and other members of the Grassy Creek church which was ten miles from their homes, resolved to organize a church in Oxford. They united with the trustees of the town academy in employing as teacher and preacher, Rev. James K. Burch. Mr. Burch remained only one term, from June 1817 to Jan. 1818

Rev. Shepard K. Kollock, D. D., began preaching at Shiloh and Oxford in March 1818 and organized the church in Oxford in September, 1818. Thos. B. Littlejohn and Levi H. McLean were ordained elders. The church records kept by Mr. Littlejohn from 1818 until 1844 are a model of neatness. Dr. Kollock



married the daughter of Mr. Thos. B. Littlejohn, and the old colonial mansion erected by him, became in after years the home of the late J. C. Cooper, Sr., and is now one of the most attractive residences in Oxford. Dr. Kollock having been elected to a chair in the State University removed to Chapel Hill in 1819.

Since its organization the church has been served by the following ministers:

Rev. S. K. Kollock, D. D., S. S., 1818-1819; Rev. Prof. Samuel M. Graham, D.D.,S.S., 1820-1822; Rev. James Douglass, S. S., 1823-1824; Rev. Joseph Labaree, P., 1824-1829; Rev. Nehemiah H. Harding, D. D., P. 1830-1835; Rev. Jesse Rankin, P., 1835-1837; Rev. Prof. S. J. P. Anderson, S. S., 1839-1840; Rev. Jonathan T. Ely, S. S., 1840-1841; Rev. Edward Hines, S.S., 1841-1842; Rev. Jacob Doll, P., 1842-1847; Rev. T. U. Faucette, P., 1850-1867; Rev. H.G. Hill, D.D., P., 1867-1870; Rev. D. E. Jordan, D. D., P., 1870-1880; Rev. J. W. Primrose, D. D., P., 1880-1885; Rev. R. B. Willis, D. D., P., 1885-1888; Rev. J. C. Dinwiddie, S. S., 1888-1889; Rev. Joseph Rennie, P., 1889-1892; Rev. J. Ernest Thacker, P., 1893-1896; Rev. A. S. Caldwell, P., 1896 ——.

The limits of this article forbid even a brief mention of the labors of these consecrated men, so we must content ourselves with short notices of those *directly* connected with the *organization* of the church and the *erection* of its houses of worship.

REV. JAMES DOUGLASS.

This consecrated servant of the Master spent one fruitful year with the Oxford group of churches, September 1822—Sept. 1823. Under his zealous leadership the Oxford church though having only twenty-two members contributed besides pastor's support $1,000 for building a church; $50 for a tract depository at Oxford; $20 for the aid of the Jews; $15 for missions and education; $13 for the endowment of a Princeton professorship. Eleven new members were added to the church and steps were taken to organize a church at Providence, afterwards located at Geneva.

Among the five members dismissed to organize Providence church was Jno. Webb one of the elders. One of Jno. Webb's sons, John H. Webb, is now the patriarch of the session of Geneva church. At Presbytery last October, Rev. J. B. Morton, the loved pastor of the Tarboro church, being asked why he was gazing so intently at Mr. Webb, replied: "I was admiring 'his crown of glory,' and his Nathaniel-like countenance and wondering if my old age would be as charming as his." Mr. Webb has two sons, Messrs. J. A. and John Webb who are now active elders in the Oxford church, also a son a deacon in Geneva church. Mr. Douglass afterwards became the zealous pastor of the Fayetteville church and died in the harness August, 1837.

REV. NEHEMIAH H. HARDING, D.D., Pastor 1830-1835, was born at Brunswick, Maine, October, 1794. In early life he was a sea captain in the merchant service. He was educated at Chapel Hill and at Princeton, N. J. He began his ministry as stated supply of the Warrenton N. C. church in November, 1828, and was installed pastor of the Oxford church in 1830. Early in his pastorate the first church building was erected and during his five years work in Oxford eighty-seven members were received on profession and nine on certificate, the largest accession under any pastorate before or since. He accepted a call to Milton, N. C., 1835, and labored in that field until his death, February 17th, 1849.

One who knew him well speaks of him as follows: He was not only a preacher of marked ability for thought, but earnest and pathetic. Noted also for keen analysis and penetrating insight, fearless in denunciation of all sin and wrong, outspoken and bold, yet tender and of warm feelings, genial and sympathetic. He was a man of great piety, gave all his energies to his work as preacher and pastor, and lived in it, and for it. Like St. Paul he had a passion for souls; as a pastor he knew intimately the condition of all his flock, was constant in visiting and talked on personal religion to everybody as opportunity presented, and he sought opportunities. It would be the verdict of all who knew him, that no man in his day and church surpassed him in personal piety and unceasing labor as pastor and preacher. His character and work told powerfully on every church.

It was rare if ever he visited any family without praying with them and pressing the duty of religious living on their notice. He lived and moved in a religious atmosphere more than any man I ever saw. His last days were days of weariness and pain, but though his sickness was depressing his faith and quiet confidence never failed. He was at once student, preacher and pastor, such as I have never known. So complete in all.

One son, born in Oxford, survives: Rev. E. H. Harding, D. D., of Farmville, Va.

REV. JOSEPH RENNIE—1889.

This honored servant of the Master was stated supply for one-half

of his time in 1889, but was settled as pastor in 1890. Under his zealous labors the increase of the congregation was such that a new building was necessary. By heroic sacrifice on the part of those who contributed time and money, the building, a picture of which illustrates this article was completed and dedicated in July, 1892. Rev. Moses D. Hoge, D. D., preached the dedicatory sermon. The church is modern in all its appointments, having besides, auditorium, Sunday-school and class rooms, parlor and study, all of which can, when necessary be thrown into one large room.

Soon after the dedication of the church Mr. Rennie accepted a call to Louisville, Ky., and is now the loved pastor of Madison Avenue Presbyterian church, Covington, Ky.

The congregation has suffered much in late years through death and removals and been much hampered by a mortgage on the church.

Rev. J. E. Thacker (now of Alexandria, Va.,) was the pastor from October 1892 to April 1st, 1896, and through his earnest efforts the debt was greatly reduced. The congregation is making a self-denying effort to pay the balance by October 1st.

During all the history of the church, the Ladies' Aid Society has been a potent factor in its work.

They have by their persevering efforts purchased a manse, a pipe organ and given some $2,000 towards the building fund. The Lord bless *them* and the noble church to which they are so loyal.

BLESSINGS OF SUN AND SHOWER.

Good weather is not uniform weather. Uniform weather is not good weather. All sunshine, or all rain, would be very poor weather. We call bright days pleasant days, when bright days are not too frequent. But when the sun shines on with never a cloud day after day, and the ground parches, and dust fills the air, and the flowers droop, and the grass withers, we tire of the sunshine, and we long for showers. Then, when the clouds gather and the rain falls, we think that that day is a pleasanter day, and we call it delightful weather. That climate is choicest which gives rain and shine, clouds, and clear sky, cold and heat, in due proportion. In such a climate man best prospers and develops. April is the typical month of the temperate zone. As in the outer world, so in the inner. Joy and sorrow, ease and hardship, must be in due proportion to bring man to his best. This would not be our choice for ourselves or for our dear ones; but God knows what is best for us and for them, and he orders accordingly. Then we come to see that he has ordered all in wisdom and in love, and we are grateful that we did not have our own choice. If we could but realize this now, every one of us could say:

"The joy that comes in sorrow's guise,
The sweet pains of self-sacrifice,
I would not have them otherwise."
—*Sunday-School Times.*

HOLDING UP CHRIST.

Here is a lovely little story which I had from one of "our own" men. A gentleman was visiting a friend who was an ardent admirer and lover of dear Mr. Spurgeon, and was continually extolling him as a preacher. "I have never heard him," said the visitor, "but next Sunday I will go and see whether he deserves the praise you so liberally bestow upon him." So he went to the Tabernacle, and on his return from the morning service, his host met him with the eager question, "Well, what did you think of him?" "Nothing," was the reply. Then, seeing the look of astonishment and sorrow on his friend's face, he said again, "No, nothing," but his eyes filled with tears of joy as he added, "All I *can* think of is the dear preacher's Saviour!" My correspondent writes: "Oh, Mrs. Spurgeon, no finer eulogy than than this could be passed upon any man's preaching; and even you can scarcely know how we—his men—long and yearn to imitate him who is still telling out 'the old, old story,' not only upon earth, but in the wide domain of heaven."—*Sword and Trowel.*

HIS SACRIFICE.

He gave Himself to a life of toil and suffering and a death of agony for every believing and penitent sinner. What a motive, then, have we to cease from sin, to live for Him who gave Himself to us that He might redeem us from all iniquity! He died to redeem us not only from the consequences of sin, but also from the power of sin.

Heavenly Father, I thank Thee that Thou didst give Thy Son, I thank Thee that Thou didst give Thyself, in this atonement. May Thy work of redemption be perfected in me through the power of the Holy Spirit. May Thy love and sacrifice constrain me to strive against every form of sin, and through Divine grace to strive successfully. Cause me to strive more earnestly against sin because assured of salvation by the perfect righteousness of Christ. The more perfect my reliance upon that righteousness, the more earnest may my efforts be to become meet for the inheritance Thy sacrifice has prepared for mankind.—*Selected.*

One frequently hears the regret that some loved one has passed away without having known how greatly he had been beloved. When it is felt that he has reached the Father's house the distress is softened, as it is assumed that there all is known. Vastly deeper is the grief expressed by the wish that the departed one had given some assurance, if only by a word, that all was well with his soul.—*Presbyterian Journal.*

LITERARY JOTTINGS.

Mrs. Frances Hodgson Burnett will spend the summer in Washington City. She is at work upon her book "The Duke of Osborne" which it is understood will be upon the lines of the "Lady of Quality." The publishers call for the completion of the works by September.

The Rev. John G. Patton, D. D., has presented to the Victorian General Assembly $60,000, the proceeds of the sale of his well-known book," "Life in the Hebrides."

An English Committee headed by the first lord of the admiralty, Right Honorable Geo. J. Goschen, is soliciting subscriptions to a Rugby School memorial to Thomas Hughes. It is desired that friends and admirers of the great writer in this country will also contribute.

The committee proposes to erect a statue to Mr. Hughes and also to establish an endowment of the Rugby School missions in London and Birmingham. It is particularly desired that college students and school boys subscribe to the fund.

In accordance with an agreement with the Trustees of the New York Public Library, the greater part of the books and manuscripts in the collection of the American Bible Society will soon be transferred to the Library's custody as a special deposit. The interest, however, of the Bible Society's managers in the collection will not cease because of this transfer; they will continue to add new publications, and the collection will continue to be known as the Library of the American Bible Society. Some of the books in the Society's collection have been in its possession for over eighty years. The greater part of it consists of the Bible in various languages and dialects. Among them are copies dated 1611, in English, and subsequent reprints of the authorized version: the early editions of the Douay Bible, and the Genevan version of the Scriptures. Scriptural assortments in Japanese and Chinese and American editions of the revised English Bible are also there.—*Banner.*

MAGAZINES.

Evolution of the Modern Heavy Gun, The Silent City of the Muir Glacier, Suicide and the Environment, Globe Lightning, World's Geologists at St. Petersburg, Woman Suffrage and Education, The History of Alcohol, The Public and its Public Library, Science as an Instrument of Education, and Sketch of Richard Owen, are among the table of contents of the *Popular Science Monthly* for June. D. Appleton & Co., New York.

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Orders Solicited.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the ollowing changes of address:

Rev. Arnold Hall, from Summerdean, Va., to Williamson, W. Va.

Rev. B. E. Wallace, from Wilmington N. C., to Soddy, Tenn., temporarily.

Rev. Dr. J. D. Tadlock, from Columbia, S. C., to Holston Valley, Tenn., until September.

Rev. R. B. Grinnan, from Nagasaki to Kobe, Japan through July and August.

Rev. Charles F. Rankin, from Hampden Sidney, Va., to Concord, N. C.

Rev. V. G. Smith, from Hampden Sidney, Va., to Hartsmonville, W. Va.

Rev. L. A. McLean, from 1314 Lloyd Ave., to 316 E. Main Street, Richmond, Va.

Rev. C. G. Vardell, to July 20th, from Red Springs, N. C., to James Island, S. C.

NORTH CAROLINA.

Burlington:—Rev. M. W. Doggett, D.D. was installed pastor of the Burlington church Sunday, June 6th, by Rev. Wm. P. McCorkle and Rev. S. O. Hall, the latter delivering the charge to the pastor and the former presiding and delivering the charge to the people. The charge delivered by Bro. Hall, (or sermon rather, for such it was,) was based on 1 Tim. 4:16, and was an admirable exposition of the pastor's responsiblity in regard to his own character and teaching. The charge to the people was brief and practical, and well-adapted to arouse earnest effort on the part of the people to discharge their duty toward their chosen pastor. A large congregation was present and gave close attention to the preaching. Bro. Doggett enters upon the discharge of his new pastoral duties with most encouraging prospects.

Graham:—Rev. D. W. Snyder, of our African mission, delivered a most earnest and effective address on the Africans of the Congo to a packed house in Graham church Tuesday, June 8th, at 8 p.m. Bro. Snyder's addresses cannot fail to stir up the flagging enthusiasm of our church, and we believe incalculable good will result from his visit to our community.

McC.

An Addition:—Mr. Editor: In the abstract of the minutes of the adjourned meeting of Orange Presbytery which appeared last week, it was stated that Presbytery had elected Rev. W. K. Forsyth as evangelist of the Stokes county field to succeed the Rev. C. Miller, now a member of Concord Presbytery.

Immediately following the above statement, and in this connection, the following resolution was overlooked, and should have been published, viz:

Resolved, That in parting with Rev. C. Miller Presbytery would put on record its grateful sense of the conspicuous fidelity and success with which he has filled his arduous field of evangelistic labor, its profound appreciation of the lofty standard of ministerial zeal and consecration that he has uniformly set before his brethren, and its fervent hope and prayer that God's richest blessings may continually abide upon him, his family, and his work.

STATED CLERK.

Elk Park:—On Sunday, June 6th, we elected two additional elders and one deacon. A gentleman 79 years old made profession of faith and was received by the session. He will be baptized at the next service.

VIRGINIA.

Norfolk:—Seven persons upon profession and two by letter were recently received into the membership of Park Ave. church. Rev. E. B. McCluer, pastor.

Norfolk Presbytery:—Rev. Dr. W. S. Lacy, moderator. Rev. Edward Mack and Rev. Wm. Chinn were received. Mr. Mack signified his acceptance of the call from the First church, Norfolk. Next Wednesday, June 23d, was appointed as the time for installation. Rev. Dr. Lacy will preside and propound the questions; Rev. E. T. Wellford will preach and deliver the charge to the congregation and Rev. H. T. Darnall will deliver the charge to the pastor.

Pryor Memorial Church:—Assisted by Rev. L. A. McLean Synodical evangelist Rev. S. G. Hutton closed a meeting on the 8th at Crewe, Pryor Memorial church. Congregations were large and attentive and the solemnity that pervaded made it evident that the Spirit was present. Much good was done and blessing received in many ways. Two persons were received on examination one of whom was baptized by the pastor.

FLORIDA.

A Quiet Work of Grace in First Presbyterian Church, Pensacola:—On the first Sabbath of February Rev. R. G. Pearson, D. D., began a union meeting with the Methodist, Baptist, and Presbyterian churches of this city and closed his services on the third Sabbath of February. This meeting was intended primarily to reach non-church goers, but in this respect it was, to some of us, a disappointment. Those who attended the services and shared in the blessing were the regular and faithful attendants of the different churches. This was preeminently true of the Presbyterian church. Almost, if not every family which enlisted heartily in these services is to-day rejoicing over some member of the family or some dear friend received into the church since the close of this meeting. At the first meeting of the session on the fourth Sabbath of February twelve persons, mostly the children of the covenant, were received on examination. On the fourth Sabbath of March three members were received on certificate. On the second Sabbath of April five others, embracing the heads of three families were received on certificate. On the evening of the same day the session received a young husband on examination and his wife on certificate from the Methodist church. On the fifth Sabbath of May at the close of the night service an invitation was given to those who desired to make a public profession of their faith. This invitation was promptly accepted by one of the most active young men in our Christian Endeavor Society. On the following Wednesday night at the close of our prayer-meeting service a similar invitation was given and a young mother and her unmarried sister came forward and were received and baptized. And at the close of our services last Sabbath night an opportunity was given and another young man, active in the Christian Endeavor, was on profession received into our church Also on the first Sabbath of May another family was received on certificate. Thus making a total of twenty-nine additions since our union meeting. Others are deeply interested and pastor and session are prayerfully laboring for their salvation. Every financial obligation is being fully met and hereafter the church will support its own candidate in the seminary. On last Sabbath the session was strengthened by the election of Wm. Fisher and W. B. Ferris to the eldership.

GENERAL.

Rev. J. W. McIlvain, of Annapolis has resigned his charge on account of ill health

Rev. Dr. Methery, Sr., a missionary of the Reformed Presbyterian church, died at Mensine, Syria, on the 4th inst.

At the General Council of the Reformed Episcopal Church held in New York last week, Bishop Campbell resigned because of the decision that it was not cononical for a bishop to live and hold a charge outside his diocese.

The split feared because of the adoption of the academical robe instead of the option of that or the surplice has not occurred. Bishop Cheney has reconsidered his resignation.

A resolution was adopted declaring that the sentiment that had gained ground among people that the Christian religion is not the one, only, exclusive and imperial religion for all races of men, but is only one among religions, be declared contrary to all the teachings of God. The hope was expressed in the resolution that the government would extend its care to the lives and property of Christian missionaries in foreign lands.

The next General Council will be held in Baltimore in May 1900.

Archbishop Janssen, head of the Roman Catholic diocese of New Orleans, died last Sunday of heart disease on the steamer Creole. He was on the passage to New York from which place he was to proceed to his former home in Holland. The body was transferred at sea to another steamer and carried to New Orleans for interment.

PERSONALS.

Mr. J. E. Ballou of Union Seminary will engage in mission work in Madison county, N. C., during the summer.

Rev. R. A. Robinson of Norfolk, Va., has received a call to the First Congregational church of Williamston, Mass.

Rev. G. W. Bull of West End, Ga., is spending the present month at Smithville, Va.

Rev. E. E. Bigger of Corsicana, Texas, has resumed his labors after a severe illness brought on by overwork and la grippe.

Mr. W. F. Strickland, a student of Columbia Seminary will take charge of the Rose Hill church in the suburbs of Columbus, Ga.

Dr. J. R. Howerton, of Charlotte, is visiting at Asheville, N. C.

We regret to note the death on the 8th inst, of Mrs. Mary Moore Flournoy, wife of Rev. P. P. Flournoy of Bethesda, Md. Mrs. Flournoy was a daughter of the late Dr. Benj. M. Smith, so long professor in Oriental Languages in Union Theological Seminary, Va.

The honorary degree of Doctor of Divinity has been conferred by Davidson College upon Rev. Alex. Sprunt of Rock Hill, S. C.

Rev. J. A. Dorritee has arrived in Charlotte and begun his labors in the Southern part of the city.

Rev. A. J. McKelway, is conducting services preparatory to communion on next Sabbath in St. Andrews church, Wilmington.

Rev. Dr. T. R. Sampson of Fredericksburg, Va., has been elected president of the Theological College of Dallas, Texas. It is stated that he will accept.

Rev. B. E. Wallace and Mrs. Wallace arrived safely, and are spending a few weeks of vacation, at the home of the former at Soddy, Tenn.

For the N. C. Presbyterian.

ASSEMBLY'S HOME AND SCHOOL.

At a meeting of the Board of Trustees of the Assembly's Home and School at Fredericksburg, Va., held in Richmond, Va., June 7th and 8th, the

Board adopted the following resolutions:

"That the college be, and the same is hereby separated from the Home and Training School, so as in the future to relieve the Assembly from any and all responsibility for the conduct and support of the same, so far as the Board can legally effect this separation in view of existing contracts.

That a sub committee of three be and is hereby appointed to consider and report to the Board the best method of disposing of the college building and grounds, so as relieve the Assembly from all responsibility for the ownership, conduct and support of the college, so soon as this can be done legally and properly, consistent with the best interests of the Home and School."

The sub-committee, consisting of Judge Christian, Dr. Kerr and Mr. Cullingworth, subsequently made a report, recommending that, in view of the impossibility of immediately effecting sale of college building and grounds, so as to carry out existing obligations resting on the Board, the said college and grounds be leased for the approaching session, on the best terms obtainable.

Rev. Dr. A. P. Saunders proposed to lease the college building and grounds for one year, and to conduct the college on his own responsibility and at his own expense, and to give free tuition in all the departments of the college including music, art and physical culture to the beneficiaries of the Home and Training School. The Board unanimously accepted Dr. Saunders' proposition, as the best method of relieving the Assembly at once from all responsibility for the conduct and support of the college. In order to make the separation complete, Dr. Saunders offered his resignation as a member of the Board of Trustees, which was regretfully accepted. Rev. F. P. Ramsay made a report of his work as financial agent, which was greatly appreciated and highly commended by the Board. But in view of the recent action of the Assembly, so urgently commending the Home and School to all the churches and ordering a special collection, Mr. Ramsay tendered and the Board accepted his resignation as financial agent, in the hope that it would be no longer necessary to incur this expense. Mr. J. W. Adams, Jr, a ruling elder in the church at Fredericksburg, was elected trustee in the place of Dr. Saunders.

S. W. SOMERVILLE,
Secretary.

For the N. C. Presbyterian.

RED SPRINGS SEMINARY.

DEAR BRO. MCLAURIN:—This seminary is a success. The President is a master in the managament. His wife is widely known as a trained teacher of music. The teachers taught well and the lady principal and housekeeper have filled their places with eminent efficiency.

A year ago there was a pile of lumber back of the tabernacle where the Elders' and Deacons' Institute of Fayetteville Presbytery was held. Rev. C. G. Vardell entered last September the main building as President of the Seminary, to find only two rooms plastered. Yet with his enthusiastic trustees and his untiring zeal he pushed the building work to completion and has just closed the first year's work with more than a hundred pupils in attendance, forty-three of whom were boarders. I have just returned from the first commencement where I preached the sermon Sabbath morning, June 6th, to a packed house with many outside. In the absence of Dr. W. W. Moore, who was to deliver the literary address Tuesday morning, and was detained by sickness, I spoke to a large audience of a thousand or more people from the surrounding regions of friends and supporters of the Seminary.

Monday afternoon the art exhibit of the first year's work under Miss Rose was a surprise and delight to all. She showed that this school would be second to none in this department.

Mrs. C. G. Vardell with her two assistants, Misses Witherspoon and Knox, gave a concert of vocal and instrumental music by their pupils Monday evening. The music was of a high order and rendered with admirable taste and skill, being both pleasing and educational in its value. President Vardell made the announcements of distinctions in scholarship studies for the year. This was done on Tuesday morning, in the midst of a well rendered musical programme. A short address of excellent wit and wisdom was made by Rev. Mr. Craig of Ashpole church followed by the effort of your writer to keep the people from sheer disappointment over the absence of Dr. Moore.

The Seminary is well located. The place is free from prevailing diseases or distempers. The climate is salubrious. The waters are healthful. Additional building is in progress. There will be room for many more students and they are coming. The faculty for next year is well chosen. The plans are liberal and wise. The expenses are phenominally small. Fayetteville Presbytery is to be congratulated on the first year's work, and may well look hopefully and confidently to the futrue.

A. D. M.

The following correct and discriminative tribute to Peace Institute, Raleigh, we copy and adopt from the News and Observer:

The handsome new catalogues of Peace Institute are just out. Examination of these show the many advantages of the school, its high standard and the advanced work required of its pupils.

There are three well defined collegiate courses that lead to diplomas. The faculty consists of twenty teachers. With a diploma from Peace a young woman is prepared to fill a good position as teacher or to enter for advanced courses in universities.

Some idea of the thoroughness of work required by the school was gained from inspection of the papers that were on exhibition during commencement. These papers, which were shown exactly as they were handed in to the teachers, prove that Peace gives superior and systematic instruction in all departments, and that pupils who do such work in analytics, languages, ethics, chemistry, etc., may well be depended upon to guard the reputation of this famous school.

The music and art departments speak for themselves, their reputation being too well known to need other comment than to say that the graduates in these lines are prepared to join the ranks of real musicians and artists.

Peace Institute is located in a large grove of native oaks, just outside the corporate limits of Raleigh. Its situation combines the advantages of city and country life, for the freedom and fresh air of the suburbs are added to the conveniences and privileges of the town. The general atmosphere and healthful surroundings of Raleigh render it peculiarly desirable as a place for the education of young ladies. There is no malaria. The climate is mild and uniform, avoiding the extremes both of heat and cold.

The location of Peace Institute at the State capital gives to every one of its students advantages of culture and opportunities for acquiring information which are rare and valuable. The pupils visit the places of interest about the city—Hospitals for the Insane, Blind Institute, Penitentiary, State Museum, Library, etc. During the sessions of the Legislature they have ample opportunity for seeing the working of the House and Senate. Every winter there are concerts and lectures of note which the pupils are encouraged to attend.

The catalogue gives full information on these subjects and many more. The principal will be glad to forward a copy to any one desiring to examine the same.

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All Treasurers who hold funds for the Assembly's Home Missions will confer a favor by forwarding at once to the Treasurer W. A. Powell, Esq., Atlanta, Ga. The indications are that the Treasury will lack $1,700 of having money enough to pay the missionaries their salaries due June 30th.

J. N. CRAIG,
Secretary.

The University.

—o—

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Board from June 15th to September 1st, can be had on reasonable terms at Statesville Female College. For terms address, J. B. BURWELL,
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GOLD DUST.

"The Master has not put a chest of poetic gold in my hands, and said, Now, use it as you please; but He keeps the gold and gives it to me piece by piece just when He will and as much as He will, and no more.—*Miss Havergal.*

***

"Jesus knows!
Just what you can not tell,
He understands so well!
The silence of the heart is heard,
He does not need a single word,
He thinks of you;
He watcheth and He careth, too,
He pitieth, He loveth;
All this flows in one sweet word:
He knows!"

—*Selected.*

***

All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ, He will be to us the whole treasury of God.—*Bishop Whipple.*

***

The sweetest blessings falling from above
Are human sympathy and human love.
One strengthens hope with stimulating cheers,
The other softens sorrow with its tears.
And both together form the golden tie
That spans the borders of eternity.

Chicago Record.

THE BACCALAUREATE AT PEACE.

We take pleasure in giving from the News and Observer, of Raleigh its account of the Baccalaureate Sermon at Peace Institute of that city, on Sunday, May 30th.:

The examinations have been completed and the most successful year in the history of the institution will this week be closed.

The exercises began Sunday with the baccalaureate sermon by Rev. Dr. F. W. Farries, of Goldsboro, at the First Presbyterian church.

Splendid music, earnest prayer, white-robed figures and a flower-shed fragrance, filled the First Presbyterian church Sunday morning. Nothing could have been more beautiful, or more appropriate to the occasion than were these young women in the restful mellow light that sifted itself through the tall windows. Just closing their school work, many of them for life, they had come, on this Sabbath morning, in all the innocence and purity of young womanhood to hear the words of wisdom from that good and wise man, Dr. Farries.

He spoke to them tenderly, lovingly as a father to his children. In simple language he pointed out to them the true and narrow path that leads to success and happiness in this world and salvation in the next. It was a strong and eloquent discourse, and the number of people that heard it was limited only by the inability of the church to hold those who came.

The front seats in the centre of the church were reserved for the students of the school and the gallery was occupied by the Peace choir, who furnished the music for the occasion.

The fourth chapter of Philippians, 8th and 9th verses, was selected by Dr. Farries as his text: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. These things which ye have both learned and received, and heard, and seen in me, do; and the peace of God shall be with you."

The word "finally," with which the text begins, said Dr. Farries, shows very plainly that they are farewell words, and, as such, they are charged with all the love, tenderness and intensity of last words from friend to friend. No higher blessing could be desired than these of this last tender pressing counsel addressed to the Christians at Philippi. Here the love of the apostle gathers all the intensity at its command, and speaks with the deep love and concern of friendship.

"Here the apostle sets forth those virtues that the Christian must possess; here we have practical directions as to the pathway we must pursue in the Christian life. 'Think,' he says, 'upon these things.' Then 'do these things,' he adds. Hear and then heed. Faith without works is dead, and from this I wish to draw some useful lessons for the young womanhood before me. This text is a summary, my young friends, of what you have been taught in Peace Institute these many years:

I. A direction as to our thoughts. "Think on these things," he says. What things? Whatsoever is of true report. Be true, true to God, to yourself; true to your convictions, to your friends, true to society, true to every obligation of life. Truth is the one thing that shall stand throughout the wreck of all things else. The world is full of lies; society is honey-combed with deception.

"Be true: that is the ringing counsel of the apostle. Do not deal in flattery. According to God's standard there are no white lies, no misrepresentations, no mistakes. There is only truth and falsehood.

"Whatsoever things are honest (honorable), says the text. Deal fairly with your neighbor. Be honest. Respect all that is worthy of respect. There are things sacred in the world; reverence and respect them. Be careful as to your conduct, your attire and dress, your talk and manner, your words and gestures. Young people should be young—merry, sprightly and full of life, but these things can be carried too far, and greatly to the harm of young women.

"All things that are just—respect the claims of others. Don't stand too stubbornly on your own rights. It is often a harder thing to be just than it is to be generous. Meet the demands of justice. The one strong thing in the varied relations of men is justice.

"All that is pure, says the apostle. Shun whatever will defile you. Avoid the appearance of evil. The higher your position the darker the stain upon your character. You may breathe upon a rock all your life without making an impression, but the slightest breath dims the polished face of a mirror.

"Whatever things are lovely—beautiful. The most beautiful thing in the world is a sweet character, a good disposition. Cultivate the beautiful, from that you will inculcate the beauty. Fellowship with Christ is what you want. Catch from him that beauty that age, misfortune or even death cannot take away.

"Whatsoever is of good report. This means not what the world applauds. Gentleness, purity, meekness, charity, patience, virtue—these are of good. Think upon these things. They will give strength of character and nobleness of life. Think upon them until your soul catches something of the inspiration, the divine fire that makes noble men and women.

"But can we control our thoughts? Does not wickedness prevail and stand continually before us, demanding our attention? It does. But God's eternal message comes: 'Think upon these things.' Bridle your thoughts and imagination. He knows our weakness; he gives us grace to carry out His commands. Think on them, because thought molds character and character determines our destiny.

II. "These things do — these things that ye have both heard and seen in me." Christ always preaches by example in his own life. 'Blessed is the servant that hears and does.'

"And the God of peace shall be with you.' And that is the crown of all blessings. 'I will dwell among you and ye shall be my people.' With you amid the trials and temptations of life, with you when the sun of prosperity and success shines, with you as Jesus was with his disciples, with you to give you the victory in the end. The God of Grace, the Father of the universe has promised it.

"You go out from this institution with stores of learning. The world expects much of you. It is the most critical period of your life. You go back to the old home to take your place in the world. There are grave questions—grave problems coming up before you to solve, temptation will come, flatterers will fawn. But may you be strong, true to your mission in the world. May you have the strength of Him who died for us, the peace of God which passeth all understanding."

A MOUNTAIN SCHOOL.

MR. EDITOR:—Will you kindly allow me space in your valuable columns for a short notice of the Ochlawaha Home School?

It seems that this excellent institution should be known to all Presbyterians in this and adjoining States, who are looking for a good, reasonable place at which to educate their daughters. The commencement of Tuesday night was a most gratifying surprise to the friends and patrons of the institution. Not but that we expected thoroughness from Miss Sample and her excellent teachers, but the progress made by the pupils in this past year was truly astonishing. The elocution, music and essays compared favorably with much older institutions than the Ochlawaha Home School. Although the exercises showed that much time and care had been devoted to them, I was told that not a single lesson had been omitted, nor one duty neglected in their preparation. Apart from the thorough course of study I would especially commend the moral tone of this institution, as cared for by Rev. Mr. Sample and his estimable wife. Also the advantages of of climate. The atmosphere is a perfect tonic, delightful water and grand scenery. The reasonable terms secure these advantages for almost every one who can afford to go to school at all, and parents may feel assured that in this place their children will be cared for mentally, morally and physically. Those wishing other information can obtain it by writing to Rev. E. A. Sample, Hendersonville, N. C.

LILA RIPLEY BARNWELL.

June 3rd, 1897.

HOW WESLEY SPOILED HIS SERMON.

There is a capital story about a farmer who once went to hear John Wesley preach. He was a man who cared little about religion; yet, on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. The preacher said he would take up three topics of thought; he was talking chiefly about money.

His first head was, "Get all you can." The farmer nudged his neighbor, and said, "This is strange preaching. I never heard the like before; this is very good. That man has got something in him; it is admirable preaching."

Wesley discoursed on industry, activity, living to a purpose, and reached his second division, "Take all you can." The farmer became quite excited: "Was there ever anything like this?" he said.

The preacher denounced thriftlessness and waste; he satirized the willful wickedness which revelled in luxury, and the farmer rubbed his hands as he thought, "All this have I been taught from my youth up." And what with getting and hoarding, it seemed to him that "salvation had come to his house.

But Wesley advanced to his third head, which was, "Give all you can." "O dear! O dear!" said the farmer, "he has gone and spoiled it all."

There are many people to-day who are standiug exactly where that poor farmer stood. They assent to religion until it begins to pull at their purse-strings, and then they have no more use for it.—*Ex.*

PRIVATE PRAYER.

Let me therefore, oh Christians, persuade you to a more constant and zealous performance of secret duties, for this is certainly one of the most infallible marks of a sincere heart that can be given.

That Christian cannot be a hypocrite that is but careful to keep up a vigorous and lively communion with God in secret; whereas let thy duties else be what they will, never so many and never so gaudy, if they be only performed in the view and sight of others, and thou art not frequent in adressing thyself to God in secret, let me tell thee it is very possible, yea, and very suspicious, too, that thou art but a painted hypocrite, a mere gilded professor, that outwardly lookest smooth and shining, but inwardly art full of nothing but corruption and purulency.

Go home, therefore, oh Christian, enter into thy closet, and there, where none but thou and thy God are together, unlock thy heart and pour out thy soul before Him. What, hast thou no sins to confess, no wants to be supplied, no mercies to beg, no complaints to make, no tears to shed, but what it is fit others should be privy to?

Certainly if thou hast not, it is a sign that thou art but too much a stranger at home, and very little conversant with thine own soul.

However do it that thou mayest glorify God, for He is thy Father which seeth in secret, and thou canst by no way more honor this Omniscence than by thus acknowledging that He sees and hears thee when there is no one else to see and hear thee.—*Bishop Ezekiel Hopkins.*

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F. D., 4 Cedar St., New York

STATESVILLE
FEMALE COLLEGE.

JOHN B. BURWELL, President,
STATESVILLE, N. C.

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Second Quarter—Lesson XIII.

June 27, 1897.—Review of the Quarter.

Golden Text. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. xxiv: 14.

CATECHISM.

Question 45. What is required in the first commandment?

Answer. The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify Him accordingly.

NOTES.

The review study for the week preceding the last Sabbath of the Quarter can be made of great value to teachers and officers and should be urged upon the scholars by dividing the whole of the lessons into six parts and securing the daily reading of these parts in the six days of the week. If the subjects and Golden Texts have been memorized during the quarter these may be repeated in class on review Sabbath. The memory verses will be helpful here. Little more than the recital of these and review of the catechism questions can be done in class. At home a short time spent each day will show how much and how important has been the material included or involved in the studies of the Quarter. If not already systematically and conscientiously begun, it is time and of great importance to urge that, with the opening of the new Quarter at family prayer or in personal readings given in our lesson helps should be used. These helps are very excellent. The history contained in the book of Acts up to and including the chapters of this Quarter cover a period of twenty years from A. D. 30 to A. D. 50. These are the most important years in the history of the Christian Church and in the history of the world, being founded upon the most important fact of history, the crucifixion of Christ and rising out of the grave of His resurrection which brought light and immortality to light through the Gospel. The second quarter covers a period of about thirteen years from A. D., 37 to A. D. 50.

Throughout this period the central forces of the Jewish Christian Church remained at Jerusalem and important questions affecting the welfare of the entire Church were taken up to Jerusalem and discussed and its decrees were sent down with authority to all the churches. The council at Jerusalem as described in the fifteenth chapter is a notable example of this fact. But Antioch in Syria became the focus of the Gentile Church. These two foci held all the points and parts of the ellipse in harmonious relation to each other.

From these points Christianity spread rapidly over all Palestine. It reached to the northeast as far as to Damascus. To the west and southwest it reached the Philistine countries on the shore of the Mediterranean. It sailed with Paul and Barnabas to Cyprus. It reached Crete and the parts of Eastern Asia Minor.

The lessons of this second quarter have been taken from the Acts, the Epistles to the Romans and Timothy and the General Epistle of James, as the authors of subjects of these arose in relation the to persons prominent in the history.

A profitable and pleasing exercise of the teacher might be to take the names that are prominent in the lesson and state what they did or received in the record. It might help to ask and consider how much the Church would be without if the experiences of these persons had not been given as here. It would help to consider what assistance these persons were to each other. A notable example is that of Barnabas as helper to Paul, seeking him, introducing him to the other brethren and being his companion for so long. Then the infirmities of each could be noted with the marks of God's grace in overcoming these infirmities and using these persons for great blessing to others in spite of the infirmities. The number of women and their love for Christ and their service to Him as ministering to the saints furnishes a study sweet and surprising.

The events from letting Paul down by a basket out of Damascus that he might escape and hide, to the conference and council at Jerusalem where he appeared as the apostle to the Gentiles, would include scenes of hardship and endurance and patience and triumph through faith.

PRACTICAL POINTS.

Three different series of centers could be considered.

1. The persons one by one.
2. The places of importance.
3. The events critical and decisive.

Around these cluster various truths and forces of the history. By means of these a good general knowledge of the history could be secured.

Officers, teachers, scholars, may we not take time and give attention to these things?

Fayetteville Military Academy has issued an attractive catalogue. This is a select home school for boys and bears many endorsements from those who have patronized the same. Col. T. J. Drury, C. E., Principal.

Agnes Scott Institute with a faculty of twenty-one teachers and nine lecturers offers every advantage for the education of girls and young ladies. The eighth annual catalogue has been received and we note the attendance of 85 boarding and 145 day pupils.

The catalogue for 1896-'97, of Davidson College is exceedingly attractive. The buildings and grounds please the eye and the full and well arranged contents bespeak thorough training and an excellent course of study. The total number in attendance last session was 154, of which 110 were from North Carolina; neighboring States, California, Brazil and Persia sending the remainder. The faculty is composed of our most representative instructors.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, June 27th, 1897.

Patience: How to get it and why. James 5: 7-20.

Text for the week:

The example of our Saviour: Who when He was reviled, reviled not again; when He suffered He threatened not; but committed His cause to Him who judgeth righteously. 2 Peter 2: 23.

Monday, Wait Patiently, Ps. 37; 1-11.
Tuesday, Patience Rewarded. Ps. 40: 1-10.
Wednesday, Royal Patience, 1 Samuel 10 20-27.
Thursday, Divine Patience, Matt. 27: 11-14, 27-31.
Friday, Need of Patience, Heb. 10: 32-39
Saturday, Patience and Pride, Eccl. 7: 5-14.
Sunday, Topic, How to get Patience and Why. James 5: 7-20.

Suggestions:

PATIENCE involves

HUMILITY—God resisteth the proud, but giveth grace unto the humble, and MEEKNESS which unmurmuringly submits to the will of God, by reason of that

FAITH which begets absolutely trustfulness in the promises, and which worketh by

LOVE. The love that links the heart in fondest affection to the Father. When these abound Patience will have her perfect work, and he who is exercised thereby shall be perfect and entire, wanting nothing.

Patience is not stoicism—which is an indifferent, and may be a despairful passiveness; nor is it temperance, (self-mastery,) which although a fruit of the Spirit may not call patience fully into exercise; nor endurance for we may bear stubbornly and yet impatiently; it is not even resignation, which may be a resigning of our will, with more or less reluctance, under the stress of insuperable difficulties, and which has regard to the greater ills of life, but takes not in the petty vexations and annoyances which disturb the spirit. Patience is willing, cheerful, loving submission amid the trials of life, either great or small, to God's most holy will; the peaceful waiting upon Him; the laying one's heart upon the heart of God in loving rest. It is not a natural gift, but a spiritual grace; not earth-born, but heaven derived.

This is the will of God, even your sanctification and patience is a potent factor in the process, as indeed we should regard it as the fertile soil in which faith and love do grow. Amid the various ills of life we have need of patience, the Apostle tells us, that after we have done the will of God we shall receive the promise. The question then is answered why we should get patience.

And now, how shall we get it? Tribulation worketh patience. The trial of faith worketh patience. In these the Holy Spirit tells us whence this grace is derived and the process by which it is evolved. Born of tribulation and nurtured and strengthened by the trial of faith. This is God's work, it is ours to co-work with Him in the use of the means of grace, which are always at our hands, and especially by calling in, through prayer, the enabling power of the Holy Spirit to glad and ready self-surrender to His will.

OPEN DOOR NOTES.

We feel it our duty to warn any Societies of Young People that may wish to send delegates to the approaching National meeting of Societies in San Francisco, and to notify any sessions that may be called upon to act in the matter, that Rev. William Roder, Chairman of the Committee on Pulpit Supply is utterly unworthy of confidence because of doctrinal unsoundness. Mr. Roder will occupy the most important position, of arranging for the speakers on the occasion, and doubtless will put forward those who are in accord with himself in the denial of plenary inspiration of the Scriptures.

We glean from the Greensboro Presbyterian that "the Christian Endeavor Society has great reason to be grateful to God for the grace bestowed upon it. The reports for May of the ten committees into which the Society is divided for active service were read at the business meeting last Sunday night. They showed as a whole, we believe, more faithful work for Christ than the reports of any previous month since the Society was organized three years ago."

Rev. W. H. White writes that the Westminster Leagues of Marion and Siloam churches are in a flourishing condition. The former has a membership of forty and the latter twenty-five.

The C. E. Society of the Second church, Charlotte, has been changed into a Westminster League.

The C. E. Society of the Flemington Presbyterian church, McIntosh, Ga., recently celebrated its sixth anniversary by appropriate and interesting services. Rev. C. C. Carson is pastor of this church.

The two principal meeting places at the San Francisco Convention will be Woodward's Pavilion, capable of seating about 6,000 persons, and Mechanics' Pavilion, at a distance of about ten minutes' walk. The State headquarters will be at Mechanics' Pavilion. Within it will be constructed a hall seating from 7,500 to 10,000 and surrounded by soundproof partitions. More than three fifths of the $25,000 needed for the convention will be contributed by the business men of San Francisco.

A Chance to Make Money.

I have berries, grapes and peaches, a year old fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail you sample of fruit and complete directions to any of your readers for eighteen two-cent stamps, which is only the actual cost of the samples, postage etc. I am going to begin work at once to catch the spring trade.

FRANCIS CASEY, St. Louis, Mo.

PUZZLE DEPARTMENT.

ANSWERS FOR JUNE 3RD.

Esarhaddon—Maggie Hall.

The silver is mine and the gold is mine saith the Lord of hosts. Haggai 2: 8—Maggie Hall.

We find the command, Thou shalt not plough with an ox and an ass hitched together in Deut. 22: 10—Maggie Hall, Katie Patterson, Cornie and Myrtle Wilkinson.

How often is the name of Abel perpetuated, by being applied to localities in Palestine? X. X. X.

The initials form the name of a famous Publication:

1st. A Hittite, in David's army.
2nd. A man or woman, vowing to abstain from wine, or strong drink.
3d. An aromatic plant.
4th. Called into being the first day of creation.
5th. The most beautiful woman in Persia.
6th. A mountain in Galilee.
7th. A tree, the emblem of Peace.
8th. Illustrious prophet and lawgiver.
9th. First king of Israel.
10th. An evergreen tree.
11th. A curse, a ban.
12th. A great city containing one of the seven wonders of the world.
13th. Costly substance used in decorating palaces.
14th. A region East of Eden.

L. R.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

TURNER—MURRAY.—On Wednesday night 9th, in Cross Roads church, by Rev. R. W. Culbertson, Mr. A. M. Turner and Miss Berta Murray.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

FLENNIKEN.—Mrs. Peggy Flenniken, at the home of her son-in-law, Mr. Alex. Kirkpatrick, on June 2nd, 1897, aged eighty-three years. For many years a member of Sharon church.

DANIEL.—At his father's in Granville county, near Oxford, on the 4th day of June, Samuel Edward Daniel, being twenty-six years, three months and thirteen days old. He was the son of T. B. and Martha Daniel, which is good evidence of his being a man of pure character. He was a victim of that dreaded disease consumption; and notwithstanding his family and many friends had seen for some time his declining health and feebleness, they were so much devoted to him, they had hoped that he might have been spared to his father and mother as a stay and comfort in their declining age. Many were the earnest, heartfelt and united prayers offered up for his recovery.

Sam had never been married and had always lived with his parents except when off at school and one year in the eastern part of the State. He loved home, and his goodness, good judgment and considerate kindness must have necessarily won the partiality of the family. But he was not only a favorite at home, but wherever he was known he was respected and honored for his many good qualities. He was honest, honorable, truthful, high-toned and in every sense a gentleman. It is an honor to have such a man in a neighborhood and it is a misfortune to a community to lose such an one. But his Christian virtues were more—though modestly—displayed. He had obtained a hope when only eleven years old, but did not connect himself with the church until several years afterwards. He hated hypocrisy and deceit and wanted to be fully satisfied that he had been "born again" before he went forward and publicly took these sacred vows, and his after life showed he was not mistaken. He joined the Presbyterian church at Geneva and was a useful member. He always led in singing in church and Sunday-school worship as long as he was able, in which he was well gifted. He had naturally a good voice, much improved by cultivation, and a very thorough knowledge of music. He used this gift in singing praises to God and giving instruction to others. He was conscious of his condition up to death and expressed a willingness to die and had no fears beyond the grave.

While we extend our sympathy and condolence to the family, we have abundant evidence it is well with him. "He is not dead but he is alive."

A NEIGHBOR AND FRIEND.

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*MY BIRD.**

BY BISHOP O. P. FITZGERALD.

She was exquisitely beautiful. The paly-gold hair was like an aureole around the little face, whose features were as delicate as an artist's dream, blending the rose leaf and the lily. Her eyes shone like jewels that flashed in new lights with every shade of feeling that passed over her face. The little willowy form can only be described by using again the one word that fits it: it was exquisite. She was the pet of the neighborhood. The rudest boy spoke to her or of her in a gentler tone. The brawny workmen with their hods or hammers paused in their work and their faces and their speech softened when they saw her. In her own home she was its sunshine and its music. When I looked at her I thought of that passage in the fifteenth chapter of the First Epistle to the Corinthians in which the glory of bodies celestial and bodies terrestrial is spoken of. She had the glory of both—if that were possible this side of the resurrection. She knew I loved her. The insight of children is quick and clear in this matter of affection. She wound her little self more and more closely around my heart from week to week.

Between her and me there was a pleasant little fiction and a piece of acting that we both enjoyed, and that never lost its zest for either of us. One day I called her my bird, and it pleased her. She was my bird from that time on—one day she was my red bird, another she was my blue bird, and again she was my snow bird, according to the color of her dress. "Where is my bird?" I would say as the little feet came pattering into my study, a look of expectancy on the shy little face. After the pretense of a search for her, "Why, here is my bird" I would exclaim, gathering her in my arms, her whole being radiant with childish joy. As I pen these lines, I seem to hear the patter of those little feet, and there is a mist on the page. My little bird is classified now—she is a bird of paradise. Just before midnight on the fourth day of June she winged her flight to the skies.

There was a secret between her faithful little heart and mine, a secret all our own. "Give me a Christmas present," I said to her one day, taking a kiss from the little lips which she presented with a half-averted look yet smiling face that was at once so coy and so charming. "That is my Christmas present, and I mean to keep it; don't tell anybody, it is our secret," I said. In the ingenuousness of her childish heart she took me at my word. From time to time she would tell me that she had never told it. Dear little heart, your secret is a jewel locked in among the treasures of memory never to be lost. Be my Christmases to come many or few, the image of this child will not fade. She now knows the secret of the skies, the mystery of all mysteries, up yonder where glorified spirits see no longer through a glass darkly, but face to face.

The little casket was covered with flowers on the bright Sabbath morning when the words of the loving, pitying Christ were read and the music of holy song was sung in the chamber where the sunshiny head lay in its unbroken sleep. And we had thoughts concerning the ministry of little children who are thus early called home that will make us better men and better women. The brief ministry of these earth-angels is intended by our heavenly Father to make our lives holier down here, and our heaven sweeter up yonder.

Nashville, Tenn., June 6th, 1897.

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*The subject of this sketch that has flowed out of my heart is little Alice Towles, daughter of the late James M. and Alice Towles. She was born in Raleigh, N. C., May 20th, 1892, and died in Nashville, Tenn., June 4th, 1897. She was the niece of the Rev. D. C. Rankin, editor of the Missionary periodicals of the Southern Presbyterian Church, and a member of his family.

The Seashore Hotel on Wrightsville beach, a few feet from the ocean surf is now fully appointed and ready to give all that may come the choicest entertainment. Quite a number of guests have arrived, but there is room for very many more. The grand opening took place on Tuesday night.

A correspondent writes us: Rev. Chas. H. Dobbs, Jr., who was married May 26th at McDowell, Va., to Miss Hattie McNulty has returned with his bride and was given a delightful reception at Judge Jas. D. McIver's residence by his congregation, Tuesday evening the 9th inst. Mrs. Dobbs is highly accomplished, amiable in person, gentle and attractive in disposition, and the verdict of our people is that our pastor has found a helpmeet indeed. Mr. Dobbs has already won the love and esteem of the people of Carthage, and we feel that God has great blessings in store for our church. The congregation has purchased a lot on which they are preparing material to build a manse.

WILMINGTON MARKET.
FOR
WEEK ENDING JUNE 17, 1897.

SPIRITS TURPENTINE: Steady at 25½ cents for machine casks and 24½ cents for country casks until Monday when price fell to 25 cents and 24½ cents respectively.

ROSIN: Strained $1.25 and Good Strained $1.30 throughout—closing firm.

CRUDE TURPENTINE: Hard $1.30, Yellow Dip $1.80 and Virgin $1.90—steady throughout.

TAR: $1.00 per barrel throughout—closing firm.

TIMBER: Market bare. Hear of no change in prices.

Five hundred fishermen recently lost their lives off the coast of China. The storm swept over the entire Chusan Archipelago. The suddenness of the storm prevented any aid being rendered.

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NEW BOOKS
FOR THE
Sunday-School Library.

We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of 40 per cent. Discount of 33⅓ per cent on any of our own books.

By Mrs. M. E. Ireland:
The Siberian Exile. 122 pages, ... $ 60
The Shepherd's Family. Translated from the German. 112 pages, ... 60
Adolph's Victories. 314 pages, ... 1 00
Christian Beck's Grandson. 222 pages. 1 00
In Fair Silesia. Translated from the German. 156 pages, ... 60
School on Lunedurg Heath. Translated from the German. 148 pages, 60
Driven Out. Translated from the German. 156 pages, ... 1 00
By Miss Annie M. Barnes:
Ninito: A Story of the Bible in Mexico. 214 pages, ... 90
How Ah-chon-ho-ah Found the Light. 256 pages, ... 1 35
Izilda: A Story of Brazil 195 pages. 1 00
By Elizabeth Olmis (author of Jack's Hymn):
Over at Little Acorns. 384 pages, ... 1 35
By Fannie Alricks Shugert:
Ezekiel of Bethlehem. 281 pages, ... 1 00
By Rev. H. C. DuBose, D. D.:
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 330 pages, ... 1 50
By Mrs. E. H. Amis:
Camping on the Blue Ridge. 106 pages, ... 60
By Rev. J. M. Chancy, D. D.:
William the Baptist. Cloth, 60 cts.; paper, ... 35
Agnes, Daughter of William the Baptist, ... 75
By Mrs. Mary M. Anderson Hawkins:
Jack Payton and his Friends, ... 75

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JAS. K. HAZEN, Sec'y and Treas.,
Richmond, Va.

FOR THE FAMILY.

THE LOVE OF GOD.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth, swinging, turning
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down, and watching us below.

And as feeble babes that suffer,
Toss and cry, and will not rest,
Are the ones the mother
Holds the closet, loves the best
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O great heart of God! whose loving
Cannot hinder be not crossed;
Will not weary, will not even
In our death itself be lost—
Love divine! of such great loving
Only mothers know the cost—
Cost of love which, all love passing,
Gave a Son to save the lost.

—*Saze Home.*

NAGGING.

The dictionary will tell you that nagging means "petty teasing," but the fault, habit, or whatever you choose to call it, if persisted in, quickly grows beyond the bounds of pettiness, assuming alarming proportions that will undermine the firmest foundations of happy homes.

Every good housekeeper loves order, and untidiness in others often stirs up her indignation. Instead of administering her reproof for any slip of orderliness and having done with it, she severely reprimands the offender, then applies the caustic of constant reminder to the wound already made by her sharp tongue.

It is small wonder that when a man goes home tired and hungry and is met at the door with such a greeting as "Scrape your feet before you come in," "*Do* hang up your coat," "Gracious alive, how you smell of smoke," that the husbands and sons are glad to spend the evening anywhere else than at home.

Neither are the lords of creation altogether free from the sandpaper scolding. If, in the press of household duties, the wife or mother happens to spoil the bread or burn the meat, just once, be sure that these creatures that are just one degree lower than the angels will not forget to remind her of it for weeks to come.

A nagging man or woman in the home is like a hedgehog, pricking and wounding all they come in contact with, poisoning the sweet home life, eating like a canker into the peace and happiness of the family, and tainting what it cannot consume.—*Christian Guide.*

A LOVING WIFE.

Once, in June, as we sailed along the historic Hudson, a friend pointed out the old home of Audubon' our great naturalist. "His wife was a good, sweet woman," she said, "but when she began to find him out, she found he would wander off a thousand miles in quest of a bird. She said 'Amen,' and went along with him, camping in the woods, living in huts or shanties on the frontier, anywhere to be with him. In her heart she said, as did Jane Eyre of her beloved Rochester, 'to be with him was as quiet as solitude, as gay as company.' She entered into his enthusiasm, shared his labor, and counted all things but loss for the excellency of the glory of being Audubon's wife. When children began to come, they could not wander off together, but he could not go into a valley so deep nor distant that her light would not shine on him from their windows. He knew where he would find her and how she would look, for while, as Ruskin reminds us, the clouds are never twice alike, sunshine is always familiar, and it was sunshine he saw when he looked homeward. If you read his notes you will recall how his heart breaks forth into singing in all sorts of unexpected places, as he thinks of his wife and children waiting for his return. In that way they lived their life until they dropped into the lap of God, like mellow apples."—*The Housekeeper.*

Nothing is too sacred to be profaned when men are under the influence of wine.



When the appetite fails there is no use in trying to tempt the palate with delicate food. No matter how good and well-cooked and "appetizing" the food may be, it cannot give any nourishment unless the stomach is able to digest it. Nature indicates the state of the constitution by the loss of appetite. This is an unfailing indicator. It shows that something is fundamentally wrong with the nutritive functions.

The only true natural relief must be as searching and fundamental as the trouble it aims to overcome. It is the thorough deep-searching character of Dr. Pierce's Golden Medical Discovery, which causes the marvelous efficacy in all bilious and digestive difficulties. It creates that healthful vitality of the entire digestive and nutritive organism which produces both the natural desire for food and the organic capacity to assimilate and transform it into nourishing, revivifying blood and healthy tissue. It gives appetite, digestion and sound sleep, and builds up solid muscular strength and vital nerve-energy.

H. H. Thompson, Esq., of P. O. Box 4, Kipple, Blair Co., Penn'a, writes: "I had been troubled with extreme vomiting in summer season, always after eating; had to be very careful at times to get anything to stay on my stomach at all; had been taking other medicines, but without effect. I heard a friend speak of Dr. Pierce's Golden Medical Discovery, and thought I would give it a trial. I used about five bottles of it and think it is the only medicine that did me any good, as I have a splendid appetite now, and am not using any medicine at all and don't think I need any more."

A man who is suffering from the evil effects of constipation doesn't feel like work, and can't even enjoy his leisure hours. Dr. Pierce's Pleasant Pellets are a sure, swift, safe, and permanent cure for constipation. They are tiny, sugar-coated granules. One little "Pellet" is a gentle laxative, and two a mild cathartic. They never gripe. Dishonest druggists try to get you to take a substitute for the sake of the added profit

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SEACOAST, R. R.

On and after June 1st trains will run as follows: Daily Except Sunday.

Leave Wilmington at 6.30 a m., 10.10 a. m., 2.30 p. m., 5.10 p. m., 7.15 p. m.

Leave Ocean View 7.30 a. m., 11.30 a. m., 4.00 p. m., 6.15 p. m., 10.00 p. m.

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No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

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No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

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For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.		STATIONS.	SOUTH BOUND.	
8			7	
P. M.		— WILMINGTON —	P. M.	
2	00	Lv Mulberry St. Ar	12	40
3	58	Lv Jacksonville Lv	10	42
4	30	Lv..Mayesville..Lv	10	09
4	44	Lv Pollocksville Lv	9	55
5	20	Ar..Newbern..Lv	9	20
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

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General Manager.

J. W. MARTENIS,
Traffic Manager.

CHILDREN'S COLUMN.

ALMOST A MAN.

I don't wear dresses any more—
See my coat and breeches,
Cuffs and collar; pockets, too,
Made with many stitches.
I must have a watch and chain,
A silk umbrella and a cane,
No more kilts and skirts for me,
I'm a big boy, don't you see?

You can give away my dresses,
And my other baby clothes,
Give away my horse with rockers,
I want one that really goes,
But two nice goats, I guess, will do,
And I want a carriage, too.
No more chairs hitched up for me,
I'm too big for that, you see!

I think I'll give my picture-books
To little Sister Mary;
I'll go to school and learn to read
In the big dictionary;
Or, may be in a g'ography,
Or 'rithmetic, or history;
They're just about the size for me,
For I'm a big boy, don't you see?

—*Exchange.*

FOR THINE IS THE POWER.

"I can't do it—it's quite impossible. I've tried five times, and I can't get it right," and Ben pushed his book and slate away in despair. Ben was a most ambitious boy; he wanted to be "head" in the school; for had not the minister already spoken about him and said such a boy ought to have a chance at college? But Ben worked at great disadvantage. His mother, though a good Christian woman, and a lady in the best sense of the word, had had very few advantages when a girl, and so could not help Ben; and the father who might have done so, had died, leaving his widow with three little children to support by her needle.

Mrs. Hartley gave a little sigh at her boy's perplexity, but only said quietly: "Then you don't believe in the Lord's Prayer?"

"The Lord's Prayer, mother? Why, there's nothing there to help me with this example."

"O, yes, there is help for every trouble in life in the Lord's prayer, if we only knew how to get at it. I'm afraid you don't yet know that prayer."

Ben flushed. If it had been anybody else that had said that, he would have been really vexed, but mother was different. Ben always tried to be sure he quite understood her, for he never for one instant forgot why her hands were never idle.

"Now, mother, you don't mean that. I've said that prayer ever since I was a baby! I couldn't go to bed or leave my room in the morning without saying it. I know I sometimes don't think enough of what I'm saying, but you know, mother, I do try to mean it—I—I—." But Ben stopped, his voice half choked.

The mother saw that her boy had misunderstood her. and answered quickly: "I never doubt, Ben, boy, that you are trying and praying; but I was trying a long time before I knew what the last part of the Lord's Prayer really meant. I am no minister or scholar, but I'll try and tell it to you. You know we ask God for bread, to be kept from evil, and to be forgiven, and then we say: 'For *Thine* is the kingdom, and the power, and the glory.' It's God's power we rely on--not our own; and it often helps me, Ben, when I have a difficult new pattern to fit. I say: 'For Thine is the power--this is my duty, Heavenly Father, give me Thy power, and He does, Ben, He does."

Ben sat silent. It seemed almost too familiar a prayer. When he had to stay from school because he had no clothes, he had asked God: and the minister's wife had brought him a suit the very next day. "But a boy's sums, mother!" he said.

"I think that sum is just as much to you as many a grander sounding thing to some one else. You say if you only get that right you'll be perfect for the month. Now I care a great deal about that, but I am quite sure your Heavenly Father loves you more than I do. I would help you so gladly, Ben, if I could, but He can help you; His is the power: ask Him."

There was another silence and then Mrs. Hartley said: "Now, Ben, I want you to run to the store for some sewing silk for me; the air will do you good. I believe, my son, that if you ask, you can do that sum when you come home."

Ben started at once; his mother's slightest wish was law to him. He ran along, enjoying the rest from study, and the cool fresh air. The sewing silk was bought, and Ben started home when he caught sight of Phil Earlie across the street. Ben gave the whistle boys so delight in, and Phil looked back and joined him.

"Done your lessons?"

"All but my sums."

"Did you try that fifteenth example?"

"Yes."

'Get it right?"

"No, not yet; but I will."

Phil gave a provoking little laugh. "You will? I guess not; I've done it, but I never could have found it out alone. I had help."

Ben's heart fairly ached for a moment with envy. It was always so; Phil had his uncle George, and other boys had big brothers or fathers to help them; only he was left quite alone. But just then he remembered his mother's words: "It's God's power we rely on—not our own." "I'll get help, too," he said to himself.

The boys chatted on, played leapfrog, and raced each other, but even as he raced and romped Ben felt changed. He had begun to believe in his Heavenly Father as never before, and was wonderfully happy.

After giving the silk to his mother, he picked up his slate and book and went up to his own little room. Kneeling by the bed he repeated the Lord's prayer, stopping at "Thine is the kingdom" and saying with all his heart; "And thine is the power, Heavenly Father. I want power, to understand this. There's no one to help me; please give me power."

Ben waited a moment, and then still on his knees, he took his slate and tried again. Do you ask if he succeeded? "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." Ben had asked, and God answered. After a little earnest thought, he saw what rule he had neglected, and worked the example correctly. The next day he was "head;" for he was the only boy who had "done his sums without being helped."

"Yet I was helped, mother," he said; "and I shall never forget after this the last part of the Lord's Prayer."—*Thornwell Haynes, in New York Observer.*

DO YOU PRAY FOR THEM?

"How is it that you and the girl across the aisle are such friends now? She seemed such a disagreeable girl. I thought you disliked her?"

"Well," replied the sister, "I was scolding about her one day, to mamma, of course expecting her to sympathize with me; all she said was:

"'I think you would better try to pray for her.'

"I was very much ashamed, for, though I had kept everything smooth on the outside, being polite to her, you know, and lending her my things and keeping my side of the aisle clean, I was constantly in such a state of inward irritation that I had never even thought of doing so.

"So I tried it, and I assure you that it has made things different. In the first place, I am different myself. You cannot honestly pray for any one and dislike them at the same time. It seems so—well so *sneaking*, to ask God to help a person when you are not willing to help her yourself, if you have the opportunity.

"So I began by really trying to find something to like in her, and to do her kindnesses as if I meant them, instead of in the coldly considerate manner I discovered I had been using. Presently, I took genuine pleasure in it. She seems like another girl to me: I suppose I do to her."

God answers us according to His own wisdom, and oh! how much greater it is than ours. How little we understand the loving kindness of the Lord until we have been led by ways we know not into those of pleasantness and peace.—*Exchange.*

LETTER-BOX.

Dear Editor:—You were so kind to put my other letter in your good paper I thought I would write again. I have been going to school all the winter, but my school will close next Friday night. We are going to have a concert. I hope all will enjoy it as we have worked very hard. I have a little calf and a lot of little lambs. I have a sweet little sister named Sara She was baptized last Sunday at Laurel Hill church by our pastor, Rev. A. N. Ferguson.

I hope all the little boys and girls will enjoy their vacation as much as I hope to. I will close for fear my letter will be too long. With best wishes I am

Your little friend,
LILLIE MAIE MCMILLAN.
Fairly, N. C.

Dear Mr. Editor: This is my first letter to the PRESBYTERIAN. I am a little boy nine years old. We have no church here, but Mr. M. C. Arrowood preaches here once a month in the Methodist church. I go to Sunday-school every Sunday. I have three brothers and one little sister. I will close.

Your little friend,
CLARENCE L. BYRD.
Peachland, N. C.

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THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 22D, 1897.

For catalogue or other information as to course of study, apply to Dr. English Clerk of Faculty, Hampden-Sidney, Va

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SECULAR NEWS.

NORTH CAROLINA.

The Yadkin river will be utilized for power in Winston.

A hail and wind storm destroyed valuable property in the Southern Pines section.

Anson, Stanly, Montgomery and Richmond counties were recently visited by a severe hail and wind storm. Great damage was done to crops and property.

It is proposed to build an electric or compressed air motor line from Morganton to Blowing Rock, a distance of thirty miles.

The Woman's Exposition of the Carolinas has been most successful. The interest was great throughout and was perhaps at its height at the spelling-bee and auction on last Saturday evening.

A severe hail storm visited Wrightsville and vicinity on Saturday afternoon last. No damage done.

On Sunday the steamer "City of Key West" passed within full view of the residents of Wrightsville beach; an unusual sight.

Messrs. Taylor and Cargele will shortly establish a newspaper at Southport, N. C.

The wheat crop of Catawba is in fine condition and several will cut wheat next week. With a good season the harvest will be the best in several years.

The prospect for a splendid wheat crop in Burke was never finer.

Crops throughout Vance county are looking well. Farmers are better up with their work than usual, and the seasons have been favorable.

The State Medical Society in session at Morehead City elected Dr. Francis Duffy, of Newbern, President, Dr. E. C. Register, of Charlotte, first Vice-President, and Dr. K. P. Battle, Jr., member of the examining board. Charlotte was chosen as the place for the meeting next year.

DOMESTIC.

The wish of Chancellor Boggs of the University of Georgia to admit women has been thwarted by the trustees on the ground that they have no right to take the step without authority from the Legislature.

The Wilcox & White Organ Co., of Meriden, Conn., the largest organ manufactories in the country made an assignment last week.

We see it stated that Mr. Cleveland has decided to accept the degree of Doctor of Laws from Princeton University, at its commencement next Wednesday This will be the first collegiate degree Cleveland ever accepted from any college.

Prof. Alvin G Clark, the famous lens manufacturer, died at his home, Cambridge, Mass., on the 9th inst. His last and first completed work was the mammoth lenses of the Yerkes telescope.

Dr. J. L Goodknight president of the W. Virginia University and Dr. John A. Myers, director of the State experimental station have been removed. Their places will be filled temporarily by Prof. Robt. Armstrong and Dr. A. D. Hopkins. No other changes were made. Several chairs were created by the regents and were filled. Col. R. E. Fast, of Morgantown, gets the chair of history; Prof L. C. Woolery, of Drake University, Iowa, was elected to the chair of Greek; Prof. Frederick L. Emery, of Worcester, Mass., was elected professor of the chair of applied sciences; Prof. T. C. Atkeson, who had the chair of agriculture at the University for several years, was elected to his old position.

Kansas will produce over 40,000,000 bushels of wheat this year. From every section of the State the most flattering reports are received. Many fields are ready for harvest in the southern section, where the crop is six feet high.

The hull of the steamer Pewabic, which was sunk by the Meteor thirty-two years ago, was found on the 9th inst., off Alpena, Wisconsin, in 160 feet of water. The wreckers are trying to recover 267 tons of copper which constituted part of her cargo. This wreck's present value is about $60,000.

Augusta, Maine, celebrated its Centennial on the 9th inst. The city was elaborately decorated and public exercises of great interest were held, the president of the day being Hon. J. W. Bradbury who is 95 years of age.

FOREIGN.

Mr. Whitelaw Reid, the special Ambassador of the United States to the diamond jubilee has been received with marked honors by the Queen's representatives. The dinner given in his honor by Ambassador Hay was attended mostly by Americans.

On Sunday last an attempt was made to assassinate Felix Faure President of France. He was on his way to see the race for the Grand Prize of France. A bomb was exploded near his carriage. No one was injured. The perpetrator of the outrage escaped, but a supposed accomplice was arrested. The spot chosen was on the road through the Bois de Bolongne, just where a pistol was fired at President Faure on July 14th of last year. At the same place an attempt was made on the life of the Emperor of Russia in 1867.

England will collect the most powerful fleet the world has ever seen for the naval review at Spithead on June 26th. There will be gathered together 100 ships of war, including the channel squadron, the reserve squadron, and many ships that will be sent on foreign service as soon as the maneuvers are over.

Russel Porter, of Boston, is to lead an exploring party into Baffin Land this summer. The party will sail on Lieutenant Peary's vessel, stopping at Sydney for coal, as was done last year when Peary went north. From Sydney the vessel will make for the entrance to Hudson's bay. An ethnographic study is to be made of the Esquimaux, on Baffin Land, who are somewhat different from the tribes of Greehland, and who are rapidly changing their habits and customs, and seem to have a desire for being near civilization.

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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41.	No. 403
Lv Wilmington..	*3 20pm	.....
Lv Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 37pm	.....
Ar Hamlet	6 53pm	.....
Lv Hamlet	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro...	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte.....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro	.....	11 55p m
Ar Rutherfordton		12 30p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar....Cheraw..Ar †5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte ...	*5 40am	8 35p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 38pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 3. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
ArriveSanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave WalnutCove	9.03 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7.19 "
Leave Stokesdale	7.53 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.29 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
ArriveMaxton	9.00 "
LeaveMaxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 "
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 8. Daily
Leave Fayetteville	4.45p m.
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton	6 11 "
Leave Maxton	6.15 "
ArriveBennettsville	7.20 "

NORTH BOUND	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	7.40 a.m
Leave Climax	9.33 "
Arrive Greensboro	10.20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.20 p.m.
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15 Mixed. Daily ex Sunday.
Leave Madison	2.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 "

†Meals.

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway; at Walnut Cove with Norfolk & Western Railway.

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DEPARTURES FROM WILMINGTON — NORTHBOUND.

DAILY No. 48—Passenger —Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND.

DAILY No. 55—Passenger —Due Lake Waccamaw 4 55 p m, Chadbourn 5 29 p m, Marion 6 40 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 30 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY No. 49—Passenger—Leave Boston †1 05 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY No. 41—Passenger—Leave Boston 9:40 AM ton 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 13 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 54 a m, Magnolia 8 07 a m.

FROM THE SOUTH.

DAILY No. 54— Passenger — Leave 12:15 P M Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4,55,pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 38 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 32 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m and 2 40 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily except Sunday, 5 30 p m, Sunday 4 05 pm, arrives Plymouth 7 40 p m and 6 00 p m. Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 8 20 a m, and 4 10 p.m. Returning leaves Clinton at 7 00 a m, and 11 30 pm

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 06 p m, Smithfield 3.08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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THINGS USEFUL.

Soak one teaspoonful of granulated gelatine in two tablespoonfuls of water. When soft, set over hot water until dissolved, flavor, and add one cupful of powdered sugar, beating well. This icing does not crumble when cut.—*Table Talk.*

A mustard plaster made according to the following directions will not blister the most sensitive skin : Two teaspoonfuls mustard, two teaspoonfuls flour, two teaspoonfuls ground ginger. Do not mix too dry. Place between two pieces of old muslin and apply. If it burns too much at first lay an extra piece of muslin between it and the skin ; as the skin becomes accustomed to the heat take the extra piece of muslin away.

Stuffed Tomatoes.—Select as many large, firm, ripe tomatoes as there are persons to be served, and cut them in halves. Heat a little butter in a porcelain-lined saucepan and lay the tomatoes in it with the flesh side down. Let them fry two or three minutes. Make a stuffing of one small shallott chopped fine (a small white onion will do), one clove of garlic—no more—also minced ; the yolks of two hard-boiled eggs, a tablespoonful of equal parts of chopped chives, parsley and two salt anchovies, freshened and chopped fine. Mix all these ingredients thoroughly together, stirring in a tablespoonful of butter ; season with a little pepper and salt, if necessary. Lay the halves of the fried tomatoes on a buttered tin, flesh or cooked side up, and cover each one of them with one-sixth of the amount of stuffing prepared. Dredge a few fine breadcrumbs and sprinkle a few drops of melted butter over each, and put them in a hot oven to bake for ten or fifteen minutes, and serve them on a dry, hot plate.

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(For Contents see Second Page)

SOMETHING LEFT UNDONE.

Labor with what zeal we will,
Something still remains undone,
Something uncompleted still
Waits the rising of the sun.

By the bedside, on the stair,
At the threshold, near the gates,
With menace or its prayer,
Like a mendicant it waits.

Waits, and will not go away ;
Waits, and will not be gainsaid ;
By the cares of yesterday
Each to-day is heavier made.

Till at length the burden seems
Greater than our strength can bear,
Heavy as the weight of dreams,
Pressing on us everywhere.

And we stand from day to day,
Like the dwarfs of times gone by,
Who, as Northern legends say,
On their shoulders held the sky.

—*Longfellow.*

AFTER THE BOYS.

During the Endeavor convention in Boston one of the delegates came suddenly upon a red-faced citizen who had been patronizing the hotel bar. Buttonholing the delegate unceremoniously, he said :

"What are you fellows trying to do, anyway? You are hot on temperance, I see by the papers. Do you think you could make a temperance man of me ?"

"No," replied the delegate, looking him over from head to foot with a keen glance, slightly contemptuous, "we evidently couldn't do much with you, but we are after your boy."

At this unexpected retort the man dropped his peculiar tone and said seriously :

"Well, I guess you have got the right of it there. If somebody had been after me when I was a boy I should be a better man to-day."—*Exchange.*

Just so far as the Lord shall give us grace to suffer *for* Christ, to suffer *with* Christ, just so far does He honor us.

REV. M. N. McIVER.

The subject of this sketch is one of thirteen Presbyterian ministers now living who were born in Moore county, N. C. His father, Malcom McIver, was the son of Alex. McIver, who came from the Highlands of Scotland after the battle of Culloden and settled in Moore county, N. C. He was a frugal settler and was soon known as "money-making Alex. McIver." He raised five sons, Capt. John McIver, the father of Judge J. D. McIver, of Carthage, N. C., and Judge Alex. McIver of Caldwell, Texas. 2nd Rev. Alex. McIver the father of Janie, wife of Rev. David Fairley, and Rachel wife of Mr. Hicks, of Faison's Depot, N. C. 3d. Dan McIver, father of Prof. Alex. McIver, of Egypt, N. C., well known by boys who attended Davidson College and Chapel Hill as an expert in mathematics. 4th. Kenneth McIver, who was a prominent young lawyer, dying while young and unmarried. 5th. Malcom McIver, the father of Rev. M. N. McIver, married Mary Ann, daughter of Malcom and Margaret Dalrymple McNair, of St. Paul's, Robeson county, N. C.



The father died when the subject of this sketch was an infant only three months old and the mother went back to her childood home in Robeson county, N. C. She had two brothers, Dr. A. D. McNair, an eminent physician of Robeson county, and Rev. Jno. C. McNair who died in Edinburgh, Scotland, while taking a post graduate course in theology with Rev. W. A. Wood, D. D., of Statesville, N. C. Capt. A. A. McIver, well remembered at Jonesboro, N. C., and in Robeson county, N. C., as Captain of Highland Boys in 24th N. C. Regiment, Ransom's Brigade, and C. D. McIver remembered well by Davidson College students of '60-'61, were his elder brothers. It has ever been the wish of his life to be a Presbyterian minister and though being prevented by the war from finishing his collegiate course he taught schools of advanced classes in Latin, Greek and Higher Mathematics and was licensed by Presbytery. He has been blessed by the Lord in his work in Rockingham, Mt. Carmel, Ellerbe Springs, Pittsboro, Haywood, Salem, Charlotte and Mark's Creek where he was first called as pastor.

He married Miss Flora Jane, the daughter of Neill Crawford, who was a very wealthy and influential elder of St. Paul's church, Robeson county, N. C. She has ever been a faithful, prudent and loving helpmate and still gives joy and cheer to him whom she took in the bloom of her beauty for better or worse. Union church, in Moore county, N. C., has been supplied by Rev. M. N. McIver for the last two years, and that large church of nearly four hundred members has done well during that time, having settled debts to the amount of three hundred dollars and paying $250 to $300 for services twice a month. Culdee church has prospered by the help of the Lord in his hands and has also paid a debt. He will ever thank the loving Father for His kind help and great blessings for what He has done in making weakness strength, and giving grace to help in every time of need.

HARD TO ADMIT.

It is hard to admit that we are in the wrong. How easy to step into the line of apologetic succession, and say, "The woman, the serpent, my temperament, my circumstances!" Few things more surely reveal our self-love and pride than this instinctive, automatic excuse-making. There is little hope for our growth in virtue unless we make up our minds frankly to admit the truth about ourselves, no matter how it hurts.—*Sunday School Times.*

PERSONS AND PAPERS.

The true man puts away childish things, while at the same time he grows into a fullness of child-like simplicity, until, as one of God's little ones, he rests upon the bosom, and is carried in the arms of his heavenly Father.—*Lutheran Observer.*

* * *

There are many lives that need the sunshine of sympathetic words and kindly smiles, and, since they cost the giver so little and are valued by the receiver so highly, why not give them out each day? They will shine like jewels in your crown, and may help some discouraged one to take heart again.—*Ruth Smith.*

* * *

As you tarry before God let it be in a deep, quiet faith in him, the Invisible One, who is so near, so holy, so mighty, so loving. In a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you and in you. Just yield yourself in the faith of a perfect trust to the ever blessed Holy Trinity to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.—*Andrew Murray.*

* * *

The art of not hearing should be learned by all. There are so many things which it is painful to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness. If a man falls into a violent passion and calls all manner of names, at the first words we should shut our ears and hear no more. If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sail, and making all tight, scud before the gale. If a hot, restless man begins to inflame our feelings, we should consider what mischief the firey sparks may do in our magazine below, where our temper is kept, and instantly close the door. If we would be happy, when among good men we should open our ears ; when among bad men, shut them.—*New York Ledger.*

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THE RULING ELDER AT WORK.

This is the title of a book of 210 pages recently issued by A. D. F. Randolph Company, New York, from the pen of Rev. Aspinwall Hodge, D. D., author of the book "What is Presbyterian Law?"

We have two excellent books published by our Committee at Richmond on the office and experiences of the ruling elder. This book is a real and valuable companion volume and should be read and pondered by all our elders. It is in the form of a narrative and relates actual experiences and problems in an easy and attractive style. After the admirable books of our own Committee, "A Handbook for Ruling Elders," by Dr. Watkins, formerly of Raleigh, and "Extracts from an Elder's Diary," by Dr. Stratton, late pastor for fifty years at Natchez, Miss., this book will be found of great value. Indeed, it may be read independently of these two books and will be a safe-guide and sound counsellor on the duties and responsibilities of a ruling elder in a Presbyterian church.

We wish to sound one note of warning not against any rule or principle as taught by this conservative manual as to the elder or eldership in itself considered, but concerning what we believe to be an unscriptural and unwarranted introduction and quasi endorsement of trustees acting as deacons. The Scriptures and the fundamental law of Presbyterianism know nothing of trustees. They are only a body of men introduced to secure the protection of property rights and to hold the titles of property. They may be guardians of that property to see that it has no illegal abuse or change. They have no right to manage the finances of the church.

The Scriptural officer to manage the finances of the church, under the direction and control of the session and with its approval, is the deacon. These bishops and deacons, or elders and deacons, mentioned and authorized by Scripture, and they only are the officers of the Presbyterian Church.

If any of our Southern Presbyterians read this book we remind such to read deacons, in the place of trustees, wherever this title occurs in any other sense than of trustees as as holding the legal title to the property and looking to the protection of both Church and State in that particular.

This warning will hardly be heeded by our brethren of the Northern Church, who have allowed the trustees to become in their congregations what only the deacons ought to be. We respectfully submit to our brethren that this is so.

This book brings to the front a great many valuable suggestions much needed by our elders, such as division of territory for visitation and oversight, and relieving the pastor of many labors that ought to belong to the elders.

The distinctions of law and practice in cases of discipline and modes of procedure in Church courts are of great value. With the exception stated the book is unusually clear and comprehensive.

THE MATTER OF annexation of the Hawaii islands to this country is not pressed at present; tariff adjustment occupying the time to exclusion of all else. President Mc Kinley's brief message transmitting the preliminary papers duly signed does not appear to be very strong, nor indeed very urgent; and whether or not the U. S. Senate will ratify is now very uncertain, indeed almost beyond conjecture, as parties will be divided upon it. On the part of foreign nations there seems to be no concern whatever if we except Japan, which has notified our government that in the event of annexation between the United States and Hawaii existing treaties between the latter country and Japan must be respected. The tone of confidence in which this demand is made shows that Japan realizes how much she has grown in importance since the Chinese war.

The British papers comment on the matter in a way to indicate that it is not a matter of consequence to Britain, and will hardly inure to the advantage of this country.

Desirable as it is that the present government of Hawaii may be secured and the property interests of the island may be preserved and maintained, it is by no means clear that this country would do well to enter upon what may prove a system of colonization and annexation of distant territory. Entangling alliances or troublesome complications will inevitably follow. The Hawaii islands if annexed must be protected at any cost, and in event of a war between this country and any other will prove a most vulnerable point of attack. It will be necessary to enlarge, probably to double our present naval force, to protect this part of our territory, and it may well be doubted whether the commercial interest, to be secured will justify the undertaking.

We have no patience with the slurs cast upon the "sons of missionaries" who, having made Hawaii not only a civilized but a Christian nation, now desire to form such political relations as will secure just and proper government, and prevent a relapse into barbarism. Charges of theft in such a case come with little grace from descendants of those who have almost wiped the remembrance of the Indians from the earth.

The slur of course is directed not so much against missionaries, nor indeed against iniquity of the acts of those missionaries in particular, a against the general principle of Christian missions; for inevitably when a land has been rescued from heathenism and brought into a state of enlightenment and Christianity, heathen rulers will be displaced, even as when Christianity prevails, the ignorance and superstition and vice of heathenism will disappear. A great deal of mock sympathy has been lavished upon the cruel fate of a vicious woman, who gathering about her a set of men as vile as she, proposed by a system of arbitrary taxation to despoil those who had made her country rich and prosperous that she might gather in their wealth to herself and her satellites. Revolution followed the attempt, and the Hawaiian islands are to-day as justly the property of the "sons of missionaries" who control its destinies, as our houses and lands and wealth are the property of those "sons of liberty" who secured our independence of the British crown.

LAST SUNDAY, June 20th, was the 60th anniversary of the accession of Queen Victoria to the British throne. This entire week is being celebrated throughout Great Britain in honor of the event, and in specially marking the fact that through the many hundred years of succession of the crowned heads of England and Britain Victoria has had the longest, as she has had the grandest reign.

From all quarters of the globe—for upon her dominions the sun never sets—have come up officials to tender their respectful homage to Victoria the Great. But her subjects, not only, the people of the civilized world as well, extend their congratulations, for it has been reserved to Britain's Queen to show that at the very pinnacle of human place and power, by God's grace, there may exist those qualities of mind and heart, that wisdom and that justice, that challenge the admiration of the world.

It is not extension of dominion through conquest that marks this the most notable reign in the history of Britain, if not of the world, but the immense progress that has been made in the arts and sciences and in letters. Between 1837 and 1897 the developments and the advance in these have been such as were inconceivable two generations since. But even these have been parallelled by strides made in the advancement in morals and in Christianity throughout the world—and these latter, as those former largely if not mainly, through the efforts of the good Queen's subjects or of their cousins of our favored land.

And so we all have cause for thankfulness to God that He has raised one so noble and so virtuous to do His work upon the earth.

IN LONDON LAST Sunday special services of great magnificence were held at the Brompton Oratory on account of the Queen's Jubilee. The Pope's envoy officiated at mass and Cardinal Vaughn read a jubilee pastoral highly eulogistic of the Queen. In his sermon Cardinal Vaughan dwelt upon the glory of the Queen's reign as peculiarly grateful to the Roman Catholics of the empire, because it had always been consistent with the extension of full freedom of conscience to her Roman Catholic subjects.

All the envoys from Catholic countries were present in full uniform, as also Wilfred Laurier premier of Canada, and the Roman Catholics and members of the House of Commons. The English churches in the cities of Continental Europe held thanksgiving services commemorative of the jubilee.

Press dispatches state that at all the Protestant Episcopal churches in New York city special notice was taken on Sunday of the Queen's jubilee. Most, if not all, of the officiating clergymen made some reference to the event in their sermons and, in addition, a special prayer was read as appointed by Episcopal direction. There was a special Victoria service at the Church of the Holy Comforter, which was attended by many seamen from ships in the harbor. At St. Andrew's church the preacher paid a tribute to Queen Victoria. The new Victoria memorial window in the church of St. John the evangelist was unveiled with appropriate services.

IT IS REPORTED that the Assembly of the Free Church of Scotland has decided by a large majority to enter into negotiation with the United Presbyterian Church of that country, with a view to union. It is possible that the union may be effected, but there are immense difficulties in the way.

THE RECEPTION by Grover Cleveland of the title of LL.D., from Princeton University after having most positively declined it from other renowned schools of learning, places the honor upon the institution rather than upon the man.

THE *Charlotte Observer* asks its correspondents "to bear in mind that matter a day old is very rarely of public interest and is not worth the telegraphing."

Taking this as our text we beg our correspondents to give us the news as soon after events transpire as they possibly can. We make no complaint, for we appreciate all favors, but news delayed a few hours in the getting off, may mean a week's delay or more in getting to our readers. An item penned and dispatched early Monday morning will often catch a mail, that an hour or two later would be lost.

KANSAS CITY, MO., proposed to celebrate the "diamond jubilee" of Queen Victoria. The Protestant ministry agreed it seems to offer prayer for Her Majesty, but two Roman Catholic bishops made themselves conspicuous by declining to do so. One of them said:

"I shall order no prayers for England's Queen in our churches. Moreover, I shall, if necessary, expressly prohibit such prayers in all churches in this diocese. Our people have no occasion to invoke special blessings on Queen Victoria. As a good woman we admire her; as Queen we have no prayers to offer for her.

Is'nt it something more than a matter of good or bad taste?

The Presbyterian of Philadelphia says: The Presbyterian churches of Scotland are rejoicing in present growth, and in the promise of greater prosperity. The accessions to the Free Church in the past year were nearly double the average of the last fifteen years. During the past two years the membership of the Free Church has actually increased in a ratio which is nearly double that of the increase of population. In the Highlands, where the population is steadily decreasing, the Free Church has gained 512 members. The figures submitted lately to the highest courts of the bodies show that 13,377 members were added last year to the membership of the three great Presbyterian Churches in Scotland.

God has His own way of destroying sin. He destroys by forgiving it. Sometimes he punishes sin; but it is by forgiving that He blots it from His memory, casts it behind His back, buries it in the depths of the sea. His name, His honor, His glory stand for the complete destruction of sin by forgiveness. How reasonable, then, the plea that we use in prayer, "For Thy name's sake."—*Banner.*

We are happy in being able to give our readers (on the seventh page) a most interesting report of the Students' Conference at Knoxville.

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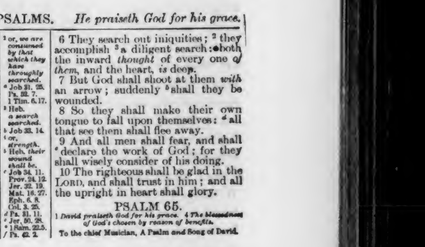
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The binding is flexible, the edges are gilt and the references within



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*
11 God hath spoken [a]once; twice have I heard this; that [b]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [c]thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [a] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [b]my soul thirsteth for thee, my flesh longeth for thee in a dry and [c]thirsty land, [d]where no water is;
2 To see [e]thy power and thy glory, so *as* I have seen thee in the sanctuary.
3 Because thy lovingkindness *is* better than life, my lips shall praise thee.
4 Thus will I bless thee while I live: I will lift up my hands in thy name.
5 My soul shall be satisfied as *with* marrow and fatness; and my mouth praiseth *thee* with joyful lips:
6 When I remember thee upon my bed, *and* meditate on thee in the [f]watches of the night.
7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee: thy right hand upholdeth me.
9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
10 They shall fall by the power of the sword: they shall be a portion for foxes.
11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM 64.

1 He prayeth for preservation. 3 The wicked set themselves against God. 7 God's judgments upon them. 10 The righteous rejoice.
To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.
2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:
3 Who whet their tongue like a sword, *and* bend their bow *to shoot* their arrow, *even* bitter words:
4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.
5 They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?
6 They search out iniquities; they accomplish a diligent search: both the inward *thought* of every one of *them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.
9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

[a] or, we are consumed by that which they know thoroughly searched. [b] Job 21. 15. Ps. 22. 7. [c] 1 Tim. 6. 17. [d] Heb. a search searched. [e] Job 33. 14. [f] or, wrath. [a] Heb. their wound shall be. [b] Job 24. 15. Prov. 24. 15. Jer. 22. 19. Mat. 16. 27. Rev. 2. 5. Col. 3. 25. [c] Ps. 61. 11. [d] Jer. 50. 28. [e] Rom. 12. 5. [f] Ps. 42. 2.

Copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the folowing terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

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We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

"Our Premium Bible" contains absolutely nothing that tends to discredit the plain Scripture narrative of "Jonah and the whale."

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness—*Hugh Miller.*

When young Christians neglect the Bible there is danger ahead. The Word of God is a power always, whether in strengthening the believer for a better life, or in leading those who have not found Christ to realize their need of Him.

For the N. C. Presbyterian.

CHINESE BULLETIN.

DR. DAVIS.

I send you a few lines for the Bulletin. On Sunday, April 4th, I had the pleasure of baptizing Martha Rose, the infant daughter of Dr. and Mrs. Wilkinson. It was our regular time for communion, and the teachers, Bible women and other natives present were deeply interested in the baptismal service. Little Martha is three months old and growing finely. If she behaves all through life as well as she did on this important occasion she will become an ornament to the Church and a most useful member of society. The elder one of our medical students is a very intelligent young man. He has been applying for baptism for a year. During that time I have tried to interest him in the knowledge of Christian truth, and have frequently read the Bible with him and the other student and prayed with him. Before the recent spell of sickness which took him to his home and for weeks interrupted our study, our custom was to read the Bible every morning. But I am so afraid of making a mistake that I insisted upon his waiting a while longer before being admitted into the church. There are others who seem to be interested in the truth. The gatekeeper is an interesting case. Dr. Wilkinson began some time ago to teach him to read the Sunday-school lessons which we read every night at family prayers. Wang is fifty years old, but he is teachable, and although he is very near sighted he nevertheless makes commendable progress in learning to read the Bible. He is a mandarin speaker by birth and training, but he is learning to read the Soochow dialect. I am much interested in seeing him accomplish this undertaking. He lays hold upon any one that comes within his reach, and asks for aid in learning. Often he stops me and asks me to tell him the sound of a character. He asks the Bible woman, the house boy or one of the teachers, or one of the patients to help him. He says that he believes the doctrine, but he is not ready to break loose from his old beliefs and customs, because he has several grown children who oppose his becoming a Christian. We feel that in having him read the Bible every day we are taking the best possible way to lead him to the right conclusion in the matter. There is another interesting case. A weaver has come to see the truth so clearly that he has to a marked degree quit the idolatry which he used to practice, but he needs to have the Truth deepened in his soul. He attends Sunday-school services frequently and seems to love to be in the chapel on week days to see the dispensary work going on. One of the patients, a young man, who is an assistant in a tailor shop, is interested in the Truth. He has a tremendous ulcer on his leg. He comes often for treatment, and studies the catechism and other books. He also attends the Sunday services frequently. There is still another case: A man of maturer age who has made in past years enough money to enable him to live on the rent of his houses without working. He often comes to services and the native preacher has frequently talked with him."

DR. HOUSTON, LING WU DISTRICT.

"Since my last letter sent out to the mission (February 1st) eighteen persons have been received into the church here on profession of faith. In a former letter I mentioned the case of a leper, one of our church members who in his declining days bore such fervid testimony for Christ that several persons were awakened. The poor fellow entered into rest, and four of the persons mentioned above as received into the church are from his village, one of them being his own brother. The brother spoke before us of the joy and peace which the suffering man had to the end.

As the colony at Kantsen in the southern part of the field has flourished under the blessing of God, the brethren determined to send out another colony in the western part of the field. For this purpose they have rented a house in the town of Lohsoh, and it is expected that the colony will begin worship there at an early day. As in the case of the former colony, none of the expense of the enterprise will fall on the mission.

While I mention these tokens of God's blessing on our work, let it be understood that we have not a few hard struggles with sin in the church here as well as in the world, and I again beg that the brethren will sustain us with their prayers."

KIAHING.

"A few days ago part of a child's skull was found at our front door, no doubt placed there to make occasion for trouble. We happened to see it before a crowd could gather and our gateman threw it into the backyard of a local official who lives not far away. Our work is going on quietly, the people seem to be specially pleased with the singing in our daily chapel service."

TSING KIANG PU.

"You will be glad to hear that this Yomen case is being satisfactorily settled. The ring leader in the plot, a man named Hang, a former teacher of Mr. Graham's, was arrested and found to have gotten up the thing, while with his usual cunning he had used others as his tools. As the magistrate would be ruined if the connection with his seal should be manifest, at the Taotoi's request and upon mature thought we compromised. Indeed there seems to be no doubt the real author of the mischief was caught. He is to be banished. On Wednesday the Taotoi gave us a handsome feast in his yomen, the magistrate, the Viceroy's deputy, and the Taotoi's deputy with us foreigners being the guests. Yesterday the Taotoi, the magistrate and the Viceroy's deputy came with full retinue to the dispensary to pay their respects, were shown all around, seemed interested and said we ought to have a larger place. A firstrate proclamation has been gotten, clearing our reputation in all respects and satisfactory. The police officials have gone all over the city with a gong announcing the settlement of the case, proclaiming the discovery of the offenders and warning the people in the future. The Taotoi and the magistrate are to give honorary tablets to the dispensary, which are to be presented by the elders of the city. Altogether the people have seen and heard new things this past weeek and I trust it will be for God's glory and the good of the people. The streets are free from "foreign devil" with which they formerly resounded. The officials seem really to be trying to make all the amends in their power. The magistrate apologized like a man at the Taotoi's feast on Wednesday. Yesterday we gave a feast to the Viceroy's deputy and the Taotoi's deputy which passed off well. So altogether we have had quite an interchange of social amenities and for the better acquaintance of both sides I hope."

CHU CHOWFU.

Mr. and Mrs White are quiet in their new home in this city and their work seems to be opening up well. There are three or four inquirers of whom they have hopes. Mr. and Mrs. Grier will soon join them at this station.

SINCHANG.

Mr. and Mrs. Price. "Our work is encouraging in several directions. One of our church members has built a house of worship at his own expense, at a new point at Bohyun. I have been much interested in fixing up a Christian graveyard which we have here."

A conference of native helpers and missionaries is now in progress at Hangchow.

CALVIN N. CALDWELL.

Shanghai, China, April 30, '97.

For the N. C. Presbyterian.

EVANGELISTIC NOTES—A MONTH'S REVIEW.

Since the last report in these columns, the General Evangelist, Rev. William Black, has visited the church at Wilson, preaching there a few days, and encouraging the little band there by the addition of seven members to their roll. The meeting was well attended and the people subscribed $67 for Synodical Missions.

From Wilson Mr. Black went to China Grove, a manufacturing village a few miles south of Salisbury. The church was organized there recently by Concord Presbytery with twenty-six members. Dr. A. J. Crowell, who was made a ruling elder, had secured by his zeal and energy a lot for a church building and subscriptions amounting to $1,500. At his request the General Evangelist was sent to China Grove, and after a few day's preaching twenty-four members were added on profession of faith and twenty more will join as soon as they can secure their letters of dismission. Thus a strong church of about seventy members, able to support a pastor for half of his time, is added to the roll of the Synod, at a place where a few days ago there was no organized work done by our Church. The church subscribed $35 for Synodical Missions. Mr. Black is now at Madison and will go from there to Wilkes county.

Rev. C. W. Robinson writes that Messrs. Gillespie and Wharton have gone to their work in the northwestenrn part of the State and that Mr. John Grey will join them this week.

The Superintendent preached for a few days, including the third Sunday in May, at Philadelphia church, Rev. J. J. Harrell, pastor. Six adult members were received on profession and eleven infant members by baptism. Philadelphia subscribed $124 for the cause. On the fourth Sunday the needs of the field and results of the work were presented to the Statesville church, and an offering of $264 was made. This is in addition to a subscription of $150 by the Ladies' Home Mission Society which goes to the support of the school at Spruce Pine, Mitchell county.

On the first Sunday in June the First church, Charlotte, made a cash contribution of $357 which will be supplemented by $70 from two of the societies of the church and will be used for the opening up of the work in Madison county in which Dr. Preston was so much interested, from having been on the ground himself. As Dr. Campbell, of Asheville, expressed it in a recent letter, "The First church could find nothing that would be a more fitting memorial than the carrying out of his wishes in this matter." Last Sunday the Superintendent presented the cause to the Second church, Charlotte, and a cash subscription of $138 was taken up.

As the Superintendent is able to devote only half his time to the Synodical Work it will be readily seen how necessary it is that all the churches of the Synod contribute to this cause in the regular collections. If any pastor has neglected this collection this month let it be taken up as soon as possible hereafter. For there is no cause for which our churches are more directly responsible than the evangelization of North Carolina, the carrying of the Gospel to those of our own people who are in need of it to-day.

A. J. MCKELWAY,
Superintendent.

For the N. C. Presbyterian.

"GREAT GOVERNER," GREAT SCOTTS.

Brother, how do these expressions look in print? But they are much more grating when sounded on the ear repeatedly, and that from Christian, *even ministerial* lips! Brother, let a watch over your lips ask the Lord to do it for you, else when the sinner swears before you, you will have no conscience to rebuke him, yourself being guilty. Minister, dear brother, I write this out of a consciousness of duty. Some of our young people, even some of our young ministers are guilty along these lines. Out of love only I write this.

THE SECRET OF POWER.

"Waiting one night in the darkness on the railway platform at Framingham camp-ground, I heard two ministers discussing the secret of a certain noted evangelist's power. After listening a while I ventured to intrude the suggestion that if they would get a look at that evangelist's old Bible, they might learn the secret of his power; for it contained more marks of use than fify ordinary well-kept ministers' Bibles. It reminded me of the old Scotch warriors claymore. He had been in twenty-four battles, and there were twenty-four hacks in the edge of his well-tempered blade. He had struck fire every time. A well-studied Bible, believed and preached and *practiced*, is a source of power which will ever remain a mystery to those who neglect the Word of the living God. How many are longing, seeking, and praying for *power*, while a whole magazine of Divine power lies unopened in their neglected Bibles. A man in a meeting prayed loud and long for "power.' 'We want power!' 'We want power!" After he was done, a plain-spoken brother said to him:

"'You don't seem to need *power* so much as *you seem to need ideas!*'

"Christ's Gospel furnishes Divine ideas; and, preached with the Holy Ghost sent down from heaven, it is still 'the power of God unto salvation to every one that believeth.' And he who faithfully preaches that Gospel, will find that it is living and powerful, and sharper than any two-edged sword; and that it is still 'like as a fire,' and 'like a hammer that breaketh the rock in pieces.'"—*Episcopal Recorder.*

IMPORTANCE OF BEING A CHRISTIAN IN YOUTH.

Being a Christian is the most important obligation at any time in life.

Youth is the natural time to decide upon what we are to do and be in life.

Christ sets us the example in His own life.

It is easier to become a Christian in youth, because there are fewer habits of thinking and acting to overcome.

God has revealed it as his will that we should remember him in our youth. Many of the greatest Christian workers and preachers became Christians in early youth.

Being a Christian in youth enables a person to spend a longer time in God's service.

Greater skill and power for work can be acquired by beginning the training in early life.

Youth is the best time for training for any effort.

Being a Christian in youth saves one from innumerable sins which mar the character.

The pleasures and hopes and ambitions of youth are sanctified and ennobled by being a Christian.

There is no time in all the period of mortal existence when one ought not to be a Christian.—*Watchword.*

LITERARY JOTTINGS.

When Bryant was only thirteen years of age he wrote a political satire entitled, The Embargo, or Sketches of the Times. Dr. Bryant, the lad's father, was an ardent Federalist and had this work published. A second edition was issued in 1809, with other writings in the same vein.

Philip Gilbert Hamerton gives as the reason for publication of his autobiography, "because I am the only person in the world who knows enough about my history to give a truthful account of it."

Not since Lossing gathered his material for the Pictorial Field-Book of the Revolution, which was published in 1855, has any book been issued which illustrates the battle fields of the American revolution. The Century Company is proposing to supply this want so far as boys and girls are concerned, and will issue in the autumn The Century Book of the American Revolution, by Elbridge S. Brooks, an account of the trip of a party of boys and girls to all of the famous revolutionary battle-fields from Lexington to Yorktown, including the southern fields of Eutaw Springs, Guilford Courthouse, King's Mountain, etc. It will be richly illustrated with more than 200 pictures, many of them from the photographs of the fields, historic houses, monuments, etc. Mr. Chauncey M. Depew has written an introduction and the book will be issued under the auspices of the Empire State Society of the Sons of the American Revolution.

At the sale of autograph letters and manuscripts from the late Chas. W. Frederickson's library many private purchasers were present, besides the usual representatives of the trade. A Speech of Lincoln's brought the highest price, $425. Burns, Byron, Cowper, Irving, Lamb, Poe, Shelley and others were represented in the sale. There were eighty-three autograph papers from Shelley's hand, which sold, some of them, for $80, and realized a total of $2,250. These Shelley manuscripts, collected with such painstaking enthusiasm, are widely scattered, many purchasers securing autographs. Dodd and Mead obtained the signed autograph of Poe at $125; the Scribner's a Lamb manuscript, "Pride's Cure," at $360; "The Story," also by Lamb, was bought by Harper and Brothers. The books of Mr. Frederickson, the sale of which preceded that of the manuscripts, included the most remarkable collection of "first" Shelleys ever made in this country, besides rare editions of Keats, Gray and others whose books are sought for by collectors.

BOOKS RECEIVED.

Howard McPhinn, a story for boys, by Miss S. O'H. Dickson, pp. 206, 8 vo. Printed by Messrs. Whittet and Shepperson for Presbyterian Committee of Publication, Richmond, Va. This charming story neatly bound in cloth is "dedicated to the boys of the Carolinas in memory of Harry," and should be read by all. It tells of the adventures of a boy inclined to be wayward, but who is easily brought under control by the pious upright lives of an old mountain couple, with whom in God's providence he is thrown. We older ones also can find entertainment and profit from the example of Eben and Ma'y Ann Holt whose love for doing good sheds a halo around them and cannot but be an inspiration. The writer shows remarkable ability to enchain attention, her gifts of painting mountain scenery and reproducing the mountain dialect is wonderful. The price of the book is eighty-five cents and would make an attractive addition not only to the home, but to the Sunday school library.

MAGAZINES.

A very attractive array of interesting articles are found in *St. Nicholas* for June. Its illustrations in prose and verse are fine from frontispiece to end. We call special attention to the article titled, The Risks of a Fireman's Life, which is excellent. Price $3.00 a year. The Century Co., Union Square, New York.

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Orders Solicited.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF REQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. F. L. Ewing, D. D., from Covington, Tenn., to Ripley, Tenn.

NORTH CAROLINA.

First Church, Wilmington:—The pulpit was acceptable supplied in the morning by Rev. H. M. Dixon, of Monroe. There were no services at night, Mr. Dixon preaching at Immanuel church. Dr. Hoge is absent in Morehead, where he preached the sermon on "Our Saviour's Bible" before the Teacher's Assembly.

St. Andrews Church, Wilmington:—Rev. A. J. McKelway, Superintendent of Synodical Missions spent from Friday to Monday with this church, preaching several times in connection with the communion. His sermons were greatly enjoyed by the people. His statement of the needs of Synodical Missions secured more than double the amount usually given by this church to this cause. Mr. McKelway is a preacher of marked ability, clearness, and pathos and his business-like presentation of his cause gives him sympathy and success with his hearers.

Laurinburg:—At our quarterly communion last Sunday we announced five as having been received by letter and three on profession of faith into the communion of Laurinburg church since last quarterly communion. W. B. Arrowood, pastor.

Dunn:—At the communion services of Dunn Presbyterian church on fifth Sabbath in May the pastor reported seven accessions to the church since last communion. On the day of communion four joined by letter and one on profession of faith. The latter was baptized on the first Sabbath in June. The ladies of the church have been adding to the beauty and comfort of the church very much; new chairs, carpets, handsome chandeliers, besides having the church repainted inside and outside.

Durham:—Rev. L. B. Turnbull, D. D., reached Durham last week after a four month's trip to the old world. He had a most delightful and profitable trip. The ladies of his church gave him a reception upon his arrival in which his friends of all denominations took part. This is one of the most active churches of our Synod. The treasurer's report shows an average contribution last year of more than $25 per month. Besides the pastor and his assistant they support a foreign missionary and pay the larger part of the salary of a home missionary. Five mission schools are conducted outside the city by the elders. There were seventy-eight additions to the church last year.

Milton Church:—Rev. Joseph Evans was installed pastor of the Milton church on Thursday evening, June 17th, 1897, by Rev. P. C. Morton and Rev. D. I Craig. Bro. Morton presided, preached the sermon and charged the people, and Bro. Craig delivered the charge to the pastor—he having also preached a sermon on the previous night. Considering that the service was in the middle of the week, the congregation was quite large, and the people were exceedingly attentive to the preaching and to the simple, but impressive and solemn services of our church on such occasions. The visiting brethren were entertained in the most cordial and hospitable manner possible, and we have never seen or known a case where a new pastor in so short a time, has taken a deeper hold upon the affections of the people than Bro. Evans. Everybody loves him, and indeed he is a lovable man, and the prospect is bright before him to do a great work in his new field of labor. May God's richest blessing rest upon pastor and people in this newly formed relation, and may it be long, and productive of great things for the Master. C.

VIRGINIA.

Alexandria:—Three members were received into this church on June 16th. Rev. J. Ernest Thacker, pastor.

SOUTH CAROLINA.

Blackville:—Rev. H. R. Murchison was installed pastor of the Blackville Presbyterian church on May 30th, by the Revs. F. L. Leeper and A. L. Patterson. The former presided, preached the sermon and charged the people, while the latter charged the pastor. The service was the first of its kind ever held in the town. The church is quite young and small, but promises a goodly growth.

KENTUCKY.

Cynthiana:—The pastor, Rev. A. G. Buckner, was recently assisted in a most precious meeting by Rev. Dr. G. B. Rout, of Versailles.

Tolu:—A church of twenty-eight members has been organized here.

Nelson Creek Church:—This church in Muhlenburg county under the pastoral care of Rev. M. B. Porter was dedicated on the 6th inst. The services were conducted by Rev. Dr. T. D. Witherspoon.

Wilmore:—The series of services in which the pastor, Rev. Dr. Guerrant was assisted by Rev. E. P. Marvin, D. D., of New York, resulted in twenty additions to the church and a spiritual uplifting of the people.

PERSONALS.

Rev. J. S. Van Meter has received the degree of D. D., from the Presbyterian College of Upper Missouri.

Rev. Dr. Palmer is spending his vacation at Glen Falls, New York. His pulpit will be supplied by Rev. Dr. Webb, of Clarksville.

Rev. Dr. F. R. Beattie, of Louisville, is spending his vacation at Winnipeg, Manitoba, Can. Dr. Beattie will give a course of lectures in the Presbyterian Seminary at Winnipeg.

The degree of D. D., has been conferred by the Presbyterian College of South Carolina upon Rev. J. A. Ramsay, of Hickory, N. C.; Rev. B. J. Clifford, Union, S. C., and Rev. E. C Murray, the retiring president of the college. Hampden-Sidney College has conferred the same upon Rev. R. Bryan Grinnan of Kobe, Japan and the degree of LL. D., upon Rev. R. R., Howison, of Fredericksburg, Va. Washington and Lee conferred the degree of D. D, on Rev. F. J. Brooke, of Harrisonburg, Va.

Rev. S. H. Isler, pastor, assisted by Rev. Dr. Leyburn, of New Bern is conducting a series of services at Pollocksville.

The many friends of Rev. I. M. Yonan throughout the State will regret to hear of the death of Mr. Yonan's mother which occurred the early part of April at her home in Oroomiah, Persia.

Mr. Chas. L. Nourse, a recent graduate of Louisville Seminary has been called to the church at Princeton, Ky., and the Presbytery of Paducah has been called to take orders for his ordination and installation.

Rev. A. S. Moffett, of Lexington, Mo., has received a call to Lebanon, Ky.

We note that Rev. E. E. Bigger, of Corsicana, Texas, will return to North Carolina. Mr. Bigger formerly served the church at Washington and his return to the State will be welcomed by his many friends.

Rev. Ernest Thompson, of Texarkana, Texas, has accepted the call to the Stuart Memorial church, Louisville.

Rev. Jno. A. Kee, a recent graduate of Union Seminary, has taken charge of the Nacogdoches, Lufkin and Wellard group of churches in Texas.

Rev. Dr. R. L. Dabney and wife of Victoria, Texas, are guests of Rev. Dr. Wharey, of Mooresville, N. C.

Rev. Dr. James Woodrow who has been connected with South Carolina College since 1880 as professor and president will tender his resignation at the next meeting of the trustees.

Rev. John L. Stuart and family will spend July and August at Monteagle, Tenn.

Rev. S. G. Walker is in this city in the interest of the Academical and Industrial School for colored people at North Wilkesboro. We have repeatedly commended this work and we trust he may be successful in securing funds.

The Charlotte Observer says: Rev. Mr. Dorritee occupied the pulpit of the Second Presbyterian church Sunday night, and preached with power and earnestness. Next Sunday morning he will hold his first service in south Charlotte in the chapel of the graded school, having obtained permission to use the room for that purpose. Mr. Dorritee is not only well equipped mentally but he is an active worker and will no doubt do a good work in this city.

For the N. C. Presbyterian.

DAVIDSON NOTES.

DEGREES CONFERRED AT DAVIDSON, PRIZES AWARDED, CLOSING EXERCISES OF COMMENCEMENT.

Thursday, June 10th, was Commencement Day at Davidson. The procession escorting the Senior Class, consisting of the undergraduates, faculty, trustees, and alumni, headed by the band, filed into the Commencement Hall a few minutes after ten o'clock, and a quarter of an hour later the immense hall was filled to the doors.

The exercises were opened with prayer by Dr. S. C. Caldwell, of Florida. The Salutatory, the second honor in the graduating class, was delivered by Mr. R. F. Kirkpatrick, of Talladega, Ala. His subject was "The Spirit of Modern Philosophy." The speeches which followed were: Archibald Currie, Burlington, N. C. "The World of a Day." R. S. Eskridge, Shelby, N. C. "The Discipline of the Will." T. H. Spence, Rock Hill. S. C. "Peace." P. F. Henderson, Aiken, S. C. "Law, the Bulwark of Freedom."

SOCIETY MEDALISTS.

Dr. J. M. P. Otts, of Alabama, delivered the Society Medals as follows:

Philanthropic Society—Debater's Medal, Archibald Currie, N. C.; Essayist's Medal, R. A. Love, N. C.; Declaimer's Medal, S. C. Smith, N. C.

Eumenean Society—Debater's Medal, P. F. Henderson, S. C.; Essayist's Medal, J. A. Winn, Ga.

OTHER HONORS.

The William Banks Biblical Medal was won by Mr. R. F. Kirkpatrick, of Alabama. It was presented by Dr. W. H. Dodge, of Florida. Handsome Bibles were presented to W. A. Goodman, of N. C., and T. H. Spence, of S. C., for excellence in the Bible course. The Orator's Medal, awarded to the best orator of the contest the preceding evening, was awarded by the judges to Mr. F. C. Barth, of Atlanta, Ga., and presented by Rev. S. C. Caldwell, of Florida.

Degrees were conferred as follows:

The Degree of Bachelor of Arts upon the following Senior: Archibald Currie, Burlington, N. C., Frank Allen Drennan, Richburg, S. C., Randolph Shotwell Eskridge, Shelby, N. C., Walter Alexander Goodman, Mill Bridge, N. C., Egbert Houston Harrison, Mill Bridge, N. C., Peronneau Finley Henderson, Aiken, S. C., Parks McCombs King, Concord, N. C., Robert Foster Kirkpatrick, Talladega, Ala., Henry Junius Mills, Mayesville, S. C., Henry Connor Reid, Griffith, N. C., Eustace Henry Sloop, Mooresville, N. C., Thomas Hugh Spence, Rock Hill, S. C., Eddie Meek Williams, Yorkville, S. C., Jas. Marcus Williams, Warsaw, N. C., John McKnight Wolfe, Charlotte, N. C.

The degree of Bachelor of Science was conferred upon Mr. Eugene Holmes Bean, of Salisbury, and of Master of Arts upon Vernon J. Hill, Statesville, N. C., Samuel W. McKee, Baltimore, Md., and Rev. B. F. Wilson, Spartanburg, S. C.

The degree of Doctor of Divinity was conferred upon Rev. Alex. Sprunt, of Rock Hill, S. C.

After the awarding of the degrees Mr. W. A. Goodman, of Mill Bridge, N. C., delivered the Valedictory Oration, the highest honor of the graduating class. He took as his subject "The Development of Nations," and at the close of the address bade farewell to his classmates and the college.

The music was furnished by the Statesville orchestra. It was universally complimented and much enjoyed. Open air concerts were given each day of Commencement week, which were largely attended, and proved quite a popular feature of the occasion.

Thursday evening the literary societies gave their annual reception, the marshals presented their handsome regalias to the young ladies of their choice, and the commencement of '97 was at an end. L.

For the N. C. Presbyterian.

THE SOUTHERN STUDENT'S SUMMER CONFERENCE AT KNOXVILLE.

Friday evening, June 18th, about two hundred Christian students representing the religious life of the different colleges throughout our Southland arrived at Knoxville, Tenn., to attend the Annual Conference held for the benefit of the leaders in college and city associations. The total registration includes delegates from Tennessee, Virginia, North Carolina, Mississippi, South Carolina, Kentucky, Alabama, Georgia, Arkansas, Texas, Ohio, Louisiana and other States.

The summer school feels a debt of gratitude to the Southern Railway Company and to other companies for making it possible, by greatly reducing the fare, for so large a number of college students to attend the Conference, who otherwise could not have gone. (Of this as well as of many other ways the Southern uses in helping in the development of the country, North Carolina especially should not be forgetful.)

The three-fold purpose of the Conference or Summer School for Bible Study as it is rightly called is: 1st. To deepen the religious experience of the delegates themselves. 2nd. To train them for more efficient work in the college which they represent. 3rd. To keep united and in sympathy the entire force of Young Men's Christian Associations in the South.

The first meeting was held Friday night, mainly for the purpose of organization and preparation for the work. Here the daily programme for the whole eleven days was outlined in full so that Saturday morning all were ready to begin work.

Rev. R. J. McBryde, D. D., rector of Leeman church, Lexington, Va., was chosen to preside. For two years Dr. McBryde has acted as presiding officer, and he is generally beloved by the students.

The daily programme which is adhered to strictly and which keeps the fellows fully occupied is as follows:

The first hour in the morning from 7.30 to 8.30 is given to the study of missionary problems, under the leadership of Rev. Henry W. Luce, Secretary of the students' volunteer movement for foreign missions. Mr. Luce has been in charge of this department for three years, and will sail for China as a missionary next September.

The next hour from 8.30 to 9.30 is devoted exclusively to Bible Study. The delegates are divided up into two sections, one for devotional Bible study work with Prof. Frank H. Green of the State Normal College of Winchester, Pa., as leader; and the other for the training of men for practical personal work with their fellow students, under the direction of Mr. A. C. Hart, General Secretary of the Alabama Y. M. C. A. It should be remembered that every delegate takes one or the other of that course and is prepared and expected to conduct a Bible Class on his return to college.

The next hour is given up to a college conference, at which all the men take part, discussing the cause of failure and points of weakness as well as their plans which have been successful. This is where the men come to know best and sympathize most with each other.

The only remaining hour before noon is devoted to a platform meeting, where is enjoyed the advantage of hearing words of advice and encouragement from experienced men such as Chas. P. Studd, of London, whose devoted life for the last fifteen years spent in inland China is enough of itself to inspire all young men with a greater love for Christ and a deeper feeling of responsibility for carrying on His work. Among the other platform speakers are Mr. L. D. Wishard, Rev. A. C. Dixon and others.

Owing to the great strain of work in the morning the whole of the afternoon is given up to some form of recreation, Knoxville affording opportunities for all kinds of aquatic sports, gymnastic performances, and track athletics, as well as lawn tennis and base-ball.

Just after supper comes the sweetest and most impressive and lasting part of the whole Conference. It is the Life Work Conference. Here on the beautiful campus of the University of Tennessee, out on the lawn in the twilight of evening a band of young men two hundred strong, united in sympathy and purpose, assemble to talk and pray together over the great problem of a life work. The men are urged to put aside all selfish feeling and to consecrate their all to the great Captain whom we profess to follow. It has been the scene of struggle for many a heart and not a few have calmly and quietly decided there to carry the Gospel to the uttermost parts of the earth.

After this solemn, but most enjoyable meeting once more the whole body adjourns to the large auditorium to attend a second platform meeting, which is the last exercise of the day.

Promptly at ten o'clock lights are out and all are expected to be in bed, to enjoy a good night's rest and to be ready for the next day's work.

The first platform meeting and the only one which has as yet been held, was conducted Saturday morning by Mr. L. D. Wishard. His subject was Bible Study, for which primarily the Summer School was first organized by Mr. Moody Christ was treated as our model and the student life of Christ was especially emphasized.

1st. Christ was primarily a student. Though He was a man of action, he was more a man of reflection.

2d. He was a student of one book, the Bible. From His teaching it can be inferred that He was the greatest student of the Bible who has ever lived. The actual words which are recorded as spoken by Him could be read in one hour, yet among this small number He wove in eighty-nine quotations from the Old Testament.

3d. He had methods of Bible study. Christ was a daily Bible student. This too can be inferred from the fact that Joshua, in carying forward a politica. campaign, is commanded to meditate daily, and David delighted to meditate day and night. Would not Jesus Christ in His infinitely greater work need as much preparation? Christ was more. He was a life-long Bible student. From a child in Jerusalem He thought about it constantly. He also studied topically, for beginning from Moses, He could apply the lessons taught throughout the Old Testament. Besides this He was a critical Bible student. He thoroughly mastered the Greek language sometimes even going back into the Hebrew with a nicety of quotation used only by careful students. In addition to all can be noticed that Christ memorized a great deal of Scripture and studied with a special view to teaching it.

4th. He applied tactfully and successfully the teaching of the Bible to different classes of men. With this power and insight He silenced His tempters, put to shame dishonest doubters, such as the Sadducees, and convinced men of sin as in the case of the rich young ruler.

The discourse closed with one great reason why we should thus study. It is because the Bible is seed, it has life, while our words are but pebbles in themselves. It is the seed, but to do good the seed must be planted. This is our work entrusted to us. Shall we prove ourselves unworthy of such confidence?

The address was very clearly and forcibly delivered and all felt that the conference has had a very auspicious beginning. All students are beginning to feel what a vital part in the spiritual life of our colleges the influence of the Summer School has, and all seem earnest and determined to get all they can from it.

It has scarcely begun Next week will appear a full account of the work done during the conference.

CHAS. H. JOHNSTON.

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For the N. C. Presbyterian.

PRESBYTERIAN COLLEGE FOR WOMEN.

The session for 1896-'97, of the Presbyterian College for Women, Columbia S. C., closed with a commencement that did credit to the name the institution bears and reflected honor on both the teachers and students. To one who attended all the exercises, from the Pupil's Recital, Friday evening, May 28th, to the final concert the following Tuesday evening, it is evident that this college is one of which its patrons and friends may well be proud.

The following is an outline of the commencemet exercises ·

Sunday, May 30th, at 8.30 p. m. Rev. Alexander Sprunt, of Rock Hill, S. C., preached the baccalaureate sermon, from Gal. iii. 28. Mr. Sprunt's theme was the peculiar sphere of woman in the Gospel—her equality with man and her responsibilities and rewards. His discourse was replete with wisdom and was chaste and scholarly in every part.

On Monday evening at 8.30, the Hon. J. P. K. Bryan, of Charleston, S. C., delivered the literary address. Mr. Bryan spoke of the Positivist School of Literary Criticism, showing how the canons of literary criticism promulgated by the adherents of the Positive Philosophy give a false conception of poetry and must have a blighting effect upon poetical development. His address was given the closest attention and showed deep investigation and ripe scholarship.

After Mr. Bryan's speech the gradnating exercises took place. The degree A. B., was conferred upon the following young ladies: Miss Isabelle Evelyn Craig, Miss Elizabeth M. Daniel, Miss Eliza Bellamy Duffie, Miss Julia Evans Guerry, Miss Elizabeth Guignard, Miss E. Froude Kennedy, Miss Anna Heywood Taylor, Miss Eleanor Walter Thomas. The graduates in English were: Miss Frances Erwin Abell, Miss Margaret B. Humphreys, Miss Mabel Foster Odiorne. The graduate in music were: Miss Margaret B. Humphreys. Besides there were nine certificates given in the various branches.

The success of the past session has been marked, and much credit is due Rev. R. P. Pell, the President, and his accomplished and faithful corps of instructors.

The faculty for next year has been increased and the course of study enlarged. The college has secured the services of a lady physician, who is a graduate of the University of Michigan and who has been a successful practitioneer for several years, for the next session. She will have charge of the health of the institution, and will live in the college building and give the young ladies her entire attention. Thus the very best medical attention is secured for the students attending the College for Women, which is a feature worthy of the consideration of parents who have daughters to send to college. Several other additions have been made to the faculty, who are teachers of the highest rank—graduates of such institutions as Wellesley, Johns Hopkins, University of Michigan, and the University of Toronto. Thus the College for Women is placed on an equality with the male colleges in our Southern States both in teaching force and curriculum.

It is worthy of mention that this college is Presbyterian not only in name but also in its instruction. Presbyterian Doctrine and History is a regular course, which is elective, and is taught by the President. Besides this there is a four years' course in the English Bible, which is compulsory upon every student, thus making the institution not only Christian in its character, but Biblical as well.

With a faculty so broadly equipped, and with a policy so truly aimed at, a higher, better and more thorough education for our South ern girls, the College for Women should command not merely a large number of pupils from South Carolina, but a more widely extended field of patronage in the neighboring States.

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HUMILIATION NOT HUMILITY.

It is not so difficult to acquire the habit of mind which many of the very best of Christians have only timidly, doubtingly, and in part, of quietly and restfully reposing in God. The best of Christians fail of it because they are so sensitive to their own faults, and exaggerate what they regard as their "unworthiness." They are mistaken about their unworthiness. God does not think so, and he knows. He does not stoop to anything that is unworthy of himself or of his government. It is in the highest degree worthy of him to pick up a poor, sinful, suffering and doubting soul, and give it purity, peace and joy. It is a splendid thing for him to make a star and hurtle it out of his hand against the darkness and cold of space. That is god-like only in a dynamic way. But to take up a soul, hopeless, sorrowing and lost, and make it a beacon-light of rescue and love forever, that is god-like in a higher, a divine way. Do not profess to know more about yourself than God does, and challenge his wisdom in favoring you. A considerable less of self-bemoaning, and a great deal more of thanksgiving is what you need.—*Interior.*

"WHAT DOEST THOU HERE?"

How often is that question put still! When a Christian worker, sorely needed, deserts his post because of some unseen difficulty, or for some selfish gratification and ease, to that couch of indolence, or to that forest glade where soft breezes blow, the question comes, "What doest thou here?" When a child of God is found in the theater, the dancing saloon, or the place of evil companionship, sitting in the seat of scorners, or walking in the way of the ungodly, again must the question come as a thunderbolt out of a clear sky, "What doest thou here?" When one endowed with great faculties digs a hole in the earth and buries the God-intrusted talent, standing idle all the day long among the loungers in the market place, again must the inquiry ring out, "What doest thou here?"

Life is the time for doing. The world is a great workship in which there is no room for drones. God himself worketh as the great Master builder. All creatures fulfill their needful functions, from the angel that hymns God's praise to the wasp that buries a corpse. There is plenty to do—evil to put down, good to build up, doubters to be directed, prodigals to be won back, sinners to be sought. What doest thou here? Up, Christians, leave your caves, and do! Do not do in order to be saved; but, being saved, Do!—*F. B. Meyer.*

THE FIRST DRINK.

Two boys stopped in front of a saloon, and an old man, standing near, listened to what they said.

"Let's go in and take a drink," said one of them.

"I—I don't think we'd better," said his companion, "my father's terribly opposed to saloons. I don't know what he'd say if he knew I'd been in one, and drank liquor there."

"Just for the fun of the thing, you know," urged his friend; "of course, we'd stop with one drink. There couldn't be any harm in that."

"My boys," said the old man, coming up to them, "you don't know what you're talking about. If you go in there and take one drink, you're not sure of stopping there. The chances are that you won't, for I tell you—and I know what I'm talking about by a bitter experience—there's a fascination about liquor that it takes a strong will to resist after the first taste of it, sometimes. Take the first drink, and the way of the drunkard is open before you. Only those who let liquor entirely alone are safe. I know, for I've been a drunkard a good many years. I expect to be one till I die. I began by taking a drink just as you propose to—'for fun'—but I didn't stop there, you see. Take the advice of a poor old wreck—and that is, never take the first drink."

"You're right," said the boy who had proposed to visit the saloon. "I thank you for your good advice, sir. I say, Tom, let's promise each other never to take the first drink."

"All right," said Tom, and the boys clasped hands on their pledge.

"That's a good temperance society to belong to," said the old man· "I wish I'd joined one like it when I was a boy."—*Ex.*

LOSING FRIENDS.

One of the things that most people wake up to when they are approaching middle age is that they have lost a good many friends through their own carelessness. You receive an invitation to the wedding of one whom you knew well eight or ten years ago. He has quitely passed out of your life; though, if you were living near each other so that you would meet occasionally, he is the kind of man in whose society you would find real pleasure. When the invitation comes you express your pleasure that Dick or John is to be married, and hope that he may be happy. And that is the end of it. The occasion passes without any sign from you, and you have lost an opportunity of identifying yourself with your friend's happiness. He will not associate you with that epoch of his life, and very likely will resent your silence. It is the same when you fail to take note of a friend's afflictions. It is a real effort to write a letter of sympathy. But such a note may mean a vast deal to one in trouble, and by it you can bind a heart to your own with hooks of steel. The people who claim that they have so few friends have themselves to blame for it. They have lost them through their indifference or thoughtlessness. "A man that hath friends must show himself friendly."—*Watchman.*

THE SHORTER CATECHISM.

"One of the most interesting discussions which took place in the Pan-Presbyterian Council, in Glasgow," says the Presbyterian of London, England, "had for its subject the important matter of 'Catechisms and Confessions.' No instructed Presbyterian in Britain needs to be told that the 'Catechism' and the 'Confession' are part of the spiritual backbone of the Presbyterian principle and polity. But the 'Shorter Catechism' is, of course, the popular Presbyterian Confession of Faith. Dr. Dykes was able to tell the Council that the result of the honest attempt on the part of the Presbyterian Church of England to teach the English children this grand old product of their Puritan forefathers had been very gratifying. He also referred to the fact that England was the birthland of the Catechism; but Dr. Marshall Lang was fully justified in claiming that, although England was its birthland, the cradleland and the nurtureland undoubtedly was Scotland. It is not going too far to say that the 'Shorter Catechism' has been one of the very greatest factors, if not the greatest factor, in the religious life of Scotland. It has proved the grandest nutriment both mentally and spiritually and we believe that in countless cases where it was only acquired *memoriter*, it has proved in after years 'a treasure of sound words and of great thoughts which developed in the intelligence and in the heart.'"

THE BUILDER'S PLANS.

Go to the man who is carving a stone for a building; ask him where is that stone going, to what part of the temple, and how is he going to get it into place, and what does he do? He points you to the builder's plans. This is only one stone of many. So when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—*Phillips Brooks.*

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.* So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours,
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Third Quarter—Lesson I.

July 4, 1897.—Acts xvi. 6-15.

Commit to memory verses 13-15.

Subject. First Converts in Europe.

Golden Text. "The entrance of thy words giveth light" Psalm cxix: 130.

CATECHISM.

Question 45. What is forbidden in the first commandment?

Answer. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God; and the giving that worship and glory to any other, which is due to Him alone.

Time. A. D. 51.

Place. Asia Minor.

INTRODUCTORY.

Our last regular lesson in this history, as recorded in the book of the Acts six weeks ago brought us to the close of an epoch in the growth of the Church. The Church had been established in Asia Minor and its general character had been established. Now we enter upon the study of its growth, wide-spread missionary work and entrance into Europe. We begin with the second missionary journey. The countries traversed are Asia Minor and Macedonia. The travelling companions of Paul are Silas, Timothy and Luke. For connected survey it will be well to read from chapter xv. 1, to the end of this first lesson. When the conference at Jerusalem closed, Paul and Barnabas with two delegates from that Church, Jude and Silas, returned to Antioch with the decision of the counsel. Here they remained several months. Then a plan to revisit the churches was made. Paul and Silas went northward from Antioch and turning westward through Cilicia crossed Tarsus and came to Lystra and Derbe. Here Paul found a young man named Timothy of whom we have taken account in a previous lesson.

They confirmed and established the churches in faith and life. As every pastor and preacher needs to do, they taught Christians and sought the salvation of sinners. These young converts then as now needed training and work.

LESSON NOTES.

Vs. 6. *Phrygia....Galatia.* Professor Ramsay regards this as meaning the Phrygia region of the Galatian province. The churches of Antioch, Iconium, Lystra and Derbe were Galatian churches. Phrygia was an undefined region around Antioch, and extended a long distance northwest. Galatia is from Gaul or Kelt which are different forms of the same word. *Forbidden of the Holy Ghost*, who was in charge of the ministry of planting, training and extending the Church, and carrying on its operations. He may have spoken directly or used providential hindrances. The devil seeks to direct servants of Christ from paths of duty. But he asks questions and unsettles the mind. The Holy Spirit gives rest. He gives a settled purpose. "The devil deals with notes of interrogation and whenever you have a lot of notes of interrogation, flitting about your mind you know it is the dust raised by the devil."—*F. B. Meyer.* Impressions from God's Spirit are definite and grow stronger every day and are corroborated by two things, the Word and circumstances. It may have been Paul's plan as it was his desire to go to Rome, but he was restrained to *Asia*, the western province of Asia Minor, including Mysia, Lydia and Caria, where were the seven churches of Asia.

Vs. 7. *Mysia*, the northern province of Asia, on the Ægean Sea. *They assayed*, desired, planned and proposed. *The Spirit*, R. V., "The Spirit of Jesus," sent by Jesus.

Vs. 8. *Passing by Mysia*, not avoiding, but omitting it as a preaching place. *Came down to Troas*, Troy, four miles from the ruins of the ancient city.

Vs. 9. *A Vision.* A representation from the spirit-world, *appeared....a man of Macedonia* of whom Grotius suggests, "the one who appeared to him was the representative or guardian angel of Macedonia as the "Prince of Persia" in Daniel x: 11. That figure embodies the unconscious cry of weary humanity, knowing certainly that it sorely needs help, but, alas! not knowing where is the help it needs."—*Maclaren.*

Vs. 10. *Endeavored* by seeking transportation. *Assuredly gathering.* The verb has the sense of "coming to a conclusion from putting things side by side." —*Cambridge Bible.*

Vs. 11. *Samothracia*, an island of the Ægean, between Troas and Neapolis. *Neapolis*, the seaport of Philippi.

Vs. 12. *Philippi*, about ten miles from Neapolis, on the river Gangites, named after Philip of Macedon. So far as the New Testament informs us Philippi was the first city of Europe that heard the gospel message. *A colony.* "A Roman colony was a miniature of the Imperial city—a portion of Rome itself transferred to the provinces. In these cities the Roman law was scrupulously observed, and they were governed by their own senate and magistrates, and not by the governor of the province in which the colony happened to be situated."—*Schaff.*

Vs. 13. *Went out of the city* gates, as probably there was no synagogue in the city. *Prayer was wont to be made.* "A modern parallel until recently was the Protestant place of worship at Rome, which was compelled to be *outside* the city, beyond the Porta del Popolo."—*Prof. Isaac H. Hall.*

Vs. 14. *Named Lydia*, a Lydian. *A seller of purple*, either the coloring matter or the dyed fabric. *Thyatira* on the confines of Lydia, *which worshipped God*, was truly religious, perhaps a proselyte ready to receive further light. *Whose heart the Lord opened*, enlightened, renewed, impressed by His Spirit, made willing.

Vs. 15. *She was baptized* as soon as she believed *and her household* upon the ground of her faith for them and covenant to train them. *If ye have judged me to be faithful* prove it and reward me by coming *into my house. She constrained us* by much entreaty as in Luke xxiv: 29, the disciples contrained Christ.

PRACTICAL POINTS.

1. Note the evidences of Lydia's conversion: (1) seeking baptism for herself, (2) and for her household, (3) an open heart, (4) an open mind, (5) an open mouth, (6) an open hand, (7) an open house.

2. Note the prominent part taken by women in the founding of this church.

3. This church became very dear to Paul as will any whom we bring to Christ become to us.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, July 4th, 1897.

PATRIOTISM.

Deut. 32: 1-18.

Text for the week:

"Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14: 34.

Daily Readings:

Monday, Christ's patriotism. Matt. 23: 29-39.
Tuesday, David's patriotism. Ps. 33: 12-22.
Wednesday, Nehemiah's patriotism. Neh. 2: 1-20.
Thursday, Solomon's patriotism. 1 Kings 8: 5-14.
Friday, Elisha's patriotism. 2 Kings 13: 14-19.
Saturday, Samuel's patriotism. 1 Sam. 8: 10-22.
Sunday, Topic. Consecrated patriots: What they will do. Deut. 32: 1-18.

Suggestions:

The topic is specially appropriate to the day.

The hope of the republic is in the Christianity of the people.

Pray for the peace and prosperity of our country.

Vote as you pray.

Notes:

The Supreme Ruler and Governor of the Universe, who in His wisdom instituted the family relation also formed and established nationalities Mankind could not for its best interests exist other wise. Means, methods, local circumstances must essentially vary, and these with diversities of language and of civilization require the existence of nations --communities of people most nearly allied in similarity of thought and end and purpose—each community governed by rulers and controlled by laws best suited to their situation and surroundings. Love of country is not a barren sentiment, a gushing enthusiasm. It is not exhausted, it may even not be indicated by patriotic songs and fervid oratory, by clanging of bells and booming of cannon. Properly it is an actuating principle always striving at securing what is best for a people, always aiming at the prosperity and happiness to be secured by good laws wisely administered.

Happy is that people whose God is the Lord. Consecrated patriotism recognizes this, as the God-made announcement to regulate and direct how each individual may note his responsibility and discharge his obligations as a citizen actuated by sincere love of country.

There is great need for very earnest and prayerful consideration of this subject just now. Our people as individuals and our congregations need to pray for all in authority that God may enable them to do the right and may guide and direct them in doing it. Partizanship has largely supplanted patriotism; the politician we have with us abundantly, but the statesman is abroad. The country must be rescued from the spoilsmen or we are undone.

PUZZLE DEPARTMENT.

ANSWERS FOR JUNE 10TH.

Headbands and bonnets, Isa. 3: 20—Maggie Hall.

James was the brother of Jesus who was stoned to death—Maggie Hall.

Og, Numbers 21: 33, and Er, Gen. 38: 37, have been given as the shorteat names in the Bible by Maggie Hall and Mary Stewart respectively. The answer given by the sender of the question was Ai, Isa. 8: 28. In this connection we give the longest name which is Mahershalahhashbas, Isa. 8: 13.

Where are golden mice found?
Mary Stewart.

What man died and was buried in his own house?
Cornie M. Wilkinson.

For the N. C. Presbyterian.

SUFFERING IN MECKLENBURG PRESBYTERY.

To Officers of the Churches:

DEAR BRETHREN:—The work is suffering within the bounds of our Presbytery because there are several places where we have good congregations, but have no house of our own in which to worship. At five places there is special need now, viz: Columbus, Polk county; Henrietta, Rutherford county; Drusilla, McDowell county; Cherryville, Gaston county, and Altan, Union county. Henrietta is a new town of 3,500 inhabitants. Cherryville is a town of 800, and Columbus has 300. Drusilla and Altan are small country villages.

Numbers of young people could be gathered at all of these places and trained in our Church if we had buildings. Last year we lost fifteen members at one of these points because we had no church home for them.

At all of these places there are earnest faithful men and women, who work and sacrifice willingly that suitable houses may be built, but of themselves they are not able to accomplish this end because they are people of very limited means. The Church Erection Committee of the Presbytery would gladly help them if the funds were in hand. Several of our churches have not sent in an offering for this important cause during the year. Why?

Brethren, give us $500 and with this and what the little flocks themselves give we can erect three houses this summer and fall. How long shall our work suffer at these places because the strong will not help the weak?

Fraternally, &c.,
R. P. SMITH,
General Evangelist.

Gastonia, N. C., June 18th, '97.

The Jacksonville Times says that the loss in the burning of turpentine boxes by one fire last week in Onslow was eight thousand dollars. This is still something of a tar, pitch and turpentine State when $8.000 worth of turpentine boxes can be burned in one fire.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

GOLD—EICHEN. At the manse in Alexandria, Va., on May 17th, by Rev. J. Ernest Thacker, W. H. H. Gold and Miss Anna Eichen—both of Chicago, Illinois.

LEEF—TYLER. At the manse in Alexandria, Va., on June 8th, by Rev. J. Ernest Thacker, Harry C. Leef and Miss Evaline Tyler—both of Alexandria, Va.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

JACKSON—At her home in South Point township in Gaston county, N. C., on the 3rd of June, 1897, Mrs. Martha Jane Jackson, aged 17 years, 1 month and 6 days. Her life was short. "Early taken, early blest." She was a dutiful daughter, possessing a meek and lovely spirit. She was a faithful wife, and her husband trusted her. She was a member of New Hope church and lived in full fellowship, and died in the faith.
R. A. M.

BLUE. At her home in Union congregation, Moore county, N. C., May 25th, 1897, in her 56th year, Mrs. Flora A. Blue. She was a good wife and an indulgent mother. She leaves a devoted husband, seven children and eight grand children to mourn their loss.
B.

ROGERS. At her home near Graham, N. C., June 6th, Mrs. Mary Rogers, in her 75th year. She was a quiet, house-keeping, hard-working, useful, motherly, woman. Labors of love were her peculiar delight. She openly confessed Christ only after middle life, but children and grandchildren call her blessed. She sank to sleep of paralysis. "There remaineth a rest unto the people of God"

EAVES. Mr. A. V. Eaves, elder in the Bamburg Presbyterian church died at his home after a long and painful illness. His death though full of pain was triumphant through his faith in the Lord Jesus Christ.
H. R. M.

SECULAR NEWS.

NORTH CAROLINA.

On the night of Monday last the St. George and St. Andrew's Society of this city celebrated the Queen's Jubilee by a business meeting followed by a banquet at the residence of the President of the Society, Mr. James Sprunt, British Vice Consul at this port. The premises were handsomely decorated and illuminated for the occasion. A congratulatory address was sent to the Queen.

On the next day the Society was given a feast at the residence of Mr. Berry Gleaves on Greenville Sound, and on Tuesday night the residence of Mr. Sprunt was superbly decorated with flags and most brilliantly illuminated throughout and a supper given to visiting relatives and other friends. The residence of Mr. W. A. Riach, auditor of the Atlantic Coast Line was illuminated also.

Greensboro is showing enterprise and success in the number of buildings which are being constantly erected.

State Geologist Holmes represents North Carolina in the International Gold Mining Convention in session at Denver.

Columbus county is this year for the first time shipping huckleberries in quantity.

Peaches and berries are quoted in the Aberdeen market at two cents a quart.

Farmers in the Monroe section are harvesting small grain. Wheat is not a full crop, but oats are the best they have been in years.

Mrs. Stonewall Jackson will be the guest of the Mecklenburg veterans on North Carolina Day at the Nashville Centennial.

Large shipments of peaches have been made from the Van Lindley peach orchards at Southern Pines.

The farmers in the Hamlet section are looking forward to excellent crops.

A movement is on foot to establish a high school at Waxhaw.

The Monroe Enquirer of the 17th, states: Mr. John Howie, of Potters, sends us samples of the finest stalk of cotton we have seen this season. The stalks are fourteen inches high and were taken from the field last Monday.

High Point is rapidly developing as a furniture manufacturing centre. It has now twelve furniture factories in operation and ships from six to eight car loads daily.

A severe storm visited the State on Saturday last. The storm was about spent before reaching the Wilmington section. We note that crops were considerably damaged, and a correspondent from Durham writes: A storm last Friday p. m., blew down the Baptist church at West Durham. A committee had been appointed to enlarge the building. Two of the Erwin cotton mill buildings were damaged and a lot of cloth was exposed to the rain.

Dunn held an election on the 14th inst., on the question of issuing license to sell liquors, resulting in a big victory for the temperance people. The majority in favor of Prohibition being eighty-one votes of the votes cast, and about thirty majority of the registered voters of the town. Nearly three-fourths of the voters of the town voted against license. Rev. A. J. McKelway, of Fayetteville, N. C., delivered a powerful temperance lecture in Dunn on Friday night before the election. The effects of his lecture were shown plainly in the voting on Monday

DOMESTIC.

Over 1,100 alligator hides were shipped from Arcada, Fla., on one day.

The degree of LL. D. was conferred upon ex-President Cleveland, by Princeton University on the 16th.

The Cheraw Machine Works, Knitting Mills and Finlayson's Hosiery Mills were destroyed by fire last week

Among the speakers at the 36th National Educational Association which meets at Milwaukee on July 6th to 9th are Dr. E. A. Alderman, of Chapel Hill and Dr. Geo. T. Winston, of Texas.

The Illinois State Institution for the feeble minded at Lincoln was destroyed by a tornado on the 18th inst.

FOREIGN.

Severe earthquake shocks are reported from India. The postoffice at Chittagong has been swallowed up.

A severe snowstorm visited Blackburn, England last week. The north of England and Scotland have been visited by heavy gales, Nelson's flagship the Foudroyant which toured the coast as a show ship was driven ashore and is expected to be a total wreck.

INVALID FUND.

The Assembly abandoned the proposed effort to raise an endowment for this fund. Why? Because they thought that our church members, holding two billions of property would surely contribute $20,000 the amount asked in July and so not need an endowment. Send to Dr. Craig for envelopes and leaflets and let every member give something.

SAY SOES.

The small boy that hangs around the parlor and makes faces at his sister's beau should be punished for contempt of court.

WOMEN AS WELL AS MEN CAN MAKE MONEY.

I have an ice cream freezer that will freeze cream perfect instantly. The cream is put into the freezer and comes out instantly smooth and perfectly frozen. This astonishes people and a crowd will gather to see the freezer in operation and they will all want to try the cream. You can sell cream as fast as it can be made, and sell freezers to many of them who would not buy an old style freezer. It is really a curiosity and you can sell from $5 to $8 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and is a pleasant employment. W. H. Baird & Co., Dep't. 280, Station A, Pittsburg, Pa., will send full particulars and information in regard to this new invention on application and will employ good salesmen on liberal terms.

Chicago now has a real Chinese paper. The Chinese News, published by Wong Chin Foo, who, according to The Fourth Estate, "is the most noted Chinaman in the country when it comes to fame as a writer, author, and generally progressive celestial."

WHO'S SHELLABERGER?

He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

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NOTICE.

STATE OF NORTH CAROLINA,

COUNTY OF NEW HANOVER.

In the Superior Court D. D. Benton, Plaintiff, vs. Rebecca Benton, Defendant.

NOTICE—Rebecca Benton, the above named Defendant, will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county, in the State of North Carolina, by the Plaintiff for the purpose of obtaining from the Defendant an absolute Divorce and complete dissolution of the bonds of matrimony.

And the said Rebecca Benton will further take notice that she is required to be and appear at the next term of the Superior Court of the said County of New Hanover, to be held on the third Monday after the first Monday in September 1897, *i. e.*, on the 27th day of September, 1897, at the Court House of said County, in the City of Wilmington, North Carolina, and answer or demur to the Complaint in said action, or the Plaintiff will apply to the Court for the relief demanded in his complaint.

This, the 19th day of June, 1897.

JOHN D. TAYLOR,
Clerk of Superior Court of
New Hanover County, North Carolina.

NEW BOOKS FOR THE Sunday-School Library.

We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of **40 per cent.** Discount of 33⅓ per cent. on any of our own books.

By Mrs. M. E. Ireland:
The Siberian Exile. 122 pages..... $ 60
The Shepherd's Family. Translated from the German. 153 pages..... 60
Adolph's Victories. 314 pages..... 1 00
Christian Beck's Grandson. 320 pages. 1 00
In Fair Silesia. Translated from the German. 156 pages..... 60
School on Lunebarg Heath. Translated from the German. 148 pages. 60
Driven Out. Translated from the German. 156 pages..... 1 00

By Miss Annie M. Barnes:
Ninito: A Story of the Bible in Mexico. 214 pages..... 90
How A-chon-ho-ah Found the Light. 266 pages..... 1 25
Izilda: A Story of Brazil 196 pages. 1 00

By Elizabeth Olmis (author of Jack's Hymn):
Over at Little Acorns. 384 pages..... 1 25

By Fannie Aricke Shugert:
Ezekiel of Bethlehem. 281 pages..... 1 00

By Rev. H. C. DuBose, D. D.:
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages..... 1 50

By Mrs. E. H. Amis:
Camping on the Blue Ridge. 106 pages..... 40

By Rev. J. M. Chaney, D. D.:
William the Baptist. Cloth, 60 cts.; paper..... 25
Agnes, Daughter of William the Baptist..... 75

By Mrs. Mary M. Anderson Hawkins:
Jack Payton and his Friends..... 75

On miscellaneous Sabbath-school books selected from the lists of other publishers we will give a discount of **30 per cent.** And we call attention to our **Select Catalogue** of miscellaneous books, in which will be found titles and description of more than nine hundred books, all of which have been carefully examined by competent persons, and none will be found in the list not suitable in every respect for our Sabbath-school libraries.

We will make careful selection of libraries if desired from our stock, or will send to any order one-fourth more books than may be needed, with the privilege of returning any that are not wanted.

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FOR THE FAMILY.

MOTHER'S WORK.

Setting tables, washing dishes,
Sweeping rooms and making bread,
Dusting books and sewing buttons,
Smoothing now a curly head.

Making, mending little garments,
In a mother's deftest style—
Washing little hands and faces
Planning something all the while.

Darning stockings, telling stories
To the group about her knee;
Searching for lost gloves and 'kerchiefs,
Nobody can find but she.

Trimming lamps, or hearing lessons,
Putting this and that in place—
Tired feet and busy fingers,
Giving home its nameless grace.

Solving some domestic problem,
As a housewife only can
(When the ways and means seem wanting),
With a skill unknown to man.

Folding tiny hands together—
Teaching infant lips to pray,
Singing cradle hymns so softly—
Mother's work ends not with day.

—*Lucy Randolph Fleming, in Picayune.*

RINGING THE CHILDREN'S CHIME.

The most sentimental and interesting musical feature about the grounds of the Nashville Exposition is the children's chime, which was first rung in celebration of Mr. McKinley's visit. This chime has been placed in the Auditorium tower, and every time its silvery sweetness peals out over the beautiful White City the thousands that stop to listen are reminded of the love which the children of Tennessee bear their State, for it was purchased with nickles and dimes which the little ones from the mountains to the big river gave as a token of their pride in being natives of Tennessee.

MOTHER'S DEAR BOY.

Many a manly boy who has refused to go with wicked companions who would lead him to harm, giving as a reason that he preferred to stay with his mother, who wanted his company, has been taunted with being "tied to his mother's apron string!" Boys anxious to get away from their mothers, to be beyond their control, are fast coming to grief. A boy who thinks he is too old or too big to be petted by a mother will know his mistake when death has taken her away from him forever. An officer high up in the navy has been saying: "The most-to-be-regretted act of my life was a letter I wrote to my mother when about seventeen years of age. She always addressed her letters to me as 'my dear boy.' I felt at that time I was a man, or very near it, and wrote saying that her constant addressing me as a 'boy' made me feel displeased. I received in reply a letter full of reproaches and tears. Among other things she said: 'You might grow to be as big as Goliath, as strong as Samson and as wise as Solomon; you might become ruler of a nation or emperor of many nations, and the world might revere you and fear you, but to your devoted mother you would always appear, in memory, in your innocent, unpretentions, un-self-conceited, unpampered babyhood. In those days when I washed and dressed and kissed and worshipped you, you were my idol. Nowadays you are becoming part of a gross world by contact with it, and I cannot bow down to you and worship you; but if there is manhood and maternal love transmitted to you, you will understand that the highest compliment that mother-love can pay you is to call you 'my dear boy.'" A boy cannot be too gentle, and kind, and good to his mother. He will never have another.—*Ex.*

GENERAL LONGSTREET.

The Confedrate General Longstreet is living on his farm, near Gainesville, Ga., in a story-and-half house, such as Yankee villages abound in. The General is growing old, his hair is white, his long whiskers float in the air, his skin is ruddy with health, but he is getting deaf and one arm is disabled since Gettysburg. "I live with my tenant. He is a veteran of the Northern army," he told a recent visitor, with a smile.



Love is the sun of woman's life. Its dawning is the maiden's tender sentiment; it brightens into the steady affection of the contented wife, and reaches its glorious noontide in the happy mother. Happy motherhood is a true woman's loftiest ambition. Her highest pride is in her fitness to fulfill this grand and sacred destiny. Nothing so clouds and darkens her existence as to be incapacitated for this noblest of womanly functions by weakness or disease.

A woman who suffers from any ailment of the delicate special organism of her sex, feels something more than pain and physical wretchedness. She is mortified with a sense of womanly incompleteness.

But no woman need remain under this cloud of misery and dissatisfaction. Dr. Pierce's Favorite Prescription positively cures all diseased conditions and weaknesses, and restores complete health and strength to the feminine organs.

It is the only medicine of its kind devised for this one purpose by an educated and experienced physician, and eminent specialist in this particular field of practice.

It is the only medicine which can be relied upon to make the ordeal of motherhood absolutely safe and almost painless.

"I cannot say too much for Dr. Pierce's Favorite Prescription," writes Miss Clara Baird, of Bridgeport, Montgomery Co., Penn'a. "I feel it my duty to say to all women who may be suffering from any disease of the womb that it is the best medicine on earth for them to use. I cannot praise it too highly for the good it did me. If any one doubts this give them my name and address."

Dr. Pierce's Pleasant Pellets regulate the stomach, liver and bowels. Of all medicine dealers.

SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after June 1st trains will run as follows: Daily Except Sunday.

Leave Wilmington at 6.30 a m., 10.10 a. m., 2.30 p. m., 5.10 p. m., 7.15 p. m.
Leave Ocean View 7.30 a. m., 11.30 a. m., 4.00 p. m., 6.15 p m., 10.00 p. m.

R. OSCAR GRANT, Superintendent.

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PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Wtch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.		STATIONS.	SOUTH BOUND.	
8			7	
P. M.		— WILMINGTON —	P. M.	
2	00	Lv Mulberry St. Ar	12	40
3	58	Lv Jacksonville Lv	10	42
4	30	Lv..Maysville..Lv	10	09
4	44	Lv Pollocksville Lv	9	55
5	20	Ar..Newbern..Lv	9	20
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING, General Manager.
J. W. MARTENIS, Traffic Manager.

CHILDREN'S COLUMN.

WHAT THE MINUTES SAY.

We are but minutes, little things,
Each one furnished with sixty wings,
With which we fly on our unseen track,
And not a minute ever comes back.

We are but minutes; each one bears
A little burden of joys and cares;
Take patiently the minutes of pain.
The worst of minutes cannot remain.

We are but minutes: when we bring
A few of the drops from pleasure's spring,
Taste their sweetness while yet we may,
It takes but a minute to fly away.

We are but minutes; use us well,
For how we are used we must one day tell.
Who uses minutes has hours to use;
Who loses minutes whole years must lose.

—*Lottie L. Clair, in American Homes.*

WHY?

It was such a lovely morning! The sun shone on the broad bay, and the tide was coming in, with little waves running merrily up into the creek. Three little children leaned over the rocks and watched them.

"Move over, Jennie, please," said Ralph, and he poked with his elbow a little roughly at his big cousin as they knelt side by side. He held a little boat in his hands, and wanted to put it in the water by the hollow of the rock where Jennie was leaning, for he could reach better. Little Howard on his sister Jennie's other side was waiting anxiously, with wide-open eyes to see Ralph's boat float.

"I don't want to move over," said Jennie, and she pushed back at Ralph a wee bit crossly.

"Move over, I say," repeated Ralph, pushing her harder this time, "I can't put it in here." But Jennie, who was not always an obliging little girl, did not move, and as Ralph began to push her, she began to push Ralph, and then, to Howard's surprise, they both got angry, and in the pushing, and in the trying to get the same place, and in the naughty words that followed, Ralph somehow lost hold of his beautiful boat, and before he knew it, it dropped from the high rock, where he was, on the open tide, and a wave took it beyond reach almost immediately. He turned around on the rock very angry, and looked at his cousin.

"Now, Jennie Marsh, see what you've done," and bursting into tears, he rose and ran up the beach, over the short, stubbly grass in his bare feet, to the red cottage under the pines.

Jennie, with a scowl on her round face, looked around at Ralph as he ran; then gave a glance at the little boat, bobbing away up the creek, gone perhaps forever. Then her lip quivered, and breaking into a cry, she jumped up and ran off down the beach to her cottage, forgetting brother Howard, who, seeing sister Jennie going away so fast, set up a cry, too, and ran after her as quickly as his little legs could carry him. And the lovely warm rocks were left alone, and the lovely sunshine on the water seemed to shine for no one, and the tide came in with no one to hear its pretty ripple against the rocks, and three little children, who were as happy as could be an hour before, were now all so unhappy. And can you tell me the reason why?—*Helen T. Wilder, in Child's Hour.*

A CHILD OF GOD.

There was a ripple of excitement all through the orphan asylumn, for a gret lady had come in her carriage to take little Jane home with her.

Jane herself was bewildered with the thought. The kind matron led her down the wide stairway, and as she passed the hall door she saw the shining carriage, the fine horses, the liveried servants, and it seemed like a dream.

"I hope she is glad to go," said the great lady in her gentle tone. "Do you want to go home with me and be my child, my dear."

"I don't know," said Jane, timidly.

"But I am going to give you beautiful clothes, and a gold ring, and box of candy, and books, and dolls, and blocks, and a swing. Now, do you want to go?"

"I don't know," said the child, still frightened.

"You shall have a little room of your own, with a beautiful bed and table and chair; you shall have a bird in a cage, and a little dog with a silver collar. Don't you want to go with me Jane?"

There was a moment's silence, and then the little one said anxiously: "But what am I to do for all this?"

The lady burst into tears. "Only to love me and be my child," she said, and she folded the little girl in her arms.

God finds us orphaned and desolate and defiled with sin, and poor and naked and blind. He adopts us into His family, and gives us all that we need in this life, with care and protection, and His own name, and forgiveness, and the companionship of the Holy Spirit, and an inheritance in glory; and all that He asks in return is that we should love Him and be His children.—*Children's Record.*

TED AND THE GARDENER.

"I s'pose," said Ted, sitting down easily on the wheelbarrow, and resting his elbows on his knees and his chin in his hands, "I s'pose you see a good many nice things out doors first and last."

The gardener was mending his hoe, which had a fashion of losing its head when it hit a hard weed.

"Yes, I s'pose I do," he answered. "I never get tired of watching honey bees, for one thing; they're the knowingest lot of critters you ever see—like folks considerable."

"O tell me about them," said Ted, who was always hungry for stories.

"I've never been very near ours, cause mamma's afraid I'll get stung."

"Wal, you might, till you git acquaintcd with 'em like. I was a-noticing of 'em not long since with a strange bee. They pestered it to get its honey; you see they didn't want to kill it, 'cause then they couldn't get it, but they hectored it till it dropped its load out of its pockets and flew off."

"Pockets! what kind? like mine?" said Ted, putting his hands in them.

"No, not quite; but hairy places on their sidee. The hairs hold the honeycomb in, you see."

"O yes, but do go on, please," said Ted.

"Wal, they get a load, and put it into their pockets, first one side and then the other, till they're full. It's funny to see them run up a stalk of timothy and get dusty all over from it. They dust themselves off with their feet and pat the dust into their pockets. When they are loaded they take a bee line for home."

"O what is that?" asked Ted.

"Straight as they can go. If you move the hive a little ways, they'll bumb up ag'in it and then fly off and try it again, till they hit the opening."

"O go on," said Ted, who was afraid the hoe would be finished before the bee story.

"They air out the hive hot days by gittin' round the open places and then fluttering their wings like all possessed. I put a piece of paper in the top of the hive one day, and it blew 'round as if it was in a little whirlwind."

"O isn't it funny, though," said Ted—he meant queer. "I mean to get acquainted with 'em myself. I do think out doors is a great deal more interesting than school," he added, with a sigh.

"Wal, you see, folks that can't go to school have to use their eyes; but it's nice when you can do both."

"Yes, I s'pose so," said Ted, doubtfully.—*Churchman.*

LETTER-BOX.

Dear Mr. Editor: I am a little "Scotch lassie" five years old. I can't read or write, but I can sing and recite in the Missionary Society and on Children's Day. Rev. D. W. Fox is our pastor and Mrs. Fox is my Sunday-school teacher; she is so good and sweet! She gave me a pretty kitten and I named it Kitty Fox after her. I had two big cats and two little kittens, but they all died. Mama reads me the letters in your paper and I enjoy them very much. I hope you will have room for mine next week.

Your little friend,
CAMMIE MCNEILL.
Lumberton, N. C.

Dear Presbyterian: As I haven't written to your good paper in a long time I thought I would write to you now. Brother will be home this evening from Davidson, N. C., and I certainly will be glad to see him. I have a little kitten and its name is "Etta." I still have my "Pet" squirrel yet, and hope to have him the fourth Sunday in July. It will be twelve months since I got him. I hope that you will please publish this letter. I have a snake in alcohol and I certainly do think a heap of it. I will close by asking a question for the Puzzle Department.

Your friend,
E. MYRTLE WILKINSON.
Ridgeville, N. C.

Dear Mr. McLaurin: I will write you a letter for the second time. My father has taken your good paper for many years. I am always glad when Thursday comes so I can get to read the letters. I am hot going to school now, it was so hot that school stopped. I hope I can spend part of my vacation with my grandpa at Gibson's Station. I go to Sunday-school. I am in the Bible class. My father is a deacon in Smyrna chrch. Our pastor's name is Rev. A. N. Ferguson. I like to hear him preach. Well I must close for fear of the waste basket.

Your little friend,
MARY STEWART.
John's Station, N. C.

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The Rev. Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

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The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 2D, 1897.

For catalogue or other information as to course of study, apply to Dr. English Clerk of Faculty, Hampden-Sidney, Va

For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

For the N. C. Presbyterian.

RED SPRINGS SEMINARY.

This institution is an enterprise of the Church, a child of the Presbytery of Fayetteville. It has been started in the faith and labors of God's people.

There has long been a felt want to have the higher Christian education of our girls brought within the reach of the more moderate purse. To meet this want is the work Fayetteville Presbytery has set herself to do. At Red Springs it is not proposed to bring down the quality of work done or the advantages given, below the very best to be found in our Southland. But we do propose to give the very best advantages for the least money possible. In order to do this an economical and otherwise very desirable location has been selected, and Presbytery has undertaken to erect the buildings and equip the institution, thus saving all taxes and rents. The school is under the direction of a Board of Trustees appointed by the Presbytery, and all the teachers are employed on very moderate salaries, thus saving to the seminary all that may be over actual expenses.

It is a Christian school run for the advancement of Christ's kingdom Hence only earnest Christians, who feel a deep interest in the spiritual welfare of the girls, are desired as teachers. This secures a wholesome Christian atmosphere in which any Christian parent would be glad to place his daughter.

Special attention is paid to vocal as well as instrumental music, and the music scholars are also trained in church music, so they can take charge of the organ in church when occasion demands it. The Bible, too, has its proper place in this school. God's Word is the foundation of all true education, and so receives special attention and emphasis at Red Springs.

The results of the first year's work abundantly demonstrate to all the wisdom of Presbytery in founding this school. Difficulties have been surmounted, and such marvelous success achieved, that her most sanguine friends look on with wonder. The seal of the Divine blessings has most signally rested upon it from the beginning. We can but look on and exclaim, "Behold what God hath wrought!"

With a full and able faculty already secured for the incoming year; with the practical demonstration furnished by the results of the first year's work that the school is on a sound financial basis, even at the present low rates; and with the prospects of such a large increase in the number of girls desiring to attend next year, the outlook for the future is specially bright and inspiring.

But as a rule the Lord's work will be characterized by difficulties somewhere that will test the faith and sincerity of His people. This is no exception. Red Spring Seminary has *its stone to be rolled away*. The Presbytery has its part of the contract to meet, its end of the log to carry. There is a large debt that lies at the door of the Presbytery for equipment already purchased. Then the present building must be heated before another winter. And then our prosperity makes it imperative to put up another dormitory building so as to be able to accommodate the girls that will want to come next year. All this will require $5,000 to properly equip the seminary for next year's work so that eighty girls can be accommodated. I am sure this money lies in trust in the hands of God's people, and all that is necessary to make it forthcoming is to let on the light, and show that the Lord is calling for it to launch this glorious enterprise which is to be such a mighty force in carrying rich blessings to both Church and State throughout this whole land of ours. But to accomplish this it will require a united and liberal effort on the part of all lovers of Christ. Is not the cause worthy the effort? What better investment, promising richer returns, can possibly be made, transforming perishable money into imperishable brain and heart, which is to mould the character and direct the life of the next generation, and that again of the next *ad infinitum*. Who will not want a share in this glorious work, and then in the more glorious harvest that shall follow? Let no one imagine that though he could give much, little will do. Let no one imagine that because he cannot give much he need not give any thing. "The Master is come and calleth for thee."

All funds sent to

W. B. ARROWOOD, Treas.,
Laurinburg, N. C.

WILMINGTON MARKET.

FOR

WEEK ENDING JUNE 23, 1897.

SPIRITS TURPENTINE: Steady throughout 24½ cents for machine barrels and 24½ cents for country casks.

ROSIN: Steady throughout at $1.25 for Strained and $1.30 for Good Strained.

CRUDE TURPENTINE: Hard $1.30, Yellow Dip $1.80 and Virgin $1.90—firm throughout.

TAR: Thursday and Friday $1.00; since $1.05—closing firm.

TIMBER: Nothing doing—no timber coming in.

SEABOARD A.L. AIR LINE

VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE

TO

ATLANTA, CHARLOTTE,
ATHENS, WILMINGTON,
NEW ORLEANS,
CHATTANOOGA,

AND

NEW YORK, PHILADELPHIA,
WASHINGTON, NORFOLK,
RICHMOND.

Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
LvWilmington..	*3 20pm	.....
Lv Lumberton..	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 23pm	.....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 33 am
Lv Wadesboro...	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe.....	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
ArRutherfordton	.....	12 30p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar....Cheraw..Ar † 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming'on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

Both trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon, Florida.

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JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
ArriveSanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave WalnutCove	9.03 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.35a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7.19 "
Leave Stokesdale	7.52 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.39 "
Leave Sanford	11.30 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
ArriveMaxton	9.00 "
LeaveMaxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 '
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p m.
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton	6.11 "
Leave Maxton	6.15 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	7.40a.m
Leave Climax	9.33 "
Arrive Greensboro	10.20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.20 p.m.
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Madison	2.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 "

†Meals.

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway; at Walnut Cove with Norfolk & Western Railway.

W. E. KYLE,
Gen'l Passenger Agent.

J.W. FRY,
Gen'l Manager

INDIA FAMINE FUNDS.

The secular press has made a wrong impression in criticizing the contributors or by decrying the methods of distributing the generous gifts for this worthy cause. There is great distress in India. Money is needed. There is not so much need of grain to be shipped from this country. It was a wise thing to sell the grain contributed for distribution and to send the money proceeds of the sale direct to competent and reliable persons to distribute in India.

Our subscribers and friends need not fear that their contributions will fail to reach the people. The money is being sent right forward. The delay of selling the grain will not be so great as by shipping. The risk of shipment is great. The following from the New Orleans Picayune of June 8th, is plain and explicit:

"Louis Klopsch, publisher of the Christian Herald, of New York, which had undertaken to procure cargoes of grain to be sent to the famine sufferers in India, has notified the navy department that the grain on hand will be sold and the money forwarded to India dia instead, as the best and speediest means of relief. Accordingly the department has abandoned its efforts to secure a steamship at New York to transport the grain to Bombay. Mr. Klopsch writes that the delay in securing the ship was one of the reasons for the change in plan. Then, also, the India roads at this time, the wet season, are very difficult of passage, while the natives, having been made to believe by unscrupulous native grain dealers that the Americans have poisoned the wheat that was to be sent to them, refuse to eat any of it under any circumstances."

Beside this for Presbyterians the following from the New York Observer of June 10th, will, as the closing words of an important paragraph, be good reason to continue contributions to this cause:

"Money is needed and our correspondent could use to great advantage any sums committed to his care."

SUMMER BOARD,

Board from June 15th to September 1st, can be had on reasonable terms at Statesville Female College. For terms address, J. B. BURWELL,
Statesville, N. C.

ATLANTIC COAST LINE.

Schedule in Effect May 27th 1897.

DEPARTURES FROM WILMINGTON — NORTHBOUND.

DAILY 9:00 A M — No. 48—Passenger—Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 3 03 p m, Boston 8 30 p m.

SOUTHBOUND.

DAILY 3:40 P M — No. 55—Passenger—Due Lake Waccamaw 4 55 p m, Chadbourn 5 29 p m, Marion 6 40 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (4 a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:40 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 00 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 54 a m, Magnolia 8 07 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54—Passenger — Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4,55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Hailfax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Hallfax at 11 18 a m, Weldon 11 33 a m. daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m and 2 40 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily except Sunday, 5 30 p m, Sunday 4 05 pm, arrives Plymouth 7 40 p m and 6 00 p m. Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 8 20 a m, and 4 10 p.m. Returning leaves Clinton at 7 00 a m, and 11 30 pm

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 06 p m, Smithfield 3,06 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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Pineapple Gelatine.—This makes a most delicious dessert. Prepare the gelatine according to the directions given with each package. When cool enough to hold up the pineapple, put a layer of the gelatine in a mold, then a layer of grated pineapple, another of the gelatine, followed by pineapple, until all the material is used. Place on ice until thoroughly cold and serve with whipped cream. In using pineapple for this gelatine, it will be best to grate it an hour or two before mixing with the gelatine, and sprinkle with sugar. The surplus liquid can be drained off to prevent the gelatine from being "watery" when the layers are arranged. This liquid may be used for flavoring or as a fruit syrup for drinking with ice water.

Cauliflower with Sauce.—Cauliflower, with white sauce, is a dish fit to set before a king. To prepare it take it off all outside leaves; wash thoroughly. Put in bag and boil gently half an hour in salted water. Pour over melted butter with a spoonful of cream, or make this white sauce: Cook together one ounce of flour and two ounces of butter, add one pint of sweet cream or milk, simmer five minutes. Season to taste with salt and pepper.

"Broiled tomatoes" has a nice sound, and this is the way to do them: The tomatoes must be perfectly firm of texture, round in form and barely ripe. Dip in scalding water for one minute, and then remove the skins. Put in the ice box for an hour to get cold and firm again. Cut thick slices and dust them with salt and pepper and put on a buttered broiler. Put over a hot fire, and turn quickly, twice. Pour melted butter over them when served on a hot dish.

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(For Contents see Second Page)

MEDICAL MISSIONS.

The paths of pain are thine, go forth
With patience, trust and hope;
The sufferings of a sin-sick earth
Shall give thee ample scope.

Beside the unveiled mysteries
Of life and death go stand
With guarded lips and reverent eyes
And pure of heart and hand.

So shalt thou be with power endued
From Him who went about
The Syrian hillsides doing good,
And casting the demons out.

The Good Physician liveth yet
Thy friend and guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee.
—*Whittier.*

"GOD CLAIMS ME."

When the late Earl Cairnes was a little boy he heard three words which made a memorable impression on him: "God claims you." Then came the question: "What am I going to do with the claim?" He answered: "I will own it, and give myself to God." He went home and told his mother: "God claims me." At school and college his motto was: "God claims me." As a member of Parliament, and ultimately as Lord Chancellor, it was still "God claims me." When he was appointed Lord Chancellor, he was a teacher of a large Bible class, and his minister, thinking now he would have no time to devote to that purpose, said to him: "I suppose you will now require to give up your class?" "No," was the reply, "I will not; God claims me."—*The Dial of Progress.*

When about to take his first drink, the young man should remember that every drunkard once stood where he stands.—*Ram's Horn.*

A JAPANESE HOME.



The above cut represents the Rear Verandah of the Home of Misses Grier and Patton, Tokushima. The persons seen in the cut are supposed to be connected with the mission.

Miss Florence Patton, of Mexico, Mo., sailed from this country, August 13th, 1895, and Miss Claude Grier, of Harrisburg, N. C., on November 14th, 1896.

THINKING ABOUT OTHERS.

One striking feature in the earthly life of our Lord was that from the beginning to the end He had no thought for His own comfort or convenience. He walked straightforward in the path of duty, fulfilling the will of the Father without question and without murmur. The burden of human guilt shadowed His entire life. Though Himself without sin, He carried upon His shoulders the sins of the whole world. There was about him no moodiness, no sullen brooding, no questioning concerning His feelings. He was too busy relieving human distress and consummating the plan of salvation to think about self. His life was the loneliest one that was ever passed on earth, yet He never uttered a complaint, and if He brooded, it was over the sins of the world. If His heart was heavy within Him, it was because of the perverseness of the men whom He would have saved if they had permitted Him.

Surely He who thus consecrated Himself to the service of humanity is best pleased when His disciples walk most closely in His footsteps. The disciples were first called Christians because they modeled their lives after His example, and in all the succeeding centuries those who have followed Him most closely in deeds of unselfish love toward their fellows have most surely commended themselves to His favor and been the temples of the Holy Spirit. Activity on behalf of others is the surest means of guaranteeing personal salvation. He whose hands and heart are so full of loving ministrations to the unfortunate and sinful that He has no idle time in which to cherish morbid dreams will certainly be happier than his less active comrade, and will win many stars to shine in the crown of his rejoicing. He who saves others saves himself.—*Central Christian Advocate.*

There is one style of preaching that is vastly more effective than any other, and that is the irresistible eloquence of a pure, manly, noble and unselfish life. "My pastor's discourses are not very brilliant," said an intelligent lady, "but his daily life is a sermon all the week." The "living epistle" of Paul was as sublime and convincing as any words that fell from his lips on the hill of Mars; for Jesus Christ lived in him.—*Theodore L. Cuyler, D. D.*

The greatest misfortunes men fall into arise from themselves.—*Steele.*

PERSONS AND PAPERS.

Our life's floor is laid upon eternity; no crack in it but shows the underlying heaven.—*C. Kingsley.*

* * *

The best thing to take people out of their own worries is to go to work and find out how other folks' worries are getting on.—*Mrs. A. D. T. Whitney.*

* * *

He is commonly the wisest, and is always the happiest, who receives simply and without envious question whatever good is offered him, with thanks to the immediate giver.—*Ruskin.*

* * *

Love is the greatest thing that God can give us; for Himself is love; and it is the greatest thing we can give to God! for it will give ourselves, and carry with it all that is ours.—*Jeremy Taylor.*

* * *

Fashionable follies squander time, invade the hours of sleep, exhaust the physical powers, undermine the health, and bring their devotees to an untimely and an unhallowed grave.—*Luthern Observer.*

* * *

As a father in a garden stoops down to kiss a child, the shadow of his body falls upon it. So many of dark misfortunes of our life are not God going away from us, but our Heavenly Father stooping down to give us the kiss of his infinite and everlasting love.—*Selected.*

* * *

One frequent good result from trouble is that it sends people to Christ. It is probable that the paralytic would never have gone to Christ with his sins, and therefore would never have received salvation if it had not been for his bodily illness. His paralysis made him think of his sins and want to be healed. Many a soul is saved through a suffering body. A man who had been all his life very busy, with no time for religious thoughts, was stricken down and lay helpless for years. He said once to a friend that he had never learned to live until he was unable for activity. He had looked at his life and had turned to Christ while sitting powerless in his chair.—*Westminster Teacher.*

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"ON MINE ACCOUNT."

These words are found in the eighteenth verse of Paul's letter to Philemon. Paul was a prisoner at Rome, but allowed to dwell in his own hired house and to receive and talk with any who came to him. One day, or at the first, it may have been at night, there came a man who was hiding in Rome that he might not be arrested and returned to his master from whom he had run away, either for no reason but desire to be free, or for some real or fancied wrong done him. This was Onesimus a slave of Philemon. The wife of Philemon was Apphia and Archippus seems to have been their son. Paul had been in their house and had brought the master to Christ, and to be his friend henceforth on that account. The slave had seen Paul there and knew his friendship for the master and his kindness too. So he sought Paul the prisoner and was by him led to Christ.

Now Paul persuaded the slave to return to his master to serve him as a Christian ought. He undertook to intercede with the master to receive his slave, not now as a slave, but as a brother beloved. He wrote this letter to Philemon his friend to commend the slave. The style of the letter is everywhere recognized as in fine form and finish, of polite phrase and elegant diction. It is worthy of study as a literary product from one man of learning and culture to another, his educated friend of wealth and refinement.

But the excellence of the letter is not as a literary production or a well written letter merely, but for this, that the great apostle turns all his elegance, culture and force of writing to plead the cause of a fugitive slave. As an apostle he might have enjoined Philemon to receive his slave as a Christian, or he might have insisted that the master should do this in discharge of the debt he owed him as the Lord's minister. But he puts these aside and makes the plea which we can always make, that the master would receive the slave for Christ's sake.

Then the apostle puts aside, out of all question, any loss the master may have suffered by the flight of his slave and the value of his services, and removes any such barrier to his restoration by saying, "If he hath wronged thee or oweth thee ought, put that on my account."

This is a great help to our understanding of what Christ has done for sinners who are saved by Him. All are fugitives from the service of God, hiding in groundless fear that He will force us to serve Him. The Lord Jesus Christ bids us come to Him and trust Him to restore us to God, no longer as slaves, but as sons. In presenting us to His Father He says: "If he hath wronged thee, or oweth thee ought, put that on my account."

We know that we have wronged God by our sin and continue to wrong Him by our sins. But we read, "He hath made Him to be sin for us who knew no *sin* that we might be made the righteousness of God in Him." And again: "Who gave Himself for our *sins*, that He might deliver us from this present evil world, according to the will of God and our Father." There is a difference in Scripture references to *sin* and *sins*. This same Jesus says of our weakness and failures to live up to the ideal of our calling in Christ, "put that on my account." It is written: "My little children, these things write I unto you that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

It is to be noticed that where the blood of Christ is referred to as power to take away sins, it means the guilt of sin. But Christ has taken the debt of our inability to live without sin, and the wrong of pollution that remains in us, and says to His Father, for each of these, "put that on mine account."

On this ground our sins are forgiven, we are saved by the life of Christ, we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ and shall be owned and glorified in His likeness in Heaven.

A PROMINENT Northern paper has been taken seriously to task lately for using the capital C. in designating congregations of Methodists, Baptists, Presbyterians and others. The critic in the case is a Roman Catholic who contends that "a sacrificial priesthood" is necessary to a Church, and that without this the associations are sects, and their houses of worship—he would say so-called worship—are merely meeting houses. The matter looks too small for serious contention, but it may serve to amuse for a little space.

The critic claims that all whom he is pleased to call sects have been cut off from the real and only true Church—meaning of course the Roman Catholic Church. This does not affect us for, as is most assuredly believed among us, Presbyterians are the direct and loyal descendants of the apostolic Church, having and holding the doctrines and the forms of our apostolic ancestors—or predecessors if you prefer. Therefore we are the true Church and fully and clearly entitled to be written with a capital C.

The Roman Catholic Church fell far, and fell sadly, out of line and has no claim, if things be pressed, to the great distinction now in controversy. Still we do not vaunt ourselves. We willing accord all others, who are striving to advance the interests of the kingdom in Scriptural belief and by Scriptural methods full sincerity, and give to all due and equal honor—we give to all, that is, the capital C.

We follow Webster's definition of the word sect. He does not derive the word from *secare*, to cut off, but from *sequi*, to follow, and so all the palaver and chatter about sects proves merest verbal froth. All associations of Christians as following the one Lord and Master, in sincerity and in truth, are Churches of our Lord and Saviour Jesus Christ.

THE EXTRACTS from the Letter Books of Governor Vance—North Carolina's war governor—are exceedingly interesting, and recall very much that which was familiar during the "war between the States"—and of course tell us of much not heretofore well-known. The letters are characteristic of Gov. Vance and set forth prominently that love for North Carolina, and that devotion to her interests and to the rights of her citizens which were in such large part the cause of his immense popularity. The Wilmington Messenger in which these extracts are published is doing a good work for our State, and is making a most important contribution to her history in publishing them.

THE FIRST DIPLOMAS given by the medical school of Johns Hopkins University were bestowed upon a class of fifteen who had gone creditably through the exceedingly rigid four years course of that institution. They were enthusiastically granted as, in their black university gowns edged with green, they went up to receive their diplomas. The unique feature of the occasion was the giving of the diploma to Miss Mary S. Packard of New Jersey, a graduate of Vassar of the class of 1892. Three other young women entered the class with her, but matrimony took off one and sickness caused another to retire. She was cheered to the echo; the ladies in the audience leading off and the university alumni and students joining in tumultuously.

THE LIBBY prison in which Federal prisoners were confined during the late war, was removed it will be remembered, from Richmond, Va., and carefully set up according to the original plan in Chicago. This in 1890 and as a financial speculation. During the World's fair the building was visited by many thousands and the owners netted $60,000 from their venture. Of late however, the visitors have been very few and the enterprise is not paying. It is likely all the pictures, cannon, rifles, shot and other war relics will be removed, probably to Washington City, and the building be used for the other purposes. It is very eligibly located and it is claimed the lease is worth $1,000 a foot frontage.

Our Washington correspondent writes:

The Smithsonian Institution will shortly place on exhibition what is said to be the most complete collection in existence of East Asiatic coins and religious medals. The collection was made by the late G. B. Glover, of New York, during the period of years he was officially connected with the Chinese Imperial Maritime Customs Service, and was by him bequeathed to the Smithsonian Institution. There are 2,025 pieces, and the coinage of China is represented from 770 B. C., down to the present time.

The pastoral relations of Dr. Talmage are again being much discussed. It will be remembered that he came to Washington with the somewhat peculiar understanding that he was to receive no stated salary, but was to accept whatever the officers of the church paid him. A system was adopted under which the choice seats in the church were sold for each service and for a time the anxiety of many people to hear Dr. Talmage made it successful, but for the past few months the greater portion of the congregation has been made up of those who waited until the doors were thrown open to those who had not purchased tickets, and the revenues of the church have consequently fallen off. It cannot be stated upon the authority of any officer of the church, as none of them will discuss the matter with outsiders, but it is being talked around that for several months past Dr. Talmage has not been paid any thing; and the prediction is made that if there isn't an early change Washington will lose Dr. Talmage. That would be a matter for regret, but it would be no more than many expected from the first. Such relations between a preacher and a church were experimental, and few thought that they could stand the test of time. Speaking for myself alone, I have no hesitation in saying, it will always be more satisfactory, for both a church and its minister, to have it clearly understood how much salary is to be paid. Then there can be no disappointment on either side.

For the N. C. Presbyterian.

INK SPOTS.

What is the greatest fact now in the world? That God has actually a *kingdom here*, actually set up in this wicked world; that men are born every day into this kingdom, as children are daily coming into the world—and another fact almost as great is—that here while this kingdom of God is building the world at large does not realize it. How it will strike the great skeptics, the Emersons and Darwins, and Materialists, the whole world of deniers one day, to understand that right under their eyes, right by their side, this great temple of God was going up, the sunlight playing on its pinnacles, the stars keeping watch over it by night, its worshipers going daily into its doors, its ministers going about their temple service, crowds coming to its solemn feasts, angels passing to and fro in its courts, God Himself building it, adding to it, adorning it, preserving it, and amid all this they never once dreaming it was a great *reality*, the spiritual temple of God, His Church on the earth. So it is still as of old "hid from the wise and prudent."

* * *

Why is it one season recalls so vividly another? Is it simply the law of contract, or does it point to the fact that man cannot bound his life in the present, must live in the past and the future. Why on this beautiful spring day, will I linger on the past bright morning on February, distinct in my eye as it was then.

The sky looking so clear, clean and firm as if it would ring again, if stricken, the air transparent and the body, limbs and twigs of every tree distinctly cut in the clear atmosphere, and then the distant woods with their tree-trunks forming pillared aisles, the spaces filled with purple air, and the upper branches intermingling, forming a kind of upper shrubbery of limbs and delicate twig-tracery, and bathed in that same purplish air, softening all the distant view into a kind of shadow-light.

Or recall that day in the past autumn "when the dreamy haze hung round the distant hills and here and there a woodbine lighted its torch in the darkening dingle, and the maples in mellow fire signalled each other from hill to hill," when down by the woodland little stream, came that fragrant odor of new fallen leaves, and the sudden cool air of October touched the cheek with its inviable finger, suggesting some unseen spirit wandering through the cool spaces bright with golden leaves and musical with the tinkling of the stream as it glided over its pebbles and mossy-broken roots. Each season as it comes and goes, plays its own symphony to one's thoughts and weaves its own music as well as its own fancies into that strange web we call Our Life.

E. H. H.

Farmville, Va.

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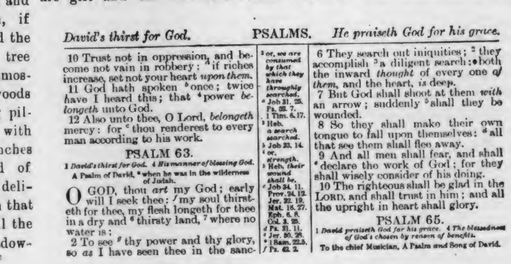
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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [1]if riches increase, set not your heart upon them.
11 God hath spoken [2]once; twice have I heard this; that [4]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [5]thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [6]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [7]my soul thirsteth for thee, my flesh longeth for thee in a dry and [8]thirsty land, [7]where no water is;
2 To see [9]thy power and thy glory, so *as* I have seen thee in the sanc-

[2] or, we are construed by their which they have thoroughly searched. [4] Job 31. 28. Ps. 62. 7. 1 Tim. 6. 17. [5] Heb. a search searched. [1] Job 35. 14. [6] or, strength. [7] Heb. their second shall be. [8] Job 24. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25. [9] Ps. 27. 11. [1] Jer. 50. 38. [1] Ezek. 20. 6. [1] Ps. 42. 2.

6 They search out iniquities; [2]they accomplish [3]a diligent search: [4]both the inward *thought* of every one *of them*, and the heart, is deep.
7 But God shall shoot at them *with* an arrow; suddenly [2]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4]all that see them shall flee away.
9 And all men shall fear, and shall [4]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

Measuring 5x7 inches when closed, it is a handy size for use in the home, Sunday School or church. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable

Don't imagine that because a man is not going according to your rule he is not going your way. Probably one of the greatest surprises that will meet us as we approach heaven will be the great number of diverse paths coming together just outside the gate.—*Bible Reader.*

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the folowing terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

The new subscriber gets the paper very cheap—we offer it to any *bona fide* new subscriber for $1.50 for the first year—and the worker gets amply compensated in a magnificently cheap Bible for his or her good work.

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When a man really gets in earnest about going to heaven, it can easily be seen in the greater preparation he is making for it than he is making to stay upon the earth.

For the N. C. Presbyterian.

THE GENERAL ASSEMBLY AND THE BIBLE CAUSE.

The Bible Cause, as represented by our great agency, the American Bible Society, received more than usual attention at the hands of the recent Assembly in Charlotte. It was first brought prominently forward by an impressive address from the Rev. Dr. Alexander McLean, of New York, one of the Corresponding Secretaries, who showed how the receipts had the last year fallen short of the expenses of the work more than $77,000, that the gifts of the living from all sources had amounted to only $58,886.23, that the amount received from legacies had reached only $54,642.31, and that in consequence of this lack of funds, the Society for the first time in its history, had been compelled to decline to print two translations of Scripture which had been approved and were recognized as needed in the missionary work. And he further pointed out the danger of a serious retraction of the whole work, unless relief speedily come to the Society.

The Committee on the Bible Cause, to whom the address and other information relating to the matter were referred, met several times and earnestly considered the whole subject, having the District Superintendent for North and South Carolina present, to supply any additional information or counsel that might be needed; and the special effort was to secure a more general presentation of the cause in our churches and the raising of a collection in every church for this object. The report which the Committee presented was unanimously adopted, and contained the following item.

"Recognizing and acknowledging our duty in this work, this Assembly renews its obligations to this Society and does hereby urge upon Presbyteries to appoint a committee on the Bible Cause if they have not one already; and further urges upon the Presbyteries to see that this cause is presented to the churches within their bounds, and that they give these churches an opportunity to contribute to the Bible Cause each year."

Subsequently this subject came up again in the consideration of the report of the Committee on Systematic Beneficence. This report showed that according to the reports on Systematic Beneficence sent up by the Presbyteries, only 353 churches reported contributions to the Bible Cause, amounting to but $2,678. These figures indicate a very widespread neglect of this object, for which the Assembly has ordered a regular collection every year, only about one-eighth of the churches recognizing the order; and also a very considerable falling off from the contributions of last year, which were then and are now far short of those reported for any other of the Assembly's objects of beneficence. In view of this deficiency, notwithstanding the great importance and the needs of the work, the committee recommended a change of the day of collection from the third Sabbath of October to the first Sabbath of June, the purpose being to appropriate the month of June to this object instead of dividing October with Foreign Missions. But when the proposition came before the Assembly an earnest discussion ensued, all of which was most friendly to the Bible Cause, the universal desire being to promote its best interests. And the opinion seemed to prevail that the change of time proposed would be detrimental rather than helpful to the cause, that the Presbyteries would be very unwilling to divert the June collections from Local Home Missions, and that very little money is in the hands of our people at that season, anyhow. So the committee's recommendation was amended by unanimous consent, to retain the third Sabbath in October as the time for the Bible Society collection, which all the churches were earnestly urged not to neglect. And under another recommendation of the Committee, which was adopted, the Presbyteries are required to call on all their churches to report whether the collections have been taken up, and the Presbyteries to report the facts to the Assembly.

Now what shall be the outcome of all this action of the Assembly? Will the cause be presented and the collections raised? Or will the Bible Society be neglected in the future as in the past? This will not be the case if the spirit manifested in the Assembly pervades the Church. And surely if the facts be considered and the situation appreciated, there will be a rally of the people the present year to the support of this most worthy object. The A. B. S., is as truly our agent for the work of Bible distribution at home and abroad as is our Foreign Missions Committee for the conduct of our Foreign Missions work. It is as dependent for support upon the contributions of the people whom it serves as is any one of our church agencies. And its claims upon us are just as true and strong as those of any other department of our work. Let every minister consider these facts and lay them before his people, and then we shall hardly have to complain of the result.

T. H. L.

For the N. C. Presbyterian.

THE MISSIONARY MAGAZINE.

MR. EDITOR:—We the undersigned members of the Executive Committee who have in charge the publication of the Missionary Magazine for the following year, ask for space in your paper to make the following statements:

1st. We think the Church is to be congratulated in having a magazine so ably edited, and so full of important and interesting Church news. Never before in the history of our Southern Church have we had a magazine so well fitted for the work for which it is intended. It is with genuine pleasure the Committee sends forth this magazine among the churches.

When the Assembly in Dallas suggested to the Committee to reduce the price from one dollar to fifty cents, and when the Assembly in Charlotte suggested that the price continue at fifty cents another year, it was not because these Assemblies did not believe the magazine was worth a dollar, but it was because of their desire to place the price within the reach of a greater number of subscribers and thereby more widely scatter this missionary information.

2d. To publish ten thousand copies a month for twelve months will cost in round numbers, four thousand dollars. If we had ten thousand paying subscribers, and each one paid promptly, we would receive five thousand dollars, or one thousand dollars profit. But there has been a large free list, of ministers and missionaries. There has been, is, and we suppose will be, a large delinquent list. There are so many who are slow about their remittances. Therefore instead of a profit of one thousand, the magazine was published last year at a loss of a little more than one thousand dollars.

3d. The increase of subscribers at the fifty cent rate was not what we hoped it would be. For eight years previous when the price was a dollar the average increase in the subscription list was about one thousand a year. Last year when it was only fifty cents the increase was only five hundred and sixty-seven, and there were just about as many withdrawals, and for the same excuse, "hard times."

We believe it would be a great gain if we could keep the subscription price at fifty cents, but to do this we must increase the list of subscribers. Some of the ministers who have been on the free list have followed the suggestion of the last Assembly and have paid themselves off from that list.

We would like to suggest to the sessions of our churches to appoint some one in their congregation who will take an interest in not only getting subscribers, but in collecting from subscribers their dues, and remitting to our Treasurer. Any session that will comply with the above suggestion will confer a favor by sending the name of the person appointed, to the Secretary, Rev. Dr. Chester.

ANGUS MCDONALD,
G. H. BASKETTE,
W. H. RAYMOND,
Committee on Publication.
Nashville, Tenn.

GENERAL ASSEMBLY NARRATIVE.

The late General Assembly requested that this paper prepared by Rev. J. Calvin Stewart, should be published in the religious newspapers:

Your committee has to report that narratives from 74 Presbyteries have been submitted.

It may not be out of place to remark, with all due courtesy to the Presbyteries, that while some of these narratives are prepared with credit, care and zealous interest, some are neglectfully prepared, and are very meagre in statement; paper in some cases defaced. It does seem that this is unbecoming the important and dignified work of the Presbytery; unworthy the sanctified interest involved.

Your committee also note in this connection, that many of the Presbyteries report a surprisingly large percentage of their churches as sending no narrative to Presbytery. For instance, Dallas Presbytery reports only 27 narratives out of 51 churches; the Presbytery of Athens, 18 narratives out of 36 churches; North Alabama Presbytery, 37 narratives out of 71 churches. The year past, judging from the narratives, has been one of general advancement all along the line of our Church work. Our hearts are cheered at the tidings of what great things the Lord hath done for our Zion. It is a little significant that, while in a large majority of the churches no "special outpouring of the Holy Ghost" is noted, yet it is evident that the year gone has been a time of the Spirit's special presence and power in nearly all the churches. There has been a marked growth in grace; a renewed fidelity on the part of the people in laboring in church, in Sabbath-school and in mission work. There has been a deepening of the spiritual life of the people, as evidenced in the worshipping of the Lord with their substance with singular faithfulness and liberality in these greatly depressed business times. Cheering tidings come from very many churches of a silent, yet powerful work of the Spirit accompanying the stated preaching of "the Word." One Presbytery reports 475 additions; one 146; another 194; one 257; another 241; then one reports an increase of 20 per cent. of the membership. This report comes from Indian Presbytery. Another Presbytery reports 305 additions; one 213, and another 200. Atlanta Presbytery reports 289 added to the church, of whom 175 came from Sabbath schools.

We see a gradual awakening in the Church to a sense of her duty to the spiritually destitute within her bounds.

Our Church is arousing to the fact that her Gospel, Creed and polity are more and more adapted to all within our bounds, and we rejoice that in many churches she is hastening to occupy the fields at her doors. We quote from the Presbytery of New Orleans: "The Presbyterian force has been materially strengthened by the additions of several consecrated and able young men, who, in the pastorate and in the evangelistic fields, have been doing admirable and effective work. Our missions in New Orleans among the Chinese, the seamen and the negroes are all flourishing. Converted Chinamen are from time to time returning from this Christian school to their fatherland and constituting new centres of evangelistic influence in their great pagan country. At a recent communion in the Canal Street church, under whose care this mission is, 18 of these saved Orientals sat down at the table of the Lord. A number of Syrians, small shop-keepers in New Orleans, expressed through one of their number, although members of the Greek Church, desire to become Protestants."

This year marks an increase in the faith and affections of our Church for her traditional doctrines and practices. There is to be this year a triumphant vindication of the loyalty of our people to our historic standards. The celebration of the 250th anniversary of the Westminster Assembly and Confession is having an effect of great value upon the thought and individual life of our Church.

One Presbytery reports a great revival of catechetical study, and, happily, too, with this increased zeal in the study of Catechism, there has been noted an increase in Bible study in the Church, the Sabbath-school, and in the home. There is an apparent gain in missionary zeal and organization. There is a distinct effort to enlarge and more thoroughly organize and perfect our Sabbath-school work. An effort is also being made and is gradually gaining ground, to train more generally the members of our Sabbath-schools in systematic giving in the Church's causes.

We note that amost every narrative emphasizes a decrease in intemperance and worldly amusements. Only one narrative has an expressed fear of the growth of worldly amusements and attendance thereon.

Some anxiety, and evidently with good ground, is expressed in regard to the attitude of our people toward Sabbath observance. It is an unquestioned fact that some of our members do not observe the Sabbath as they ought. This holy day is being more and more secularized; and the time has undoubtedly come for the regular pastorate to preach with renewed fidelity to the people, especially to the young of our congregations, set discourses on the divine origin of the day; its relation to man's spiritual interests, and to his material and physical well-being; as well as to the nation's and the Church's prosperity and peace.

Just in this connection, one thing pains us to know, and the mere statement of it will carry its own lesson and afford food for the whole Church's prayerful consideration. It is the almost general decadence of family worship.

One narrative, in speaking on family worship, says: "No increase." Another "sadly neglected," and after a careful scanning of some fifteen narratives representative in character, we are constrained to join in and to quote the exact language of one of them: The neglect is simply "appalling."

We see, too, a common, and, if we mistake not, a growing, practice on the part of parents to relegate to the Sabbath-school teachers near all Bible and catechetical instruction of the children of their homes. As we said in the outset, so we say in conclusion, that the year as a whole has been one of advance. A tone of cheer and of confidence pervades the churches. The signs of persistent, consecrated and prayerful effort on the part of the ministry and office-bearers of the Church are everywhere apparent, and here, as always, they have had their precious reward—grace, mercy and peace to all the Israel of God.

LITERARY JOTTINGS.

A bronze bust of the great composer, Beethoven, was unveiled in Lincoln park, Chicago, on the 19th inst.

Gilbert Parker, author of that very popular novel, "The Seats of the Mighty," is a native Canadian. He is of English parentage.

When about ten years old William Cullen Bryant was given a Spanish nine-penny piece for turning the book of Job into verse.

Fraulein Marie Ruckert, daughter of the famous German poet, some years ago set to work to learn Hungarian for the purpose of translating her father's poems into that language. She has now completed the task, and the work will probably be published by the Academy of Sciences at Budapest.

The fondness of John Ruskin for fanciful titles to his books and headings to his chapters is nowhere better shown than in his "Seven Lamps of Architecture." In some respects this work on what may be called the ethics of architecture is his best performance, having a freshness that does not appear in several of his other productions. The work is divided into seven chapters or "Lamps"—Sacrifice, Truth, Power, Beauty, Life, Memory, and Obedience—each of these being elaborately treated with reference to its manifestation in the work of the builder.

Mr. Richard Harding Davis's first novel, "Soldiers of Fortune," just published by Scribners, was in the second edition over a week before it appeared, the advance orders speedily exhausting the first edition of fifteen thousand copies. Mr. Davis and Mr. Gibson make a strong combination, and the former's hold upon the popular taste seems to strengthen each year, for even his severest critics are at one in their opinion as to the interest of his work, and this last book seems to be free in a remarkable degree from the trifling defects which made him fair game for bilious reviewers.

Children are a source of comfort. They are a source of care, also. If you care for your child's health, send for illustrated book on the disorders to which children are subject, and which Frey's Vermifuge has cured for 50 years.
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MAGAZINES.

George W. Smalley will contribute an article on "The Personal Side of the Prince of Wales" to the July *Ladies' Home Journal*. It is said that Mr. Smalley gives a uniquely interesting, close view of the Prince, touching in detail upon his great personal popularity in England, and the reasons therefor, his love of sports, his pastimes, his social duties and diversions, and showing him as an affectionate son, a devoted husband, a loving father and brother.

The July number of *Appletons' Popular Science Monthly* contains a thoughtful article on The Principle of Economy in Evolution, by Edmund Noble. The author shows that the whole of Evolution, viewed apart from its secondary processes, may be summed up in the simple formula—movement in the direction of least resistance.

Saturn so much feared by the ancient astrologers because of its supposed malign influence on the world, and now receiving the special attention of astronomers because it preserves to us a probable type of the plan on which all the worlds were originally made, is the subject of an instructive paper by Clifton A. Howes. The curious psychological conditions dominating the mob are discussed by Prof. E. A. Ross. He shows that a crowd, even an excited crowd, is not a mob. Great mental instability marks the true mob, and this characterizes only the crowd that is under the influence of suggestion. Other articles of interest are given.

The July *Century* will have several papers devoted to the hunting of big game. H. W. Seton-Karr, an English sportsman, tells of his experiences in Africa, including the killing of his first elephant and his first rhinoceros. The author also had the rare good fortune of being asked to join the hunting party of an Indian prince, and he contributes a chapter describing the hunting of tigers from the backs of elephants. His papers are illustrated with photographs of unusual jungle scenes. William Willard Howard, the well-known Armenian correspondent, writes of "Hunting the Jaguar in Venezuela." There will also be an article on "Sports in the Seventeenth Century," by W. A. Baillie-Grohman, describing deer-driving, fox-tossing, etc. It will have curious illustrations from quaint old prints and historical paintings.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. D. W. Snyder's address for the summer will be 598 Macon St. Brooklyn, N. Y.

Rev. C. E. Hodgin, from Antioch, N.C., to Bennettsville, S. C.

Rev. R. V. Lancaster, from Kenansville, N. C., to Wilmington, N. C., for July.

Rev. Jos. Crockard, from Charlotte, N. C., to Lucasville, Ont., Canada, until September.

Rev. R. W. Hines, from Rolling Fork, Miss., to Indianola, Miss. No change in work.

NORTH CAROLINA.

Mebane:—Rev. E. C. Murray, D. D., who recently resigned the presidency of the Presbyterian College of South Carolina in order to return to the work of the pastorate, is now happily settled again in the same charge at Mebane, which he left three years ago when called to the college work. His people have welcomed back himself and family with open arms and hearts. They have beautified the manse and grounds, and supplied the larder with many good things. A large congregation crowded the church on the Sabbath, and the happy greetings after the services filled the hearts of the pastor and his wife with joy and gratitude. Besides his pastoral work, Dr. Murray will teach the Bible course in the William Bingham School, which was organized by himself during his former pastorate and known then as the High School of Orange Presbytery, and will assist in editing "Our Church Visitor," the excellent little organ of the Presbyterian church of Alamance county.

Madison:—Rev. Wm. Black, Synodical evangelist of North Carolina, came here June 8th and began preaching, holding two services a day for ten days. The services were held in the Presbyterian church until the congregations were so large that we had to move to the warehouse. All denominations worked harmoniously together. Bro. Black spoke with great power and simplicity. The Holy Spirit was with us. About twenty-five professed faith in Christ. Five have already joined the Presbyterian church and about that many more will join. Four children were baptized. Christians were revived, backsliders renewed their vows and several persons who were not on speaking terms made friends. To God be all the praise. Bro. Black went from here to Wilkesboro and began a meeting there the 20th. He left many warm friends in Madison. May his life be spared many years in the Master's service. J. A. P.

Evangelism in Mecklenburg Presbytery:—Recently Rev. R. P. Smith has been visiting the small churches and mission points in Union and Anson counties in Mecklenburg Presbytery. The first of July he goes to the mountain section of the State in Asheville Presbytery to engage in evangelistic work for three months.

Eno Church:—The protracted meeting ordered by Orange Presbytery to be held for the benefit of the Eno congregation has been appointed to commence Sunday a. m., August 1st at Cedar Grove. This is about two miles from the site of the old church which was burned four years ago. The large academy will afford good accommodation for the congregation.

VIRGINIA.

Evangelism in Powhatan County:—It has recently been my pleasure to labor with the Rev. C. E. Stebbens at Jenito in Powhatan county. The service was begun on Sabbath morning, June 13th and continued till the 21st. Although the farmers were pressed greatly with work there was a full attendance and the Spirit of the Lord seemed to be indeed among the people. Christian people of different denominations united their hearts in prayer for a blessing and it came. God's people reconsecrated themselves and those who had misunderstandings shook hands and forgave each other. Twenty-seven persons a few of them children, made profession of faith. Twenty were received on examination and sixteen were baptized. Eight of those received were parents. An impressive sight was a lady eighty-two years of age frequently present, another young lady, a cripple from childhood, walking with a crutch, and still another a widow and a member of the Roman Catholic church, wheeled in an invalid chair, not having missed a service except the first two.

L. A. McLEAN,
Evangelist of Virginia.

Norfolk:—Rev. Edward Mack was formally installed as pastor of the First church on the 23d ult. Rev. Dr. W. S. Lacy, of Norfolk, presided and propounded the questions. Rev. E. T. Welford, of Newport News, preached the sermon; Rev. E. B. McClure, of Norfolk, charged the pastor, and Rev. H. T. Darnall, of Hampton, the people.

Alexandria:—Three other members were received into this church Sunday June 27th. Two on profession of faith and one by letter. Rev. J. Ernest Thacker, pastor.

FLORIDA.

First Church, Tampa:—There has been fifteen additions to this church recently. Rev. J. G. Anderson in charge.

TEXAS.

First Church, Corpus Christi:—We have had five additions to the First church within tha past few weeks. Four of these on confession of their faith. Rev. A. Walker White, pastor.

PERSONALS.

Mulberry church in Mecklenburg Presbytery has given its pastor, Rev. Joseph Crockard, a two months vacation which he will spend with relatives at his old home near Sarma, Ont., Canada. Mr. Crockard's family accompanies him.

Rev. R V. Lancastsr will spend his vacation at Masonboro Sound near Wilmington. Mr. Lancaster's family will remain during the summer.

Mr. W. C. Underwood, of Hopewell, N. C., a student of Union Seminary, will be at Sharp's Wharf, Va., during the summer.

Rev. J. A. Browne, of Louisville Seminary, will take charge of the Third church, Knoxville, during the absence of the pastor, Rev. Dr. W. A. Harrison.

Rev. Dr. Thos. Gallaher, of Rensalaer, Mo., recently lost the two first fingers of his left hands in a planing mill.

Rev. Saml. Moore, of Huntersville, N. C., has taken charge of the church at Pocahontas, Va.

The degree of Doctor of Divinity has been conferred upon Rev. Thornton Whaling, of Lexington, Va., by Roanoke College, Salem, Va., and the same honorary title has been given Rev. T. M. Hawes, of Louisville, Ky., and Rev. Thomas Cummins, of Henderson, Ky., by Central University of the same State.

Rev. A. B. Curry, of Birmingham, Ala., has received the degree of D. D., from the Southwestern Presbyterian University.

Rev. Frank K. Sims, a recent graduate of Columbia Seminary, will supply the pulpit of the Second church, Charleston, during the absence of the pastor, Rev. Dr. Brackett, Mr. Sims' address for July will be 314 Meeting Street.

We note that Rev. Roger Martin of Mallard Creek is assisting Rev. H. M. Dixon in a meeting in Monroe.

Rev. M. McG. Shields, of Gastonia, will assist Rev. A. A. Little in a week's services at Steel Creek church the first of August.

We deeply regret to see it stated that by reason of ill health, Rev. Dr. Rawlings has resigned the charge of Scottsville, Arvonia and Howardsville churches, Virginia.

Rev. Hay Watson Smith, of Greensboro, has taken charge of the church at Lexington, N. C.

Rev. Dr. Howerton, of Charlotte, will divide his vacation, being absent two weeks in July and in two in September. Rev. Dr. W. W. Moore will supply his pulpit one Sunday in July.

Miss E. B. French, of Hangchow, China, is visiting friends in Charlotte, N. C. She has given most delightful talks to the ladies and children.

Rev. H. S. Bradshaw, of Hillsboro, N. C., has been granted a month's vacation by his churches. He expects to visit in Tennessee.

Licentiate R. Ernest Vinson has charge of Bethel, Montpelier and Shiloh churches in Fayetteville Presbytery for the summer.

Rev. James Arthur, of Ireland, a student at Union Theological Seminary, Virginia, is assisting the pastor Rev. Wm. C. White, at Hot Springs, Va., this summer with great acceptance. He will return to the seminary in the fall.

Rev. John W. Stagg, pastor of the Second church, Charlotte, on next Monday will leave for Europe. Mr. Stagg's congregation generously pay his passage. He, with a companion, will use the wheel freely in his travels.

For the N. C. Presbyterian.

TEXAS NOTES

The church at Palestine is, and has been for a number of years under the pastoral care of Rev. R. H. Crozier, D. D. The building is centrally located near the centre of the city. Though not so imposing as some of the churches of the older and wealthier cities in the States east of Mississippi, yet it is very neat, commodious, and tastefully arranged and is fitted up with electric light and stained glass windows. Some of these are memorial windows and are quite handsome and costly. The Sabbath-school numbers about one hundred pupils and is kept up all the year round. The Ladies' Aid Society, which has been raising quite a sum of money for various purposes of church work is about to go into "*summer quarters*" till the return of cool weather. This society, and many of the church members here, differ somewhat from their co laborers in the eastern States. For example: A few winters ago a gentleman in your State sent me a message that he would not be at church any more "till the lizzards came out." He could see no need for Christian efforts in cold weather. It is reversed here.

Dr. Grozier, assisted by Rev. J. M. Cochrane of Robinson, has recently held a week's meeting here. While not a great many were added to the church roll, still we had a number of fine sermons, and the meeting was much enjoyed. The Doctor has been giving us some very solid Bible sermons recently pointing out in a very forcible manner many of the prevailing sins of the times, and the danger to which the perpetrators were inevitably exposing themselves. He does not preach to please the people, or to furnish a place of recreation on the Sabbath, but that the mind may be enlightened, and the heart brought into complete subjection to the will of God. Such preaching may not please the masses of the people, it may not fill the pews, or swell the church roll very rapidly; but in the end will yield a richer harvest for the Master, than much of the more popular preaching of the present day, with which many of our pulpits are being cursed.

In this city (of ten thousand or more) there is a wide field for Christian work. It is the headquarters of the International and Great Northern Railway. Their shops and general offices are both located here, which fact not only brings together prominent business men, and a large population, but also a diversified population. And this difference is seen in religion and politics, as well as in social habits and customs. While some of these railroad people are earnest, devout church workers, and are making themselves very useful in the Master's vineyard; still many of them Gallio like, care for none of these things. Consequently there is much here for the church to do. Then too the Romish church have a very strong following here. They have a large, fine church and ample school buildings, and also have full control of the religious work of the Railway Hospital. Why none of the Protestant churches (represented here by the Presbyterians, Methodists, Baptists, Congregationalists and Campbellites) have made no efforts to do anything in this large Hospital, has often been a source of wonder to the writer. But they seem content to hold their hands, paralyze their energies, and carelessly and indifferently suffer this hydra-headed monster of iniquity to have full sway among all the inmates of this philanthropic institution. Protestant in difference in this respect, is adding much to the power and baneful influences of Rome in our midst. The good Lord speed the day when there will be a complete revolution in this respect There are sufficient men and means here to overtake the great work; but the indifference and coldness of the membership of the various Protestant churches is appalling.

SPECTATOR.

Palestine, Texas, June 21s, '97.

For the N. C. Presbyterian.

A WARM RECEPTION.

MR. EDITOR:—We respectfully request space in your valuable paper for an acknowledgment to which every Christian heart and church of God should be responsive.

On reaching Henderson a few days ago we found the manse neatly repapered, the larder supplied with the necessaries of life, warm hearts and hospitable homes open to our reception. Callous indeed would be the heart untouched by these tokens of thoughtfulness and love. Our grateful appreciation of the kindness shown us is hereby acknowledged, and we fervently invoke upon these generous friends the richest blessings of our covenant-keeping God.

Our first Sabbath in Henderson was auspicious. Large congregations listened attentively to the "Old, Old Story." At the evening services our Methodist brethren closed their church and worshiped with us. We were truly glad of their presence and assistance. On the part of the different denominations, in fact, of the whole town, a hearty welcome has been accorded us. It is needless to state that already we feel quite at home. The manse is a comfortable two-story building. The church is a brick structure, every pew cushioned. In the near future our people hope to add to the building a lecture room, parlors, study and session room. When this has been accomplished, we may venture to invite Synod to come and enjoy a hospitality that is heart-sprung. Now, Mr. Editor, just a word *sub rosa*: One of our elders has presented Mrs. Shaw a large, elegant cook stove. If you ever intend to visit us (and we hope you do) come before the larder supply has been exhausted and while said stove is in good repair, and you will very probably concur with us in the opinion that no pastor in North Carolina is serving a more thoughtful generous people. A. R. S.

For the N. C. Presbyterian.

COMMENCEMENT AT THE ASHEVILLE, NORMAL AND COLLEGIATE INSTITUTE.

BY REV. R. F. CAMPBELL, D. D.

This excellent institution is under the control of the Woman's Executive Committee in connection with the Board of Home Missions of the Northern Presbyterian Church. The training received by the pupils is directly away from the new woman *ideal* (?), unless she be a new woman who leaves school not only equipped in head and heart with the culture derived from the study of the five arts and literature, but also mistress of the sewing-machine and the needle, of the cooking-stove and the laundry, in short, of all domestic arts. Why should not our girls, even the daughters of the rich and cultured, be taught to sew and cook, as well as to speak French and play the piano? They may or may not in after years be obliged to turn their own hands to these domestic arte, but surely no woman is a model housekeeper who does not know how these things ought to be done and who cannot train her servants to do them in the best way.

It was my privilege to attend the closing exercises of this school, and I was deeply impressed with the value of an education in which the industrial and the practical are co-ordinated with the intellectual and aesthetic. The essays read by the young ladies were of a high order, and there was a practical flavor about them that was evidently due to the reflex influence of industrial training. The musical part of the program showed thorough training and faithful practice.

After the public exercises in the chapel, I was conducted by Dr. Thos. Lawrence, the efficient President of the institute, through the rooms in which the handiwork of the girls was displayed. We first visited the Drawing and Commercial Department, where we saw excellent specimens of free-hand drawing, type-writing, book-keeping, etc. Thence we were conducted into the sewing Department, where the mysteries of dress-making and millinery were illustrated in the concrete products of the needle and the sewing-machine. All students in the Normal department are required to take sewing, as well as a course in book-keeping extending through single entry, whilst advanced training in both these departments is furnished to those who desire special proficiency in these lines.

Last of all, at the late hour of eleven o'clock, tired and hungry, I was led into a room where several tables were loaded with as savory looking viands as ever greeted my eyes—alas! that I cannot say my palate; for in this case the proof of the pudding was not to be in the eating. If those things were as good as they looked (and I have no reason to doubt this,) the young ladies of the Normal and Collegiate Institute will have no difficulty in finding their way to men's hearts along the old proverbial road.

This institution ought not only to be patronized by North Carolina parents, but should be thoroughly studied as a model by those who have charge of girls' schools in our State.

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GOLD DUST.

Though He is so bright and we are so dim
We are made in His image to witness Him.

—*Robert Browning.*

***

I love, indeed, to suffer; but I cannot tell whether I am worthy to suffer.—*St. Ignatius.*

***

Hath thy heart sunshine? shed it well.
The wearied world hath need of thee:
Doth bitterness within abide?
Shut fast thy door, and hold the key!

—*Selected.*

***

Heroes in history seem to us poetic, because they are there. But if we should tell the simple truth of some of our neighbors, it would sound like poetry.—*G. W. Curtis.*

***

Make then, while yet ye may, your God your friend.—*Mason.*

***

The truth that's given, guard, and to yourself be just.—*Dana.*

TOO LITTLE ALONE WITH GOD.

We are far too little alone with God, and this, I am persuaded, is one of the very saddest features in our modern Christian living. It is work, work, work—at the very best, some well-meant, Martha-like serving; but where, where are the more devoted Marys, who find the shortest, surest way to the heart of Jesus by ceasing very much from self-willed, self-appointed toils, and, sitting humbly at His feet, to let Him carry on His blessed work within ourselves? If the Mary-like method were carried, out more, it might abridge considerably the amount of work apparently accomplished, but it would incomparably enhance the quality. What though we should lose a hundredweight, and get instead of it only a pound—if the hundredweight lost were only lead, and the pound gotten were pure gold?

God is not looking for great men. He can use small men. Out of the mouth of babes and sucklings he ordains strength. He is not looking for many men: He can get along with a few. He once said that there were too many, but He never said that there were too few. But He does want men; He has taken man into partnership in His work, and does not seem disposed to work without him. When judgment is to be averted from Jerusalem, He tells the prophet: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."—*Methodist Times.*

THE BLESSED FRUITS OF REDEEMING LOVE.

"Even the forgiveness of our sins." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Grace is unmerited favor, and his forgiveness is according to his abounding favor, without limit by our demerit. He casts our sins behind his back. He blots them out of the book of his remembrance. He sinks them into the depths of the sea—the deepest places—where they never can be reached or brought up again to face us. He forgives "according to the riches of his grace."

A king once offered a subject a very munificent present for some service. The subject said, "This is too much for me to receive." The king replied, "But it is not too much for me to give." He was rich, and gave according to his ability to give. God is very rich and very loving, and when he gives it is "according to the riches of his grace."

Let us receive and prize at their true worth God's gift of redeeming love and forgiveness of our sins, knowing that out of this manifestation of his grace there come to us also justification, peace, adoption, hope and heaven.—*Treasury.*

HOME INFLUENCE.

In all the wide world there is no place where the surrounding influences go so far towards forming the character and shaping and moulding the tastes and tendencies of a man or woman as in the home of his or her childhood. If those influences be refining and elevating, and the instructions there received be based upon the principles of love to God and love to man, almost invariably will those influences and teachings manifest themselves sooner or later in the subsequent career of the one who has received them.

The child reflects the home, just as surely as the lake reflects within its mirrored depths the fleecy clouds sailing in the sky above it, and the trees by which its banks are bordered. If that home be the embodiment of purity, culture and refinement, even the face and voice (not to mention the manners of the child) will at once betray it, while a child reared amid coarse, rude, unprincipled people will find it extremely difficult in after years, through much painstaking to remove the traces of such surroundings.

Habit is strong, and in time becomes almost a second nature, while we are all of us imitators of our surroundings, even though ever so unconsciously; so that in the formative period of childhood, when the mind is most plastic, and the tendency towards imitating is greatest, it is of the highest importance that those surroundings and influences be of the most elevating and ennobling kind.

Although the most adverse influences may surround a young man or woman on leaving the home circle to go out into the busy scenes of life, yet will the sacred memories of home and its hallowed associations follow them, and prove a safe-guard in many a temptation.

In cases where the home influence has not had the tendency to develop the nobler elements of character, but on the contrary to debase and mar the pure tablet of the soul of the child, it would be almost a miracle to find emanating from such a source truth, purity and integrity, not to mention the graces embodied in the Christian life.—*Banner.*

THE CROSS.

Some years ago a party of travelers were passing over one of the Swiss mountains. After they had gone a considerable way, it began to snow heavily, and the leader of the guides gravely shook his head, and said: "If the wind rises we are lost." Scarcely had he spoken, when a gale arose, the snow was whirled into multitudinous drifts, and all waymarks were obliterated. Cautiously they moved on, not knowing where they were, and almost giving themselves up for lost. At length one of the guides, who had gone a short way before them to search out the path, was heard shouting, "The Cross! The Cross! We are all right." And what had the cross to do with it? It was one of those religious memorials which one so frequently meets in Roman Catholic countries, and this one, set up at first by some private individual for a personal reason, had become at length a well-known and easily-recognized landmark for the traveler. Hence, the moment the guide saw it, he knew where he was, and what direction to take. But what was true of that symbol in their case, is true in all instances of the thing which it signifies; for we may always know where we are when, with our eye of faith, we can see Christ crucified.—*Western Christian Union.*

THE SECRET OF LIFE.

The secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty; fight to-day's temptation, and do not weaken and distress yourself by looking forward to things that you cannot see and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living. The greatest strength lies in the most perfect trustfulness, for thus strength is conserved instead of being wastefully dissipated.—*Banner.*

A BEGINNING AND AN END.

"Twenty-five years ago a young man in this city astonished and shocked his friends in a suburban literary society by the statement that he proposed "to have nothing to do with either God or the devil." He added: "If I let them alone, I guess they will let me alone." His theory, elaborated with much boyish rhetoric, was that if he steered a clear course between the bigotry of the churches and the baseness of the low and vicious he would come out all right. Old members of the society occasionally meet and talk of the past; of the society, its meetings, members, etc. Two of them met last week, and this is in substance what one told the other: Will is dead. He died in an insane asylum out West. He has been in the penitentiaries of three States. He was acquitted of the charge of murder on the ground of insanity. The sickness of which he died was a result of vice.

The theory that if one lets God alone God will let him alone has some support. The Divine Spirit does withdraw from those who ignore his influence. He who lets God alone may expect God to leave him to his own devices and their consequences.

Satan, however, lets no man alone. That one determines to stand in his own strength only encourages Satan to increase temptation. It is not of man that walketh to direct his steps. There is no safe line of compromise between right and wrong. Even if one were left alone on both sides, the evil in his own heart would incline him to evil. We have seen sailing-boats with automatic steering gear which kept them close to the wind; but the natural human heart has no such device. Left to himself, man's tendency is to iniquity. He needs a hand upon the tiller. He needs divine help. When one determines to do without God in the expectation that he will let him alone, he has already started upon a course the end of which is death.—*Herald and Presbyter.*

PEACE, PERFECT PEACE.

Peace, yea, perfect peace! What a heaven lies within! All gleaming with a heavenly light even in the midnight of this world of care! We cannot enjoy true peace as long as sin remains upon the conscience. As well might the ocean be quiet while the tempest is raging, or the sea bird rest on the wave when the storm is mixing earth and sky. The more the conscience is enlightened, the more surely will it forbid peace so long as sin remains, for its honest verdict is that sin deserves God's wrath, and must be punished. Every upright understanding assents to the justice of that dispensation by which "every transgression and disobedience received a just recompense of reward." To me, when convinced of sin, it seemed that God could not be God if He did not punish me for my sins. Because of this deep seated conviction, that great Gospel truth, "The blood of Jesus Christ, His Son, cleanseth us from all sin," became a heavenly message sweeter than the music of angel's harps. Then I saw, with glad surprise, that God in Christ Jesus is "just, and the justifier of him which believeth." To me the glorious doctrine of substitution was a well in a desert; and it is so still, I believe it with my whole soul. An honest man, if he be in debt, will always be in trouble until the liability is removed; but when his debt is paid, he leaps into liberty and gladness. When I learned that my enormous debt of sin had been fully discharged by the Lord Jesus Christ, who did this for all believers, then was my heart at peace.—*C. H. Spurgeon.*

Obedience must be the struggle and desire of our life; obedience not hard and forced, but ready, loving and spontaneous; * * * the doing of duty not merely that the duty may be done, but that the soul in doing it may become capable of receiving and uttering God.—*Phillips Brooks.*

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Third Quarter—Lesson II.

July 11, 1897.—Acts xvi. 22-34.

Commit to memory verses 28-31.

Subject. Paul and the Philippian Jailer.

Golden Text. "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house." Acts xvi: 31.

CATECHISM.

Question 48. What are we specially taught by these words, "before me," in the first commandment?

Answer. These words, "before me," in the first commandment, teach us that God, who seeth all things, taketh notice of and is much displeased with the sin of having any other god.

Time. A. D. 52.

Place. Philippi.

INTRODUCTORY.

Paul and his three companions, Silas, Luke and Timothy dwelt in the house of Lydia. They were apparently permitted to continne without interruption for some time the work so favorably begun. The first convert was a woman. The work was strong amongst women who were now in the Gospel, having the beginning of their uplifting and liberty. So Satan sought to oppose the work by the hindrance of woman. The apostles occasionally met in the streets a poor slave girl owned by a company who made much money by her practice as a fortune teller. She was supposed to be possessed with "the spirit of Python" the serpent which guarded Delphi. Dean Plumtre says: "Her masters traded on her supposed inspiration, and made the girl give answers to those who sought for oracular guidance in the perplexities of their lives." The girl followed Paul and said, "These men are the servants of the most high God." Paul cast out the evil spirit. Then her power to make money was gone. This made her masters mad. They had not cared about her degradation or the baseness of using her shame for their gains. They were for making money, as men now are and they felt more pain at their loss than pleasure at her release. So they seized Paul and Silas and brought them before the magistrates with the results seen in our lesson.

LESSON NOTES.

Vs. 22. *The multitude.* As an excited mob stirred to this outbreak by the owners of the girl, *rose up together. Their clothes.* The clothes of Paul and Silas, *the magistrates rend off* without any investigation or trial. *Commanded to beat them.* The word means to "beat with rods" as the custom was with the Romans to inflict blows with rods upon the naked body. This was one of the three times Paul was beaten with rods as he says 2 Cor. ii: 5. This was different from scourging, using a whip with many strands with pieces of lead or iron on the ends.

Vs. 23. *Had laid many stripes.* As there was no limit of mercy like that of the law of Moses to forty stripes save one, that is thirty-nine.

Vs. 24. *The inner prison.* As like the Turkish prisons probably the outer was wider and more airy and the prisoners huddled together to await a hearing, but great or dangerous criminals were confined in chains or stocks in *the inner prison.* It may have been a dungeon, as the Roman or State prison was commonly attached to the government building and consisted of two parts, the interior having no window or outlet except the door which when closed shut ont light and air. The jailer further exceeded his authority by *making their feet fast in the stocks* as instruments of torture having sometimes five holes for feet and hands and head. Thus torture was superadded to imprisonment.

Vs. 25. *At midnight.* Showing that they had been for hours in this torture and had come to the darkness and gloom when others slept. To them sleep was out of the question. What should they do? Complain? Give up? Retract? No. They *prayed and sang praises unto God.* No wonder the earthquake and deliverance. *Prayed* for grace to glorify God. *Sang praises* for deliverance before it came as Jehoshaphat praised God for victory beforehand. *The prisoners heard them.* Listened attentively in the same room.

Vs. 26. *A great earthquake.* This was God's answer *suddenly* to the prayer of his servants and gave additional reason to praise. The earthquake may have been what we call natural, but *the doors were opened,* and their *bands were loosed,* as miraculous elements in the deliverance.

Vs. 27. *Would have killed himself.* As he the Roman jailer was responsible with his life for the safe keeping of his prisoners and he thought they had escaped.

Vs. 28. *Paul cried with a loud voice,* lest the jailer should fail to notice. *Do thyself no harm.* Not only by violence, but by failing to hear the Gospel which these circumstances commend to you.

Vs. 29. *Came trembling.* Terror stricken. *Fell down.* As he connected the earthquake with their religion, of which he must have heard.

Vs. 30. *Brought them out* of the dungeon into the inner prison. *What must I do to be saved?* was suggested by immediate danger, but meant according to the teaching of these men.

Vs. 31. *Believe,* trust in *the Lord Jesus Christ* as Saviour and Lord, who loved them and gave Himself for them. *Be saved* from the penalty, the power, and the pollution of sin.

Vs. 32. *The Word of the Lord* was further explained that he might confess Christ intelligently and grow in grace.

Vs. 33. *Washed their stripes.* Showing his change from cruelty to kindness. *Was baptized.* Then in that house.

Vs. 34. *His house,* attached to the prison. *Rejoiced* in the new found salvation.

PRACTICAL POINTS.

1. Here is God's great deliverance and His songs in the night. His sustaining grace in trouble.

2. Here is answer to the question, What must I do to be saved?

3. Here are suggestive trnths. The salvation was for the head and included the house on the faith of the head. The baptism was in the prison and by applying water to the person, not putting the person under the water.

The evidence that the jailer was ready for baptism was in his change of heart as seen in his conduct.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, July 11th, 1897.

THE WORLD FOR CHRIST.

Text for the week:

Go ye therefore and teach all nations. Matt. xxviii. 19.

Daily Readings:

Monday, Through Prayer. Matt. 6: 9-15.

Tuesday, Through Gifts. 1 Chron. 29: 1-17.

Wednesday, Through Preaching. Rom. 1: 8-17.

Thursday, Through Invitations. Rev. 22: 16-21.

Friday, Through Example. Matt. 5: 13-20.

Saturday, Through Faith. 2 Chron. 20: 1-30.

Sunday; Topic, Individual Responsibility for the Conversion of the World. Rom. 9: 1-3; Rom. 10: 1, 13-15.

Suggestions:

Strive to realize that you have personal responsibility in this matter.

Study the matter carefully to know what your duty is, asking for wisdom from above to guide and direct you in your quest.

Go if that be your duty, or do what you can to enable others to go if your duty is otherwise or elsewhere.

Notes:

The world for Christ! A theme that extends to all mankind and embraces in its scope the dearest wish of God. Its end and aim falls nowhere short of the supreme glory of God, and in its outworking to fulfillment it calls into subjection or into service every plan and every purpose, every thought and every act. It calls out every man, and woman and child to whom God has made known the riches of His grace through Christ Jesus. No one is saved simply that he may live for himself; but God saves you, God saves me, that we may work out His will in saving others to the winning of the world for Christ. God knows no distinctions in missions—home or foreign. He calls for human souls afar or near! "Go" is the word of command. "Launch out into the deep and let down the net," will drive us indeed from the profitless shore to the place where the rich harvest awaits. It is for us as for Peter to obey. "At thy word I will let down the net"—was the all sufficient reason for his action, and his obedience it was, that reaped the astounding reward. The surest way to do our duty to those at home is to enlarge our sphere to take in the world. It will broaden our sympathies; it will intensify our desire to do good at home and abroad; it will strengthen our energies for any work for Christ that may come to hand. A radius that in its sweep for good takes in the world will include in its beneficence all that lies within. This it is that lays the axe at the root of a selfishness that would palm itself of as supremest and wisest charity.

The Stonewall Jackson Memorial Hall of Washington and Lee University was dedicated on June 23rd. There was an immense concourse of people in attendance. Dr. Hunter McGuire and Rev. Dr. J. P. Smith, of Richmond made addresses and prayer was offered by Rev. Dr. Hemphill, of Louisville.

PUZZLE DEPARTMENT.

Have our little friends lost interest in the puzzles with the warm weather? We trust not, but now that the long summer days are here would not Sunday afternoon, when not otherwise occupied, be well spent in looking up questions and answers upon Biblical subjects? Let us hear from you.

We omitted last week the names of our two faithful little friends, Cornie and Myrtle Wilkinson. We regret this and give their names in this issue.

OPEN DOOR NOTES.

Dr. Frances E. Clark and wife have returned from their tour around the world. They were given a hearty reception upon their arrival in New York at Carnegie Hall.

The contributions for Foreign Missions at Fairfield church, Virgina, on last Children's Day were 53.29, over half the amount being contributed by the Children's Foreign Missionary Society. Put the children to work, and get hearts and hands interested while they are young.

A letter from Dr. Clark from South Africa in the last issue of The Golden Rule gives a most interesting account of his visit to the C. E. Convention at Cape Town and to the societies and principal points in Natal, the Transvaal, the Orange Free State and Cape Colony. We can hardly realize that in Cape Town is situated one of the largest churches in the world, that of the Adderly Street Dutch Reformed, with a seating capacity of three thousand. This Dr. Clark tells us was well filled as were others during the meeting. Christian Endeavor has a stronghold in South Africa, and has for the honorary president of the South African Union, Rev. Andrew Murray, who with his family has labored for many years in mission work.

THE BIRTHDAY PARTY OF A MISSION BAND.

On Friday afternoon, June 25th, the Wiley Mission Band of the First Presbyterian church of Winston celebrated its eighteenth anniversary by a very pleasant entertainment at the home of Mrs. James Shepherd, one of its most active members.

There were all ages represented from thirty down to *six months,* and it was a very pretty and a very inspiring sight to the older guests present to watch the gathering of this clan of workers for the upbuilding of the Master's kingdom. To see the tiny hands unfold and drop their birthday offerings into the basket, and to think that some soul in some far-off land would be brought to Jesus through these gifts.

After being entertained for awhile by a graphophone, which afforded much amusement, the little tots very considerately were ushered first into the refreshment room and they were regaled with cake and ice cream, many of the little mouths being just on a level with their saucers, and quite a number not having arrived at the dignity of helping themselves even at that level! While the youngest member present looked down on all from the safe heights of her mama's arms with large blue eyes full of wonderment at the scene.

After the younger ones were helped the guests of the band were generously waited on and all came away pleased with the entertainment and cheered with the thought that these children are being trained to know, and to work for the Master. That they may dare to pray, "Thy kingdom come," as they work for it. This band numbers eighty.

D.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

EAGAN—WENTWORTH.—On June 15th 1897, in Pensacola, Fla., by Rev. Wm. E. McIlwain, Hon. John Eagan and Miss Nannie Louise Wentworth.

HESS—HESS. At the Presbyterian manse in Alexandria, Va., on June 22d, by Rev. J. Ernest Thacker, Mr. J. A. Hess and Miss Blanche Hess—both of Washington, D. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

BALDWIN.—Mrs. W. C. Baldwin, was born Nov. 10th, 1850, and died in Hillsboro, N. C., June 20th, 1897 She was a daughter of W. C. Mason, of Durham county, N. C., and a member of the Baptist church from her early womanhood. She was buried in New Hope graveyard, June 21.

BAILEY.—On June 6th 1897, Mr John M. Bailey departed this life at his home near Clio, N. C., aged 84 years, 9 month and 3 days. He was a great sufferer in this world, but he died in the faith; "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away." Rev. 21: 4.

BASS.—After a short illness, John E. Bass, at his home near Big Rockfish church, June 23rd.

He loved his church and its ordinances, was a devoted father and hnsband. As the end drew near he avowed his readiness to die. He passed away saying he was going home. A wife and seven children were called to sorrow and have the sympathies of God's people. R.

McEACHERN.—After a protracted sickness, H. McEachern, at the home of his brother, Mr. J. H. McEachern, near Lumber Bridge, June 16th, in the 57th year of his age. He lived much in public life, filling high offices in State and Church with great acceptance. His unwavering love of truth and pleasing manners made him both popular and influential. He was an honored ruling elder in his church and had sat in all the courts of the Church at large. He lived and died trusting the blessed Saviour.

P.

JOHNSON.—Mr. Archibald Johnson, in St. Pauls, Robeson county, N. C., on the 12th of June, 1897, aged 90 years. Mr. Johnson was born and raised and spent his whole life except the last year of his life in the Spring Hill community of Richmond county, N. C.

He was of the sturdy Scotch-Irish stock on both sides of the house, and had the mental and physical force characteristic of the stock. He joined the Presbyterian church at Montpelier late in life, but he was a ripe Christian and his end was peace. He was always a nobleman, with broad, liberal views of men and things. He was a great sufferer during the last days of his life, but it was borne with submission, gentleness and abiding patience. His remains were interred at Spring Hill church with those of his children that have preceded him. He leaves three daughters. "If we believe that Jesus died and rose again even so them also which sleep in Jesus, will God bring with him."

J. S. BLACK.

WHITE.—At her home in Alamance county, N. C., June the 9th, 1897, Mrs. Mary White, widow of the late Robert Faucette white.

The deceased was born in 1816. Her maiden name was Woods. In very early life she connected herself with Hawfield's church of which she was an active and consistent member till her death and having lived a very short distance from the church all her life she was rarely missing from church service either on Sabbath or in the week and was exceedingly careful to entertain and look after the pastor and all who were interested in the welfare of her church. She was married on the 10th of November, 1846. She was a devoted wife, a kind mother. She was the mother of two sons and two daughters; one son and two daughters survive her.

She was called away very suddenly and only left a well spent life as evidence of true piety and readiness for the change. A noble mother and a true Christian has passed away. Weep not children she is at rest.

J. I. W.

JOHNSON.—At her home in St. Pauls, Robeson county, N. C., May 21st, 1897, after a short illness, Mrs. Sarah Jannette Johnson, wife of the late D. P. Johnson, Esq., of Richmond county, N. C., departed this life.

Mrs Johnson was born May 12th, 1857. Her maiden name was McNatt, the daughter of the late James McNatt, Esq., a very prominent and successful business man of upper Robeson. In early womanhood, she joined the Presbyterian church at St. Pauls, perhaps the year '74, and lived an humble consistent Christian.

She was married Oct. 2nd, 1878, to the late D. P. Johnson, Esq., a successful farmer of Richmond county, who preceded her to the grave about eighteen months. She leave three children—one daughter and two sons with a host of friends to realize their loss.

Mrs. Johnson possessed by nature the most excellent virtues of woman. These were sanctified by God's Spirit through scenes of Divine dealings in affliction and sorrow, so that they were unfolded and developed in Christian character and bore sweet and abundant fruit. She was gentle, modest, tender, amable, but seemed to be a meeting place for all the lovely virtues of Christian womanhood. Conspicuous among her many virtues was forgetfulness of self in her consideration and efforts for the comfort and happiness of others. It was in the more secluded and sacred circle of home the beauty of her symmetrical character was most clearly seen, and the power of her unselfish life most strongly felt. In all the relations of life, whether as wife or mother or daughter or sister or friend she was faithful.

This is a brief sketch of one of the noblest and most lovely characters the writer of these lines ever met, and he will always rejoice that he was acquainted with her and possessed any share of her esteem, and saw with his own eyes the example of unselfish devotion she was to her husband's aged and afflicted father, and dependent sister.

On Sabbath the 23rd of May, 1897, we buried her body by the side of her husband's, at Spring Hill church, Richmond county, to await the resurrection.

J. S. BLACK.

Maxton is to have the Postal Telegraph at an early date.

Converse College presents its claims upon those who would give their girls a finished education of the very first-class. It stands in the front rank of like institutions in the South.

The Presbyterian College for Women in Charlotte offers its advantages to our readers. It is hardly necessary to do more than call attention to the advertisement.

The James Sprunt Institute, of which our readers have been heretofore advised in these columns as being specially fitted to do the work which it undertakes has an announcement in this issue to which we invite attention Communicate with Rev. R. V. Lancaster, Kenansville, N. C. The session will open Sept. 8th.

I desire to thank the various Stated Clerks of our Presbyteries and Synods, who have responded to the request to send files of their printed minutes to the Seminary Library at Columbia. In this connection, I would suggest the propriety of putting all the Seminaries on the mailing lists of the various Stated Clerks, for all published minutes, manuals and other matter. I would particularly ask, at this time, for copies of memorial volumes of the Westminster addresses, where they have been, or shall be published.

D. J. BRIMM,
Librarian Columbia Seminary.

THE PRESBYTERIAN COLLEGE FOR WOMEN.

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NOTICE.

STATE OF NORTH CAROLINA,

COUNTY OF NEW HANOVER.

In the Superior Court D. D. Benton, Plaintiff, vs. Rebecca Benton, Defendant.

NOTICE—Rebecca Benton, the above named Defendant, will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county, in the State of North Carolina, by the Plaintiff for the purpose of obtaining from the Defendant an absolute Divorce and complete dissolution of the bonds of matrimony.

And the said Rebecca Benton will further take notice that she is required to be and appear at the next term of the Superior Court of the said County of New Hanover, to be held on the third Monday after the first Monday in September 1897, *i. e.*, on the 27th day of September, 1897, at the Court House of said County, in the City of Wilmington, North Carolina, and answer or demur to the Complaint in said action, or the Plaintiff will apply to the Court for the relief demanded in his complaint.

This, the 19th day of June, 1897.

JOHN D. TAYLOR,
Clerk of Superior Court of
New Hanover County, North Caro lina.

NEW BOOKS FOR THE Sunday-School Library.

We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of 40 per cent. Discount of 33⅓ per cent on any of our own books.

By Mrs. M. E. Ireland:
The Siberian Exile. 122 pages..... $ 60
The Shepherd's Family. Translated from the German. 119 pages..... 60
Adolph's Victories. 314 pages..... 1 00
Christian Beck's Grandson. 229 pages. 1 00
In Fair Silesia. Translated from the German. 156 pages..... 60
School on Lunebnrg Heath. Translated from the German. 148 pages. 60
Driven Out. Translated from the German. 156 pages..... 1 00
By Miss Annie M. Barnes:
Ninito: A Story of the Bible in Mexico. 214 pages..... 90
How Achon-ho-ah Found the Light. 266 pages..... 1 25
Izilda: A Story of Brazil 195 pages. 1 00
By Elizabeth Olmis (author of Jack's Hymn):
Over at Little Acorns. 384 pages..... 1 25
By Fannie Alricks Shugert:
Ezekiel of Bethlehem. 281 pages..... 1 00
By Rev. H. C. DuBose, D. D.:
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages..... 1 50
By Mrs. E. H. Amiss:
Camping on the Blue Ridge. 106 pages..... 60
By Rev. J. M. Chaney, D. D.:
William the Baptist. Cloth, 50 cts.; paper..... 25
Agnes, Daughter of William the Baptist..... 75
By Mrs. Mary M. Anderson Hawkins:
Jack Payton and his Friends..... 75

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FOR THE FAMILY.

OUR LIFE POEM.

We're writing a poem, you and I;
'Twill not be finished until we die,
Each day there is written a line,
Each month is a verse of this life song,
Each year a canto that seemeth long;
And none may know, of the outside throng,
This heart history, yours and mine.

Sometimes the verses are happy and glad,
Sometimes they sob out a meaning sad,
As the poem we daily trace
On pages at first so clean and white,
And the lines are sparkling with life and light,
Or they tell a tale of sorrow's blight,
And the story we cannot erase.

On our hearts 'tis written, safe from gaze
Of curious eyes. Ah! 'twould amaze
The world if it only could read
The poem of life we're writing, my friend,
God alone knowing when it will end;
But still the record is daily penned
Of our every word and deed.

And as we write God watches our pen.
He knoweth those things beyond our ken,
And He smiles in infinite love;
And our trembling fingers in His rich grace
He guides as the lines we feebly trace,
While moments and hours fly apace
Like the flight of a frightened dove.

Sometimes the measures are rough and crude,
The metre is halting, the language rude;
But God will the proof correct,
And our feeble words He will rewrite
Until they glow with a heavenly light,
As life's waning day fades into night
And He will the poem perfect.

—*The Voice.*

AUTHOR OF "OLD BLACK JOE."

In an obscure corner of the Alleghany cemetery is a sadly neglected grave, the sleeping place of America's greatest song writer, Stephen Collins Foster, the man who composed "Way Down Upon the Suwanee River," "Old Black Joe," "My Old Kentucky Home" and scores upon scores of melodies, all of them more distinctly American than the product of any other song writer, says a Pittsburg correspondent. If a band of patriotic citizens have their way, Foster's fame will be marked by a suitable monument, a credit alike to the genius of the man and to the city that was his birthplace. Some time ago a fund was started, and upon its completion arrangements will be made for the erection of the proposed monument. On July 4th, the 71st anniversary of Foster's birth, there will be a celebration in honor of him.

Foster was born and bred in Pittsburg, but his ancestors were Southern, and the stories of plantation life that were told him in his childhood were treasured and given again to the world, with music that will never die. His grandfather, William Barclay Foster, was one of the founders of Pittsburg, an officer in the Mexican war, and a fighter under Jackson in the defense of New Orleans. The grandfather, in the first years of the century, lived in South, and sacrificed all of his estates for the defense of New Orleans. After the termination of the war he moved to Pennsylvania, which offered a better field for rebuilding his shattered fortunes.

Morrison Foster, a brother of the composer now living here, says that Stephen was considered by the family to be something of a musical prodigy. In his boyhood he evinced a strange fondness for music, and it was about the onyl thing that interested him in later years. He was a dreamy, sensitive chap, as gentle as a girl, and at Towanda, where he first went to school, he was considered the most modest boy in the place. It was while studying there that his first musical composition was published. Encouraged by this, he went to work on another song, and not many months later "The Old Folks at Home" appeared."

His brother, Morrison, tells a queer tale about this song, now known in all lands and in twelve languages. "Stephen came to me one day in perplexity. Said he: 'I want the name of a river in the United States containing two syllables.' I suggested Peedee, Ocala, Yazoo and several other outlandish names, but none of them would do. Finally I got down an old map of the United States, and as my fingers wandered over the State of Florida they stopped on the line which marks the course of the Suwanee. 'That will do,' said Stephen, as he left the office. I thought nothing more of the matter until several weeks later, when I discovered that my brother had written a song about the river, calling it the 'Old Folks at Home.'"

When it is remembered that Foster was only a boy when this queen of melodies was written, the beauty of the composition is all the more remarkable. The theme of the song was a familiar one to him, because of his grandfather's love of the South and his fervid descriptions of his peaceful, happy life there. His grandfather was the wanderer, doomed never to return to the land of his youth.—*Picayune.*



FOUND DEAD.

Why did he do it? He had everything to live for,—happy home, wife, friends, money; but he shot himself through the heart. Why?

He couldn't have given a good reason himself. But everything looked gloomy to him. He was in a gloomy frame of mind. It was the way he looked at life that day. He had been living in too much of a hurry, rushing and driving at business, hustling through his meals, cutting short his sleep. His nerves got on edge; his stomach and liver got out of order; he grew dyspeptic and melancholy.

When the digestion is out of order there is little use trying to look on the bright side of things, practically there isn't any bright side. This is a dangerous condition to get into. Yet it is easy to get into and mighty hard to get out of it, unless you go about it in the right way.

There is a remedy that has pulled thousands of people right out of this depth of despair. It is Dr. Pierce's Golden Medical Discovery. It acts directly upon the stomach and liver. It restores their natural capacity to nourish and purify the system. It purges away bilious poisons, feeds the nerve-centres with healthy, highly vitalized blood, and drives out the "blue devils" of melancholy and nervousness.

J. L. Warner, No. 1900 O Street, Sacramento, Cal., writes: "During the last five years I have been doctoring with as many as six different doctors here and in San Francisco for diseased stomach; but none of the doctors gave me even temporary relief. Two years ago I completely collapsed, and had to give up all work. I have felt many times that I would like to leave this world. In looking over the ads in the San Francisco Examiner I ran across yours, and I now owe my life and present good health to Dr. Pierce's medicines. I have taken fourteen bottles of the 'Golden Medical Discovery' and four little vials of 'Pleasant Pellets,' and I am entirely well of all stomach trouble. Can sleep nine hours every night, and am now ready to go to work again."

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Any paid up subscriber to the PRESBYTERIAN can obtain this book upon remitting 25 cents.

PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For 12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.	STATIONS.	SOUTH BOUND.
8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv..Maysville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 20
P. M.		A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING, General Manager.

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CHILDREN'S COLUMN.

JULY.

The days of vacation, of rest and of fun,
When rosy-cheeked faces turn brown in the sun,
When the meadows are sweet with the scent of the hay,
And the tinkle of cow-bells is heard far away.
And this is the month of the glorious Fourth,
When flags are unfurled from the South to the North,
When cannons and crackers and sky-rockets, too,
Go blazing away for the red, white and blue.

—*Ladies' Home Journal.*

THE QUEEN'S JUBILEE.

BY JANE FITZ TURNER.

Libbie was only six years old; but she had lived long enough to know what the Fourth of July meant, and had in her short life fired off more crackers than any boy on her street. And as for a flag, she waved it for a week after the glorious Fourth."

All through the spring she was talking of what she would do when the great day came. And where do you suppose she spent it?

Her papa went over the ocean to England on business that spring, and took Libbie, her mamma, and nurse with him. They went first to London for awhile, and Libbie always wore a tiny little button with the stars and stripes flag on it, whenever she went anywhere, "to show the Queen's people where I live," she said to any one who asked her about her button. One day in June papa took them to a watering place a long distance from England, and Libbie was glad, because she didn't think it would be very polite for her to celebrate the Fourth of July on English soil. So she took with her to a beautiful place in France all the fireworks and flags she had brought with her from America for the day's celebration.

But who should be stopping at the same hotel but a little English boy, and he had brought from London a whole box of firecrackers and fireworks to celebrate the fiftieth anniversary of the queen's coming to her throne. John and Libbie were the only children in the hotel, and became very fast friends. But when John told what a grand time he was going to have on the twentieth of June, and invited her to celebrate with him, Libbie was angry, and told him that she wouldn't come ont of her room on that day, for she was going to celebrate the Fourth of July in two weeks from then, and she didn't want to celebrate with him, for she wasn't interested in England's festivals, because America had beaten the English people once and driven them home.

"Very well, Miss Libbie, *stay* in your room, and play it's America. I can make noise enough in my England so that you will have to *hear* it anyway. So there! And when your Fourth of July comes, I'll get papa to take me to some other hotel."

At this volley Libbie broke down, and ran sobbing to her papa, who was visiting with John's papa at the other end of the long veranda. When Libbie had sobbed out her story, the two papas looked at each other and smiled, and Libbie's papa said he thought it time that Mother England and her daughter America kissed and made up. So he called John and held by one hand, and Libbie by the other, while he asked Libbie if she did not think it would be best for her to accept John's invitation to celebrate the queen's jubilee day, and then, when the Fourth came, invite him to help fire off her crackers, and then they could each have two good times, instead of one!

Libbie thought awhile, and then said she was "sure" it would be "very nice." So on the twentieth of June John was host, and they had grand fun waving a red flag, called the "Union Jack."

The summer days passed quickly, and Independence day had come. Libbie and John loved to go out in the field to play, and on this day they found a great cock of hay.

"It's just the place for a speech and a song," said Libbie. "That's what they do on the Fourth, you know. Somebody talks, and all the rest cheer. I'll be the talker, and you can cheer."

So they both pushed the hay up in a closer heap, and then Libbie crawled up to the top. It was not very steady, but she managed to stand long enough to say:

"My country is America,
The flag red, white and blue,
And to my own beloved land
I ever will be true."

Then she cheered, and John cheered, too, and they never could decide which was better, Libbie's Fourth or the Queen's Jubilee.—*The Child's Hour.*

LITTLE ALICE'S PRAYER.

"I don't want to say my prayer," said little Alice; "I'm tired of saying my prayer, mamma."

Mrs. M. sighed, and scarcely knew what was best to do with her little daughter, whom she had given to God as soon as she was born, and had prayed him daily to make her his own child. And now she was tired of saying her prayers! But she was only four years old; and the mother asked gently:

"And does my little Alice feel willing to go to bed without thanking her heavenly Father for taking care of her all day?"

Alice laughed, and kissed her mother on both cheeks, and then on her mouth. This she called a "French kiss." Then she went to her auntie, who was lying sick on the sofa and auntie whispered:

"Who will take care of little Alice to-night when it is all dark in the house?"

Alice dearly loved to be whispered to, and she answered in the same tone:

"Mamma will take care of me."

"No," said auntie "mamma will be asleep."

"Papa, then."

"He will be asleep, too."

"Then auntie will," declared Alice, triumphantly.

"But auntie will be upstairs, and perhaps asleep, too," was the reply; for the invalid could not feel at all sure that sleep would come to her. "God never sleeps, though. His kind, watchful eye is over us all the time, and He takes special care of little children.

"Will He take care of me?" asked Alice, in awe-stricken tone.

"You did not ask him to," replied Auntie, "and He has told us to ask Him for what we want."

Alice's bright eyes looked steadily at her aunt for a moment, and then she kissed her, and danced off to bed. She was asleep almost as soon as her head touched the pillow. But in an hour or two there was a dismal wail for "mamma," and she hastened into the little room opening from her own, where Alice's crib stood.

"Mamma, mamma!" sobbed the little one. "I want to be taken care of."

Then auntie had to explain what this meant, and Alice knelt in the crib, and repeated the childish prayer the mother had taught her as soon as she could speak. Then she went to sleep again, with a smile on her lips, and the invalid thought of the beautiful promise, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." And she felt, in the wakeful watches of the night, that she was "taken care of," too."—*North and West.*

LETTER-BOX.

Dear Editor:—I am a little girl eleven years old. My birthday is February the 10th. I had a candy party my last one. Children's day is the second Sunday in June. The children are to meet to practice the programme next Saturday evening. We haven't fruit this year. The frost killed the most of it. One of my little friends came to see me this p. m. I have but one doll. I had two but I gave one away. Please print this I want to surprise my papa. I will close for fear of the waste basket.

Your friend,
GERTRUDE MCARTAN.
Dillington, N. C.

One cannot too sedulously look after the small courtesies in one's conduct and, if one be charged with the management of a household, in the accustomed ways of the family, habit count for everything here, and example is better than precept. —*Margaret E. Sangster.*

There are few things more terrible than the empty and unending fluency of many extempore speakers. —*British Weekly.*

SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after June 1st trains will run as follows: Daily Except Sunday.

Leave Wilmington at 6.30 a m., 10.10 a. m, 2.30 p. m., 5.10 p. m., 7.15 p. m.
Leave Ocean View 7.30 a m., 11.30 a. m., 4.00 p. m., 6.15 p m., 10.00 p. m.

R. OSCAR GRANT, Superintendent.



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The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English Clerk of Faculty, Hampden Sidney, Va

For information as to rooms, &c, apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

CASH RECEIPTS.

April.

SUPPORT FUND.

S S First church, Greensboro, $4; S S Ashpole church, $1.25; S S Statesville church, $9.01; S S Rocky Mt. church, $1.24; S S Wadesboro church, $5.85; S S Henderson church, $17; S S Smyrna church, $1.50; S S Chapel Hill church, .97; S S Red Springs church, $4.66: S S Rocky River church, .70; S S Mocksville church, $4.05; S S First church, Concord, $4.09; S S First church, Wilmington, $2.34; Mebane church, $2; L A S Steel Creek church, $3.50; L A & O, First church, Charlotte, $6; Mrs E B Penick $1; Mrs S P. Lees, $100: Mrs A D McDonald, $1; Lauchlin Band, $4; C L S Warrenton church, .50; S S Westminster, $3.01; "Two friends," $5; S S High Point, $5; SS Lumber Bridge, $6.56; "Quick Workers," Graham, .75; S S Asheville. $2.58; G P Grey, $1, S S Fayetteville, $1.08; Edwin Shaver; $5; Pleasant Hill, $1.35; Mrs J Cutchins S S Class, 50; Ladies of Rocky Mount church, $1.

BUILDING FUND.

Graham church. $56.44; Mrs Emily Holt $100; Mrs E V White, $25; A M Prior, $10; Mrs J M Gardner, .50: Miss Ida Niblock, .50; Mrs A A Blair, $4.50; "R" $10.

CHILDREN'S ROOM.

Happy Sailors, First church, Winston $1.50; Myrtle McRae, .50.

PRESS FUND.

The following at fifty cents each: Dr. E Nye Hutchison, Mrs J N Gardner, M McLean, L A S North Wilkesboro, Miss Kate B Lily, Mrs Ida Holt, Miss Mary E Birdsall, Sarah and Evelyn Bailey, Mrs W S Norment, Miss Mary Kennedy, Mrs E Wagner, J A McRae Mrs S M Patterson, Mrs Selden, Miss Sallie T Cronly, Miss Sadie Klutz, Mrs M A Bradford, Miss Bettie Overcash, Mrs I R Alexander, Mrs A A Blair, Mrs C B Skipper.

Mrs AD McDonald, $1; North Wilkesboro, SS, $2.50; Miss Mollie Lea, $1; Mrs Mollie Elliot, $5.50; J L Chost, $1.50; Eva Louise Hall, .25; Jno G Sterling, $7; Mrs W C Munroe, .80; Rev R C Morrison, $1; Rev W C Brown, $1.

JNO. E. OATES,
Treasurer, Charlotte, N. C.

SECULAR NEWS.

NORTH CAROLINA.

The Southern Railway will extend the branch from Mocksville to Mooresville.

Cotton blooms are freely seen now.

Plans are on foot to establish a silk mill at Salisbury.

The Durham paper box factory is being enlarged so as to enable it to make boxes for all the hosiery factories in the State, fourteen in number.

More than 100 teachers are in attendance upon the Summer School at Chapel Hill.

The Teachers' Assembly has closed. It was a great success, and the Association is now free from debt.

DOMESTIC.

The hot wave in New Orleans last week caused many prostrations and several death.s

Chickens are being shipped in large quantities from Mobile, Ala., to Havana. One firm, Spanish in name, has a standing order for 3,000 each week.

The worst hail storm known in the history of Kansas visited that State last week. Dogs were instantly killed and horses severely injured. Trees and houses suffered severely and the loss will amount to thousands.

In the wreck of an express train on the Wabash railroad at Missouri City, Mo., several persons were killed and many wounded. The wreck was caused by the weakening of the trestle from a roaring torrent beneath in the gorge.

FOREIGN.

One of the most interesting events of the Queen's Jubilee was her visit to Windsor park where six thousand school children had gathered to do her honor. The Princess of Wales gave the poor and neglected of the city a dinner which was enjoyed by thousands. The Prince, princes and attendants visited the main halls.

The Russian turret ironclad Gangoot one of the best vessels of the imperial navy, ran upon a reef near the Transund on the 22d ult, during a show storm and almost immediately sank. The crew were saved.

Plague Commissioner Rand and Lieut. Ayerst were killed on the 23d inst., by natives as they left the Governor's reception at Gareshkin, India. Mr. Ross, a civil official, was also killed at Peshawur while returning from jubilee fetes. There was great feeling among the natives upon holding such festivities in the midst of famine and pestilence.

The Russian steamer Noni was burned on the 25th ult. Thirty of her passengers were seriously burned.

SUMMER BOARD.

Board from June 15th to September 1st, can be had on reasonable terms at Statesville Female College. For terms address, J. B. BURWELL,
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Schedule in Effect May 30th. 1897.

WESTWARD.

	No. 41	No. 403
Lv Wilmington..	*3 20pm	.....
Lv Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 23pm	.....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro..	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe.....	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
ArRutherfordton	.....	12 30p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar....Cherew..Ar † 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 23pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 2, Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
ArriveSanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave WalnutCove	9.03 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7.19 "
Leave Stokesdale	7.52 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.29 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
ArriveMaxton	9.00 "
LeaveMaxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 "
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p.m.
Leave Hope Mills	5.09 "
Leave Red Springs	5.42 "
ArriveMaxton	6.11 "
Leave Maxton	6.15 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Ramseur	7.40 a.m
Leave Climax	9.33 "
Arrive Greensboro	10.20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.20 p.m.
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15 Mixed. Daily ex Sunday.
Leave Madison	2.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 "

†Meals.

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway; at Walnut Cove with Norfolk & Western Railway.

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

A LETTER FROM THE UNIVERSITY SUMMER SCHOOL.

Mr. EDITOR;—The Summer School at the University of North Carolina opened with a large attendance on June 22d. Chapel Hill with its many natural advantages, good water, large shady campus, is an ideal place for a Summer School.

The first lecture in the morning is a lecture by Dr. McMurry, on Pedagogy, then follows the regular class-room work. Prof. Jackman, from Chicago Normal School, teaches Nature Study. Dr. Hume is giving interesting courses in English Literature, Anglo-Saxon, and Literary Study of the Bible. Prof. Moses' Primary Work is what every primary teacher in the State needs. The Science Work, the great need of so many teachers, is stroug in all departments. The Drawing and Manual Training taught by Miss Bemis is a practical, good course. The courses in Latin and French and German are well attended. Geography, Psychology, Child Study, Civics, History, Music, Physical Training are all taught by the best instructors. Dr. Milne of the New York Normal School and Supt. Noble of Wilmington, are teaching Mathematics. The study of Shakespeare, by Miss Bryant, of Ogontz, is a very popular course. Mr. Webb gives a course in English Composition.

Prominent men in the State will give evening lectures.

Teachers can make no better investment than to attend the University Summer School. They should correspond with the Superintendent.

C. W. TOMS,
Chapel Hill, N. C.

WILMINGTON MARKET.

FOR

WEEK ENDING JUNE 30, 1897.

SPIRITS TURPENTINE: On Thursday (24th) 24½ cents for machine barrels and 24 cents for country casks; since 24½ and 24½ respectively—closing dull.

ROSIN: Steady throughout at $1.25 for Strained and $1.30 for Good Strained.

CRUDE TURPENTINE: Hard $1.30, Yellow Dip $1.80 and Virgin $1.90—firm throughout.

TAR: Taken day by day at $1.05 per barrel closing firm.

TIMBER: Hear of no change.

ATLANTIC COAST LINE.

Schedule in Effect May 27th 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 3:00 A M No. 48—Passenger—Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 30 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 5:15 P M No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9,06 a m, Philadelphia 11 35 m. New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND.

DAILY 3:40 P M No. 55—Passenger—Due Lake Waccamaw 4 55 p m, Chadbourn 5 29 p m, Marion 6 40 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St. Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:40 AM No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 00 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 30 a m, Goldsboro 7 03 am, Warsaw 7 54 a m, Magnolia 8 07 a m.

FROM THE SOUTH.

DAILY 12:15 P M No. 54— Passenger — Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 32 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m and 2 40 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily except Sunday, 5 30 p m, Sunday 4 05 pm, arrives Plymouth 7 40 p m and 6 00 p m. Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 8 20 a m., and 4 10 p.m. Returning leaves Clinton at 7 00 a m, and 11.30 pm

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 06 p m, Smithfield 3,08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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Horseradish root put into a jar of pickles will keep vinegar from losing its strength and prevent mold from forming.

When the whites of eggs are used and the yolks are not required at the same time drop the yolks into a small cup or glass, cover the surface with a little cold water and keep in a cool place.

An ornamental use for an old umbrella frame. A large nail was driven in the end of the wooden handle so it would press into the ground with more ease, the frame was opened and the handle planted in the middle of a round flower bed. A pretty trailing vine that had white blossoms was placed where each wire rib of the umbrella came, and twined around. Low flowering plants were placed around the remaining portion of the bed to keep it in good form.

A Delicious Dessert.—Whip one pint of cream light, then drain it well. Beat the yolks of four eggs light, put in a saucepan a generous cup of maple syrup, stir in the beaten yolks, and place over the fire. Stir until the mixture becomes hot and the eggs thicken the syrup; take from the fire at once and stand the pan in a dish of ice water and beat the mixture with an egg-beater until it is light and cold; then gently mix with it the whipped cream. Put this mixture into a packed freezer, cover closely, and let it stand in a cold place three or four hours.

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(For Contents see Second Page)

TWO MEN.

That low man seeks a little thing to do,
Sees it and does it:
This high man with a great thing to pursue
Dies ere he knows it.

That low man goes on adding one to one,
His hundred's soon hit;
This high man, aiming at a million,
Misses a unit.

That has the world here—should he need the next,
Let the world mind him!
This, throws himself on God, and unperplexed,
Seeking, shall find him.

—*Robert Browning.*

PROTECT THE HOME.

The home-life must be the sweetest. Keep out all bickering and strife. The world is full of backbiting and misunderstanding and envy; the home must be a refuge. The man is to be pitied who, after a hard day's sail amid the storms of business cares and fears, cannot drop anchor at eventide in the quiet harbor of a peaceful home. We want to get rid of our grumbling, faultfinding spirit in the home, and learn to speak words of praise and approval. It is as easy to tell the wife when she does well as when she misses a button or has weak coffee; it is wiser to praise the children for their good deeds than to be unceasingly nagging them about their mistakes. Make home happy, and richest results will follow.—*The Peninsular Methodist.*

God lays His cross upon those whom He loves, and those who bear it patiently gain much wisdom.—*Luther.*

REV. WM. E. McILWAIN.

The subject of this sketch sprang from the noble Scotch-Irish. His father, Dr. William McIlwain, was a native of York county, S. C., and his mother (recently deceased) was a daughter of William Potts, Esq., of Union county, N. C. In this county, near Banks Presbyterian church, Feb. 19th, 1848, William E. McIlwain was born. His forefathers were Associate Reformed Presbyterians; hence they sent their son to Erskine College, South Carolina, where he graduated in June 1872, and in 1875 he graduated at Columbia Seminary. In May 1874, he was licensed by Mecklenburg Presbytery, and and spent his vacation in serving the Hopewell church in Mecklenburg county, N. C. Immediately after graduation, he was ordained and installed pastor of this old revolutionary church. A successor of a noble line of pastors. Here he spent six happy and fruitful years. Both in numbers and in territory, this was a large field, and the young preacher was permitted to see Presbyterianism greatly strengthened.



At Huntersville four miles distant on the railroad, out of Hopewell and Ramah churches, was organized the Huntersville church. Under the ministry of Prof. James F. Latimer, this church was greatly blessed, and to-day has two hundred members.

Seven miles from Hopewell and five miles from Charlotte, the pastor began a mission work. From this came a Sabbath-school, and from this Williams Memorial church, which to-day has a nice building, a good manse and a pastor for all his time.

Mr. McIlwain was now elected Presbyterial evangelist, with residence at Waynesville, in Haywood county. In this field he spent two years and six months, and it was during this time that the beautiful church of Waynesville was completed and dedicated, and the manse was built. His next charge was Gastonia and New Hope churches in Gaston county, N. C., and, during his stay of six years in this field, both churches grew into self-supporting charges. Buildings were erected and churches were organized at Lowell and Belmont, on the Air Line Railroad, and a chapel was built four miles south of New Hope. These new churches, with the mother church (New Hope), now form the pastorate of Rev. R. A. Miller. Gastonia grew so steadily that in five years it was able to build a manse and call a pastor for all his time. This church now has more than two hundred members, and under the able leadership of Rev. R. P. Smith, recently occupied its beautiful new house of worship. Rev. M. McG. Shields, is now serving, most acceptably, as the pastor.

For a number of years Brother McIlwain was chairman of the Home Mission Committee in Mecklenburg Presbytery, and under his leadership, with the aid of a judicious committee, he accomplished great good and met all financial obligations promptly. As an evidence of his efficiency in this Presbyterial work, the Presbytery gave him a hearty call after he left her bounds, to return, and to take charge of her work as General Superintendent; but this he declined. During his connection with Mecklenburg, he wrote and published a historical sketch of Mecklenburg Presbytery, and also gathered information for his "twenty-three years of Home Mission work in the Presbytery of Mecklenburg," a pamphlet which he published in 1893.

The first conference on the subject of Synodical Home Missions, called by the chairmen of the Presbyterial Home Mission committees of the Synod, met in the city of Goldsboro on the day previous to the meeting of the Synod. In this conference Rev. Mr. McIlwain took an active part, and was appointed by the conference to lay the whole matter before the Synod. This he did, and it was the inauguration of the Synod's work in Home Missions. This brother also participated in recommending to the Synod the propriety of building an orphanage, and until his departure from the Synod, he was one of its regents and warm supporters. Brother McIlwain's interest and success in Home Mission work had attracted attention beyond the bounds of his Presbytery and Synod, hence several Presbyteries sought his services. Twice he served the Synod of North Carolina, as her evangelist; twice he refused the same position in the Synod of Mississippi; and for three years he served the Synod of Alabama, as her Synodical Home Mission Superintendent. This work under him was pressed with vigor, and worked efficiently, and met the hearty approval of his brethren.

Feeling the need of rest Brother McIlwain resigned and spent the winter of 1895 in study at Princeton Seminary. The next fall and winter he spent in the city of Louisville, Ky., as pastor of the Third church, and at the same time prosecuted his studies in the Theological Seminary. In the summer of 1896, he received a call and accepted the pastorate of the First Presbyterian church of Pensacola, Florida, where he is now laboring to build up the cause of his Master.

The weariness that most people feel in being alone, the anxiety to have somebody to chat with until bedtime, the passion for society and amusement, evince a sad want of inward resources, and of an independent spiritual life.

David says in the thirty-ninth Psalm: "While I was musing, the fire burned"—not while I was singing, or speaking, or hearing, but when I was alone, communing with my own heart and with God. The figure is forcible. The fire of God's truth and love lay in his heart, like embers covered with ashes. By meditation he drew those embers out and together; he fanned them into a flame. That is what we ought to do when our hearts are dark and cold. We know enough to make us both wise and happy. The trouble is that we do not ponder what we know.—*Herald and Presbyter.*

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PRAYING THEY SANG HYMNS.

That is the literal translation of the words whose meaning is given to us in the King James' version of Acts xvi: 25 as "prayed and sang praises" and in the Revised Version as "praying and singing hymns." It was one act, involving both expressions of prayer and praise, which have a hidden unity much to be desired. Their prayers went up in song. Their songs were prayers. This calls for consideration as related to the songs of the sanctuary, where worship should be rendered to God.

It strikes us as most remarkable that this combination and unity are found just here. Paul and Silas, missionaries of the Gospel of grace, peace, and love, are arrested, beaten and committed to the charge of a jailer whose cruelty exceeded the commitment of the prisoners and he cast them into the inner prison and made their feet fast in the stocks. Knowing the character of these men we would expect them to pray. There was great need of that. They were cut off from every earthly hope and support. They would cast themselves on God. But under the circumstances, sore and sick and cast into filth, in the night, we may not surely expect them to sing. How much less may we expect their very prayers to be praise?

There is nothing like this in other religions or supports of philosophy. Christianity is the only religion that inspires men to sing; "Mohammedanism has no hymnal, nor has Hinduism nor Buddhism. No glorious outburst of sacred song from the hearts and lips of the people ever awoke the echoes of any heathen or Mohammedan temple." *Butler.* Ovid, poet and philosopher, wealthy and admired, was sent for a time into exile and almost all his letters written then are full of unmanly lamentations.

Seneca, a contemporary of Paul, of immense wealth, of great reputation, the author of books full of the most sounding professions of stoic superiority to passion and pain, when exiled broke into abject complaints.

This was a wonderful religious service, made possible only as Wordsworth says in, "the power of joy in the Holy Ghost." These prisoners cannot bend their knees in prayer, but they can lift up their heart and voice to heaven. They might have hesitated because of their circumstances, congregation and condition. It was an unusual hour, at midnight. It was a singular worshiping place, a prison. There were remarkable conductors of the service, the prisoners Paul and Silas, with wounds undressed, full of pain even increased by filth and vermin. It was a strange congregation, "the prisoners heard them."

We do not know what were their prayers. But their praise was the verification of that word, "He giveth songs in the night." Like Christian and Hopeful in Giant Despair's dungeon, they formed the key of hope. Christianity enables her votaries to sing while the flames burn round about them, as in the case of John Huss. It is instructive to think of the many Christian confessors, who like the apostles have counted it all joy to be found worthy to suffer for the name of the Lord Jesus. It is a long list of those who have anticipated heaven with Jesus walking in the midst of the furnace of affliction.

"This is the victory that overcometh the world." It is no great wonder that there was a great earthquake and that the foundations of the prison were shaken and that the jailer cried: "What must I do to be saved? These songs are echoing down to our day. Dr. McLaren well wrote: "We can hear the strains through all the centuries, and they bid us be cheerful and trustful, whatever befalls."

This one instance found in the Sabbath-school lesson for this week would well repay us for its study and should stimulate us all to study the Scripture selections more carefully. We shall find abundant illustration that this experience was not meant to be limited to the apostolic age and the days of the early Church. Some of the sweetest songs were written in trouble, sickness and trial. Miss Havergal was an invalid. Fannie Crosby is blind. Madame Guyon sang and wrote songs in prison saying: "It sometimes seems to me as if I were a little bird, whom the Lord had placed in a cage, and that I had nothing now to do but to sing." It is a grand thing to say of such, "praying they sang hymns."

WE ARE MORE than glad that Washington and Jefferson College, the alma mater of Rev. Dr. Matthew B. Grier, editor of the Philadelphia Presbyterian, has bestowed the title of LL.D. upon him. It is no unmeaning title. Dr. Grier before entering the ministry read law with Mr. Charles Chauncey, at the time an eminent Philadelphia attorney, and has since taken special interest in legal questions especially such as affected ecclesiastical matters. The special interest of the writer in the matter arises from the fact that he knew Dr. Grier quite intimately over forty years ago, when pastor of the First Presbyterian church of this city; that he was received into the church during that pastorate and that, not quite so long ago, Dr. Grier performed the rite that transformed him from bachelor into benedict.

WE ARE SHOCKED by the news which comes through press dispatches that Rev. E. M. Richardson, D.D., Secretary of Education of our Church was found dead in bed on Wednesday last. Just after the war Dr. Richardson supplied the church at Grenada, Miss. In 1869 he was elected pastor of the Third church, Memphis, Tenn., and here he faithfully served until June, 1879, when he was appointed by the Executive Committee of Education to the Secretaryship, then vacated by Rev. Dr. J. N. Waddell. In 1880 the Assembly elected Dr. Richardson to the post. In some respects this position is the more difficult to fill than any other secretaryship of our Church, perhaps, but Dr. Richardson at all times and seasons, sometimes under very discouraging circumstances and circumstances involving great self-denial, threw his whole strength into his work. He is well known over our entire Church, having frequently visited congregations in behalf of the cause he had at heart. The students who have been enabled through his exertions to secure adequate preparation for the ministry, especially, should cherish him in grateful remembrance.

WE HAVE received notice of the bereavement of Rev. and Mrs. M. McG. Shields, of Gastonia, in the death of their little babe only five and a half months old. Our heart goes out to them. The comforts of God are theirs, and the tender plant that lived but long enough on earth to entwine the tendrils of parental love around it is now full abloom in Heaven.

"A short-lived flower returned again to God."

For the N. C. Presbyterian

THE "HONOR SYSTEM" AT DAVIDSON.

How to prevent cheating on examination is a problem which confronts every college faculty, and each deals with the evil in its own way. The extent to which the honesty of a body of students may be undermined and, in this matter at least, utterly lost, is almost incredible. I know of an institution of learning of high rank, where the members of a Senior Class broke into a Professor's house, entered his bedroom, and with a skeleton key opened his trunk to obtain a copy of the next day's examination paper. This, when obtained was copied, and the copies used by almost every member of the class in preparing for the examination. I have heard a man of mature age, who was taking a summer college course, declare that as long as Professors set "fair" questions for examination, he would think it wrong to answer them by unfair means. But if the questions were "unfair," he *mirabile dictu!* being the judge, then he had a perfect right to use unfair aid in answering them. I could quote a score of such examples of misled or debauched consciences, but these will serve as examples of a widely prevalent evil.

The various modes of combating practices so dishonorable and debasing divide themselves, more or less definitely, into two classes.

The first, or "military," system aims by constant and strict supervision to make it impossible for any one, without immediate detection, to obtain aid during the progress of an examination. In many great colleges and universities each student is seated by himself at a desk with no drawers or lockers whatever. Specially prepared blank paper is handed to him, and no book or piece of paper is brought by him to the room. Supervisors constantly walk up and down among the desks, or watch from an over-head gallery. Should a student desire to retire, he must be accompanied by one of these inspectors. When once the habit of dishonesty in the examination room gains a foothold in an institution, these methods become necessary, and they are used by most of our colleges and universities, at home and abroad.

The second method of securing fair and honorable examinations is called "The Honor System," which has been in vogue at Davidson College; so far as I can learn, since its foundation. Here the correction of the evil is left largely to the students themselves. Each pledges his honor that his paper has been written without aid, and this pledge is honored and believed. The honor of the class is felt to be impugned by dishonorable conduct in any member, and all offenses are dealt with by the class, as an organized body. The inevitable penalty that follows conviction is a formal request on the part of the class that the offender leave college immediately, and no student, after such a request, has ever remained thirty-six hours on the campus. So entirely are such affairs managed by the students that sometimes the first intimation the faculty has of a student's dishonesty is his taking the train for home.

I remember a case years ago of a student just closing his Junior year, a social favorite, a candidate for the ministry, and a man of weight in college affairs, who obtained aid from a concealed text-book at ten o'clock one Monday morning on an examination. By ten o'clock Tuesday morning he had been summoned before his class, his counsel had plead his case; he had been formally convicted and requested to leave, and was fifty miles away returning to his home in a distant State. A half dozen such instances could be cited from the last ten or twelve years of college history.

This system leads to a seeming laxity, which astonishes those accustomed to detective supervision and presumptive dishonesty. No watch is kept over a student who retires a few moments from the examination room. Text-books are frequently scattered over the room, and I have known classes left alone for an hour or two, with text-books in the room, absolutely without supervision, while the Professor conducted recitations in a distant part of the building. It is hard for one accustomed to the detective system to realize that in such cases an invisible Presence, the Honor of the Class, may keep stricter watch than any corps of lynx-eyed Harvard inspectors.

Such is the "Honor System" at Davidson. It is not claimed that no case of dishonesty has ever gone undetected or unpunished. But to those acquainted with the records of other institutions, such cases are marvelously rare, and I seriously doubt if the honor and fairness of her examination-rooms have ever been excelled by any institution, North or South. Long may the system flourish, and continue to mould the characters of those brought under its influence. L.

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DR. JOHN M. NORWOOD died at his home in Columbus, Ga., in the early morning of Monday, June 28th ult. His health had not been good, but no apprehension was excited and his death was quite sudden. He was a descendant of one of the prominent families of Hillsboro, N. C, where he was born August 5th, 1836. He received his higher school education at the University of North Carolina and studied medicine with Dr. Robinson of Fayetteville. His diploma was received from Jefferson Medical College, Philadelphia. He left his native State soon after leaving the medical college and pursued his medical practice exclusively in Georgia, except during the war, when as an ardent lover of the cause of the South, he served with several regiments as surgeon in the Confederate army. He first located in Crawford, Ga., but for the past thirteen years had practiced his profession in Columbus. He was a member of the First Presbyterian church of Columbus.

Dr. Norwood was a cultured, refined and warm-hearted gentleman—in his manners, gentle and genial—honest and reliable in all his transactions with his fellowmen, and will be sincerely mourned by them. In 1862, he married Miss Lucy Kyle, who is heart broken under this sad bereavement.

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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [1]if riches increase, set not your heart upon them.
11 God hath spoken [2]once; twice have I heard this; that [3]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [4]thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [a]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [1]my soul thirsteth for thee, my flesh longeth for thee in a dry and [2]thirsty land, [3]where no water is;
2 To see [4]thy power and thy glory, so *as* I have seen thee in the sanctuary.
3 Because [5]thy lovingkindness *is* better than life, my lips shall praise thee.
4 Thus will I bless thee while I live: I will lift up my hands in thy name.
5 My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:
6 When I remember thee upon my bed, *and* meditate on thee in the [6]watches.
7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee: thy right hand upholdeth me.
9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
10 They shall fall by the power of the sword: they shall be a portion for foxes.
11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

[1] or, we are consumed by that which they have thoroughly searched. [2] Jer. 21., 38. Ps. 32. 6, 7. [3] 1 Tim. 6. 17. [4] Heb. a search searched. [1] Job 22. 14. [2] or, strength. [3] Heb. their second shall be. [4] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25. [5] Ps. 31. 11. [6] Jer. 30. 25. [7] 1 Sam. 22. 5. [8] Ps. 42. 2.

[a] They search out iniquities; [2] they accomplish [3]a diligent search; [4]both the inward *thought of* every one *of them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [5]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [6]all that see them shall flee away.
9 And all men shall fear, and shall [7]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm *and* Song of David.

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One of the most effectual ways of pleasing, and of making one's self popular, is to be cheerful. Joy softens more hearts than tears. —*Madame de Sartory.*

MRS. LEWIS'S FOURTH VISIT TO MT. SINAI.

The indefatigable pair of lady travelers, Mrs. Lewis and her twin sister, Mrs. Gibson, have this year made the fourth exploration of the convent on Mt. Sinai and returned in safety laden, with fresh results of one more laborious investigation among the ancient vellum manuscripts in the Convent Library. Tischendorf made three such visits, and had one piece of phenomenal success, and a number of lesser satisfactions; but it may be regarded as certain that neither he nor any other of the wandering scholars who have visited the convent attained to a tithe of the acquaintance with its treasures that this energetic lady possesses. It is amusing to observe that while the slow moving University of Cambridge is debating whether it is a proper thing to confer degrees upon women, and apparently preparing to answer the question in the negative, there should be a representative of the unenfranchised sex at their gates who has gathered more laurels in the field of scholarship than most of those who belong to the privileged sex

It might have been thought that after the last expedition, in which Mrs. Lewis had devoted herself so successfully to the further decipherment of the palimpsest Syriac Gospels as to leave the first transcribers entirely in the shade, she would have been content to leave Mt. Sinai for a while unvisited. In answer to the inquiry, why she made the journey this year, she informed us that it was for the sake of a further and final examination of two Palestinian Syriac lectionaries, similar to the one, hitherto unique, in the Vatican Library. Of these lectionaries one was found by her in 1892, at the same time with the more famous palimpsest Syriac Gospels, and the other was found by Mr. Rendel Harris, in 1893. They both belong to the beginning of the twelfth century, and are written in that dialect of Syriac which was probably spoken by our Lord, and has been supposed by some to have been the Galilean speech which "bewrayed" St. Peter. Of all forms of Syriac, it comes nearest to the Aramaic of the Targums, which was undoubtedly the vernacular of Palestine in our Lord's time.

After the destruction of Jerusalem —or rather, after the unsuccessful struggle with Hadrian—the Jewish rabbis wandered from Jamnia, in the ancient Philistia, to Galilee; and their books are thenceforth written in the dialect of that district. Nothing, however, is known of the origin of these Palestinian Gospels, which appear to be written in a similar dialect. The lectionaries which preserve the peculiar Syriac speech referred to appear to have been used in the Malkite branch of the Syrian Church. The translation is considered to have been made from Greek manuscripts of a type which is no longer extant; and it therefore forms an independent witness in the tradition of the Gospels. The text of the Sinai lectionaries is being printed for Mrs. Lewis by Messrs. Gilbert & Rivington, of London; and it is nearing its completion. Mrs. Lewis was anxious to verify whether her transcripts and the text printed from them were perfectly correct. Accordingly she planned this fourth visit, going this time by sea from Suez to Tor, and from Tor to the convent.

The route by Tor was selected as being by far the quickest, and is the easiest way of reaching Mt. Sinai. Till lately, however, there was no certainty that you would get a steamer to take you there, and to sail in an open boat from Suez, as the Sinai monks frequently do, is something of a risk. In 1895, Mrs. Lewis ascertained that the Khedivial Steamboat Company, which has a line of boats running to Djeddah and Suakim, were willing to make one of these boats stop for them at Tor; but they wanted $125 for so doing, besides the price of ordinary tickets. This year they did it for $25. There is also now a steamer belonging to Mr. Beyts, Consul for Sweden and Norway, at Suez, which touches at Tor once a fortnight.

Tor is a very small village on the edge of a sandy plain, inhabited partly by Arabs of the Greek faith. It took a whole day to cross this plain on camels to the foot of the glorious range of granite mountains, of which Sinai is the nucleus. Another day was spent in moving up the Wady Hebran, in whose stony recesses a little purling rill gives life to several beautiful groves of palm trees. It could not be said that the Wady Hebran was as beautiful as the Wady Feiran, which is commonly identified with Rephidim. Both present a vivid contrast of color in the green waving treetops and the dark, frowning cliffs, standing out against the clear, sapphire blue of the sky. "We spent," said Mrs. Lewis, "our second night in the Wady Solaf, two hours from the Nugo Hawa, or pass of the wind, from which point the route to St. Catherine's was familiar ground."

In reply to an inquiry whether she still considers that Moses had anything to do with this part of the Sinaitic Peninsula, Mrs. Lewis expressed her belief that it was impossible to account for the traditions of the Hebrew race without allowing that Moses led their forefathers across the desert from Egypt to Palestine. Here the chief difficulty lay in the question, "How did he feed such a multitude for so long a time?" No doubt there was more vegetation in the Peninsula in ancient times than there is now; but even at the present day there are more flocks of sheep and goats about than the sandy, stony character of the country would lead one to suppose. Their dragoman told them that there was not a spot where they encamped this year, with the exception of the dreary plain between Ayun Mouse and the Wady Ghurundel, over which they made the return journey, where he could not have bought a sheep, had he been so minded. This does not do away with the necessity for miraculous agency, but it shows that there is some sustenance for flocks.

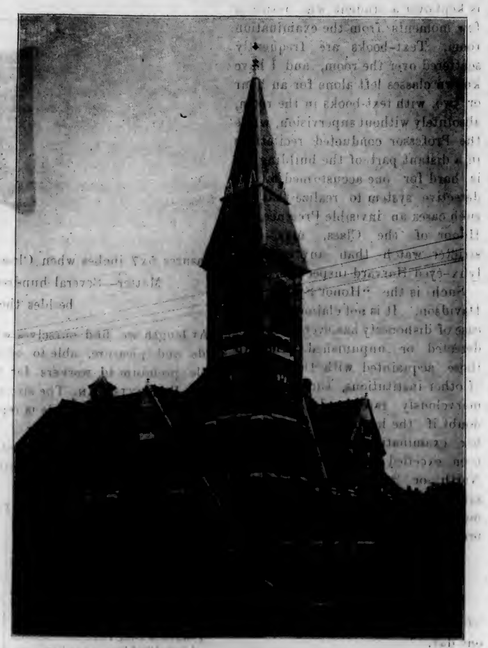
Mrs. Lewis reports that there have been some changes in the convent since 1893. One was the rebuilding of the library and the erection of a comfortable sunny room for students. Since 1895, the mosque which stands within the convent walls, has fallen down from want of repairs. Other portions of the interior are threatened with collapse; and, as one of the monks remarked, nothing is steady except the Church.

The monks were all greatly depressed over news which they had received from Crete; they knew about the beginning of the war long before their visitors.

The return journey was made overland to Suez, to avoid the possible detention in quarantine. The sheik, who accompanied them, informed them that, before the construction of the Suez Canal, the caravans of Bedawin who traveled from Cairo to Ayun Mousa, used to cross through sea water at a spot half an hour above the place from which Mrs. Lewis returned to the African side in 1893. Sometimes they would have to ride through with the water up to the saddles of their camels, and sometimes they waded where it was hardly up to their knees.

Mrs. Lewis is inclined to believe that the head of the Gulf of Suez was formerly further north, and that the Israelites crossed in the manner described by the sheik "But," she added, "I believe strongly in a divine direction of their affairs, and of our own; yet my faith in this would not be shaken if the crossing of the Red Sea could be explained by natural causes. For the forces of nature are God's servants." But these are subjects upon which she believes speculation to be almost useless.—*Ex.*

FIRST PRESBYTERIAN CHURCH, PENSACOLA, FLA., COMPLETED 1888.



NO APOLOGY NEEDED.

A pleasant story is told of Lady Macdonald, wife of the late Premier of Canada, who has long been an abstainer. Another lady of high position met her at dinner one day and was surprised to see that she took no wine, and at length asked:

"Did you not set out wine when you entertained the Marquis of Lorne?"

"Never!" was the prompt reply.

"But did you not feel that you must apologize?

"Certainly not. Wine is not a natural beverage, and so should rather come in than go out with apology."

This answer and that example led the other lady to become an abstainer also.—*Ex.*

GRUMBLERS.

The world has many grumblers. They are to be met in every locality under the heavens, One can not well escape them, although he stopped his ears for if the words were indistinct, yet would the sound be heard. Everything in life to them is topsy turvy, at sixes and sevens. Each breath drawn seems laden with grumbling and fault finding. If this habit could be outgrown that were some mitigation, but, alas! it grows with his growth and strengthens with his strength. Women usually take the palm for grumbling, and become first-class experts. Many a time, when conversing with a grumbler of the fair sex, have I wished I might go up in a balloon to escape the discordant sounds. But generally I have stood manfully and endeavored to stem the torrent of words, words, words! We suppose grumblers are to be tolerated in order to make a sufficiently varied world, but any real use for them I cannot discover, unless it should be to spur an idle husband to some conception of his duty to his family. And even in that case the remedy would not be permanent. Uncalled for fault finding, and grumbling, should forever cease and give way to kind and charitable sentiments. The latter are of real benefit often to men low in life and morals. The Pharisees of old were typical grumblers. They never ceased to find fault with Jesus, and constantly tried to turn his wondrous words and deeds into evil. But Jesus' presence rebuked them often into silence. His quiet and unobtrusive manner was to them gall and bitterness. They thought He must be of evil origin, and again and again sought to confuse and confound him, but vainly. Their sullen looks, so full of disappointment, haunt the shadows that gathered about Jesus during his last terrible days on earth.—*Alexander Macauley.*

THREE REASONS.

I once met a thoughtful scholar who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: "First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters [and he said it with tears in his eyes.] They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel.—*Bishop Whipple.*

STUDYING THOSE WHOM WE WOULD REACH.

It is of first importance to know the best avenue of approach to those whom we would influence. Rudyard Kipling describes a Gloucester captain who, when he would steer his vessel to the spot most frequented by cod, retired within himself in silence and profound cogitation, and was supposed by his crew to be thinking and reasoning after the manner of codfish. Human nature requires at least as careful study as cod nature. You cannot hope to reach a fellow-being if you do not understand his modes of life and thought. This is tact—knowing where and how to get in touch. And to be tactful requires downright hard study.—*Sunday School Times.*

Be very careful as to how you allow yourself to form or express a harsh judgment concerning your brother. There may be many facts in his life with which you are utterly unacquainted. It is just possiple that he is carrying loads that you could not sustain. If he once in awhile staggers under them, he deserves your sympathy, and not your blame. Put yourself, as far as possible, in his place. Take the kindest view that you can of his conduct. Cultivate toward him the charity that thinketh no evil. Try to act toward him as Christ would act. It is always better to err on the side of gentleness than on the side of severity.—*Nashville Christian Advocate.*

LITERARY JOTTINGS.

At the Ashburnham, London, Library sale on June 28th, the famous Mazarin, or Gutenberg Bible, on vellum, fetched $4,000. The first Latin Bible with the date 1500, and several others sold for over £1,000 each.

Hon. Jas. C. Carter, the acknowledged leader of the New York bar has informed Hon. Harry Tucker, of Virginia, of his purpose of contributing $5,000 toward the erection of the proposed John Randolph Tucker Memorial Hall on the Washington and Lee University grounds.

A feature of Professor Drummond's character, which has been missed by many who have given an estimate of the man, was his humour. There was a stately gravity about him which kept outsiders from seeing the playful side of his nature, yet he was fond of little practical jokes, and could hoax his friends to perfection. An old student friend of his relates that the last time he saw him was at a dinner to which they had been invited to meet a London celebrity who was to address a meeting afterward. Drummond came over to his friend and whispered, "Do you want to go to this meeting?" He shook his head a little sadly, feeling that there was no help for it and then said with a touch of mischief in his eye, "We'll run." They took an early opportunity, when everybody was attending to the celebrity, to slip out, and went along to Drummond's house with the glee of two schoolboys playing truant. Drummond enjoyed the escape hugely, and chuckled with glee over the joke they had played on the celebrated man. They had got his honey, he said, without his sting.—*The Bookman.*

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MAGAZINES.

American Homes. A journal devoted to planning and beautifying the home, published at Knoxville, Tenn., is well worth the price, $1.00.

Popular Science Monthly for July contain among other interesting articles Origin of Petroleum, The Thief Palm, The Sun, Two Paris Monkeys, Sand Spur of Florida, New Rapid Telegraphing, Young Fern Fronds, Geodes and Geode, Hunting and Koch's Improved Tuberculin. This is a most excellent monthly. Single copies 15 cents, New York.

Travel, a three pence monthly, published by Horace Marshall & Son, 125 Fleet Street, E. C. London, Articles of especial interest, After the Jubilee, Poppyland and the Norfolk Roads, From London Town to Auld Reekie on The East Coast Express and Our World's Cycling Commission which has Persia for its subject.

The current number of *The Eclectic Magazine* for July has a large number of interesting and timely articles. Among them we note, The Ethics of Empire, from *The Nineteenth Century*; Henry Drummond, by W. Robertson Nicoll, The Universities and the Education of Women, by A. H. F. Boughey; Evolution and the Amateur Naturalist, from *Blackwood's Magazine*; The Living Earth, by Grant Allen, On the Spur of the Occasion, John Bull's Eastern Estate, A Revolution in Printing, The Home of the Cabots, The Newspaper Press, by Frederick Greenwood, The Progress of Medicine during the Queen's Reign, by Malcolm Morris, Goethe and Weimar, Coleridgeiana, Some Incidents of the Sperm Whale Fishery, by Frank T. Bullen, Summary Procedure, The Downfall of Greece, A Secret of the Reign, by P. Anderson Graham, and a few lighter articles which complete the number. As this is the beginning of e new volume, it is a favorable time to begin subscriptions for this standard periodical. Published by E. R. Pelton, 129 Fifth Avenue, New York, Terms, $5 per year; single numbers, 42 cents; trial subscription for 3 months, $1. *Eclectic* and any $4 Magazine, $8.

BABIES are subject to peculiar ills. The right remedy for babies' ills—especially worms and stomach disorders—is Frey's Vermifuge —has cured children for 50 years. Send for illus. book about the ills and the remedy. One bottle mailed for 25 cents. C. F. & S. FREY, Baltimore, Md.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. E. E. Gillespie, from Hampden Sidney, Va., to Obids, Ashe county, N. C.

Rev. W. R. Minter from Laurens, S. C., to Rutherfordton, N, C.

Rev. H. S. Bradshaw, from Hillsboro, N. C,, to 535 Alabama Street, Bristol, Tenn., during July.

Rev. J. E. Park, from Louisville, Ky., to Oliver Springs Tenn.

Rev. Colin Shaw, from Kinston, N. C., to Kerr's, N. C., for the summer.

Rev. D. M. McIver, from Bolivar, Tenn., to Swann's Station, N. C., during July.

NORTH CAROLINA.

First Church, Wilmington:—Rev. Dr. W. W. Moore filled the pulpit at both morning and afternoon services. His morning sermon was especially appropriate to the day. Dr. Moore was greeted with pleasure and listened to with marked attention.

St. Andrews Church, Wilmington:—On last Sabbath, Rev. A. D. McClure entered upon the seventh year of his pastorate. This church was never more prosperous than now; it is doing most excellent consecrated work. The Sunday-school is larger and the contributions for the different causes liberal.

Steel Creek:—Steel Creek church has a large and flourishing Sunday-school with six hundred scholars and thirty-seven teachers, and two mission schools of one hundred scholars and fifteen teachers. These schools contribute largely to Home and Foreign Missions and we are glad to note the contributions are increasing.

Sugar Creek:—Of the committee composed of Rev. Messrs. A. A. Little, R. A Miller and J. R. McAlpine appointed by Presbytery to conduct the installation services of Rev. T. J. Allison on the 26th ult. Only the first named was able to be present. Mr. Little preformed the service and all three and Mr. Allison was duly installed pastor of the church which he has faithfully served as supply for the past year.

First Church, Concord:—This church reported the reception of seven new members—six of them heads of familes during the past quarter at their communion on July 4th. A desirable site for our new church at Cannonville has been secured, designed by architect Hook, of Charlotte have been accepted and a handsome and convenient house of worship will be built at once. With Mr. J. W. Cannon as chairman of our building committee we expect to occupy our new house early in September. Mr. Chas. F. Rankin has accepted this work permanently. He has been cordially received and both as preacher and pastor, has made a delightful impression upon the entire community.

Chadbourn:—On the first Sabbath eight members were received and eight infants baptized. Rev. P. C. Morton pastor.

VIRGINIA.

Warm Springs:—June 20th was the tenth anniversary of the pastorate of the Rev. Wm. C. White at this place. The text was Ps. 90: 16-17. In a very brief review of what has been accomplished there was much to encourage both pastor and people. Instead of four elders and one deacon there are five elders and three deacons. The membership was about seventy. It is now one hundred and seventy-one, and one hundred and sixty-six have been added to the church. Twenty-seven adults and forty infants have been baptized, and the Sunday-school has increased from fifty-nine to one hundred and fourteen. About one thousand and four hundred services have been held. The pastor has made about three thousand five hundred visits and has traveled about one thousand six hundred and fifty miles, attended about eighty funerals and has married one hundred and ten couples. One church has been remodeled. Two have been built and a third started (now finished) in a part of the field since given up, and the manse rebuilt, with a total increase in value of church property of nearly $10,000 and this half of the field has become self sustaining. May the Lord continue to bless both pastor and people.

PERSONALS.

Washington and Jefferson college has conferred upon Rev. Matthew B. Grier, D. D., editor of the Presbyterian, of Philadelphia, the title of LL. D.

We announced last week that Rev. John W. Stagg will spend his vacation or a large part of it a wheel in Europe. The Charlotte Observer says: Rev. Walter L. Lingle, of Union Seminary, Hampden Sidney, will occupy the pulpit of the Second Presbyterian church this summer during the absence of Rev. Mr. Stagg. Mr. Lingle is tutoring in the seminary. He is considered one of the brightest young men at the seminary, and will, no doubt, prove most acceptable to the people he comes to preach to.

Rev. J. G. McFerrin, of Bristol, Tenn., has received the degree of D. D., from Greenville and Tusculum College; Rev. J. E. Latham from King College and Rev. Dr. Cuyler the title of LL. D., from Princeton University.

Rev. H. S. Bradshaw, of Hillsboro, will spend his vacation at Bristol, Tenn.

Rev. J. W. Stagg last week assisted Rev. W. C. Alexander, the pastor, of Concord First church, in services preparatory to the communion.

Rev. Dr. A. C. Hopkins, of Charleston, W. Va., has been granted a two month's vacation by his congregation and will spend the same at Watkin's Glen and other points in New York.

Rev. Dr. Woodrow will spend the summer in Russia. He will attend the Geological Congress.

Rev. D. M. McIver, of Bolivar, Tenn., will spend his vacation with old friends and relatives in North Carolina.

Rev. Colin Shaw, now of Kinston, will spend the summer with his daughter at Kerr's. This will place Mr. Shaw again among his many friends of Wilmington Presbytery.

Mr. Wyatte DeVane, of Winston, a student of Union Semiuary, is spending a portion of his vacation at Burgaw, N. C. and while these will preach for the churches in that neighborhood. Mr. DeVane is a native of Wilmington and we learn with interest that the different congregations are greatly pleased with him.

We learn from the Southwestern that Rev. S. E. Chandler, having resigned his professorship in Austin College Sherman, Texas, expects to return to pastoral work. He will supply the church at Denton, Texas, until the end of July, in the absence of the pastor.

[EDITORIAL.]

Miss Mary Baldwin, Principal of Mary Baldwin Seminary and widely known as one of the most efficient teachers of girls died at her home in Staunton, Va., on last Thursday, 1st inst. She had achieved financial success in the conduct of the school and was wont to use her means most liberally in ways of public and private beneficence—always most unostentatiously, oftimes without the knowledge even of those whom she aided. She left to Mary Baldwin Seminary $175.000. We copy now from the Baltimore Sun:

"Religious bequests made sre: Foreign Missions, Southern Presbyterian Church, $10,000; Home Missions, $5,000; First Presbyterian church, (Staunton) $8,000; Second Presbyterian church, $2,000; the Staunton Young Men's Christian Association, $1,000. These gifts have been exceeded by what she gave during her lifetime. There are also bequests to near relatives, and all her employes, whites and black, the teachers and officers of the school and many former teachers are substantially remembered."

At her funeral which took place last Friday and at which her pastor Rev. A. M. Frazier officiated in chief, there were in the pulpit Revs. J. E. Booker, Dr. James Murray, of Louisville, Dr. James P. Smith, of the Central Presbyterian, and Dr. G. W. Finley. Many ministers were in the audience and the stores of Staunton were closed during the funeral services.

For the N. C. Presbyterian.

WORK OF THE CONFERENCE AT KNOXVILLE.

For twelve days the delegates to the Summer School have been very busy hearing lectures, taking notes and studying the outlines for Bible courses next year. Out of the large number present there are very few who do not intend to conduct a Bible class or a missionary study class in their college next year, and at least half of the boys will try to organize this summer a class at their homes for devotional Bible study.

Besides the Bible study department of the Conferenee which was emphasized more than any other one thing, the platform lectures were a great treat. The next lecture after that of Mr. Wishard's in last week's issue, was given by Mr. Gilbert A. Beaver who is now one of the international secretaries of the Y. M. C. A. It is interesting to know that Mr. Beaver is a son of ex-Gov. Beaver, of Pennsylvania, and is one of the ablest and most active Y. M. C. A. men in the United States. His talk consisted in an analysis of Daniel's prayer. The speaker began by asking if we have faith in our prayers. He said the fact that we gave the best of our time to other things, and prayed when we were not in the best condition mentally or physically proved that we do not consider prayer as of the highest importance. Not so with Daniel. Though he was the busiest man in the whole empire, yet he devoted the best part of each day to prayer. His model prayer contains elements of confession, thanksgiving, adoration and supplication or intercession.

1st. Does confession pay us? Most assuredly, for it lays bare our inner life and shows us our weak points. Through confession comes forgiveness, but more than this, it guards against future sins. It too makes a tenderer conscience, a more healthy, spiritual life. It begets also humility.

2d. So thanksgiving gives the graces of gratitude. It is one of the surest ways to keep hopeful. It helps us, as Jno. R. Mott says, "to practice the presence of God."

3d. Adoration too will make us realize our helplessness and sinfulness which is the only way to the higher life. It does more than this. It gives us a sense of union with God, and thus we come to have the quality of boldness for which the disciples were noted.

4th. From adoration we come to that of supplication. Here is where so many fall into doubt, not understanding how the great laws of the universe can be changed by the feeble petition of a single individual. We should not trouble ourselves so much about the mystery, but just look at the reality of prayer. We must desire and ask for faith. If we lack wisdom ask of God. Supplication or petition will also save time and energy used in doing things for which we were not intended. It too, brings things to pass, for Elijah was a man of like passions as we, yet look at the results of his petitions to God. By learning to pray only do we learn the meaning of the deep spiritual life. By prayer and Bible study will we be made like Christ.

The next address was given by Mr. Studd. He spoke, as an eye witness, of the terrible condition of Inland China, where scarcely a missionary is to be found, most all of them being along the coast. Mr. Studd speaks very touchingly of his great love for the Chinese as indeed his consecrated life proves. Few men have sacrificed as much as he for the spread of the Gospel of Christianity. Before his conversion in London by Mr. Moody he was a young millionaire giving himself up entirely to worldly pleasure. But after he became converted he felt he must go to China, and he went as soon as possible. When he had been there about two years he was led by the Spirit to give his whole fortune away anonymously. "Since that time," says Mr. Studd, "God has been feeding me with precious souls." This will serve to show with what weight his words would be received. The result of his four addresses on "The Condition of Inland China To-day" resulted in greatly deepening the missionary spirit.

Following this Mr. L. D. Wishard, who returned from his missionary tour around the world last year, gave an account of the conditions in other foreign countries, and told us in thrilling words how Young Men's Christian Associations were planted in the colleges of France, Holland, Switzerland, Bulgaria, Persia, Africa, India, Australia and other places, so that now the world is literally enriched by a strong belt of Christian brotherhood, and the college students of the world are united now as they never were before. This fact led Mr. Moody to say: "The Y. M. C. A. in colleges is the supreme Christian movement of the world." In all these countries conferences like the ones at Northfield and at Knoxville are being held, and how much they are appreciated by foreign students is seen from the fact that this year the first conference held in Africa was attended by over five hundred students, a number greatly exceeding even the largest of that in our own country. Proportionate numbers gather at the conferences in other heathen countries, some of the delegates travelling six weeks to enjoy this great privilege. It would indeed be impossible to estimate the good that is being done in this way.

In Mr. Wishard's talks on "The Y. M. C. A. Movement in Foreign Lands" he ended by reminding us that as America had the great privilege of starting the widespread and useful movement, so it devolved upon us the responsibility of keeping our part of the work at the head, and of leading the way to even more aggressive work.

Following this Dr. McBryde spoke first on "The Contemplation of God," proving to us that through lack of being thoughtful Christians, and meditating upon the teachings of the Bible, we do not attain unto the height and depth of adoration. Our habitual thinking is not of God, or like the beautiful lesson drawn from the Great Stone Face, our contemplation would result in a more complete transformation into the Christ-life, a more perfect simulation of Christ Himself.

Another of the discourses delivered by Dr. McBryde was on "Infinite Love."

He said that the proof of our spiritual growth would be that we thought more of His love to us than of ours to Him. The song of the Gospel writers is God's love. This is what makes Christianity the only religion:

1st. God's love is causeless. Christ died for us because God loved us, not God loves us because Christ died for us. He goes after lost sheep to find them and restore not to punish them.

2d. It is self-sacrificing love. We must not think that only the Son loves us and the Father is angry with us. Jesus is just the expression of the Father's love.

3d. His infinite love is also omniscient. Though knowing all about us God still loves us.

4th. It too is changeless and entirely subjective.

5th. It is individual, though we so often look at it as only universal. But "He leadeth the stars out one by one," and "calleth his sheep by name." He misses one sheep from the hundred and rejoiceth over every sinner that repenteth.

6th. God's love is immeasurable, Jno. 17: 23 "Thou hast loved them even as thou hast loved me." But for all this some men never see God's love. It has channels through which it flows. Just as a nickel hides the sun, so a small sin in the heart shuts out the sunshine of God's love. God wants the whole heart.

Besides the platform meetings the different vocations for Christians were presented at the daily life work meetings on the hillside. Before these topics were discussed Mr. Luce conducted the first meeting on the "Principles to Guide us in the Choice of a Life Work."

1st. We must begin on the basis of a consecrated life, completely surrender everything to Christ.

2d. We must have a clear appreciation of what Christ has done for us." Ask ourselves the question, "What does Jesus mean to me?"

3d. We must seek the kingdom of God *first*.

4th. We must have a comprehensive view of the world and of its needs.

5th. We should make our decision when we are nearest to God. Two things to help us are Prayer and the Word of God. Look, think, and find out the place of most influence and adaptability. Realize that God is more concerned with our lives than we are ourselves. If we can leave it to him by a complete surrender of self we need not fear the consequences.

First, "The Foreign Missionary" was presented by Mr. Wishard. "The Christian Layman" by Prof. Green. "Home Missionary" by Dr. Lambeth, who was born in China, but recently on account of health was as it now seems providentially called to this country. He is now secretary of the Southern Methodist Mission Board. Dr. Lambeth was also a medical missionary and the first to open up the Methodist work in Japan. He is a man of wonderful energy and power as well as great earnestness. Then "The Christian Business Man" was

Continued on 14th page.

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THE LATEST NEWS FROM OUR COLORED WORK.

Since the meeting of the General Assembly the Executive Committee of Colored Evangelization has given its work most anxious consideration. *Reports from the field* show that the colored ministers are faithfully at work. *Stillman Institute* closed another year of faithful work, sending one graduate into the field. For the improvement of the Institute the Assembly authorized the committee to raise a special fund of ten thousand dollars. Of this sum $4,500 at least are in sight. We need $5,500 more. The improvements will be made only as there is money to pay for them. Rev. O. B. Wilson has been appointed agent to canvass for this special purpose, not for Colored Evangelization in general. Three Assemblies have approved the general plan now being executed for the removal of the Institute to a farm, the erection of neat and substantial buildings, and the equipment of a farm for partial self-support. The committee unanimously regard this step as necessary to the growth of the work. It is confidently hoped and believed that the Church will cordially and liberally respond to this need. It is the first time in our history that such a step has been undertaken. Why should it not be completed in a very short time? Any minister or church desiring to aid in this special effort should write at once to Rev. O. B. Wilson, News Ferry, Va.

For the *next session* so far as can now be seen, Prof. McAlpine will conduct the theological department, and Secretary Phillips will teach the Academie branches in addition to his increasing duties as secretary. The number of students may have to be limited again on account of insufficent funds to train an indefinite number and at the same time maintain other departments of the work. This plan dose not involve additional cost.

The committee has instructed the secretary to go as soon as practicable to South Caroline to assist brethren there in plans concerning the *Ferguson Williams College* at Abbeville, which has just closed another encouraging year's work.

Three of the four *Independent Presbyteries* have made calls for a convention to organize a colored Presbyterian church in Nashville, Tenn., sometime in August. In this matter the committee is simply obeying the Assembly in carrying out the expressed wishes of the colored brother. There is now very little doubt about the organization of this church this summer. Any who desire to aid this movement now when it is greatly needed may send money to W. A. Powell, Atlanta, Ga., saying that it is for the organization of a colored Presbyterian church.

The funds in the general treasury are now very low. It should be remembered that an empty treasury means hindered work for the Master.

A. L. PHILLIPS,
Secretary.

Tuscaloosa, Ala., June 25, '97.

A SONG IN THE NIGHT.

My soul, be not so anxious about the reason of thy peace. Is it not written that there is a peace which passeth understanding? What is that but a song in the night? It is one of the songs without words. It gives no explanation of its music. Clouds and darkness may be round about thee, and yet thou mayest be able to sing.

Do not distress thyself to find a cause for thy joy. Hast thou not read of a bush that was all in flame, and yet was not consumed? The facts were all against its permanence; it was unreasonable that it should live. But it did live, and why? Because there was a voice speaking within it, singing within it, against facts, spite of reason, in defiance of circumstances. It was a song without words, a comfort without cause, a strength without the legions of angels.

So, oftimes, shall it be with thee. There shall be moments in which thy Gethsemane shall reveal no flower, in which the cup shall not pass, in which the legions of angels shall not come; and yet, strange to say, thou shalt be strong.

Thou shalt fly without pinions; thou shalt walk without feet; thou shalt breathe without air; thou shalt praise without words; thou shalt laugh without sunshine; thou shalt bless without knowing why, for the song of thy heart shall itself be thy light, and thy joy shall be only from God.—*George Matheson, D. D.*

DO YOU KNOW YOUR BIBLE?

Do you suppose you know the Bible? The Sadducees thought they did, and when they came to Jesus Christ, he said, "Ye do err, not knowing the Scriptures." The scribes thought they knew the Scriptures; indeed, they were the very men who wrote the holy words and read them; they were, so to speak, the custodians or treasurers of the divine literature, and if they did not know the Scriptures, who did? You would think the people who live in a mountainous country would love the mountains best. You and I have gone through Alpine villages in which the people evidently looked upon the mountains with eyes unlighted, without wonder, without emotion. Why? Because of their familiarity with those gigantic and glorious hills. It was so with the scribes; they were so familiar with the letter that they did not understand the spirit, as we may be so familiar with church ordinances as merely to observe the ceremony and never realize the divine intent and mind. Jesus Christ said, "Search the Scriptures." Have we understood that word "search?" You have seen a man dig for silver? That is one help toward the meaning of the word "search." You have seen a woman light a candle and sweep the floor and seek diligently till she had found a piece that was lost? That is a hint toward the word "search." You have seen a man looking for one document, which, if he could find, would make him a peer of the realm? Look at him with spectacled eyes, with busy fingers, with bent form, with eager face; look how he listens to any suggestion, what letters he sends out to registrars, clerks, any person or persons likely to help him. Have you seen such a process? This will give you some idea of what Jesus meant when he said, "Search." He did not mean that we were to look round with cold, indifferent eyes, and take up anything that might happen to occur in our process of blind looking. He meant the industry of the soul, the very agony of the spirit, at searching, seeking, digging, striving that meant the very agony of the combined faculties which make us men.

Jesus did not come with a new Bible. He read the old one, and when he read it men's hearts turned within them. We need no new Bible, we need the right heart to read the old one, and then it will make the heart that so reads it glow with sacred emotion; it will lift up that heart to heights of rapture and triumph, in the feeling of which time will be but a passing shadow, and earth a speck neither to be mentioned or named.—*Banner.*

DROPPINGS OF THE HONEY-COMB.

A singular incident in old Hebrew history illustrates the sweetness and light that flow from God's blessed word. Jonathan was leading the army of Israel in pursuit of the Philistines, and King Saul had forbidden the troops to taste of food during the march. When the troops reached a forest where the bees had laid up their abundant stores, several honeycombs were found lying upon the earth. Jonathan—not having heard of the royal edict—put forth the rod in his hand and dipped it in a honeycomb, and put it to his mouth, "and his eyes were enlightened." Refreshment came to his hungry frame and enlightment to his eyes, which were dim with faintness and fatigue.

What a beautiful parable this incident furnishes to set forth one of the manifold blessings of God's Word! In the superbly sublime nineteenth Psalm, David pronounces that word to be sweeter than honey and the droppings of the honeycomb. In the same passage he declares that "it is pure, enlightening the eyes." Again the psalmist says: "The entrance of thy word giveth light." It is not the careless reading or the listless hearing of the book, but its entrance into the soul which produces this inward illumination. There is a sadly increasing ignorance of the Scriptures; when read publicly in the sanctuary thousands give but little heed with the ear, and none at all with the heart. They do not take the vitalizing, heaven-sent truth into their souls as Jonathan took the honey into his system.

Dr. Horace Bushnell voiced the experience of many of us when said:

"My experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths."

The most growing Christian never outgrows his Bible; in that exhaustless jewel-mine every stroke of the mattock reveals new nuggets of gold and fresh diamonds.—*Dr. Cuyler.*

IN EVERYTHING.

Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? Must I lift up my hands over my dead and say, "Father, I thank Thee that Thou hast taken away my friend?" Is it pleasing to my Father that loss should be pleasant to me? Is it good that I should be told to give thanks in everything? Be still, my soul, thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything. It is not to praise God for the night, but to bless Him that the night is not deeper. I have read of the Son of man that He gave thanks over the symbol of His broken body. Not for the pain, but for the mitigation of pain, did the Son of man give thanks; not that His body was broken, but that it was broken for me. In thine hour of sorrow give thanks like Jesus.—*Matheson.*

"DRINK AND PRAY."

The story is told of a Highlander who built a tavern near Abbottsford and called "The Flodden In." He applied to Sir Walter Scott for a motto for the singleboard. The novelist suggested "Drink, weary traveler; drink and pray." The man objected to his house becoming a kirk, arguing:

"The more praying there is, the less drinking there will be, and I don't want that."

Sir Walter suggested the omission of the letter "r" in pray, so that the motto might read, "Drink, weary traveler; drink and pay." With this the "mine host" was delighted, and hundreds of his customers found out to their bitter sorrow that whilst drinking and paying go hand in hand drinking and praying have not even bowing acquaintance. The same is true everywhere.—*Ex.*

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Third Quarter—Lesson III.

July 18, 1897.—Acts xvii. 1-12.

Commit to memory verses 10-12.

Subject. Paul at Thessalonica and Berea.

Golden Text. "They received the Word with all readiness of mind, and searched the Scriptures daily." Acts xvii. 11.

CATECHISM.

Question 47. Which is the second commandment?

Answer. The second commandment, is "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments."

Time, A. D. 52.

Place. Thessalonica—Berea.

INTRODUCTORY.

The magistrates who had committed Paul and Silas to prison, having beaten them openly, and the jailer who had exceeded the commands by casting the prisoners into the dungeon and the stocks, found themselves in a serious predicament the next day, for they were Roman citizens. The magistrates hastened to release the prisoners. The jailer had no fear as that had been cast out by "the expulsive power of a new affection." Paul and Silas proceeded westward while Luke probably remained at Philippi. Thus persecution again failed to destroy the Gospel and was the means of spreading it. Paul and Silas driven out went to the province of Macedonia.

LESSON NOTES.

Vs. 1. *They.* The change of pronouns from the first to the third person, shows that Luke the writer of the Acts was not with these, "then poor wandering missionaries, Silas, Timothy and Paul." *Through Amphipolis.* So they did not stop at this city, so near to Philippi, about thirty miles nearly west, nor at *Apollonia,* about thirty miles southwest of Amphipolis. They passed near the birth-place of Aristotle and the tomb of Euripides. *They came to Thessalonica,* long famed as a commercial centre, called by Herodotus and Thucydides, Therma, rebuilt by Cassander, renamed after his wife, the sister of Alexander the Great. It is now called Salonica.

Vs. 2. *Paul, as his manner;* his custom to attend the synagogue on the Sabbath and speak to the Jews first of the Christ. *Three Sabbath days* he labored among the Jews, though this does not indicate how long he remained in the city, as indicated in the early chapters to the Thessalonians. *Reasoned with them,* showing why he had believed that Jesus was the Christ and what was the blessed hope to which he would bring all Israel and the fullness of God's blessing offered in Him. *Out of the Scriptures* of the Old Testament "every letter of which they valued as divine."

Vs 3. *Opening,* showing the meaning, pointing out what they had not noticed and applying to Jesus of Nazareth the things of Messiah. *Alleging,* not asserting, but setting forth arguments and reasons, as the Greek word and older English word means. *Christ,* the Messiah. *Must needs have suffered,* as the meaning of all types and sacrifices, fulfillment of prophecy and the necessity of salvation. *Risen again from the dead,* as God's approval of His claims, as "the first fruits of them that slept," and the cardinal proof of Christianity.

Vs. 4. *Some of them,* Jews of the synagogue *believed, consorted,* cast in their lot *with Paul and Silas. Of the devout Greeks,* implied that Paul preached to those outside the synagogue after the Sabbath spent there. *Chief women,* many of high social standing, who doubtless gave a home for the Gospel after the ministers were gone.

Vs. 5. *The Jews,* as a body, *moved with envy,* or jealousy at a growing new faith beyond their ideas and customs. *Lewd* in the sense of vile, worthless, lazy loungers, ready for any excitement. *Gathered a company,* a crowd, not organized; made a disturbance, *assaulted the house of Jason,* Grecized from Joshua.

Vs. 7. *Contrary to the decrees of Caesar,* as appeared by speaking of Jesus as king, but they could easily know the difference. It was not natural however, and the appeal was popular.

Vs. 8. *They troubled the people,* not so as to make charges against them for they were the best citizens as true Christians always are.

Vs. 9. *Security,* bail.

Vs. 10. *Sent away Paul* to Berea, a city sixty miles southwest of Thessalonica.

Vs 11. *More noble,* not in reputation or human titles, but in character. This appeared in two important particulars which are still tests of character and nobility and means of promoting them.

PRACTICAL POINTS.

1. Bad men who attack reformers usually hide their motives under the cloak of some apparent virtue.

2. Even the best of preachers, teachers and reformers have but partial success, because of selfishness.

3. The Gospel is in favor of search for truth and makes that prayerful search its claim to nobility.

"Search the Scriptures."

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YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, July 18th, 1897.

BELIEF IN CHRIST.

Text for the week:

"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Acts xvi: 31.

Daily Readings:

Monday, A well founded belief. Acts 17: 10-15.

Tuesday, A powerful belief. Mark 9: 14-29.

Wednesday, A divided belief. 1 Cor. 3: 1-7.

Thursday, A firm belief. Ps. 28: 1-6.

Friday, Believe the work. John 10: 31 42.

Saturday, Be not faithless. John 20: 24-31.

Sunday, Belief in Christ: What it is and what it does. Matt. 6: 1-15.

Suggestions.

Belief *of* Christ is not belief *in* Christ; neither is belief in Christianity faith in Christ. The devils believe—but they tremble.

Knowledge is necessary to belief. How shall we believe in One we do not know.

The existence of faith is tested by works—faith without works is dead.

Sight is not essential to faith; blessed are those who have not seen and yet have believed.

Believe now—to morrow may be too late.

Notes:

Belief in Christ, as used in Scripture, we take to be synonymous with faith in Christ. "Believe in the Lord Jesus Christ and thou shalt be saved," means exercise that faith in the Lord Jesus Christ which, for salvation, receives and rest upon Him and His atoning and redeeming work as set forth in the Gospel. The immutably perfect attributes of God are the foundation of the Christian faith and the Word of God is its supreme object.

The Scriptures call faith "the substance of things hoped for, the evidence of things not seen." But this is rather a statement of what results from faith than a definition of that grace. When faith in a fellowman is in question we have no trouble in knowing its meaning, its extent and its limitations. To exercise it intelligently we demand to know his ability to do and his disposition to perform: satisfied of these we believe in him—confide in him, trust him and rely upon him. With this in mind we can perhaps more clearly take in what God requires of us. He leaves us no option of opinion as to His ability and His disposition, and indeed we need none. He is infinitely able and entirely willing, nay anxious, to do all He says. Faith then simply takes Him at His word. God accepts Christ as our substitute, our sins are imputed to Him just as soon as, believing the Word, we consent to have it so. Children have faith in their parents; this is rather trust than faith. Trust and obedience are the fruits by which the genuineness of faith is determined. This is the case when faith is the result of intelligent exercise of the mental powers, or of deliberate choice, but in children until they arrive at a reasonable age there can be no such exercise. Still the faith which is acceptable to God must be as implicit and unreserved and undoubting as that of little children, for Christ has said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

PUZZLE DEPARTMENT.

Answers for June 24th.

Golden mice are found in 1 Saml. 6: 4—Maggie Hall.

Joab was killed and buried in his own house, 1 Kings 2: 34—Maggie Hall.

[We take great pleasure in publishing the following letter which came as a prompt reply to our request of last week. We thank Walter very much, but will reserve some of his well selected questions for another time. Who of our little friends will we hear from next?*]

DEAR MR. McLAURIN:—I opened your nice paper as usual to-night to see if I could answer any of the questions in your Puzzle Department, but found that no one had sent you any for this issue (July 1st) I will try and give you a few questions which I hope some one will be able to answer if it is too hot to play, but I don't think it is. These are my questions.

What is the shortest verse in the Old Testament?

What was the height of the image which King Nebuchadnezzar built for the people to worship, and what was it made of?

How many times and to whom, did Jesus appear after the resurrection?

Give the name of one or more persons mentioned in the Bible as an artificer, author and minister.

I hope you will not think these are too many for one time.

Yours truly,

WALTER P. SPRUNT, (age 14 years.)

*Enigma was also received later from Maggie Hall.

THE WAY TO ACCOMPLISH IT.

The Assembly's Executive Committee recently sent to all pastors a circular concerning the July collection for the Invalid Fund accompanied by two copies of a circular addressed to the Societies in the Church. From the Secretary of one of these Societies comes a response as follows: "The circular was read to the Society when only a few members were present and a special meeting was called. The appeal was very touching and we decided to contribute $10, wishing that we could double it. We are glad that we can contribute something." Last year only thirty-seven Societies contributed to this fund and they gave only $200.64. There are two or three hundred Societies which can and we believe will contribute, if their attention can be secured. If the facts of a number of cases showing the need of our aged and infirm ministers and of the families of members deceased (widows and orphan children) could be laid before the members of these Societies their hearts would be touched and the $200 of last year would probably reach $2,000 this year. Will the kind officers of every Society in our Church look after this matter.

J. N. C.

Atlanta, Ga.

June 30th.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

McGILL—WALLACE. In the Presbyterian church, Soddy, Tenn., June 23d, 1897, by Rev. Dugald Munroe, Mr. John A. McGill and Miss Louise A. Wallace, oldest daughter of Elder John A. Wallace.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

FONVILLE. At her home near Pleasant Grove, N. C., June 18th, Mrs. Martha Jane Mitchell Fonville, in her 40th year. She leaves a husband and four children, an infant child being buried in its mother's arms. Mrs. Fonville had been a consistent member of Cross Roads church for ten years. Now "She is not dead but sleepeth."

SOSSERMAN. On June 24th at her home in Cabarrus county, Mrs. Elizabeth Ann Sosserman, nee Alexander.

She was for thirty years a consistent member of Rocky River church. For several months she was a helpless invalid and a great sufferer. She bore it all with Christian patience, until it pleased the Lord to take her. Her husband and four children mourn her early departure.

HORTON. At her home in Cheraw, S. C., June 25th, 1897, Mrs A. B. Horton. She was born in Lottisburg, N. C., Nov. 3d, 1820, and lived there until her marriage in 1848. Sometime after their marriage, Mr. and Mrs. Horton moved to Summerville, N. C., where they together professed their faith in Christ and united with the Presbyterian church under the ministry of Rev. Mr. Russell. They came to Cheraw in 1870.

"Everybody loves Mrs. Horton" is the expression we often heard during her life, and the large grief-stricken congregation that attended her funeral showed the universal esteem in which she was held. She was beloved by all, irrespective of class or age. Her home was open to all, and she used to say with a grateful smile that she had more visitors than any one in Cheraw. Very often passing her home and hearing the sound of voices, we have remarked that Mrs. Horton was holding her daily reception. Her lovable disposition, her natural traits and Christian graces endeared her to every one. She was perfectly sincere and candid. She did not deal in formal compliments but spoke exactly as she felt and thought. This makes it all the more surprising that she was so universally beloved. But she always spoke in a way that showed that her words were prompted by love and kindness.

Her great charity was another prominent characteristic. Without guile herself, she thought everyone sincere and was ever ready to defend all except herself.

It was beautiful to see her devotion to her church. She ever prayed for its welfare, mourned over its destitution and rejoiced in its prosperity. Her consecration to her Master was without reservation of herself, her labors or possessions. Her very presence in the church was an inspiration. Her face would shine with joy and peace and those who beheld her "saw her face as it had been the face of an angel."

Her last illness lasted about eight weeks during which she bore her sufferings with great patience and resignation. On the morning of June the 25th her beautiful spirit "entered in through the gates into the City and for her the morning dawned to which there will be no evening, "for there is no night there."

Her husband, daughter and two granddaughters mourn for her on earth; but three children, all of whom died in childhood, rejoice that she has come home at last. We thank God for her life, her wise and kindly counsel, her wonderful example and potent influence. For the memory of that life will ever be, both an inspiration and a benediction.

A. H. McARN.

SECULAR NEWS.

NORTH CAROLINA.

Farmers are topping tobacco in Vance county.

We see it stated that the Exposition of the Carolinas at Charlotte netted $3,000.

The fourth was a clear, bright day in Wilmington and vicinity. The weather had moderated considerably and hundreds went to the seaside resorts where the usual attractions were seen.

A very severe hail storm in northern Granville, near Bullock's, has caused great damage. On some farms the crops are completely ruined.

DOMESTIC.

Many of the Le Conte pear orchards about Americus, Ga., show the effects of blight. Large trees are blackened and dying, and the crop this year will be almost a total failure.

July 1st was the hottest day for the season known in Savannah. The maximum temperature was 102.

A terrible storm burst last week in Henderson, Ky., did considerable damage. Over a mile and a half of railroad track was washed away.

On July 3rd, the heat in Chicago reached 97 degrees, the greatest temperature of the year, and the highest known for this early in the season.

On the 2d inst., the State of Minnesota dedicated a monument in honor of the part played in the battle of Gettysburg by the only Minnesota regiment that took part in it—the First.

During May and June there were 507,793 paid admissions to the Nashville Exposition. The addition of free admissions would, of course, greatly swell the number.

Horner Military School.

The best commencement exercises of this school we have attended in several years took place at the Opera House Thursday evening. An immense audience was present. * * * It is a well known fact that the Horner Military School ranks as one of the best classical schools in this country, as its fine record shows. * * * The boys always take high stands at the colleges and universities. We are pleased to express our opinion that the commencement just closed surpassed any we have heretofore attended.—*Oxford Ledger.*

A school paper is shortly to be issued by the Faculty and Cadets of the Horner School. In the June issue will be printed the Orations that won prizes at the Horner School Commencement. Photographs of the Medalists will be given. We look forward with interest and pleasure to the first appearance of this paper.

THE JAMES SPRUNT INSTITUTE.
KENANSVILLE, N. C.

The announcements for the next session of this school are now ready to be sent out. Who wants to see one? Any man with a girl to educate can get some interesting reading by addressing a postal card to Rev. R. V. Lancaster, Kenansville, N. C. For the motto of the trustees is: The best possible school, for the least possible cost. Session open September 8th, 1897.

R. V. LANCASTER, President.

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A few references:—

Dr. J. B. Shearer, President of Davidson College, N. C.; Rev. O. G. Jones, Rock Hill, S. C.; Rev. T. R. English, D. D., Union Seminary, Va., Rev. C. A. Munroe, Lenior, N. C.; Rev. R. P. Smith, Gastonia, N. C.; Capt. J. G. Morrison, Mariposa, N. C.; Dr. E. Porter, Rocky Point, N. C.

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Address all applications to UNION TEACHERS' AGENCIES, Saltsburg, Pa.

FOR THE FAMILY.

WORDS.

A little tender word,
Wrapped in a little rhyme,
Sent out upon the passing air,
In the sweet summer time.

A little idle word,
Breathed in an idle hour;
Between two laughs that word was said,
And yet the word had power.

Away they sped—the words—
One, like a winged seed,
Lit on a soul which gave it room,
And straight began to bud and bloom
In lovely word and deed.

The other careless word,
Borne on an evil air,
Found a rich soil and ripened fast
Its rank and poisonous growth, and cast
Fresh seeds to work elsewhere.

The speakers of the words
Passed by and marked one day
The fragrant blossoms dewy wet,
The baneful flowers quickly set
In clustering array.

And neither knew his word.
One smiled and one did sigh.
"How strange and sad," one said, "it is
People should do such things as this:
I'm glad it is not I."

And "what a wondrous word,
To reach so far, so high!"
The other said, "What joy 'twould be
To send out words so helpfully;
I wish that it were I."

—*Susan Coolidge.*

DEATH OF MRS. OLIPHANT.

THE WELL-KNOWN NOVELIST AND POPULAR WRITER—A FAVORITE OF QUEEN VICTORIA.

Mrs. Margaret Oliphant, the novelist, died in London, England, Friday evening last from cancer.

The life of this remarkable woman seems to have been almost entirely devoted to her literary labors. Herself and her work were inseparable, inasmuch as even her intimates seldom found her when she was not writing a novel, finishing one, or arranging a plot. Her industry was phenomenal. It is doubtful if there ever lived a British writer who produced more novels than she. None of them was distinguished for its strength or intricacy of plot, or its power of expression or of analysis, but they all had the virtue of containing as their heroes and heroines living, breathing human beings.

Mrs. Oliphant was born Margaret Oliphant Hilson, and from her early girlhood the force of her literary productiveness showed her her career. She had done a considerable amount of work before she was twenty-one, but then she set to work with an ardent determination to produce something with a lasting quality, and the result was "Passages in the Life of Mrs. Margaret Maitland, of Sunnyside." The success of this venture was almost immediate. It was phenomenal for these times of restricted circulation. She was encouraged by her publishers and her friends, and she set to work in earnest and book after book began to flow from her pen. Her love of Scotland and her delineation of its people, her delicacy of appreciation of all their traits, endeared her books to the Queen, and Mrs. Oliphant had the dignity of being Victoria's favorite author.

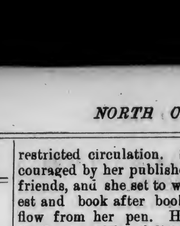
Throughout her long career as a writer she held consistently to one principle in the character of her work. She believed that fiction was lowered when the writer dealt with subjects or with characters that "would not be admitted into any family in the empire." The result was that she never wrote anything about the criminal classes, avoiding immorality as a subject as she would have avoided a contagion, and she came well into that classification of British authors who wrote for young men and women as their fathers or mothers might have done. —*The Sun.*

Lady Augusta Mostyn is one of the most generous donors of gifts in honor of Queen's Victoria's diamond jubilee. She has just offered $10,000 toward the chancel of the church in memory of the duke of Clarence and $2,500 toward the Queen's Jubilee Hospital at London. Within a few days she has announced her intention of building and furnishing an entire new church in a suburb of Llandudno. This will be in memory of her father and mother, and also in commemoration of the queen's long reign.

Mrs. Davies, of Bury, England, will in a few days present a library of 2,000 volumes to the city, to be used by women and girls. A little later she will give the city a library for Sabbath-school teachers and furnish and hereafter support a reading room for women. She does all this in honor of the queen's long reign.

Berry Custard.—Put three pints of berries, sugared to taste, into a deep dish. Make three pints of milk scalding hot; add to this half a pound of pulverized sugar and three tablespoonfuls of corn starch, mixed smoothly with a little cold milk; then add and stir in three well beaten eggs and a dessert spoonful of vanilla extract; place on the fire and stir until it begins to thicken, and then pour it over the berries; set on ice until cold. Serve plain cream or milk with it.

A Padlocked Heart.



How many women lock their troubles and sufferings in their own hearts and silently endure misery and pain which would cause strong men to cry out in agony.

The sufferings of women are more than half unknown and unappreciated. The refined sensitiveness of their organism lays them liable to a thousand exquisite tortures which a coarser nature can never experience or comprehend.

The least derangement or disorder of the delicate special organism of their sex overwhelms the whole physical and mental being with weakness and wretchedness.

But it is a mistake to suffer these troubles in silence. They may be cured in the perfect privacy of home, without the repugnant ordeal of examinations and "local treatment," which the family doctor is sure to insist upon.

No physician in the world has had a wider or more successful experience in the treatment of woman's diseases than Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. His "Favorite Prescription" is a positive cure for the most obstinate and complicated feminine difficulties.

It is the only medicine of its kind prepared by an educated, skilled physician.

Mr. J. F. Sneed, of Omen, Texas, writes: "My wife was badly afflicted with female weakness. We tried three of the best physicians in the country without benefit, but at great expense. My wife grew worse, and we gave up in despair. She could not get in and out of doors without help; was not able to stand on her feet long at a time, complained of dragging down pains in abdomen. Nothing but an untimely death seemed awaiting her, when—happy thought!—the name of Dr. Pierce came to my mind. I wrote to Dr. Pierce; received his advice, followed it, my wife improved perceptibly from the first two week's treatment, continued the treatment six months, and pronounced the *cure complete*, at a cost of less than one month's treatment by the last physician we employed before consulting Dr. Pierce. She used Dr. Pierce's Favorite Prescription and the lotions recommended by him. It has been two years since, and the good effect is permanent."

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PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $30.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.		STATIONS.	SOUTH BOUND.	
8			7	
P. M.		— WILMINGTON —	P. M.	
2	00	Lv Mulberry St. Ar	12	40
3	58	Lv Jacksonville Lv	10	42
4	30	Lv..Maysville..Lv	10	09
4	44	Lv Pollocksville Lv	9	55
5	20	Ar..Newbern..Lv	9	20
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

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CHILDREN'S COLUMN.

LOVELINESS.

Once I knew a little girl,
Very plain;
You might try her hair to curl,
All in vain;
On her cheek no tints of rose
Paled and blushed, or sought repose;
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain,
Angels sent;
So full many a beauteous thing,
In her young soul blossoming,
Gave content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Lovlier grew;
With a heavenly radiance bright,
From the soul's reflected light
Shining through.

So I tell you little child,
Plain or poor;
If your thoughts are undefiled,
You are sure
Of the loveliness of worth;
And this beauty not of earth
Will endure.

—*Picayune.*

For the N. C. Presbyterian.

HOW JIM BEGAN TO BE A MISSIONARY.

BY RACHEL RICHARDSON.

When Jim was not more than three years old he began to gather together all of his sister's broken dolls and would play "Hopital" (hospital) by the hour.

He never threw away his own broken toys either, but was always trying to mend them.

And when he asked for "tales," he was always best pleased with stories of adventure, especially with such as told of rescue from danger.

He was the youngest child in the house, and as his brother and sisters went to school, he was obliged to amuse himself a great deal of the time. But Jim did not fret over this, he was a happy boy, and most of the time "p'etended like" the dolls and chairs, or leaves or flowers were people, and he was "Docker Jim" for all.

One morning he was playing out on the porch while his mother and aunt were sewing just inside the window.

They were talking of a missionary friend and of what a brave thing it was for him to go so far away seeking lost souls, and trying to help the sick and suffering.

Jim heard them, and as nothing concerning the sick and suffering ever escaped him, he threw down the broken doll that Doctor Jim had been trying to cure, and laid down on the floor to "fink" awhile.

"Ann' Lilla said some body gone off seeking los' soul's.

"I wunner w'at los' soul is? I fink I mus' ask mamma. Helpin' sick an' sufferin,' dat means make a hopital an div 'em medicine—dats w'at! "I rish I could do dat, Don' know noboody w'ats sick an' sufferin.' I like to go and fin' some sure nough sick people an' bring 'em to my hopital, an' make 'em well. If I go up st'eet now may be I can fin' somebody. If I ask mamma, maybe she say: "No, no, Jim you too little."

"I *ain't* too little!" said Jim, springing up with a flushed face, and a firm purpose. "I fink I go now. Mamma will not scold much, an' I come back petty soon."

With this resolve, Jim picked up his hat, and started down the steps.

His mother heard him, but supposed that he was going into the garden, where he often played, indeed, if she had seen him going out of the gate she would not have felt uneasy, for he was allowed to play on the side walk with the children of the neighborhood.

But this time Jim had large plans to carry out, and long years afterwards he said that he believed that he had his first call to be a missionary that morning.

He walked on until he had passed two cross streets, there he stopped.

"These chillen dat live on my st'eet, dey got plenty 'muners' to give 'em medicine an make 'em well, I mus' go vay down Centre st'eet vere mamma an' Ann Lilla go some time."

He turned the next corner, and wandered on some time, looking very hard at every body in his search for the "sick an' sufferin.'" At last his earnest wish was granted, for here came a boy with his eye tied up, and carrying a poor, sick baby in his arms!

"Hello!" said Jim bravely. 'W'ere you goin'? W'ats ze matter wiv de baby? an w'ats you got your head tied up fur?"

The boy did not appreciate Jim's kind inquiries very much and would have passed on, but curiosity got the upper hand. He was not used to having nicely-dressed, clean faced boys, asking about his affairs, as if they cared. He answered very gruffly:

"Jeb Scooner banged my eye, dat's w'at an' I'll get even wid him yet. Der perlice is a goin' ter nab him too. De baby's got der whoopin' cough. My name's Nick Grubbin, w'at's yourn?"

"Me name Jim. I got a hopital an' you better come dere, an' bring de baby too. I make you well quick."

Seeing that Nick Grubbin was laughing, Jim said very proudly: "I name Docker Jim—an' you better come to my hopital I make you eye well give you canna too."

I am sure that he would never have succeeded in getting these patients, but for the bait he held out.

Nick Grubbin did not often taste candy, excepting at the church Christmas celebrations, and the prospect of candy was a greater inducement than Docker Jim's treatment.

"Say now," he said to Jim with a shrewd look on his face: "Say now," are you a guyin me. If you do I'll mawl you! W'ars your hospitle? I can't carry this cryin' baby far."

Jim didn't know what "guy" meant, but he knew that he wanted to get Nick to his hospital.

"'Taint far to my hopital, an' its pitty dere, an' my mamma an' Ann' Lilla live dere an' dey'll div you bwead an' 'lasses, an' canna too, I pec."

Nothing more was needed, and Nick moved on beside the eager little missionary.

In the meanwhile time had come, and Mrs. Cuthbert called:

"Jim! Jim! come to luncheon, dear!" Nobody answered. She put her head out of the window. Plenty of toys there but no Jim.

"Why, where can the child be?"

"I'll go look him up," said Aunt Lilla, who was always ready for an excuse to find Jim.

She put on her hat and searched the garden and yard, and then went to the front gate and looked up and down the street.

No small boy in sight.

She went to several houses and asked for Jim, but nobody had seen him. Then she felt a little uneasy, and went back home.

Sister, Jim is'nt any where in the neighborhood. I never knew him to go off out of our neighborhood before."

(Continued.)

FOR MOTHERS.

To bring up a child in the way he should go, travel that way yourself.

Stories first heard at a mother's knee are never wholly forgotten, a little spring that never dries up in our journey through scorching years.

The sooner you get a child to be a law unto himself, the sooner you will make a man of him.

Children need models more than criticism.

We can never check what is evil in the young unless we cherish what is good in them.

Line upon line, precept upon precept, we must have in a home. But we must also have serenity, peace, and the absence of petty fault finding, if home is to be a nursery fit for heaven's growing plants.

There is not a man or woman, however poor they may be, but have in it their power by the grace of God, to leave behind them the grandest thing on earth, character; and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man.—*Dr. McLeod.*

LETTER-BOX.

Dear Mr. Editor: I am a little girl ten years old. My papa takes the PRESBYTERIAN and I enjoy reading the letters so much. Rev. D. W. Fox is our pastor and Mrs. Fox is my Sunday-school teacher. I have two sisters and two brothers. Now I will close for fear of the waste basket.

Your little friend,
ADDIE NORMENT,
Lumberton, N. C.

SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after June 1st trains will run as follows: Daily Except Sunday.

Leave Wilmington at 6.30 a. m., 10.10 a. m, 2.30 p. m., 5.10 p. m, 7.15 p. m.
Leave Ocean View 7.30 a. m., 11.30 a. m., 4.00 p. m., 6.15 p m., 10.00 p. m.

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☞ Visitors to the city should not fail to call.

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The Rev. Charles C. Hersman, D.D., LL. D., Henry Young Professor of Biblical Literature and Interpretation of the New Testament.

The Rev. Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

The Rev. Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English Clerk of Faculty, Hampden-Sidney, Va

For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

Continued from 7th page.

presented and after it the last meeting was conducted by Dr. Scofield on "The Ministry."

The last three platform meetings were also given up to Dr. Scofield who is well known as a man of power, and who is now pastor of Moody's church in Northfield, and co-worker with Dr. Torrey in the "Moody Training School" in Chicago.

All three of Dr. Scofield's addresses were on 'The Most Important Thing in the World, the Holy Ghost."

The key text in James 4:5 is unfortunately rendered in the King James Version. Dr. Young's translation of the Greek is better. "The Spirit that dwelleth in us enviously desireth us," or in the Revised Version, "That Spirit which He made to dwell in us yearneth for us even to jealous envy." He yearneth to possess, to control, to guide us. God has put in the believer His Holy Spirit, and He yearneth to get full possession of us, but we shut Him in and will not realize His presence.

1st. The Holy Spirit is a person, nothing but a person could be, or yearn, or take possession.

2. He does dwell in the believer, not may dwell in him. His presence is not manifested through feeling, but by faith. The revolution in the lives of Christians will come when men take God's word for it. The presence of other persons changes our manners; so must we realize the presence of God as a person.

What does the Spirit do for us?

1st. He gives us victory over self and sin. The seventh chapter of Romans is The Tragedy of the Inner Life. Romans 8:2 is The Victory of the Spiritual over the Carual Nature.

2d. He dwells in us to make real to us what we have in Christ. Gal. 3:26 and 4:6; also Ephes. 2:13 and 18. He puts us in possession of what Christ prepared for us.

3d. It produces Christian character. In Old Testament times there was no way to get the baptism of the Holy Spirit. Then God just selected certain ones, but now by fulfilling three conditions any Christian may obtain this blessing and power for service.

1st step. By consecration.

2d. By keeping right with God by confessing everything to Him.

3d. By an act of faith receive the Spirit. Though we cannot perfectly surrender we can sincerely do so.

The whole course of lectures were delivered by Dr. Scofield in a clear, forcible way, every statement proved by quotations from the Bible, and all felt that it pays to give up all to Christ.

After this the last exercise of the Conference was given to a testimony meeting for all who wished to testify what God, through the Conference, had done for them. As many as five or six were on the floor at a time and everybody seemed to have had their spiritual life deepened.

Of course the results could not possibly be estimated. Many decided to spend their lives in foreign lands and many others gave themselves to Christ to go wherever He would send them. Then all joined in singing, "Blest be the tie that binds," and the Conference was adjourned.

CHAS. H. JOHNSTON.

FOREIGN MISSION RECEIPTS FOR JUNE.

The receipts of the Foreign Mission Treasury for June were $16,883.57, being an increase over those for June 1896 of $1,843.79. We now enter on that period of the year when many pastors take vacation, and many societies adjourn for the summer. But the work in the field and the expense of it must go on all the same.

We trust, therefore, that our friends, whether at home or on summer vacation will not forget our work, and its constant and growing needs. We will gladly furnish Thanksgiving Mite Boxes to any who would like to take them on their summer travels, to be opened on their return.

S. H. CHESTER,
Secretary.

We call attention to the advertisement of the North Carolina College of Agriculture and Mechanic Arts in our issue to day. This College has steadily advanced to the front rank, and its work has received the highest commendation from Harper's Magazine, The New York Forum and other eminent educational authorities. It is admitted to be one of the best institutions of learning in the South, and is doing a great work for North Carolina.

Mr. D. L. Moody has issued an invitation to all ministers of the Gospel and all believers in Christ to attend the fifteenth annual gathering at Northfield for Bible study, prayer and conference, July 29th to August 13th. Among the prominent speakers are Rev. Geo H. C. Macgregor and Rev. Campbell Morgan, of England; Bishop J. P. Newman, Dr. Mabie, Dr. Dixon, Rev. W. J. Erdman, Rev. R. A. Torrey and others of our own country and missionaries from foreign lands. The music will be in charge of Messrs. Ira D. Sankey and Geo. C. Stebbins.

Those who have been to Northfield know fully the delights of the place physically, socially and spiritually, and to the many who ask where shall we go, we can heartily say go to the Connecticut Valley—to Northfield. For information in regard to board, etc., apply to Mr. A. G. Moody, East Northfield, Mass

SEABOARD AIR LINE S.A.L.

VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE

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ATLANTA, CHARLOTTE, ATHENS, WILMINGTON, NEW ORLEANS, CHATTANOOGA,

AND

NEW YORK, PHILADELPHIA WASHINGTON, NORFOLK, RICHMOND.

Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
Lv Wilmington..	*3 20pm	.....
Lv Lumberton..	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 33pm	.....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro..	8 13pm	5 54 am
Lv Marshville...	8 46pm	6 26 am
Ar Monroe.....	9 12pm	6 48 am
Lv Monroe.....	9 35pm	7-00 am
Ar Charlotte....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.. ..	12 30p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar....Cheraw..Ar † 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville..	6 25am	.....
Lv Wadesboro..	7 01am	10 31p m
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming'on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 23pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

Both trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon, Florida.

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6 Kimball House, Atlanta, Ga.

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E. ST. JOHN, Vice-President and General Manager.

H. W. B. GLOVER, Traffic Manager.
V. E. McBEE, Gen'l. Supt.
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JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
ArriveSanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave WalnutCove	9.08 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7.19 "
Leave Stokesdale	7.52 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.39 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
ArriveMaxton	9.00 "
LeaveMaxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 '
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p m.
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton	6.11 "
Leave Maxton	6.15 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	7.40 a.m
Leave Climax	9.33 "
Arrive Greensboro	10 20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.30 p.m.
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Madison	2.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 '

†Meals.

CONNECTIONS,

at Fayetteville with the Atlantic Coas Line, at Maxton with Carolina Central Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway, at Walnut Cove with Norfolk & Western Railway.

W. E. KYLE,
Gen'l Passenger Agent

J. W. FRY,
Gen'l Manager.

SAY SOES.

First Small Boy—I wish I had that five cents back I spent for candy. Second Small Boy—What would you do with it? First Small Boy—Buy more candy.

It has just been discovered that each of the two Testaments in use in the city of London court is kissed 30,000 times a year. Both books are very ancient. They are falling to pieces, being literally kissed away.—*Boston Globe.*

The Irish Lecturer.—"The superiority of the old architecture over the new is beyond question, for where will you find any modern buildings that have lasted as long as the ancient ones?"—*Tit-Bits.*

WHO'S SHELLABERGER?

[illegible] the Wire Fence Man, of Atlanta, Ga., [illegible] sells the best and cheapest fencing in existence [illegible]

WILMINGTON MARKET.

FOR

WEEK ENDING JULY 7, 1897.

SPIRITS TURPENTINE: On Thursday (1st) and Friday 24 cents for machine casks and 23½ cents for country barrels; 23½ cents and 23½ cents.

ROSIN: Firm throughout at $1.25 for Strained and $1.30 for Good Strained.

CRUDE TURPENTINE: Hard $1.30, Yellow Dip $1.80 and Virgin $1.90—closing steady.

TAR: Sales on Thursday (1st) and Friday $1.10; since $1.15—closing firm.

TIMBER: River very low. No timber on market. Demand good.

SUMMER BOARD,

Board from June 15th to September 1st, can be had on reasonable terms at Statesville Female College. For terms address, J. B. BURWELL, Statesville, N. C.

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NOTICE.

STATE OF NORTH CAROLINA,

COUNTY OF NEW HANOVER.

In the Superior Court D. D. Benton, Plaintiff, vs. Rebecca Benton, Defendant.

NOTICE—Rebecca Benton, the above named Defendant, will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county, in the State of North Carolina, by the Plaintiff for the purpose of obtaining from the Defendant an absolute Divorce and complete dissolution of the bonds of matrimony. And the said Rebecca Benton will further take notice that she is required to be and appear at the next term of the Superior Court of the said County of New Hanover, to be held on the third Monday after the first Monday in September 1897, i. e., on the 27th day of September, 1897, at the Court House of said County, in the City of Wilmington, North Carolina, and answer or demur to the Complaint in said action, or the Plaintiff will apply to the Court for the relief demanded in his complaint.

This, the 19th day of June, 1897.

JOHN D. TAYLOR,
Clerk of Superior Court of
New Hanover County, North Carolina

ATLANTIC COAST LINE.

Schedule in Effect May 27th 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:00 A M — No. 48—Passenger—Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3.39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 8 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m, †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND.

DAILY 3:40 P M — No. 55—Passenger—Due Lake Waccamaw 4 55 p m, Chadbourn 5 29 p m, Marion 6 40 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:40 AM — No. 41—Passenger—Leave Boston †1 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 7 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 54 a m, Magnolia 8 07 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54—Passenger — Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Hailfax 4 28 p m; arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m and 2 40 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily except Sunday, 5 30 p m, Sunday 4 05 pm, arrives Plymouth 7 40 p m and 6 00 p m. Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m arrives Tarboro 10 05 a m and 11 a m.

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THINGS USEFUL.

Old Virginia Cream Batter Bread.—Take one pint of corn meal and pour over it one pint of very hot water; add one-half teaspoonful of salt and a heaping tablespoonful of butter. Stir well, and when cool add three well-beaten eggs and one quart of sour milk, with one teaspoonful of soda dissolved in it. Bake in a deep pan and serve quickly with country butter.

Family Pudding.—Pour the juice from a quart of cooked cherries or strawberries, add the juice of two or three oranges, bring to a boiling heat, measure; if not a full quart add water in which the yellow skin only of the oranges has been boiled; if not sweet enough add sugar. Thicken with three scant tablespoonfuls of cornstarch moistened with a little cold water; cook in double boiler until there is no raw taste; if cooked in an ordinary saucepan boil slowly for five minutes, stirring all the time. Set away to cool in a mould in which ice water has been standing. If the hot mixture is poured in the instant after the cold is emptied out there will be no danger of sticking. Turn into a glass dish with boiled custard or whipped cream thrown over it.

Cherry Rolly-Poly.—Take three eggs, two heaping cupfuls of flour, one tablespoonful of butter, one pint of milk, and a pint of stoned cherries, make the flour into a paste with a little milk, then add the beaten eggs, the melted butter, a pinch of salt, and the rest of the milk. Roll the paste into an oblong sheet, about a quarter of an inch thick; spread this with the stoned cherries, strew thickly with sugar, and roll up the sheet, the fruit inside. Do not bring the fruit too near the end of the roll, but pinch the edges together, that the juice may not escape. Sew the pudding up in a cloth, allowing room for the paste to swell, drop it into a pot of boiling water, and boil continuously for an hour and a half. Take out the pudding, plunge it into cold water an instant, and remove the cloth. Serve with sauce made of one cup of cherry juice, one cup of sugar, one cup of water, a small lump of butter, and one tablespoon of thickening. When it boils up add nutmeg to taste

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What Is To Be Your Life-Work? by A. W. Fraser	5c
Latest Infidelity, by Dr. R. L. Dabney	10c
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North Carolina Presbyterian.

New Series—Vol. xxix—No. 1,540. WILMINGTON, N. C., THURSDAY, JULY 15, 1897. Old Series. Vol. xxxix—No. 2,700

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(For Contents see Second Page)

DISCORD.

One cloud in the sky,
And the whole sweet slope
That was 'meshed in the sun's tangled gold
Forgot its smile as the wind crept by,
Grew desolate, dark and cold.

One slip of the bow,
And a jarring break
In the master's most musical dream;
But that false note marred the harmony
And lost the delicate theme.

One doubt in a day
When the hopes run high
And the blessings of life shine clear—
They are swept by a chilling hand away,
Usurped by a mystic fear.

The world hath a law,
And all things move
In harmonious unison;
The fairest gem cannot hide its flaw
Tho' in cunning setting worn.

So the unexpressed,
And intangible fear
May crush a comrade's heart.
'Tis often the trifle unconfessed
That sendeth two friends apart.

Ida Cole.

YOUR BROTHER.

A ship was wrecked on the northwest coast of Ireland; and a mother tried in vain to persuade her son, who had volunteered to go to the rescue of the last man on board the burning ship, to give up the perilous task. She pleaded that his father and brother had never come back from the sea, and that she would be left alone if he were lost. He resisted her entreaties and put out to the sinking vessel. When the boat came back through the surf, the crowds on the shore shouted, "Have you got your man?" The reply came, "Yes, and tell mother it's brother William!" Are we sure that the imperilled souls around us are not our brothers?—*Selected.*

REV. JAMES THOMAS.

James Thomas, pastor of the Wilson Presbyterian church, was born April the 23rd, 1865, in Raleigh, N. C., where his father was then residing as Secretary of State.

His father was Judge Charles R. Thomas, of Newbern, N. C., who was esteemed as an able and prominent lawyer. He was a member of the Convention of 1861, Secretary of State in 1864–'65, during Governor Vance's administration, Judge of the Superior Court, and twice a member of Congress.



His mother, Emily Pitkin Thomas, now living at Newbern, is a native of Vermont, her former home being Burlington in that State.

Judge Thomas, having removed from Raleigh to Newbern in 1867, upon being elected President of the Atlantic and North Carolina Railroad, Mr. Thomas began his education in the schools of that historic and cultured city, attending first the Old Newbern Academy, and then the military school of Dr. George Slover. While at school, at the age of fourteen, he united with the Newbern Presbyterian church, of which Dr. L. C. Vass was then pastor. He, also, attended the Emerson Institute in Washington, during his father's congressional terms. In the fall of 1882, he entered the University of North Carolina, and was graduated with the degree of A. B., in June, 1886.

At the Newbern schools and the State University, he won high honors, and was especially noted for his oratorical gift.

After graduation, while considering the call to the ministry, he studied law with his father and brother, Charles R. Thomas, Jr. Immediately upon being licensed to practice law, he was received under the care of Albemarle Presbytery, and entered Princeton Theological Seminary, in the fall, graduating in the class of '93.

In June of the same year, he was called to the assistant pastorate of the First Presbyterian church of Poughkeepsie, N. Y., of which the late eminent Francis B. Wheeler, D. D., was pastor. He was ordained in Poughkeepsie in October, 1893, and remained there as assistant pastor two years.

In March, 1896, Mr. Thomas was called to the Wilson Presbyterian church.

Exceptionally well educated, and thoroughly trained by many years of preparation at college and elsewhere, as well as by travel and observation, Mr. Thomas is, also, an industrious student, possessed of brilliant oratorical power Yet, he has always endeavored to rely on the Word and the Spirit. And the Presbyterian church was the deliberate choice of his boyhood. All of his father's family have become members of the Church, since he united with it, and he remembers taking bread and wine in his room, after the communion service, to which he was not admitted until the age of fourteen. He has always followed in the footsteps of Calvin, of Augustine, and of Paul.

ONE MIGHTIER THAN I.

Luke iii: 16.

The slender, graceful curves of the light-house tower standing on the rock-bound coast are unseen, whilst from its lantern the reflectors flash beams of light far out to sea. We must live nearer Christ, catching the glow of His love; then, like John the Baptist, we shall be timid of attracting a single thought to ourselves which might have found its way to Him. We shall be willing to be pedestals from which His beams shine the farther.—*F. B. Meyer.*

Worth begets, in base minds, envy; in great souls, emulation.—*Fielding.*

PERSONS AND PAPERS.

"One Lord, one faith, one baptism," does not mean "one denomination."—*Golden Rule.*

* * *

Now is the time of earnest work in the churches, and of earnest pursuit of pleasure in the world. Let holy zeal keep the worldly spirit out of your hearts, and relegate "having a good time" to a more convenient season. In fact, work should ever be the solid, everyday fare of life, and the "good times" only an occasional light dessert.—*Epworth Herald.*

* * *

A man has no right to believe what he pleases. He should believe in accordance with the weight of evidence. Not to do so is to enthrone prejudices above reason, and yet you will find that some of those who make the largest claims for the authority of reason assert their right to have their wishes dictate their conclusions.—*The Watchman.*

* * *

There are times when it is both ungrateful and disloyal to God not to speak of his love and goodness, or witness for him before men in strong, unequivocal words. * * * Every human life that fails to hear its message and learn its lesson, or fails to speak it out, keeping it locked in the silence of the heart, leaves this earth a little poorer. But every life, even the lowliest, that learns of God and then speaks out its message, adds something to the world's blessing and beauty.—*J. R. Miller, D. D.*

* * *

The same light which showed you the heaven that you were made for has always showed you the rock that you were chained to; as the same word of Jesus which showed the young nobleman the treasures in heaven brought back before his mind the treasures on earth, from which he could not tear himself away. This makes the sacredness and awfulness of life when we come to know it, that we are never so near our highest as when we are most sensible of the danger of our lowest, and the danger of the lowest is never so real to us as when the splendor of the highest stands wide open.—*Phillips Brooks.*

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"MORE NOBLE."

Bad men in Thessalonica brought together a crowd of the baser sort and accused Paul and his companions of preaching harmful doctrines and of turning the world upside down. The account of this may be found in the Sabbath-school lesson for next Sabbath. This persecution was of some continuance so that the brethren sent away Paul and Silas to Beres.

The bad men who attack good men for works of righteousness and reformation often try to hide their motives under the cloak of some assumed virtue. This may be seen in cases of effort at municipal reform, or to suppress intemperance and gambling, or to forbid the sale and circulation of obscene literature. The cry is raised that there is a purpose to restrict personal liberty and that the so-called governmental gains are of great value in cultivating virtue by supporting schools and maintaining police forces. They even claim that illustrated literature is an aid to art and that to restrict the publication of the obscene papers is an injury to art culture.

We need rather to assert and insist that the object of the Gospel is to turn the world upside down and to bury out of sight all the base corrupting and destructive methods and means of harmful business and to destroy the power of Satan as found in all legalized iniquity and social practices of self-indulgence and sin.

Bad men will lay the blame of all the losses they may suffer or troubles that may arise upon those who will work reformations. So Ahab said to Elijah: "Art thou he that troubleth Israel?" And the baser men so accused Paul and Silas and drove them from Thessalonica to Berea.

This place Berea has its fame chiefly from the conduct of the hearers there when Paul preached. "These were more noble than those in Thessalonica, in that they received the Word of God with all readiness of mind, and searched the Scriptures daily whether those things were so." Here is true nobility.

It consisted in noble minds open to all truth from every source. These minds were not afraid of it because it was new. Neither did they receive anything called truth simply because it was new. They did not take things by hearsay. They examined the things said and into the facts presented together with the evidence. The words of Madame de Stael written centuries later are true of these Bereans and describe noble minds of every age. "Search for the truth," she said, "is the noblest occupation of man." Such seekers are governed by the highest qualities of mind and heart.

All such receive the truth only on good and sufficient evidence. They waited and watched and searched till the found whether it was true. In this case they searched the Scriptures believing them to be the only infallible rule of faith and practice and the only source of truth that could not be shaken. This searching meant more than glancing at the references and noticing whether the passages were accurately repeated. It meant a looking for the true meaning of the words and a comparison of Scripture with Scripture. For no Scripture is of any private interpretation. Its true meaning must be in perfect harmony with the whole scheme of the Scriptures and a part of the whole truth unto salvation given in the Bible.

Ignorance of the Scriptures is ignoble. It is without reasonable excuse in our day if never before. Besides, the ignorance is the danger of irreparable loss in the things that are eternal. Loss here is for eternity.

The Gospel is not opposed to the search for truth in any field. It encourages it. It finds fault with those who do not search. It declares they are truly noble who do search. It welcomes all real discoveries, all true investigation. It holds that the works of God rightly understood will help to understand rightly the Word of God. It holds against all cavil and controversy that the Word of God is inspired and infallible truth.

BEFORE US lies a letter from a lady whose husband died a few years ago. Both he and she had been life-long friends and patrons of their own Synodical paper. Now renewing her own subscription the lady referred to sends it to her daughter who has left the home nest for one of her own." I wish the PRESBYTERIAN to follow her," says our friend and adds, "May God's blessing rest upon you and your work."

How refreshing and helpful such letters are. They come to soothe and to strengthen the spirit overborne by petty annoyances and querulous complaints. Why do not more papers follow the birdlings when they leave the home nests? Is there not a hint here that might well be heeded.

OUR THANKS are extended for copies of last minutes of the General Assembly just received.

OUR IS A noble Synod and we are doing our very best to serve it as such a Synod should be served. If it is not served as well as you might wish in this regard or that, spare your complaints and ask yourself if you are doing all you possibly can to help it. Do not ask the editor or publisher to do it all. Support the paper by speaking up for it and by getting subscribers for it. It is doing its best for the Synod of North Carolina. Other papers cannot do what is required in that regard. Is it not reasonable then to ask every minister, every church officer and every subscriber to try and increase the list? Every new subscriber counts—and if you owe for the paper do not think it a small matter to let the subscription go unpaid. A single subscription paid is a help—a considerable help—to the paper.

Now that the fall season is coming on, give us a lift. We offer extra inducements as premiums.

OUR JAPANESE HONOR ROLL.

In connection with a very readable letter in our Letter-Box from four young Japanese girls, who wished to be placed on the Honor Roll. Miss Leete writes the following note which we publish with pleasure:

DEAR MR. MCLAURIN: — The girls had so recently recited the Shorter Catechism they were much interested in the little mention made of American girls having done so in the N. C. PRESBYTERIAN. When the girls graduate they have a familiar knowledge of the history and we trust of the spiritual truths of the Bible. Our course of study embraces, "The Creation, Theocracy, Monarchy, Harmony of the Gospels, Major and Minor Prophets, Epistles, and one teacher ventures on Revelation. I would not be afraid of one of our girls competing with an American one. God grant that this knowledge may lead to salvation and not to condemnation. Help us with your prayers.

Yours sincerely,
I. A. LEETE.

Tokyo, Japan.

For the N. C. Prebyterian.

THE SYNOD OF NORTH CAROLINA AND THE INVALID FUND.

For the last twenty years Concord Presbytery has, all the time, and Mecklenburg during a considerable part of the time, conducted its Invalid Fund through the Local Treasury and the amounts sent from these Presbyteries to the Assembly's Treasury have been quite variable. During the decade from 1878 to 1887, the average amount contributed to the Assembly's Treasury from the Synod of North Carolina was $764 per year.

During the decade from 1888 to 1897, the average amount contributed from the Synod was $855 per year. The amount contributed last year was $844.

The funds sent to the Assembly's Treasury are used for the beneficiaries of the Assembly, all sharing alike, no difference being made on account of their Presbyterial connection. This is eminently proper. One minister may live, become disabled or die in a strong Presbytery, while another just as faithful may spend his life in a weak Presbytery. The Assembly's fund provides alike for each in the days of his infirmity, or for his family after his death.

This year Concord Presbytery falls in on the Assembly's plan and will send all contributions to the Assembly's treasury. In order to make up North Carolina's share of the $20,000 asked by the Assembly the sum of $2,041 is needed about two and a half times as much as the Synod has been giving in the past. To raise this sum means that the stronger churches should contribute an amount equal to four or five per cent of the amount they pay for pastor's salary. North Carolina has nearly the one-seventh of the membership of the Assembly, and is asked to raise about one-tenth of the amount needed by the Assembly to give some reasonable comforts to these beneficiaries. Many of the stronger churches of to-day were organized, or served in their early days by some of these now aged or deceased ministers whose families the Church should protect. The Assembly's treasurer is W.A. Powell, Esq., Atlanta, Ga. Not one Sabbath but the whole month of July is allowed by the Assembly for contributions to this cause.

Comparative Summary of the Presbyterian Church for the Last Five Years.

	1893.	1894.	1895.	1896.	1897.
Synods	13	13	13	13	13
Presbyteries	72	73	74	76	77
Candidates	427	445	425	402	378
Licentiates	74	79	79	85	90
Ministers	1,271	1,319	1,337	1,349	1,393
Churches	2,652	2,713	2,776	2,788	2,816
Licensures	49	70	69	79	74
Ordinations	55	71	67	61	69
Installations	159	170	138	150	165
Ministers deceased	25	21	30	36	30
Pastoral dissolutions	115	115	75	83	127
Ministers recei'ed from other denom	10	14	7	7	8
Ministers dism'ssed to other denom.	3	3	8	7	5
Churches organized	82	73	59	55	60
Churches dissolved	10	15	20	21	19
Churches recei'ed from other denom	1	3	3	1	1
Churches dismissed to other denom	.....	3	3	.....	.....
Number of Ruling Elders	8,089	8,221	8,484	8,656	8,719
Number of Deacons	6,385	6,646	6,895	7,072	7,279
Added on Examination	12,187	14,098	13,598	11,874	10,592
Added on Certificate	7,636	7,798	7,564	7,692	7,922
Total Communicants	188,546	199,167	203,999	210,539	211,694
Number of Adults Baptized	4,226	5,245	5,031	4,857	4,246
Number of Infants Baptized	5,264	4,888	5,502	5,304	5,050
No. of Baptized Non Communicants	37,275	37,780	35,346	37,031	37,386
Teachers in S. S. and Bible Classes	16,947	17,756	18,204	19,223	19,397
Scholars in S. S. and Bible Classes	119,754	134,848	136,069	138,735	143,498

CONTRIBUTIONS.

	1893.	1894.	1895.	1896.	1897.
Assembly's HomeMissions	$45,762	$53,406	$32,760	$26,648	$24,022
Local Home Missions	84,136	84,249	98,362	104,461	99,349
Invalid Fund	14,131	12,906	13,256	13,096	12,572
Foreign Missions	120,954	120,141	111,877	110,737	122,024
Education	53,527	65,027	51,848	48,764	51,212
Publication	9,898	8,316	7,469	7,748	7,322
Colored Evangelization	11,720	10,470	9,623	10,468	9,276
Bible Cause	4,407	4,369	4,432	4,321	5,891
Presbyterial	14,982	14,891	14,073	15,935	15,485
Pastors' Salaries	808,784	788,181	772,793	798,106	797,475
Congregational	621,792	610,102	667,152	607,393	564,168
Miscellaneous	124,776	102,367	96,481	108,938	124,714
Total	$1,943,580	$1,888,799	$1,880,126	$1,856,515	$1 832,860

JOSEPH R. WILSON, *Stated Clerk.*

INDIA RELIEF FUND.

TWO CENTS will sustain the life of a man, woman or child for one day.

Previously acknowledged	$136.32
Two lady readers of the N. C. PRESBYTERIAN	3 00
Chadbourn People and Sunday-School	7.10

THE CATALOGUE of the North Carolina Medical College in charge of Dr. John P. Munroe, with an exceedingly able faculty, is at hand. The institution claims that its best title to consideration consists in its record of well educated loyal young men it has sent out. It is true that Davidson Medical College has a noble reputation in this regard. Some of the most successful of physicians in North Carolina and elsewhere having been its students.

STAR BINDER

is a most desirable article to have in any household where the PRESBYTERIAN is taken. It holds the successive issues together in most convenient form, costs no labor and requires no special pains in its adjustment. What a fine Synodical Album a year's gathering would thus constitute!

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At length we find ourselves with pride and pleasure, able to offer a Bible premium to workers for the N. C. PRESBYTERIAN. The size and quality of type of our Bible is represented by the cut here given:

The binding is flexible, the edges are gilt and the references within

David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [4] if riches increase, set not your heart *upon them.*
11 God hath spoken [5] once; twice have I heard this; that [4] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [6] thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [a] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [7] my soul thirsteth for thee, my flesh longeth for thee in a dry and [8] thirsty land, [7] where no water is;
2 To see [9] thy power and thy glory, so as I have seen thee in the sanc-

[2] or, *we are consumed by that which they have known naturally.*
[5] Job 21. 25. Ps. 62. 7. 1 Tim. 6. 17.
[4] Heb. *a search searched.*
[6] Job 23. 14. or, *strength.*
[8] Heb. *their second God.*
[7] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25.
[9] Ps. 33. 11.
[a] Jer. 40. 28.
[b] 1 Sam. 22. 5.
[c] Ps. 42. 2.

6 They search out iniquities; [2] they accomplish [3] a diligent search: both the inward *thought* of every one *of them,* and the heart, is deep.
7 But God shall shoot at them *with* an arrow; suddenly [2] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [2] all that see them shall flee away.
9 And all men shall fear, and shall [4] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his praise.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm and Song of David.

are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable

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Nothing is to be compared to the habit of continuous application and patient effort to insure success in our efforts to increase our knowledge or build up character.—*Exchange.*

copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the folowing terms:

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JOHN MCLAURIN,
Manager N. C. Presbyterian.

"Our Premium Bible" contains absolutely nothing that tends to discredit the plain Scripture narrative of "Jonah and the whale."

The grass smells the sweetest that is cut down. So should it be with the Christian; his sufferings should make his life more fragrant.—*Exchange.*

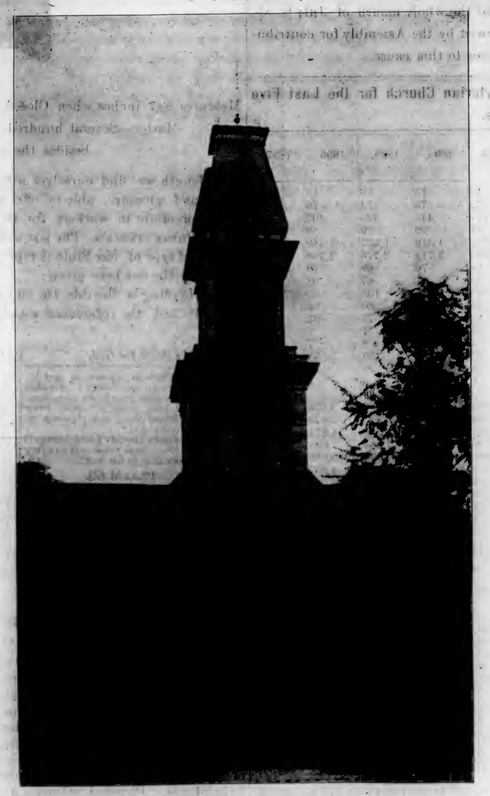
IN DAYS OF OLD.

It is said of that good old man, John Quincy Adams, that he never went to rest at night till he had repeated the simple prayer learned in childhood—the familiar "Now I lay me down to sleep." Is there not something touching in the thought that these words, breathed from the rosy lips of infancy, went with him down through old age into the dark valley of death? And who is there, man or woman, from whom this little prayer has not old, sweet associations? Who, hearing its words, hears not too, the "memory bells" ringing up from the golden plains of childhood! It may be a man in the pride and strength of years, who has carved out for himself an honorable name and destiny in the world; perhaps the owner of broad lands and proud homes, with heart grown hard in its battle with the world. How many years was it? Twenty, thirty, forty—no matter, at the sound of the old "Now I lay me" they have all rolled back their massive doors and we go down through them to the old, red, one-story house where life first took its morning. We see the llttle window on the right side, close under the rafters. Well, we slept sounder slumber and dreamed sweeter dreams in that old garret than we ever have in our lofty chambers, with gilded ceilings and snowy draperies. And what of it, if the bed was a straw one and the coverlet made of red and yellow "patches" of calico? We have never snuggled down so contentedly on our springs and hair mattresses. "Now I lay me." How softly sleep would come and weigh down the eyelids as we repeated the words after mother! We can hear her very tones, though it is so many years since death silenced them, and feel the soft touch of her hand on the pillow and the tender lingering of her kiss upon our lips. It may be years since we have repeated this little prayer, or it may be that, in the din and struggle of life we have forgotten it, and that at night we have lain down on our pillows never thinking to give thanks for the day and for the night. But sooner or later we shall "lie down to sleep" when this prayer will be all our souls can take, all that will avail of rank, or wealth or fame; whatsoever we most prize in this world. But the little prayer, the first, it may be, that we took upon our childish lips, shall follow us as we sail out under the solemn arches; follow us as sweet, faint, tender air from the shores, and when we cast our anchor, "the Lord our souls shall take."—*Picayune.*

WILSON PRESBYTERIAN CHURCH.

As far as can be ascertained, the first Presbyterian minister who preached in Wilson was Rev. Daniel T. Towles, who, while evangelist at Goldsboro and Everettsville, preached here once in 1854.

As chaplain of hospital, during the war, Rev. Drury Lacy preached



regularly, while stationed at Wilson. From 1854 until the present, two members, Mrs. Anthony Nadal and Mrs. E. P. Griffin, remained staunch to their Presbyterial beliefs. When Mr. Geo. D. Green, whose wife was a member of the Morganton church, and Mrs. A. B. Palmer, moved to Wilson, the few Presbyterians were strengthened and encouraged.

In 1874, Mr. John Hutchinson, a ruling elder from the Newbern church moved with his family to Wilson, and new vigor was added. The members went to work to raise money for a Presbyterian church, and in October, 1883, the ground was broken for the building. On July 5th, 1884, the corner stone was laid, the ceremonies being conducted by Rev. J. W. Primrose, and the building was ready for use in June, 1885. The handsome brick building, located on a beautiful corner lot on Nash street is a monument to the great zeal and loving interest of those few Presbyterians who labored so faithfully to have a church home. It is still a source of surprise and remark by others, that so few could have accomplished so much. Much has been due to Mr. John Hutchinson, the head of the building committee, and to Mr. Geo. D. Green who rendered valuable service. Also to the sainted Mrs. Jane H. Wooten, and to Mrs. Geo. D. Green, who still labors efficiently for the church.

Since the early history of the building, interest in it has increased, and there are now plans to paint the outside woodwork, and to put a new carpet on the floor, which, like the church itself, is in the form of a cross.

BARIUM SPRINGS ORPHANAGE, CASH RECEIPTS FOR MAY.

SUPPORT FUND.

S S Washington church, $5.72; S S Mt Horeb church, .47; S S First church, Greensboro, $2; S S Ashpole church, .84; S S Hickory church, $4.43; S S Laurel Hill church, "Pastor's Scripture class," $2.25; S S Chapel Hill church, .83; S S Laurinburg church, $10 09; S S Rocky River church, .50; Christian Aid Society, Mt. Horeb, $2.95; L A S Steel Creek church, $4; L A and O Society, First church, Charlotte, $6; Lauchlin Band, Burlington church, $2.75; S S Gillwood church, $1.50; Bethpage church, $2.50; Miss Hamner's S S class, First church, Greensboro, $1.00; S S Front St, Statesville, $4.44; S S High Point, $5; Miss Emma C Reid, .75; Rev C A Munroe, $1; S S First church, Asheville, $2.90; H J McKeown, $1.50; S S Clinton, $3 65; Ladies Williams Memorial, .67; Mr. Dexter, 50.

PRESS FUND.

SS Wilkesboro, $1.65; LA S North Wilkesboro, .25; J W Rippey, .50; Carl Shaw, $1; Mrs W C Munroe, .50; Mrs E L Sowers, $1; Mrs E H Billingsley, .50; Mrs W H Lippard, 50; Mrs S C Rankin; $1; H J McKeown, .50; Robt Pitts, .50; Miss Mary Niblock, .50.

BUILDING FUND.

"Friend," $1; Mrs. M F Mitchell, $25.

CHILDREN'S ROOM.

Wm Ramsay Culbertson, .50; Leo Hart Culbertson, .50; "Neice," .50.

JNO. E. OATES, Treasurer,
Charlotte, N. C.

SECOND COMING OF CHRIST.

A call for conference, signed by ministers and elders of the Southern Presbyterian Church.

Believing that the second coming of Jesus Christ is the "pole star" of the Church; that the Scriptures present this truth as one of the strongest reasons for holy living and Christian labor; and also that the study thereof is either sadly neglected or seriously perverted; we who love and look for His appearance and kingdom, unite in calling a conference to be held in Toccoa, Georgia, on Wednesday, August the 11th, 1897, for the purpose of unitedly studying God's Word on this subject, and praying for the Comforter to take these things of Christ and show them unto us.

R. P. Farris, J. B. Mack, J W. Walden, J. W. Bachman, T. M. McConnel, A. L. Phillips, A. P. Sanders, J. L. R. Walker, A. W. Pitzer, R. C. Reed, J. F. Cannon, A. D. McClure, Frank D. Hunt, Edward Mack, W. L. Walker, T. H. Stall, W.K. Forsythe, Jonas Barclay, Chas. R. Nisbet, William Black, E. P. Simpson, J. C. Parham, J. C. Tate, H. M. D. Martin.

Toccoa is delightfully situated on the Southern railway, about ninety miles from Atlanta, and 1,200 feet above the sea level. Excursion rates are obtainable. The people of Toccoa will entertain a limited number, (at least twenty), others can secure good boarding at the rate of $1 per day.

Address for information, Rev. Chas. R. Nisbet, Chairman of Committee of Arrangements Toccoa Georgia.

RECEIPTS AT ASSEMBLY'S OFFICE OF HOME MISSIONS FOR APRIL, MAY AND JUNE.

For Home Missions including all Church Erection loans—

1896, $2,140: 1897, $2,943; gain, $803.

For Invalid Fund—1896, $1,017; 1897, $603; shortage, $414.

For Invalid Endowment Fund—1896, $7.50: 1897, $24.

During these three months in 1896, there were receipts of $298.65 special endowment for the family of Rev. E. D. Viser.

July is the month for the Invalid collection which occurs only once each year. A little special effort in every church, Sabbath-school and society added to that which it is hoped will be given by liberal hearted individuals will easily remedy the decrease in contributions to this cause which began in 1893. True our financial condition is severe, but God's great blessings to thousands of our people should lead to contributions equal to $20,000, the small sum needed from our church to give reasonable comforts to our aged ministers and to the one hundred families, widows and orphans of our ministers deceased. Let no one fail to do something for this cause.

J. N. CRAIG,
Secretary.

SOUL-WINNING.

A MESSAGE TO THE YOUNG.

Of all the work being wrought in the world, none needs so much wisdom as the winning of souls.

We need wisdom as to *the time* of approaching them. It is a mistake to pull at fruit before it is ripe; when it is ripe it will drop into your hand. The psalmist urged God to arise and have mercy on Zion, because the time to favor her, yea, the set time, had come; there is a set time when the time of a soul seems to have come. Happy is the Christian worker who is then near at hand, and able to step in with the last appeal of Christ.

It is all important to study the time to approach souls. Incredible harm may be done by being too precipitate, as much as by being too tardy. I witnessed a casting the other day. For months the mould had been dug out; with the utmost care the metal had been mixed and melted; then there was a pause, in which the great cauldrons were swung round into their positions to feed the vent-holes, and only when all was ready was the signal given for the discharge. A moment earlier would have wrecked the work of months. Take care, dear mother; do not force matters, keep on praying, and wait on God. There will be presently the tearful eye, the softened manner, the disappointment which will make the lad's soul unusually accessible; then the hour of his salvation will be come.

We need wisdom as to *the method.*

You must not expect that the same method will be equally successful with all. That gentle child, nurtured in a Christian home, may be approached and won for Jesus by the suggestion of His love and claims; but that hardened sinner must be won through the thunders of Sinai and the application of the law. Matthew was gotten in one way, Zacchens in another, Mary Magdalene in yet another. If we really desire to win a soul, we do well to study it, learn its habitudes and methods of thought, lie in wait for it, and approach it by a way which no eye but that of patient love would have been able to discover.

We must be wise in meeting objections. In some cases there is a real difficulty in the way of a soul that must be intelligently grappled with. In other cases difficulties are simply suggested as a means of parrying an attack, and it would be as useless to meet them as it was for Hercules to fight the Hydra by cutting off its heads.

In saying this we do not mean to dissuade earnest workers from sowing beside all waters. Let there be the bow drawn at a venture, rather than no attempt at all. Let there be the wide dissemination of Gospel tracts and appeals. Let there be any and every attempt to warn, exhort, persuade men. Still, where certain souls are to be won, it is necessary to be wise as to time and method and way of meeting difficulties.

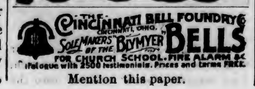
Let the heart be full of love of Christ, and it will find its way to the soul of another. There is such a divine sympathy and magnetism in love. In constructing the great iron bridge at Newcastle-on-Tyne, allowance had to be made for the effect on it of the summer's sun. What pressure and storm could not do, heat did.

But, above all, when the spirit of the worker is completely yielded to the Saviour and infilled by His Holy Spirit, a marvellous tact and patience are inspired. The Spirit of God clothed Himself with Gideon, we are told; and certainly He seems still to clothe Himself with devoted and consecrated natures, through which He carries on His saving work on the souls of men. If thou wilt yield thyself to Him, Christian Endeavorer, thou with find it so.—*Rev. F. B. Meyer.*

THE ORIGIN OF ZENANA WORK

The first Zenana teaching ever attempted in the East was in Siam, in 1851, as Zenana work in India did not begin till 1858. Twenty-one of the thirty young wives of the Siamese king composed the class. In India the beginning was on this wise: A missionary's wife in Calcutta sat in her parlor embroidering a pair of slippers for her husband. A Brahman gentleman admired them. The lady asked if he would not like to have his wife taught to make them. He answered "Yes." That was a fatal word to those who wished to cling to idolatry, but a joyous answer it has proved to be to them. As this lady was teaching the woman of India to twine gold and purple into the slippers, she was twining into her heart the fibres of the sufferings and love of our Lord and Saviour. After one home was opened to the missionary, it was easy to gain access to others.—*Ex.*





Mention this paper.



LITERARY JOTTINGS.

The University of Virginia proposes to erect a memorial to Poe.

Mrs. U. S. Grant completed some three years ago a work which she calls "In India." There are twelve numbers in the volume, each giving some experience in her interesting life. Among them are "Eight Years in the White House," and "Four Years of Travel." There is rich material for such a work, but even extracts are denied the public eye.

M. Leon Lecestre, curator of the French archives, issued the first volume of 300 letters which were suppressed by the editors of Napoleon's correspondence, issued in 1869, as not calculated to increase the glory of the great French Emperor. The volume includes some heated family letters and some vigorously worded epistles to Fouche and Dubois, the ministers of police and war, respectively. A letter to Marshal Soult, in 1804, shows that Napoleon did not hesitate in adopting any means of obtaining confessions. He orders Soult to arrest a fisherman suspected of communicating with the British.

The Tennysons, after their marriage, settled in Twickenham, and among the earliest of the poet's friends who met his wife was Spedding, who was charmed with her. The same year Carlyle met Tennyson and his bride at Trent Lodge in Cumberland. Soon afterward the newly-married pair were in Italy, and of this journey one amusing story is told. Lord John Russell gave a large reception, at which the Tennysons were present, and during the evening the prime minister asked the poet how he had enjoyed his visit to Venice. As Tennyson did not appear communicative, his host pressed him further, when he confessed that he had not liked Venice. "And why not, pray, Mr. Tennyson?" "I couldn't get any English tobacco there for love or money," was the poet's reply. —*Westminster Gazette.*

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. S. D. Hall, from Greensboro, N.C., to Amsterdam, Botetourt county, Va., for the next few weeks.

Rev. R. F. Campbell, D. D., from Asheville, N. C., to Rockbridge Alum Springs, Va., until July 20th, after that for several weeks to Lexington, Va.

Rev. J. M. Clark, from Deaton, Texas, to Red Springs, N. C.,—dnring July and August.

Rev. L. H. Query, from Query's, N. C., to Logan's Store, N. C.

Rev. C. V. Cavitt, from Warren, Ark., to Wheelock, Texas.

NORTH CAROLINA.

Asheville:—Rev. R. F. Campbell, D. D., has been granted leave of absence for six weeks. His pulpit will be filled by Rev. Dr. Geo. L. Petrie, of Charlottesville, Va. Dr. Campbell's address will be Rockbridge Alum Springs, Va., until July 20th, after that Lexington, Va.

Dr. R. L. Dabney is spending the summer in Asheville. He has been able to attend church services, but has not felt strong enough to preach.

Rev. A. J. McKelway, the superintendent of Synodical Home Missions, gave a most interesting account of the Synod's work, on Sunday June 27th. The Synodical Committee have employed Mr. J. E. Ballou, a student of Union Seminary, to work in Madison county for the summer months. A permanent work is to be opened at some point in the county in the fall.

Tarboro:—Rev. J. B. Morton, pastor of this church, has been conducting services since the Wednesday night prayer-meeting of last week. The communion of the Lord's supper was celebrated on Sunday and three young men were received into the church.

Charlotte:—At the recent communion services it was announced that seventeen persons had united with the First church since the previous communion. Rev. Dr. J. R. Howerton is pastor.

Washington:—Summer communion services in the Washington Presbyterian church (Rev. C. M. Payne, pastor,) Sabbath, July 4th. Two additions on profession of faith. One adult and one infant baptized. Rev. J. B. Morton, the popular and gifted pastor of the Tarboro Presbyterian church assisted the pastor, preaching five excellent discourses, and making a fine impression upon our people. P.

Home Missions:—The committee on Church and Christian Education of Mecklenburg Presbytery have made provision for operating two mission schools in Union county, also to send Licentiate Luther Query to the mountain field for two months.

North Wilkesboro:—Rev. Wm. Black visited our church here and preached for ten days, beginning 20th of June. The services were exceedingly interesting and helpful. Bro. Black's presentation of the "Old, Old Story" was plain, practical, spiritual and hence acceptable and helpful. Our Methodist and Baptist brethren joined heartily with us in the work and shared the blessings with us. This is as it always should be. All the churches were strengthened in the revival of the membership and by additions to their members. Twelve were received into the Presbyterian fold. Seven of these were baptized. Some of them from the Sunday-school. Others will follow. Several joined the Baptist and Methodist churches. Revs. Gillespie, Gray and Wharton has entered upon their evangelistic work in the northern part of this (Wilkes) county, and in Ashe and Alegheny counties. They meet with encouragement and we expect good results from their work. How cheering the presence of such reinforcements!

Washington:—In another place we have given an account of an interesting meeting here. Another friend writes: "It is refreshing to contemplate the high esteem and affection in which the pastor of this church [Dr. Payne] is held, not only by his own flock, but by the community at large. There is but one thing that causes apprehension and that is that 'all men speak well of him.'"

Westminster Church, Greensboro:—On last Sunday seven persons were received upon certificate. This church is steadily growing. Rev. S. O. Hall, pastor.

Chadbourn:—Late meetings have resulted in two accessions by letter and eight on profession. They are preparing to build at once. Rev. P. C. Morton labors here.

VIRGINIA.

Alexandria:—July 4th was the regular bi-monthly communion at this church. Two members were received into the church. One by letter and one on profession, making eleven since the last communion in May. The semi-annual collection of the "Lavras Workers" society amounted to about $360. The society supports a missionary in Brazil. Rev. J. Ernest Thacker, pastor.

Lynchburg:—Rev. Jos. A. McMurray, pastor of West End church, has inaugurated a new work about three miles from the city. A Sunday-school of fifty members has been organized. Preaching services will be held twice a month.

GEORGIA.

Conyers:—Rev. R. A. Bowman, has taken charge of Conyers, Lithonia, and Luther Hays churches in Atlanta Presbytery.

FLORIDA.

Pensacola:—July 4th was the time for our regular communion, and it was the privilege of the session to announce that since April 1st we had received sixteen members. Nine on certificate and seven on examination. Since January 1st we have received thirty-three members, twelve on certificate twenty-one on examination.

KENTUCKY.

Highland Church, Louisville:—Seven members recently received, six upon profession. Rev. Dr. T. M. Hawes, pastor.

MISSOURI.

Kahoka:—Rev. J. W. Roseborough recently closed a meeting here which resulted in sixteen additions to the church. Notwithstanding the intense heat there was a good attendance at all services.

GENERAL.

Rev. Samuel B. Halladay, pastor of the Beecher Memorial church, on Rockaway avenue, Brooklyn, and formerly assistant to the Rev. Henry Ward Beecher, in Plymouth church at Brooklyn, died at Orange, N. J., on the 9th inst.

Rev. Dr. Robert C. Gibson of Cincinnati has officially accepted the office of bishop coadjutor of the diocese of Richmond to which he was elected.

A tablet in memory of Rev. T. H. Pritchard, D.D., is to be placed in the Tryon Street Baptist church, Charlotte, by the Young Ladies' Missionary Society of that church.

PERSONALS.

Rev. David J. Woods, of Martinsburg, W. Va., has received the degree of A. M. from Jefferson College, Penn.

The Central Presbyterian states that the Rev. James M. Rawlings, D. D., gives up the work at Scottsville, Virginia, that the church may unite with other churches in securing a pastor. Dr. Rawlings will take charge of the group of churches, including South Plains, Gordonsville and Will's Memorial. [We are glad to note that the report of Dr. Rawlings' ill health was unfounded, and that he is still carrying on the work to which he has given his life]

Rev. W. N. Scott of Galveston, Texas, will spend the months of July and August in Virginia and West Virgina. Rev. J. B. French of Fort Worth will supply Mr. Scott's pulpit during his absence.

Rev. B. T. McClelland, of Brownwood, Texas, has received the degree of D. D., from the Southwestern Presbyterian University, and Rev. Robt. Morrison of Fulton, Mo., the same from Miami University, Ohio.

Rev. A. R. Shaw, of Henderson, is now at Jackson Springs in the hope of regaining his health. Recentiy there were four additions to his church. He will return to his new charge next Saturday.

Rev. A. H. McArn, of Cheraw, S. C., is visiting relatives in Laurinburg, N. C.

Rev. Dr. H. B. Pratt, of Laredo, Texas, will spend his vacation at Saltillo, Mex.

Rev. Dr. J. S. Moore, of Sherman, Texas, is spending his vacation on the Pacific coast.

Rev. Dr. S. M. Luckett, of Sherman, Texas, will spend his summer in the southern portion of that State. He may be addressed at Palestine.

Rev. J. M. Plowden, of Eatonton Ga., is visiting relatives in Manning and on Edisto Island, S. C.

Rev. J. S. Sibley, of Lawson, Mo, has been called to the pastorate of the Wallace Presbyterian church, Atlanta.

We are glad to note that Rev. Dr. H. M. Woods of Tsing-kiang pu, who is at Johns Hopkins hospital for treatment is doing well and that he will be able to return to his field in the near future.

The Rev. W. Lee Harrell of High Point, N. C., has recently been suffering from an attack of typhoid fever, but is now improving very rapidly. He hopes to be able to leave for Farmville Lithia Springs in ten days.

Rev. J. M. Clark is now at Red Springs, N. C., and there he will spend his vacation—July and August.

The following good news comes from Greensboro, N. C., under date. July 12th: The friends of Dr. J. Henry Smith will be glad to know that he is again able to ride out daily and that he was with his congregation that love him so much last night, the first time in about two months. M.

Rev. Chas. P. Foreman has tendered his resignation of the pastorate of Bellevue church, Missouri.

For the N. C. Presbyterian.

ELDERS' AND DEACONS' INSTITUTE, FAYETTEVILLE PRESBYTERY.

On Thursday, July 22d, at 8 p. m., the Elders' and Deacons' Institute of Fayetteville Presbytery opens at Red Springs, N.C.

There is abundant prospect of a most delightful and profitable Institute. The program is most important and attractive, being graced from beginning to end with valuable subjects and distinguished names. The service of praise, which is always a prominent feature of the Institute, will be exceedingly interesting and attractive this year being in the hands of Rev. Arthur J. Smith, of Savannah, Ga.

The staff of speakers is unusually strong and includes such names as Rev. Eugene Daniel, D. D., of Raleigh, Rev. Dr. Howerton, of Charlotte, Rev. W. W. Moore, D. D., of Union Seminary, Rev. P. H. Hoge, D. D., of Wilmington, President Alderman, of Chapel Hill, and Rev. A. J. Smith, of Savannah, Ga.

We hope that a large number of elders and deacons as well as others, will take advantage of the opportunity afforded by the Institute for improvement in knowledge and grace. Careful measure, have been taken to prevent anything inconsistent with the true spirit of the occasion, and all attending the Institute should find the exercises most profitable to religious life.

Any information in regard to board, &c., will be furnished by Martin McKinnon, D. K. McIver, T. W. Costen, S. A. McQueen, or J. A. McKay—Local Committee.

ROLLING FORK.

This is the county seat of Sharkey county, one of the richest and most fertile counties in the Delta, with a population of at least five hundred, with splendid railroad facilities, situated on the main line of the Yazoo and Mississippi Valley, from Memphis to New Orleans, and at the junction of the Valley Railroad from Rolling Fork to Coahoma, via Greenville; and yet there is not a Presbyterian church in the county. Such should not be the case any longer; and the writer, who has charge of this work, with the help of the Lord, and the brethren of the Synod, must see to it that a neat and comfortable church is established here as early as possible; for one established here will be accessible to our members at Anguilla, Carey, Nita, and Yuma, all nice little towns, five, eight, and nine miles respectively. Besides, the influence for Presbyterianism will be advanced and strengthened in the county more than can be estimated.

This work has been neglected, in the past; for I find many of our members in other churches, because they had no church of their choice in which to worship. Rev. W. D. Morton, D. D., our Synodical Evangelist, visited this place last November, and after a few days services, organized a church here with ten members. So anxious were they to have regular services, that they promised the Chairman of the Home Mission Committee, to pay the sum of two hundred dollars annually, if arrangements could be made to give them one Sabbath a month. This alone will convince you of their earnestness. Their request was granted. I came to this field about the last of February, and found the work very encouraging indeed. About the time we were considering the building of a church, the overflow came, which very much hindered us in our efforts; but with renewed energy and determination we have gone to work; for a church we must have.

The Methodists have been very kind in giving us the use of their church in which to hold services, which we fully appreciate. Yet it is not our church; and we cannot expect to advance so long as we depend upon other denominations to furnish us with a church in which to hold our services.

We can raise at least two hundred and fifty dollars towards a church building, and will have to call upon our friends in this noble work for at least seven hundred and fifty dollars. Brethren can't you come to our help? Any amount thankfully received, from a postage stamp up; so, don't be afraid you wont send enough; send what you have and do not stand back on ceremony. 2 Corinthians ix. 7, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Remember it is the Lord's work we are trying to advance in this part of His vineyard.

Any information wanted will be gladly furnished.

ROBT. W. HINES.

OCEAN BREEZES.

A few persons desiring to visit the coast can be accommodated with board at my cottage on Ocean View Beach. Large and shady piazzas and quiet neighborhood.

JOHN McLAURIN.

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Laundry by Seminary Laundry. 9.00
Medical Fee..... 4 00
Contingent Fee..... 4.00

$125.00

Session opens September 15, 1897.
For further information write to

REV. C. G. VARDELL,
Red Springs, N. C

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NEXT SESSION OPENS AUGUST 19, 1897.

WRITE FOR CATALOGUE.

IRA T. TURLINGTON, PH. B., PRINCIPAL,
SMITHFIELD, N. C.

BINGHAM SCHOOL ASHEVILLE, N.C. Established 1793

—Military U. S. Army Officer detailed.—

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PRESIDENT.

RALEIGH, N C.

GOLD DUST.

There are no quaternions of soldiers that can keep the passage shut that is toward heaven.—*Pool.*

⁂

Yet care I not where in Eternity
We live and love, well knowing that there is
No backward step to those who feel the bliss
Of Faith as their most lofty yearnings high. —*Lowell.*

⁂

How beautiful can time with goodness make an old man look.—*Jerrold.*

⁂

And ye shall succor men;
'Tis nobleness to serve;
Help them who cannot help again:
Beware from right to swerve.
—*Ralph Waldo Emerson.*

⁂

Truly, high words do not make a man holy and just, but a virtuous life maketh him dear to God.—*Thomas a Kempis.*

"ONLY A BOY."

More than a half century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust Him for the results."

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he too only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Aye, there you have it; 'hopeth all things.' I have great hopes of that one boy—Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves, under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher." Some few years ago there returned to London, from Africa, an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the Church of Christ on earth, had brought under the Gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world. "Only a boy."—*Christian Messenger.*

"HIS MERE GOOD PLEASURE."

God is sovereign. Being the infinite, first and uncaused Cause of all things, there is no one in all the universe to whom he needs to give account or explanation of that which he does. There is no escape from this truth. The sooner we settle down upon it as a fact, ceasing to object and question and rebel, and content to let God be God, the sooner and more surely shall we be at peace. But whether we rebel or submit, God is still the same and nothing that we do can change the counsel of his will.

But why should any one chafe? Why should any one wish to change the purposes or the plan of God? Why should there be any distrust or any antagonism aroused by the announcement that God does all things "according to his own mere good pleasure?" The truth, and any simple statement of it, seems to arouse suspicion and excitement in many minds. But why should it?

When we learn that God does all things "according to his own mere good pleasure," we should be assured that all things are done in perfect accordance with the highest demands of goodness, tenderness, wisdom and righteousness, for God takes pleasure in nothing less. When we learn of a statue that it was carved by Michael Angelo's work uninterfered with by any one, and simply according to his own mere good pleasure, we are not disturbed, for we know that he was a master. When we read of a symphony that it was written by Beethoven, an expression of his own unaided musical genius, and to be performed without the change of a single note, people are satisfied. The statue is all right. The symphony is all right. But when God calls a universe into being, peoples it and provides for it in infinite wisdom, power and goodness, there are those to hold up their hands and cry out in horror against what they suppose to be some expression of blind, unreasoning, cruel tyranny.

If Beethoven can be trusted with a symphony, and Angelo with a statue, God can be trusted with a universe, and we are to feel no more uneasiness or rebellion as concerns God's direction of his universe than we are as to the music or the marble. If we have any just or proper conception of what is involved, we shall be content to let God be God.

The doctrine of election has many mysteries. Why should it not have? Why should any one expect to understand God's reasons for everything he has done, especially when he has not seen fit to give us his reasons? But if, because I do not know God's reasons and he has not told me what they are, I cry out that he is unreasonable, or arbitrary, or tyrannical, I rave and prate like a fool. God never does anything without a perfect reason. I do not undertake to sit in judgment on Mozart's music, for I am sure that he had a skill at which I can only wonder. I do not undertake to cry down Thorwaldsen, for I know him as a master. But some people would snatch the pen or the chisel from the hand of God as though he were not to be trusted with the work he devised in eternity.

There are mysteries in God's election. But it is the most unspeakable arrogance for any mortal to presume to find fault with God's plan and work. Let it be settled, for all time, that God never does, has done, or will do, anything without the most perfect reason for it. We are only little children. We can trust God with that which he alone can do.

A father takes his child, and, placing him at his side in the carriage, takes the reins and drives out on the ride. The father knows whither he is going and why. He goes over plain and hill, through forest and valley, now east, now north, always guiding the horses himself, and going now rapidly and now slowly. He has, say fifty, miles to drive. The number of miles can not be increased nor diminished by the child at his side. It is of the mere good pleasure of the father, so far as that child is concerned. What does he do? Does he suspicion his father? Never. Does he call him arbitrary or tyrannical? No. Is he fearful or rebellious? No. Each little thing his father bids he is glad to do by the way, and in the evening they reach their destination and greet their loved ones and are glad.

We have had revealed to us something of the perceptive will of God, so that we may know how to live and act, how to obey and how to be saved, and how at last to come to our eternal home in peace. We have had revealed to us little of the decretive will of God. He has not told us his plan in regard to everything and every soul. But he has told us, each one, that if we will only trust his dear Son we shall be saved and blessed forever. Questions of curiosity he does not answer. Much that he does we know not now. Many things we may never understand, so long as we are finite and God is infinite, but we shall surely come, if we are his children, to the condition in which we are sure that God does all things wisely, lovingly and well. There we shall be content. There, even now, we are content. The best possible outcome of this universe, and of all who are in it, is assured since God controls. I want nothing else or less than this. That this is to be the outcome I am assured, since all is in the hands of God. If I am content to let God's pleasure be wrought out in my heart and soul, the result will be more satisfactory than the music of Mozart on the marble of Angelo.—*Herald and Presbyter.*

FRIENDSHIP AND RIGHT.

Many a sin is committed that friendship is expected to justify. It is not exactly what we would have done if we had been left to ourselves to decide, but under the circumstances we could not see what else to do. Rather than be disobliging, rather than be thought Puritanical or "righteous overmuch," we yield, waive the obligation to conscience in favor of the desire to oblige a friend, and charge the debt of conscience to the score of kind feeling. But it is at bottom a question of allegiance. The Master asks an undivided heart, and we have no right to betray him in the home of our friends. To hate father and mother and friends for his sake is ethical, not emotional. It is a question of loyalty. To please them would we displease him? If so, we are not his followers, but theirs. No man can obey two masters. Solomon's building a heathen shrine to oblige a heathen wife was heathenism pure and simple, idolatry root and branch. To neglect a duty, to compromise a principle, to pull down colors, to do a little wrong rather than be thought a religious prig, bigoted, or, at least, peculiar, is a great temptation; but then is the time for the uncompromising, "the everlasting No!" to ring within us, and firm loyalty to God to be seen without. Friendship that calls for disloyalty to God needs destruction or reconstruction.—*Sunday School Times.*

TWO MEN IN ONE.

One man is always made up of two—the ideal and the real person. In his own thoughts, usually, the conceited man poses as the ideal character. He conceives of himself as being just such a man as he ought to be. It is a delusion very gratifying to his vanity. He does not see his chief faults or realize his commonest mistakes and failures. But to his friends and neighbors it is oftener the actual man who is visible, the man in every-day clothes, who lives in the basement instead of among the clouds. He may appear as weak and irritable, sordid and selfish, while he fancies he seems strong, self-controlled, magnanimous, and elevated. When he gets a glimpse of the actual man, he is as much startled as one who unexpectedly catches a side view of himself reflected, in a distant mirror, from another mirror before which he stands. It may be a great gain to see ourselves as others see us, that we may be stimulated to bring the real nearer to the ideal, instead of attributing to ourselves the graces and perfections which we only gaze at from afar.—*Ex.*

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Third Quarter—Lesson IV.

July 25, 1897.—Acts xvii. 22-34.

Commit to memory verses 24-27.

Subject. Paul Preaching in Athens.

Golden Text. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." Jno. 14 : 24.

CATECHISM.

Question 50. What is required in the second commandment?

Answer. The second commandment requireth the receiving, observing and keeping pure and entire all such religious worship and ordinances as God hath appointed in His Word.

Time. A. D. 52.

Place. Athens, capital of Attica in Greece.

INTRODUCTORY.

Paul was now about fifty years old and alone in Athens the great metropolis of literature and art for the world. It was named for Athenae, the goddess Minerva, and was founded by Cecrops about 1556 B. C. It contained about 150,000 inhabitants.

Silas and Timothy were left at Berea and Thessalonica and Luke at Philippi.

When persecution arose in Berea as it had in Thessalonica, Paul's friends hastened him away secretly leaving Silas and Timothy in Macedonia, because Paul could escape more easily alone and the others, less prominent, could remain and finish the work. Paul was brought to the sea and then sailed two hundred miles by places of historic interest to Athens. Paul found the city full of idols. He began his work in the Jewish synagogues on the Sabbath, but went daily to the Agora, or market place and discussed religious themes. He aroused so much interest that the Ephesians and Stoics, leaders in philosophy and religion became interested in him. Prof. Ramsay shows reason that the hearing of Paul was before the council of Areopagus as a stranger teaching "some new thing." Imagine Paul then surrounded by the philosophers and professors of Athens university and lecturers. This was the scene to which our lesson would introduce us.

LESSON NOTES.

Vs. 22. *In the midst of Mars Hill.* Either the place or the court of Areopagus. This court existed as a criminal tribunal before the time of the Athenian lawgiver Solon and was a most venerable and august body. It is not probable that Paul was formally arraigned for trial before this body. The object of the movement was rather to bring Paul to an elevated place and to the hearing of the learned. *Too superstitious.* Means literally more divinity fearing than the rest of the Greeks. Paul would say that they were very religious as objects of religion was on every side. Their religion was idolatrous and false. This appearance of Paul at Athens is one of the most interesting events in Christian history. It was in a city midway between Jerusalem and Rome which three cities were representatives of religion, intellect and power.

Vs. 23. *As I passed by* or along in wandering about the city *and beheld* with attention, *your devoutness*, not acts of worship or people at worship, but objects of worship, such as temples, altars and images. *To the unkown God* rather means an unknown god as in worshipping many gods they feared lest they might omit some one. *Whom.* (R. V. *What.*) *Ye ignorantly worship.* As some Divine they felt must exist besides those they knew, they worshipped not knowing His name and nature and attributes. This unknown Deity he proceeded to declare unto them.

Vs. 24. *God.* The true God, not an idol or one of many divinities, but the Creator of all things, the Supreme Being, the One God. *The Lord of heaven and earth*, of wisdom, power, omnipresence, goodness, truth and authority. *Dwelleth not in temples made with hands* like the gods they worshipped. This is a reference to the dying speech of Stephen, to which Paul must have listened and which made such a powerful impression on Paul's life.

Vs. 25. *Neither is worshipped* (R. V. *served with men's hands* as idols are.) For the true God dwelleth in human hearts and is served in men's consecrated lives

Vs. 26. *Of our blood.* One ancestor, source, or family, *all nations of men.* In this sense all are brethren and the Gospel is suitable and destined for all races of men. *Determined.* God is not only the Architect and Preserver of all, but also the Governor of each people and watchful and does not dwell apart from the affairs of men as did the Epicurian gods.

Vs. 27. *That they should seek the Lord.* The object of the divine Providence is to bring them to a knowledge of the one true God as Lord and Saviour *Might feel after him.* Is the position of all idolatry and modern systems of religion that leave out Christ and the inspired Word of God. They ask questions to which Christ is the answer revealed in the Bible. *Not far from every one of us.* In His love and care, in the voice of conscience, in spiritual yearnings, in His Spirit and in His Word.

Vs. 28. *In Him we live.* Dependent on Him every moment for our life.

Vs. 29. *We ought not.* Using the first person Paul skilfully avoids making a personal charge and losing their attention and interest.

Vs. 30. *God winked at.* Overlooked, as sins of ignorance. *But now* since Christ came with full revelation of God and messages to men.

Vs. 31. *Judge the world.* Without bribery or covering up, or mistake in *right eousness. By that man,* the Lord Jesus Christ. *Give assurance.* A ground for faith to rest upon with confidence.

Vs. 32. *When they heard.* The address of which we have but the outline.

Vs. 33. *Paul went out from among them,* and we never hear of his visiting Athens again, nor does he ever mention it in his letters.

Vs. 34, *Areopagite.* A member of the court of Mars Hill and therefore a prominent and probably learned man. A church was founded in Athens later, and the Parthenon became a Christian temple.

PRACTICAL POINTS.

The prominent point in Paul's preaching as proof of the power of God and the assurance of faith was the resurrection.

1. Athens was a picture of the human heart needing to know the fact and doctrine of the resurrection and its power.

2. It shows that the highest culture fails to make holy.

3. The failure of Paul's preaching was not in himself, but the hearts and prejudices of the people.

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Lesson for week ending Sunday, July 25th, 1897.

WORSHIP.

Daily Readings :

Monday, Heart Worship, Matt. 15 : 1-20.

Tuesday, Heartless Worship, Mal. 1 : 6-15.

Wednesday, Worship in Joy, Ps. 22 : 1-15.

Thursday, Worship in Sorrow, Job. 1 :13-22.

Friday, Comforting Worship, Ps. 27 : 1-14

Saturday, True Worship, John 4 : 19, 26.

Sunday, Topic, False Worship and True.

Notes :

When the object of worship is not worthy of the homage bestowed, or when the worship is prompted by other than a desire to honor and glorify the object upon whom it is bestowed the worship is false. Extreme instances are the worship of idols which manifestly are liable to the first condition, and which are prompted mainly by fear of offending supposed power to hurt, or oftener it may be, of appeasing anger presumed to exist and which threatens to destroy.

True worship can only be sincerest homage proceeding from right disposition of heart and designed to honor and glorify supremest excellences in the person worshiped. True worship then can be directed to God alone

When we come to consider how God shall be worshiped our Saviour tells us : God is a Spirit, and they that worship Him must worship Him in spirit and in truth. This injunction includes all the essential details of mode and manner of worship; but more in detail: In order to spiritual and truthful worship there must be intelligence. We must know from God's revelation to us in His Word what He is, in order to due reverence and due disposition of heart and mind, and we must know His will concerning the manner of our approach and conduct. Thus our worship will be heartful expression of supreme adoration, springing from and maintained in rightness of spirit. Worship must be truthful—that is absolutely free from any insincerity of design or purpose, and unmixed with any selfishness, or from that which would detract in any way from the honor and glory due to God alone.

From the above we may deduce for practical consideration :

That forms and ceremonies or peculiar garbs or artistic methods, however serviceable they may be in attracting or in pleasing, for their own sakes, add nothing to, if they do not detract from, the worship proper to the sanctuary. If in any case they really aid devotion they are not only tolerable but desirable.

It is a mistake to suppose that worship must of necessity be conducted more spiritually and more in accordance with God's will, just in proportion to the degree that plainness is considered or elegance discarded in our houses of worship. Where comfort or elegance are the means of drawing the soul from communion with God they are altogether harmful, and they do seriously detract from true and proper worship, but elegance and comfort in the house of God may come from the desire to bring forward our best gifts and thus to honor our Maker, and in such case they result from motives that are an inspiration and a help to sincerest worship.

Reverence is an essential to worship which sometimes is lightly esteemed or considered. Yet God is specially jealous in this regard. We are glad to think of God as our Father, but in approaching Him as children coming to a father, which is all welcome to Him, we must not forget that God is our King—high and lifted up and supreme in His majesty, and that God is our Judge—infinitely holy and infinitely wise, while we are despicably sinful and ignorant. All lightness, or thoughtlessness—and surely all flippancy—must be abhorrent to Him. Whether in prayer or praise, in the temple or elsewhere we are brought, as it were, face to face with Him. The above includes that forgetfulness of proprieties of time or place, that permits whispering or other irreverent conduct or demeanor in the house of worship.

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Which king of Judah was noted for his piety and prosperity?

Dickey Hall.

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My 2nd is the 15th book of the Old Testament.

My 3rd is the third letter of the third book of the Old Testament.

My 4th is the 27th book of the New Testament.

My 5th is the 30th book of the Old Testament.

My 6th is the 33rd book of the Old Testament.

My 7th is the 23rd book of the Old Testament.

My 8th is the 3rd book of the Old Testament.

My 9th is the 3rd book of the New Testament.

My 10th is the 17th book of the Old Testament.

My 11th is the 27th book of the New Testament.

My whole is the name of my beloved pastor.

Maggie Hall.

OPEN DOOR NOTES.

Over twenty thousand visitors are said to be in San Francisco during the session of the C. E. Convention. Huge buildings are filled at every service with enthusiastic workers, who represent the thirty-seven thousand societies in the United States. Beginning with the early morning prayer-meeting, the entire day is devoted to religious exercises and discussions of practical work, one hour being reserved for worshipping in silence. Reports of the Junior work and the Mothers' Society have been most encouraging, and the work in all the branches shows deep zeal and consecrated labor.

Of especial interest have been the visits to Chinatown conducted by Rev. Kee Gam, head of the Congregational Chinese mission and the Chinese children from the Occidental Home, Chinatown.

Every arrangement has been made for the pleasure and comfort of guests and the charms of California are being exhibited with pride by the citizens of San Francisco.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

RICHARDSON—HARDY.—On July 7th, 1897, at Kinston, N. C., by Rev. E. D. Brown, Mr. Dan Richardson, of Dover, N. C., and Miss Byah Hardy, of Kinston, N. C.

SMITH — GILLESPIE. — On June 30th, in the Presbyterian church, Tarboro, N. C., by Rev. J. B. Morton, Mr. Harry Smith and Miss Daisy Gillespie—all of Tarboro, N. C.

SIZER—ROE.—On June 23rd, at the Presbyterian manse, Tarboro, N. C., by Rev. J. B. Morton, Mr. John Sizer, of Beaufort county, N. C., and Miss Ida Belle Roe, of New York.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

DEWEY.—At Swannanoa, Buncombe county, N. C., July 6th, 1897. Earl, infant son of E. C. Dewey, aged two years and eleven months.

Newbern and Durham papers requested by writer to copy.

MILLER.—At Starkville, Miss., July 2nd, 1897, Mrs. Ruble Miller, wife of Mr. W. H. Miller.

ARROWOOD. — Mrs. Mary Ann Arrowood, a daughter of John Froneberger, was born in Gaston county, N. C., Jan. 15th, 1820, and died in same county Jan. 3rd, 1897. On December 2nd, 1841, Mary Froneberger was married to Wm. Arrowood and settled near Long Creek church where she lived until her death. From this marriage resulted eleven children, seven sons and four daughters. Three of those sons are Presbyterian ministers, viz : Rev. W. B. Arrowood, of Laurinburg, N. C., Rev. R. S. Arrowood, in charge of a group of churches in Iredell county, N. C., and Rev. M. C. Arrowood, Evangelist of Mecklenburg Presbytery in Union and Anson counties, N. C. It is a remarkable fact that of this large household of boys and girls *not one has failed to confese Christ before men and live a consistent life.*

Early in life Mrs. Arrowood connected herself with the Lutheran church, the church of her fathers, but after her marriage joined the Presbyterian church with her husband. Being the wife of an elder, she was brought into close contact with the workings of a large country congregation, which did much to develop and intensify her love for the Church, for whose interests no sacrifice was too great. But her love for the Church did not cause her to forget the poor, the needy and the suffering about her, for these were the special objects of her sympathy and care. "It is a pleasure to testify that no pastor ever had a more loyal and devoted friend. She was ever ready to excuse his short comings and encourage his labors with kindly sympathy, and was more anxious for the poor and the destitute of the community to enjoy his ministry than to claim it for herself. "When I became her pastor the active years of her life had passed, but, being a woman of fine health her mind was still vigorous and strong and much of her time was spent in reading. Her abiding motherly care for her children was strikingly brought out in two little instances near the close of her life, the one a piece of unfinished handy work for a son in another county who had daughters large enough to have performed it, and the saying concerning another son, far away from home on an untried journey: "I think of him every day." She was buried from Long Creek church in the presence of many relatives and friends, including all her children save two, one living in far away Colorado and one having preceded her in infancy to the spirit land.

PASTOR.

Prof. E. L. Barnes has removed from Cluster Springs, Va., and in association with Prof. A. R. Banks, as principal, has charge of Rock Hill High School, the Presbyterial school of Bethel Presbytery. The reader is referred to the advertisement in this paper.

Red Springs Seminary has been a signal success in this its first year under the present board of trustees. The advertisement appears in another column.

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A few references :—

Dr. J. B. Shearer, President of Davidson College, N. C.; Rev. O. G. Jones, Rock Hill, S. C.; Rev. T. R. English, D. D., Union Seminary, Va., Rev. C. A. Munroe, Lenior, N. C.; Rev. R. P. Smith, Gastonia, N. C.; Capt. J. G. Morrison, Mariposa, N. C.; Dr. E. Porter, Rocky Point, N. C.

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The announcements for the next session of this school are now ready to be sent out. Who wants to see one? Any man with a girl to educate can get some interesting reading by addressing a postal card to Rev. R. V. Lancaster, Kenansville, N. C. For the motto of the trustees is: The best possible school for the least possible cost. Session open, September 8th, 1897.

R. V. LANCASTER, President.

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REV. DANIEL BLAIN, D. D.

FOR THE FAMILY.

THE SABBATH DAY.

Six days of toil! With weary mind
We view the week just passed awa y
We long for rest, and, joyful, turn
To greet the holy Sabbath day.

Blest day of rest, how oft the saints
Were gladdened by thy shining morn;
How longed they for that peaceful day,
When men their souls with grace adorn.

So we would upward turn our face,
On this, the Lord's own blessed day;
And peer into the heavenly realm,
To hear what God the Lord doth say.

Let church be filled, let heart attend
Upon the stated means of grace;
Oh, let us love the prayer, the song,
That rise within this sacred place.

And as the Word of love is preached,
May all our hearts within us burn,
As Jesus calls from heaven above:
"Ye sons of men, return, return."

And as the evening shadows fall,
And men to God, the Father, pray,
Oh, may the hearts of all cry out:
"Lord, we have seen thy face to-day."

—Alexander Corkey, in Herald and Presbyter.

"ANNIE LAURIE."

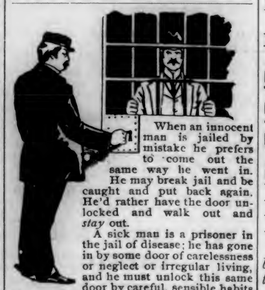
In a charming book of travels by Theodore F. Wolfe, we find a lovely account of Annie Laurie. Most persons think she is only a musical creation in the song so widely known, but she really lived in Scotland, at the ancient manor house of Maxwellton. She was born on December 15th, 1682. Her father was Robert Laurie, and Jean Riddle her mother. In the last century, much of the venerable edifice was destroyed, but the older portion remains intact since Annie Laurie dwelt there. Her boudoir is in the second story of the tower. A portrait of her hangs there—an impressively beautiful woman, large tender eyes, long oval features and profusion of dark brown hair. Her hands like her "fairy feet, were of exceptional smallness and beauty. The lover who immortalized her was William Douglass, of England. He met her at a ball in Edinburgh, and they were so attracted to each other that her father took her home out of his way. He followed her to Nithedale, and they met in "Maxwellton's bonnie braes." She gave "her promise true," and he went off to the wars. He wrote the song "Annie Laurie." It is different in the original. When he came back, he found her the wife of another — Alexander Ferguson—a wealthy laird near by; lived to be seventy-six years of age and is buried in the churchyard of Glencairn.—*Ex.*

Florence Nightingale received her Christian name from the town in which she was born—Florence, Italy. Her name is not Nightingale, but Shore, her father being a Nottingham banker who inherited the estates of Peter Nightingale on condition that he assume the name.

HOW NIAGARA STOPPED FLOWING.

It seems almost incredible that at one time in its history the greatest and most wonderful waterfall in the world actually ran dry. Nevertheless it is an established fact that this occurred on March 29th, 1848, and for a few hours scarcely any water passed over Niagara Falls. The winter of that year had been an exceptionally severe one, and ice of unusual thickness had formed on Lake Erie. The warm spring rains loosened this congealed mass, and on the day in question a brisk east wind drove the ice far up into the lake. About sunset the wind suddenly veered round, and blew a heavy gale from the west. This naturally turned the ice in its course, and, bringing it down to the mouth of the Niagara river, piled it up in a solid impenetrable wall.

So closely was it packed and so great was its force that in a short time the outlet to the lake was completely choked up, and little or no water could possibly escape. In a very short space of time the water below this frozen barrier passed over the falls, and the next morning the people living in the neighborhood were treated to a most extraordinary spectacle. The roaring, tumbling rapids above the falls were almost obliterated, and nothing but the cold, black rocks were visible in all directions. The news quickly spread and crowds of spectators flocked to view the scene, the banks on each side of the river being lined with people during the whole day. At last there was a break in the ice. It was released from its restraint, the pent-up wall of water rushed downward, and Niagara was itself again. *—Exchange.*



When an innocent man is jailed by mistake he prefers to come out the same way he went in.

He may break jail and be caught and put back again. He'd rather have the door unlocked and walk out and *stay* out.

A sick man is a prisoner in the jail of disease; he has gone in by some door of carelessness or neglect or irregular living, and he must unlock this same door by careful, sensible habits if he wants to be a free, well man again.

If dyspepsia and biliousness or constipation is the way he got into disease, he has got to overcome just those troubles before he can get out.

The majority of diseases begin with some trouble of the digestive organs or of the liver, which prevents the supply of proper nourishment to the system. The best remedy for these troubles is Dr. Pierce's Golden Medical Discovery, because it gives the digestive and blood-making organs power to assimilate food and transform it into pure, nourishing blood, vitalized with an abundance of red corpuscles.

It acts directly upon the liver and gives it capacity to filter all bilious impurities out of the circulation. It builds up solid, muscular flesh and healthy nerve-force.

In obstinate constipation the "Discovery" should be used in conjunction with Dr. Pierce's Pleasant Pellets, the most natural and thoroughly scientific laxative ever devised. The "Pellets" regulate and invigorate the stomach, liver and bowels. One is a gentle laxative; two act as a mild cathartic.

"My wife had suffered for seven years with dyspepsia, sick headache and costiveness," writes Mr. Alonzo D. Jameson, of Dunbarton, Merrimack Co., N. H., "we tried many doctors and many kinds of medicine, but all were of no avail. We purchased six bottles of your 'Golden Medical Discovery,' which together with the 'Pleasant Pellets' has entirely restored my wife's health, and we cannot say enough in thanks to you for these valuable medicines."

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No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Oents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a ents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

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For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

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W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

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NORTH BOUND.	STATIONS.	SOUTH BOUND.
8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv..Maysville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 30
P. M.		A. M.

Trains 8 and 7 p m make connection with trains on A & N C RR for Morehead City and Beaufort.

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J. W. MARTENIS, Traffic Manager.

CHILDREN'S COLUMN.

TWO PENNIES.

Two beautiful, shining pennies!
Bright, and yellow and new!
Don't tell me about the heathen—
I want them myself; I do.

I want a top and some marbles,
A sword, and a gun that shoots;
A candy cane and a trumpet,
A knife and a pair of boots.

But then, what if I were a heathen,
With no precious Bible to tell
The story of Jesus our Saviour,
Who loved little children so well!

For Jesus, you know, may be asking
This question of you and of me;
"Did you carry my love to your brothers
And sisters 'way over the sea?"

I guess you may send them my pennies,
Perhaps in some way they will grow,
For little brooks grow to be rivers,
And pennies make dollars, you know.

I'm not very wise, but there's one thing
I think must be certainly true,
If little boys ought to give pennies,
Big men should give dollars, don't you?

Herald and Presbyter.

For the N. C. Presbyterian.

HOW JIM BEGAN TO BE A MISSIONARY.

BY RACHEL RICHARDSON.

Mrs. Cuthbert was just the right kind of mother for boys. She said quietly:

"Oh, well, Jim is not a bad boy, I do not think he can be in any mischief, and he certainly has not been stolen for he would have roused the whole of Myrtle Avenue if an attempt had been made to kidnap him." And so they quietly ate their lunch and went back to work.

Some two hours later, the click of of the gate latch was heard, and both ladies went to the window, and then both burst into laughter, for there came Jim leading his forlorn patients, only the number had increased by a very dirty girl of four or five.

Jim led the way triumphantly, his face wearing a look of importance that would have been very funny, if it had not been so touching. He had gone out into the highways and had gathered in some of the sick and suffering!

Mrs. Cuthbert laid down her work and met them at the door.

"Why, my boy where have you been, and who are these children?"

"W'y mamma, I dis vent to fin' some sick and sufferin' to pit in my hospital. I am doin' to make 'em well, an' you dis div 'em a whole lot ter eat, 'cause dey's awful hung'y; an' Nick's eye got bangded, 'an de baby's dot de hoopin' cough, an' dis girl she's, she's—a she dis comed to see my hospital so she can come here w en she gets sick!"

Mrs. Cuthbert found it pretty hard work to control herself, but managed to say quietly:

"Well, mother's boy meant right, but you know this is not a "sure enough hospital, and I am sorry you made the children think so. I will give them something to eat and then they must go."

Jim's eyes grew wider and wider open, and began to fill with tears.

"Oh, mamma! mamma! don' you want me to help people?"

"Yes, but you must always ask mother first. You are only a little boy and do not know how to work by yourself."

Then Mrs. Cuthbert told the children to sit down, while she went to get them something to eat.

Poor Jim felt very badly. He stood for a moment with a very shamed-faced expression on his face, but suddenly he remembered that he had not only promised to heal them, but to give them bread and meat, but candy too.

He went to his mother with his head bowed down, and said very humbly:

"Mamma, I spec' I'll have to dive de chillen' some canny, 'cause I promised to make 'em well an' dat you dive 'em bwead, an' canny too maybe. I *mus'* do dat, an' I fink I oughter to put a clean cloth on Nick's eye, don' you?"

Mrs. Cuthbert was very much touched and pleased, and put her arm around the little doctor and said:

"Mother's little Good Samaritan!" She hunted up some candy, and some clean soft cloth, and then fixed a waiter of bread and meat, and took all out to the astonished children.

They ate greedily, and then Mrs. Cuthbert bound up the boy's eye with a clean cloth.

When they had gone Mrs. Cuthbert explained to Jim why it would not do for him to try hospital work by himself, but in her heart she thanked God for this missionary spirit in her boy.

The years passed swiftly and all the time Jim was trying to do the Master's work among the sick and suffering, and he learned too, what "lost soule" meant, and has helped to find more than one and lead him to Jesus.

When he is a man he means to be a "sure enough missionary" he says, but his mamma tells him that he *is* one now, and that he began to be one the day he brought his first patients home to his "hospital!"

HONOR ROLL.

Shorter Catechism—Kano Noborisaka, Yuki Tsuda, Jitsu Kushibe and Yuki Kushibe.

Child's Catechism—Lena, Bessie and Madge Coble. Tabernacle, N.C.

LETTER-BOX.

Dear Editor:—I have never written to you before. My sister wrote to you some time ago. I have a colt, its name is Bell. It is more than a year old. I have a little calf. We have a great deal of fruit this year. I am saving my money to get me a bicycle. I have fifty cents on it now. My brother and I have a bat and ball and we have a nice time playing ball. My cousin and I have a nice time bathing in the Catawba river. We are learning to swim. I will close asking a question for the Puzzle Department.

Your friend,
DICKEY HALL.

Belmont, N. C.

Editor N. C. Presbyterian:—Dear Sir—I am a little girl eight years old. I have no pets but a cat. I could not write good and so I got papa to write for me. I have been going to school but my school is out. We had a spelling match that night we had a large crowd. I studied second reader and spelling book. I will close for this time.

Your little friend,
VIOLA J. PAISLEY.

McLeansville, N. C.

Dear Mr. McLaurin:—Perhaps you will wonder to hear from us who live in such a distant country. Though we do do not know you each other in body, we are all one in Christ, for we are all believing in Him. We are all learning at Joshigakuin. Our school is a missionary school, so we have four American missionaries. We are all in the same building and are under the care of Miss Leete and Miss Gardener. We saw in a paper Miss Leete showed us, that some little American girls had recited perfectly the Shorter Catechism. We four girls have done the same, and received from Miss Leete a very pretty Bible.

We thank you Christians for sending us the Bible and missionaries to teach us its holy truths. Hope you would remember us in your prayer, that we may grow stronger in spirit and to do the works which God gives us to do.

Yours truly.
KANO NOBORISAKA,
YUKI TRUDA,
JITSU KUSHIBE,
YUHI KUSHIBE.

Tokyo, Japan.

Dear Presbyterian:—I am a little stranger to you, but I thought maybe you would like a letter from this part of the country. I read the letters in Uncle John's papers. I am a little girl eleven years old. I go to the Presbyterian Sunday-school. My teacher is Miss Gussie Struper. There are six girls and six boys in my class. My brother Harry is older than I. His Sunday-school teacher gave him a medal yesterday for perfect lessons and good behavior. My teacher gave me a cent and told me to see how much I could make and I made ninety cents and my little brother George made ninety cents. My eldest brother has just come home from school, and we are so glad to see him. I am the only little girl, have three brothers. I won't write any more for fear you will not give my letter a place in your paper.

Your unknown friend,
LUCILE WOODRUFF.

Columbus, Ga.

SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after June 1st trains will run as follows :Daily Except Sunday.

Leave Wilmington at 6.30 a m., 10.10 a. m., 3.30 p. m., 5.10 p. m., 7.15 p. m.
Leave Ocean View 7.30 a. m., 11.30 a. m., 4.00 p. m., 6.15 p m., 10 00 p. m.

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The Rev. Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

The Rev. Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English Clerk of Faculty, Hampden Sidney, Va For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

SECULAR NEWS.

NORTH CAROLINA.

The cotton acreage of the Sharon section will not equal that of last year.

Mr. L. A. Weedon has removed his shuttle factory from Fayetteville to Wilmington.

The blackberry crop in the Pineville section is a great success.

Crops in the Rolesville section, Wake county, are looking well. As are those also in the Henderson neighborhood.

A monument was recently unveiled in Newton in memory of eleven men who were killed while protecting the frontier settlements from the depredations of Indians during the Revolution. They were under the command of Mathias Barringer. The principal address of the day was delivered by Dr. Barringer of the University of Virginia.

DOMESTIC.

The coal strike continues in Ohio. Several large shops have closed for lack of fuel and a coal famine is threatened in Chicago unless a settlement can be affected at an early date.

While a gang of workmen were excavating on the line of the street railway in Lexington, Ky., one of them struck what appeared to be a piece of pipe, but which proved to be a sixty-four pound dynamite cartridge. A fearful explosion followed and six negroes were blown to atoms.

Gen. Booth-Tucker, American Commander of the Salvation Army, has called upon Secretary Wilson of the Department of Agriculture in regard to the former's scheme to colonize the people of the overcrowded city districts in the country. Mr. Wilson offered to aid the scheme as far as possible and recommended the vicinity of Washington as a good location for small farms on account of the desirable market for farm products, also the cheap price for land.

The heat in the North and West has been intense. Deaths are reported from many cities. The prostrations in Cincinnati and the neighboring towns are stated as high as five hundred. In Boston the maximum heat was 110. There has, however, been a cooler wave all over the country.

Farmers are pleased with the elegant harvest weather of the past two weeks in Baltimore county. Not only has the weather been propitious, but the crops as a general rule are far beyond the average. Nearly all the wheat and hay in the county has been harvested. The oat harvest, which also promises an abundant yield, will come next.

The building and steel department of the North mill of the Lackawana Iron and Steel Company of Scranton, Pa., has resumed operations and the South mill will begin work in a few days.

St. Augustine, Fla., has a seed bed for celery which contains 350,000 young plants which will be transplanted at Linton, nearly three hundred miles distant in the fall.

FOREIGN.

Saadi Bey has been appointed mutesariff of Urfa, Asiatic Turkey. As he is suspected of young Turkey affiliations, this is tantamount to sending him into exile. Saadi Bey was the chief accountant of the ministry of commerce.

The property loss in South France by the recent floods is stated to be $40,000,000, and the number of persons drowned 300.

Owing to the drought in New South Wales and South Australia it will be necessary to import thousands of tons of California wheat.

The Queen Regent has pardoned one hundred and eight Cubans confined in the Spanish penal establishments of Centa Samarizas Fernandolo. The condition of the pardon will not allow them to return to Cuba.

Horner for N. C. Boys.

Willis G. Peace, of North Carolina, won his appointment to West Point in a competitive examination in 1896. Shortly after he entered West Point he was selected on class days as the first of four model soldiers on all points to represent his class. Again in a review just held before the Secretary of War he was selected as one of the four models. Mr. Peace was also one of only three men in his class to receive no demerits during the year. Boys prepared at Horner School win honors wherever they go.

Lyman A. Cotten while at the Horner School, Oxford, N. C., won his appointment to Annapolis in a competitive examination. He stands among the first in a large class in which are many college graduates.

The Minutes of the General Assembly of 1897, are about ready for distribution. Orders should be sent to Publication Office, 1001 East Main Street, Richmond, Va. Price 25 cents per copy.

JOSEPH R. WILSON,
Stated Clerk.

At a recent competitive examination for appointments to West Point and Annapolis both appointments were awarded to boys prepared at Horner School, Oxford, N. C.

SUMMER BOARD,

Board from June 15th to September 1st, can be had on reasonable terms at Statesville Female College. For terms address, J. B. BURWELL,
Statesville, N. C.

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RICHMOND.

Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 408
Lv Wilmington..	*3 20pm	.....
La Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 28pm	.....
Ar Hamlet.....	6 55pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro..	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe	9 12pm	6 48 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte.....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
ArRutherfordton	.....	12 30p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar....Cheraw..Ar † 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 08p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville..	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 30am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT May 30th, 1897.

NORTH BOUND.

	No. 2. Daily
Leave Wilmington.....	12.15p.m
Arrive Fayetteville.....	3.35 "
Leave Fayetteville.....	3.45 "
Leave Fayetteville Junction...	3.47 "
ArriveSanford.....	5.02 "
Leave Sanford.....	5.05 "
Leave Climax.....	6.54 "
Arrive Greensboro.....	7.25 "
Leave Greensboro.....	7.45 "
Leave Stokesdale.....	8.32 "
Leave WalnutCove.....	9.03 "
Leave Rural Hall.....	9.30 "
Arrive Mt. Airy.....	11.00 "

SOUTH BOUND.

	No. 1. Daily
Leave Mt. Airy.....	5.25a m
Leave Rural Hall.....	6.50 "
Leave Walnut Cove.....	7.19 "
Leave Stokesdale.....	7.52 "
Arrive Greensboro.....	8.40 "
Leave Greensboro.....	9.00 "
Leave Climax.....	9.29 "
Leave Sanford.....	11.20 "
Arrive Fayetteville Junction..	12.42p.m.
†Arrive Fayetteville.....	12.45 "
Leave Fayetteville.....	1.15 "
Arrive Wilmington.....	4.30 "

NORTH BOUND.

	No. 4. Daily
Leave Bennettsville.....	7.45 a.m
ArriveMaxton.....	9.00 "
LeaveMaxton.....	9.07 "
Leave Red Springs.....	9.37 "
Leave Hope Mills.....	10.26 "
Arrive Fayetteville.....	10.50 "

SOUTH BOUND

	No. 3. Daily
Leave Fayetteville.....	4.45p m.
Leave Hope Mills.....	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton.....	6 11 "
Leave Maxton.....	6.15 "
ArriveBennettsville.....	7.20 "

NORTH BOUND.

	No. 16 Mixed. Daily ex Sunday.
Leave Ramseur.....	7.40 a.m
Leave Climax.....	9.33 "
Arrive Greensboro.....	10.20 "
Leave Greensboro.....	10.55 "
Leave Stokesdale.....	12.20 p.m.
Arrive Madison.....	1.10 "

SOUTH BOUND.

	No. 15 Mixed Daily ex Sunday
Leave Madison.....	2.10 p.m
Leave Stokesdale.....	3.05 "
Arrive Greensboro.....	4.30 "
Leave Greensboro.....	5.45 "
Leave Climax.....	6.57 "
Arrive Ramseur.....	8.35 "

†Meals.

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway; at Walnut Cove with Norfolk & Western Railway.

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NOTICE.

STATE OF NORTH CAROLINA,
COUNTY OF NEW HANOVER.

In the Superior Court D. D. Benton, Plaintiff, vs. Rebecca Benton, Defendant.

NOTICE—Rebecca Benton, the above named Defendant, will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county, in the State of North Carolina, by the Plaintiff for the purpose of obtaining from the Defendant an absolute Divorce and complete dissolution of the bonds of matrimony.

And the said Rebecca Benton will further take notice that she is required to be and appear at the next term of the Superior Court of the said County of New Hanover, to be held on the third Monday after the first Monday in September 1897, i. e., on the 27th day of September, 1897, at the Court House of said County, in the City of Wilmington, North Carolina, and answer or demur to the Complaint in said action, or the Plaintiff will apply to the Court for the relief demanded in his complaint.

This, the 19th day of June, 1897.

JOHN D. TAYLOR,
Clerk of Superior Court of
New Hanover Coty, North Carolina.

ATLANTIC COAST LINE.

Schedule in Effect May 27th 1897.

DEPARTURES FROM WILMINGTON —

NORTHBOUND.

DAILY 9:00 A M — No. 48—Passenger —Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 08 p m, Boston 8 30 p m.

SOUTHBOUND.

DAILY 3:40 P M — No. 55—Passenger —Due Lake Waccamaw 4 55 p m, Chadbourn 5 29 p m, Marion 6 40 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45 p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:40 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 03 am, Warsaw 7 54 a m, Magnolia 8 07 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 9 25 a m, Sanford 2 19 p m, Jacksonville 7 00 p m, Savannah 12 45 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Hailfax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m Daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m and 2 40 p m, returning leave Parmele 9 35 a m and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday

Train leaves Tarboro, N C, daily except Sunday, 5 30 p m, Sunday 4 05 pm, arrives Plymouth 7 40 p m and 6 00 p m. Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 8 20 a m, and 4 10 p.m. Returning leaves Clinton at 7 00 a m, and 11 30 pm

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 00 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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Lemon Sauce.—Mix one tablespoonful cornstarch into three of cold water. Stir in one cup of boiling water and cook until clear and thick. Add a teaspoonful butter, the grated yellow rind and half the juice of a lemon, and one cup granulated sugar; simmer two minutes; beat one egg, add to it two teaspoonfuls cold water; pour the boiling mixture into this, stirring rapidly. Heat again, but do not boil. Serve.

In ornamenting summer cottages a bare corner may be made very effective at a trifling cost. Secure an empty nail keg from a hardware store, cover it with ebony paint and gild the hoops. Partly fill the keg with sand to give it weight, and fasten a piece of board over the top a little larger than the keg. Place it in the vacant corner and cover the wooden top with a fringe-trimmed square of pretty silk or cretonne. Stand an unused ginger jar or a cheap effective vase upon this pedestal and fill it with grasses, dried ferns and cattails.

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North Carolina Presbyterian.

New Series—Vol. XXIX—No. 1,541. WILMINGTON, N C., THURSDAY, JULY 22, 1897. Old Series. Vol. XXXIX—No. 2,701

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(For Contents see Second Page)

MY PETITION.

Lord, who art merciful as well as just,
Incline Thine ear to me, a child of dust!
Not what I would, O Lord, I offer Thee,
Alas, but what I can.

Father Almighty, who hast made me man,
And bade me look to heaven, for Thou art there,
Accept my sacrifice and humble prayer;
Four things which are not in Thy treasury
I lay before Thee, Lord, with this petition—
My nothingness, my wants,
My sins and my contrition.
—*Southey.*

We must be richer and happier for having been loved, if the true wealth of man is in the heart. What we have enjoyed already may be disturbed and interrupted, yet nothing can rob the past of its joy. Nothing can make us unlive the happy golden years, when we walked side by side with those who are now in their graves. Nay, if we could have looked forward, would we have refused our marriage vows, because in the course of years one would be taken and the other left? Would we have preferred to go through the world childless, because the sadness of a little grave may for a moment seem worse than the stillness of an empty nursery? Would we have no joys in life, lest haply we lose them? Shall we refuse to love because in front of us is the tomb? No, no! The heart says no. The reason says no. The conscience says no. * * * If we are Christians, we shall take life as God ordains it, drink the cup as He mixes it, taste joy when He permits it, accept sorrow when He ordains it, and, remembering that here we have no continuing city, and that our rest is to come, wait for our "gathering together unto Him."—*Bishop Thorold.*

REV. GEORGE SUMMEY, D. D.

Our illustration this week is of a native of the Old North State, Rev. George Summey, D. D., the Chancellor of the Southwestern Presbyterian University, Clarksville, Tenn. Dr. Summey was born in Asheville, N. C., June 3d, 1853, and is the son of A. T. Summey, Esq., now the oldest resident of that city, and for about fifty years a faithful ruling elder. Dr. Summey's mother was S. Rose Morrison, so that the subject of our sketch belongs to that family which has given more ministers to the Church, in the past four generations, than perhaps any family in the South. In the outline of the Morrison family and their descendants which was published by Dr. Rumple, some years ago, it was shown that scores of preachers of the Gospel have come of the line of the old Rocky River Ruling Elder Morrison. Dr. Summey was prepared for college in the widely known classical school of Col. Stephen Lee, of Asheville, his step-grandfather, and at a very early age entered the University of Georgia, and afterwards Davidson College, graduating at the latter institution with the first honor men the same month in which he was seventeen. Entering Union Seminary in Virginia immediately, he completed the full course there and received his certificate in 1873. He was licensed by the Presbytery of Mecklenburg in August, 1872, and took the charge of Bolivar church, Tenn., in May, 1873, before reaching twenty years of age, being the youngest minister in the history of our Church. In 1875 he became pastor of the Ninth Street, now Madison Avenue church, in Covington, Ky., where he labored for something over five years, the church doubling in membership during his pastorate. After being laid aside, from a throat trouble, for nearly a year, he had charge, for three years, of the work at Graham and Burlington, N. C., both of which churches developed rapidly in numbers and activity. He then became pastor of the church at Chester, S. C., where he labored for nearly nine years, developing one of the largest and strongest churches in South Carolina, and leaving behind him, in the beautiful building of that congregation, a structure which all regard as a monument to his energy and activity. Here he also devoted much attention, and with large success, to mission work in the region about Chester. He was for a number of years chairman of the Presbytery's Executive Committee, and contributed much to the advancement of the evangelistic interests of the Presbytery. In 1892 Dr. Summey was called to the Chancellorship of the Southwestern Presbyterian University, in Clarksville, Tenn., and for five years has devoted himself with success to the interests of that important institution. Throughout his ministry he has been greatly interested in educational matters. While in Covington, Ky., he was connected with the School Board, while in Chester he was a member and then Chairman of the School Board, and for years he was an active trustee of the Davidson College Board, and also a director of the Seminary at Columbia. He is now the President of the Board of School Commissioners of Clarksville, Tenn. He received the degree of Doctor of Divinity, in 1891, from the institution which subsequently called him to its head. Since 1887 Dr. Summey has been the managing editor of the *Presbyterian Quarterly*, which he founded, and the great success of which, as a theological review, is due to his activity. For a few years he was also the half owner, as he was with a distinguished Northern minister, also the founder, of the great Review of the Church north of the Potomac. In the midst of his many duties and cares, he has found time to travel extensively, through Europe and the East, and his services are often in requisition for lectures, addresses, etc.



Dr. Summey was married in 1875 to Elizabeth Rebekah Worth, a native of Wilmington, the daughter of the late Thomas Clarkson Worth, whose memorial window in the First Presbyterian church of Wilmington preserves the memory of the beloved physician and church officer who gave his life to the yellow-fever sufferers in 1862. His wife has been noted for her usefulness and helpfulness, a woman of great simplicity and straightforwardness, unaffected, sincere and earnest, of fine literary tastes and a constant helpmeet to her husband in all the work of his life. They have four promising children, two sons and two daughters, one of the latter already distinguishing herself in gifts of expression and vocal music.

A sketch of Dr. Summey's life cannot be complete without alluding to the Union Seminary Class of '73, of which he was a member. For the usefulness and activity of its members, and their success in their ministry, it is the most notable class that the seminary ever graduated. Among its members are Dr. Davis, of China, Mr. Painter, of the same mission, Dr. Rosebro, of Petersburg, Dr. Cannon, of St. Louis, Dr. Kerr, of Richmond, Dr. Turnbull, of Durham, Dr. Rose, of Morganton, Dr. Woods, of Memphis, Dr. Wiggins, of Texas, Dr. Rawlings, now of Virginia, besides others who have been among the most useful men in the Church. The class has been most remarkably preserved, only two of the number, Johnston, of Memphis, and Gammon, of Richmond, having passed away in the past twenty-three years.

There are millions of dazzling pearls and gems hid in the ocean's depths and the dark caves of the earth, but if they could all be gathered up, they could be counted, but the riches which dwell in Christ can not be counted. They are unspeakable, but they are all for the supply of the need of His trusting people,

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61TH PAGE—Things Useful.

THE YOKE OF CHRIST.

Yoke is defined as a wooden frame by which two oxen are connected for drawing. Its most obvious use is to put the animals so connected under the absolute control of their owner. From this it has become when figuratively used expressive of servitude, bondage, abject subjection. In the Christian life and service there is a yoke to which the signification last given may apply with singular precision—the yoke of legalism. In the Christian life we say, for it is not for us to assume that those who so bind themselves have not accepted the invitation to come unto Christ—though they fail to take the further step, to take His yoke upon them. We would not undertake to define how little or how feeble that faith may be, that yet is saving faith. To return from the digression the legalist not only takes the yoke, but makes the yoke that he takes. He takes the letter which killeth and sets out certain rounds of duties, or certain forms for observance, to which with more or less exactness he rigidly conforms. He may thus be liberal or serviceable, for instance, but his charities, either in gifts or service, must be individualized, not so much that they may be conspicious, as that they may serve as a comfort or a solace to his conscience, which seeks in them as in other things for rest and peace. They serve another purpose, too, they constitute a standard by which others may be judged, for the legalist is even more exacting as to what would be required of others than of what should be claimed from himself. But there is no peace in this; no rest of soul is possible; the yoke is galling, it is not the yoke of Christ.

Where the beasts of service are used the yoke is forced upon them, they are expected to resist and once secured they require to be driven. Not so with the yoke of Christ. Christ forces his yoke upon none. That yoke must be voluntarily assumed. It does not imply a bject servitude, but loving and entire submission. It may be the yoke of Christ as it implies a submission such as Christ assumed: "Lo I come to do thy will O God"—the yoke implied in his absolute submission in all things to the Father even to the taking upon Himself "the form of a servant and becoming obedient unto death." To take the yoke of Christ is in glad surrender and joyous service to go forward in the way that Christ marks out, making His will one's own.

But this is not all there is in taking the yoke of Christ upon one. Taking the yoke is an act not only, but a process, it means action not only, but progressive action; it is a learning of Christ, a knowing more and more of Him, drawing nearer and nearer to him, a constant leaning more clingingly to Him, a becoming more and more like Him. And the reason for this learning of Christ's is found in Christ's qualifications as a teacher—a teacher by precept indeed, but a teacher also by example—one who in himself illustrates and adorns the very lessons He would enforce. He who "when He was reviled reviled not again, when He suffered threatened not; but committed His cause to Him who judgeth righteously."

And the result of this yoke-taking and Christ learning: Rest for the soul. 'Tis here alone that rest is found—rest for the weary soul. Rest! enchanting word! what visions of delight it conjures up! Rest for the weary body, rest for the wearied mind, what a longed-for blessing this—but rest for the troubled spirit, rest for the weary soul, heavy-laden with sin yet longing to be free. Rest with peace of conscience and joy in the Holy Ghost. Supremest of blessings this, and worth all labor and toil and hardship to attain.

And yet Christ's yoke is easy and His burden is light. One prime purpose of a yoke is to relieve the strain of the burden-bearing and to lighten it. It is not then an instrument of torture, but a most serviceable help. A forceful suggestion is made by a writer, that the yoke is for two, and in bearing the yoke one has always the loving, tender Saviour by his side, to impart the needed grace and strength and to divide the burden with him. Another thought we gather: The yoke of Christ is always lined with love. And says Spurgeon, very slightly paraphrased: "What a lining is love. A cross of iron, lined with love would never gall the neck, much less Christ's wooden cross. Lined with Christ's love to us! Covered with our love to Him! Truly the yoke is easy and the burden is light. Whenever the shoulder becomes sore, let us look to the lining. Keep the lining right and the yoke will be no more a burden to us than wings are to a bird, or her wedding-ring to a bride."

IN NOTHING has the century now drawing to a close been more distinguished than in the progress made in archæological research. There may indeed be said to have been no discoveries through excavations before the opening of the century, and the first half of it well nigh was consumed in getting ready for the marvellous progress which has been made in the latter part, and especially within the last decade or two. The rocks and hills, the pyramids and the tombs have been made to give forth their testimony to the histories of Egypt, Babylonia, Assyria and Palestine ages before the Christian era. It is needless to say that the greatest interest taken in these discoveries by Christians is due to the confirmation they give of the biblical records, and the light that independently they throw directly upon them by bringing us into the knowledge of the manners and customs of the ancient people and of their attainments in mechanical arts. Sensationalism finds place to some extent in this matter, and indeed the field for it would be most inviting, but for the fact that each successive find adds to the revelations which to one and all seem scarcely less than romance. We make no apology considering the interest and importance of the subject in giving the following clipped from the *Baltimore Sun*:

"The tomb of Egypt's first King, Mena, who reigned some 5,000 years B. C., is supposed to have been found by M. Jacques de Morgan, the director-general of antiquities for the Egyptian government, in the Nile Valley, between Thebes and Abydos. The tomb had never, it seems, been entered before. It had over a score of rooms and in each room was a sarcophagus containing the mummy of some royal personage, with statues, vases, implements and inscriptions in great number. In the central room was a sarcophagus, with surroundings on an exceptional scale of grandeur, supposed to be that of Mena himself, or of some other king of a very remote period. The period is indicated by the extremely archaic character of the inscriptions and of the articles found in the various rooms. In several particulars the tomb itself differs in its mode of construction from those of later date. Among the proofs of its early character is the finding of numerous flint implements, which indicate an undeveloped state of the art of working in flint. A wooden statue, however, and various alabaster vessels found with it suggest a knowledge of copper or iron tools. It is difficult to conceive that a tomb with granite floor and sides, sarcophagi, vases, inscriptions, &c., could have been constructed by a people not advanced beyond the use of stone implements. The stone knives are to be accounted for, perhaps, by the fact that, having been first used in religious ceremonies, they were accounted more sacred than metallic implements, and were on this account employed in funeral rites.

Another "find," by Mr. Flinders Petrie, of some four thousands of papyri in the sands of Western Egypt attracts new attention to the possibilities of that region. The documents, which range from the first to the sixth century, seem to be a library which some barbarian threw away as useless."

OUR TENDEREST sympathies are extended to Rev. J. L Wicker, pastor of Brevard and Davidson River churches, whose little daughter two years old died on 9th inst., after a painful illness of six weeks.

"'Twas but a flower too good for earth
Transplanted into heaven."

The funeral services at Davidson River were conducted by Rev. R. P. Smith.

TO-DAY THE Sixth Annual Conference of the Elders' and Deacons'

Institute of Fayetteville Presbytery will begin its sessions at Red Springs. A list of the subjects to be discussed and the names of the speakers who will discuss them gives assurance that it will be a season, not of pleasure only, but of profit. Our readers have had attention called to the notable speakers—some of them—who will be there. Ruling elders we note will be heard from on various practical subjects connected with Christian life and service.

We trust much good will come of the meeting. We hope to give report next week of the exercises.

THE JAPANESE are very practical, as well as very thoughtful and shrewdly wise. They have not failed to see, the leaders of thought and of action, that the Western nations owe their attainments in the arts of civilization and refinement to the Christian religion. It would seem then that the way would be clear for rapid and all but uninterrupted progress for Christianity. But like all other peoples the Japanese cling to the religious teachings and traditions of their fathers. Any religion has a hold far beyond aught else, on its devotees, hence the reluctance to abandon what they have been taught from earliest times, is alone religious truth. Between conflicting desires and impulses one can readily believe, as is stated, that an attempt is making by Japanese scholars, freely using the press, to introduce a new religion; one that will combine tenets of Christianity and Buddhism with the cult of Confucianism and so secure the best results of Christianity without entire abandonment of the false religions. Of course the attempt is foredoomed to failure. Christ hath no fellowship with Belial, and it may be that when this composition of iron and clay shall fall to pieces that the way will be more clearly open for the advancement of the religion of Christ.

ON OUR 8th page are two articles sent by Rev. S. G. Walker, Superintendent of the Academical and Industrial Institute at North Wilkesboro, N. C., for the education and training of colored boys and girls. We commend these articles to our readers. The Institute is in charge of some of our wisest business men, and the Superintendent, as we have said again and again, is most admirally qualified for performance of the duties laid upon him. Very little money is needed for making the Institute a perfect success, and the plan to secure these means seem to us entirely feasible.

For the N. C. Presbyterian.

DAVIDSON NOTES.

Hundreds of his friends throughout the State and elsewhere will learn with the deepest regret of the serious illness of Prof. Vinson. For some months he has been troubled with an affection of the heart, but it was not looked upon as dangerous. During the past week, however, his symptoms have become more alarming, and the whole village watches each day for news from his bedside. Prof. Vinson has always been an exceedingly popular man among the student body. He is a mathematician of unusual power, and a man of most varied intellectual gifts. All connected with the college hope and pray that his life may be spared.

On the 11th inst., we had the pleasure of hearing a sermon from one of our honored alumni, Rev. B. Watkins Mebane, of the class of '75. Mr. Mebane was a valedictorian of his class, and is now the successful pastor of the church at Fredericksburg, Va. He spent several days shaking hands with his numerous friends in the village, and recalling old times.

There is a growing disinclination on the part of the Davidson students to leave their Alma Mater during the summer months. Eight or ten are studying here this summer, and on last Sunday week, one-third of the class which graduated last June was present in the church. The campus never looked more inviting than at present. It is smoothly shaven, and the frequent rains have made it a thing of beauty to every passer-by.

The last touches are being put on the new residence which the college is building for Dr. Smith, and by the close of the week it will be ready for occupancy.

L.

Davidson, N. C., July 19, '97.

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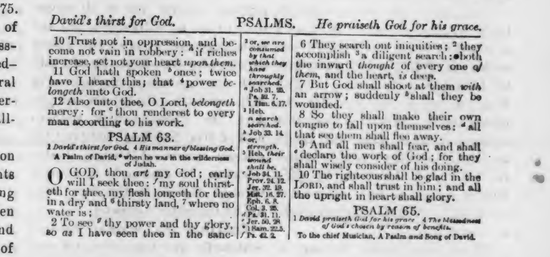
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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
11 God hath spoken once; twice have I heard this; that power belongeth unto God.
12 Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His earnest desire of blessing God. A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;
2 To see thy power and thy glory, so as I have seen thee in the sanctuary.

6 They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.
7 But God shall shoot at them with an arrow; suddenly shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.
9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.

To the chief Musician, A Psalm and Song of David.

At the left of the cut is shown a page of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

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IT IS when great truths have struck great men that great movements have started forth. Every truth of whatever size has breezes for mental sales whenever they are unfurled.—*Tilden.*

Enjoy the calm of heart which comes of knowing that the reserves of God are infinite and that at any moment they can come and deliver us should an emergency occur.

For the N. C. Presbyterian.

"THE LORD'S ANOINTED."

One eminently beautiful trait in David's character was his reverence for God's anointed.

When Saul was so full of hatred to him, and hunted him as a partridge on the mountain, the time came when David had the opportunity to kill his enemy, but he only cut of the skirt of Saul's robe, and he had no sooner done that, than his heart smote him, and why? "God forbid that I should do this thing unto the Lord's anointed." "The Lord forbid that I should stretch forth mine hand against the Lord's anointed, but I pray thee, take the spear that is at his bolster and the cruse of water and let us go."

And when after the death of Saul the young Amalekite came running to bring the news, and told David that he had slain Saul, it filled David's reverent heart with horror, and he said to the Amalekite:

"Wast thou not afraid to stretch forth thy hand to destroy the Lord's anointed?" And David called one of the young men, and he smote him till he died, and David said: "Thy blood be upon thy head for thy mouth hath testified against thee saying: I have slain the Lord's anointed." In his beautiful lament for Saul and Jonathan, he again alludes to Saul as "the anointed of the Lord." Now, is there no practical lesson here for us?

Who in the present day may we regard as the Lord's anointed?

In 2 Cor. 1:20 and 27 we find an allusion to anointing, and it is the anointing of the Holy Ghost, so also in 2 Peter and elsewhere.

Now we all believe that those who enter the ministry are called of God, anointed by the Holy Ghost, set apart as truly as were the Levites for the services of the tabernacle, and the temple, and we know that they were by God's command, reverenced. Now, as then, the minister of God is to be reverenced—not the man himself so much as his office. It was not Saul as Saul, but Saul as God's anointed who David reverenced.

True, these men are of like passions as ourselves. We may see in them some defects of character and of temper as we find in laymen, though, as a rule, they are better than most men about them, but for His sake who hath called them, whose glorious gospel they preach; for His sake whose servants they are, we are to reverence them, to be more careful how we treat them, to be slow to judge them, to be careful how we speak, or how we listen to another speak of them.

But do we reverence them as God's anointed sufficiently? Are we careful as to how we treat them, and how we speak of them? Do we take up any reproach against them? Are we silent when we might defend them? Let every man answer for himself! D.

From the Central Presbyterian.

IMPRESSIONS OF DAVIDSON COLLEGE.

BY PROF. W. S. CURRELL, PH. D., of Washington and Lee University, Lexington, Va.

"I want some rambling reminiscences of Davidson College," said the genial editor of the Central to me one afternoon in intermontane Lexington as the shadows were lengthening on the encircling hills and the afterglow was filling the air with a golden haze. "Rambling" I suppose relieves me of all obligations to be logically sequacious and "reminiscences" gives me full liberty to obtrude the Ego. So if I talk with the garrulous incoherence of Mrs. Quickly, change the subject with the inconsequential suddenness of Mrs. Nickleby, and rival the colossal egoism of Carlyle, hostile criticism is disarmed in advance through the injunction laid upon me by the editor aforesaid.

Davidson lies midway between Statesville and Charlotte, and is on the Atlantic Tennessee and Ohio, a railroad so named presumbly because by a sort of *lucus a non lucendo*, it touches none of these points. As the village is a small one, everything revolves by an irresistible centripetal force around the college. Formerly through what was perhaps an unwise policy on the part of the college Faculty, the village tended to fly off at a tangent but in latter days the college and the village have worked in harmony and every honest effort is make by each to promote the interests of the other. The village church is supported mainly by the college professors and the villagers contribute largely to the comfort and happiness of the students. When I first went to Davidson in 1886, there was very little social life, due largely to the fact that the girls were in the chrysalis stage. They burst from time to time into young womanhood and added life and gayety to the little social circle, every energy of which seemed to be bent in the direction of giving "the boys" a succession of entertainments as varied and as interesting as possible.

LITERARY CLUBS AND SOCIAL LIFE.

Where dancing is inhibited, as at Davidson, the art of attractive conversation is cultivated perforce, and amusements of necessity must largely partake of the intellectual. Hence literary and dramatic clubs flourished at Davidson and were kept alive with all the enthusiam of youth. I remember with great pleasure some of these clubs. One session an enthusiastic band of Seniors formed a Carlyle club whose meeting I had the privilege of attending. One member was so enthusiastic over Carlyle that his diction became rugged and convulsive, and his sentence structure, spasmic.

Another year a Current History club discussed semi-monthly the topics of the day such as the Japan-Chinese war, the abolition of the House of Lords, the German Emperor, and the Money Problem. For four years a Chautauqua circle gave monthly entertainments, devoted mainly to the discussion of some great hero in letters and science. Charming evenings were spent with Homer, Euripides, Benjamin Franklin, Lowell, Poe, Longfellow and Tennyson. Papers, talks, discussions, and anecdotes in which all the members took part, gave a varied interest to each entertainment. I am told that a very successful Mythological club has been conducted by the progressive Professor of Greek, and a historical and literary club is now in full blast under the direction of the accomplished professor of English. In fact I know of no more "clubbable" place for its size than Davidson.

To the greater part of the young people, however, the histrionic club was and is the most attractive social feature. About two or three times during the year the student histrionic clubs with the cordial co-operation of the villagers, give entertainments which would do credit to a much larger place. Though intercollegiate athletics is under the ban of the college authorities, great interest is taken in tennis, in inter-class and inter-State contests among the students, and field day is made a gala occasion. I emphasize the social side of the life at Davidson because the current opinion is, that where colleges are located in hamlets, the head is stuffed but the heart is starved. Such is certainly not the case at Davidson. A pleasant feature of the social recreation is that the professors take an active, sympathetic interest in all of it, and frequently suggest ideas as to the conduct of the various entertainments.

INTIMATE RELATION OF PROFESSOR AND PUPIL.

This leads me to one of the most delightful features of Davidson College and one that I shall ever cherish as amongst the sweetest memories of my life. I refer to the intimate and cordial relations that exist between professor and pupil. In and out of class I believe every well-regulated student felt that his professor was more than a teacher—he was a friend into whose sympathetic ear he could confide his griefs and perplexities, with the assurance that he would find an interested listener. At the close of four years of intimate contact in the class-room and of frequent consultations outside, that teacher and that pupil must be hard-hearted indeed whose souls are not knit together by one of the strongest of earthly ties. I could rarely listen to a valedictory address without a moistened eye and a choking sensation in the throat, for most of the boys, who were to leave college forever, I loved, and all I felt I had moulded more less during the four years gone by.

Every educated Christian man should be a missionary in the cause of Christian culture, a "born propagandist" of "ideas that make for righteousness," for moral as well as for intellectual veracity. If alive to the importance of this fact, the Christian teacher had abundant opportunity at Davidson for the exercise of his powers, both in and out of college. He was frequently called upon to address the Young Men's Christian Association, he was a welcome visitor in the halls of the literary societies where his voice was always heard with pleasure, he was often an honored guest at the student banquets, and a referee in athletic contests. But best of all in the quiet seclusion of his study he had many an opportunity for a heart to heart talk with a student upon the subject that is dearest to the heart, and it would be strange indeed is both professor and student were not bettered thereby.

COL. WILLIAM J. MARTIN.

I have refrained from personalities, but I know I shall be pardoned by all lovers of Davidson, if I speak a few words here abont that noble man of God who went to his rest a little over a year ago. To his rest! Richly earned it was, for no service was too arduous, no sacrifice too great for the college he loved so well, and whose varying fortunes he followed for nearly a quarter of a century. But I pass all of this by and speak here only of Col. Martin's influence over the student body. Rigid in all of his ideas of rectitude and sternly conscientious in the discharge of every function however trivial, his life was an open book on every page of which the word "duty" was written in large and legible characters. The student who had been recreant to his trust or who had swerved from the truth quailed before the piercing glance of that expressive grey eye, which could look you through and through, and many a student emerged from a private interview in his study a wiser, sadder and better man, touched often by the fatherly tenderness that lay deep down in "the old Colonel's" heart and was ever ready to flow for the sincerely penitent. To the young professor, too, green and unsuited in the perilous pathways of pedagogics, he was a wise and sympathetic counsellor, and this professor, now no longer young wishes to take advantage of this his first opportunity, and express his gratitude for many a noble lesson learned at his feet, and more still from the example he set of a life consecrated to high endeavor.

THE DAVIDSON PROFESSOR ABROAD.

But I must call attention to one more feature of Davidson life and bring these rambling impressions to a close. I have said the true teacher is a "born propagandist" of ideas. As Davidson is a strictly Presbytetian college under the control of four Synods and in intimate contact with the Presbyteries of North and of South Carolina, all of the members of the teaching corps from the President down were welcome and honored guests every fall and spring on the floor of these church courts. A choice hour was usually selected for the representative of Davidson College, and he was always heard with respectful attention. He had no diffidence in speaking of the achievements of his college, for the cause of Davidson was dear to the heart of most of the Presbyters, a large number of whom were often graduates of that college. As the Presbyteries, especially those in the country, were largely attended by parents and their sons many a boy had his attention directed to a collegiate education who would otherwise have remained comparatively uneducated. Besides the professors became extensively acquainted with the *clientels* of the college, and parents thus usually felt sure their sons would have a friend at college during their collegiate course.

The schools, too, were glad to secure the services of the Davidson professors to address them on commencement occasions and in this way the sphere of the professor was broadened and his opportunities for advancing the cause of education were multiplied. In fact at Davidson as well as at the other colleges in North Carolina the professors kept their ideas as the spendthrift keeps his money—for circulation. It is impossible to overestimate the importance of this intimate connection between the school and the college, the college and the patrons. It was not considered undignified for a professor to press the claims of the cause of education and even of his own college upon the public. This was regarded as one of the functions. People all over the State thus became acquainted with the men who were to teach their sons, and the professor, taken for a time from the hermit-like seclusion of his study, learned to know men and acquired "tact by contact."

I have left out much that might be pleasantly said of Davidson. Though now associated with my old *Alma Mater*, naturally dearer to me than any other Institution could possibly be, I esteem it a privilege to be allowed to say a few good words for a college to which I am so deeply indebted for valuable experience in the noble art of teaching. Growth in the knowledge of this art was vigorously stimulated by an intelligent and vigilant Board of Trustees, who had a firmly-footed conviction that whatever else a teacher might be able to do he ought first of all to be apt to teach. Further there was a generous emulation among the faculty in the acquisition of this difficult art and this emulation was stimulated by a student body who discussed a teacher's methods freely and often gave him valuable hints unknown to themselves.

(Note by editor of the N. C. P. The foregoing interesting article is reprinted from a late issue of the Central Presbyterian. Dr. Currell was professor of English at Davidson from 1886 till 1896, when, to the deep regret of all the friends of Davidson, he accepted an election to a similar chair in the Washington and Lee University of Virginia. His Reminiscences will be read with interest by hundreds of his friends throughout the State.)

POSITIVENESS OF LOYALTY.

Loyalty, or fidelity to a person, an interest, or a cause, is in itself admirable; but much that is done in the name, or under the guise, of loyalty, is far from admirable Loyalty in love or friendship or patriotism or religion, is unselfish and sacred, and is, so far, noble and ennobling. But when one is bitter against those who oppose what he loves and would defend even to the death, he cannot be right in saying that it is his loyalty which makes him bitter. True loyalty keeps the mind fixed on what is deemed worthy of devotion, and nothing that is mean or hateful can find place in a wholly devoted heart. Loyalty to Christ shuts out from the heart everything that is un-Christ-like. So of loyalty to any lesser person or cause; it leaves no room for hostility, even to that which opposes its object. In fighting for that object, there is no thought of hatred against what opposes. Loyaty, like love, is wholly positive; it cannot give itself to enmity even to an enemy. Christ and Stephen could pray for, not against, their murderers. Whoever is loyal to Christ must so far be Christ-like. —*Ex.*

LITERARY JOTTINGS.

Mrs. Coventry Patmore will write the biography of her late husband.

Yale College recently conferred the degree of D. D., upon Rev. John Watson, Ian Maclaren.

The stone placed in Irongray churchyard, Scotland, above the tomb of Helen Walker, the girl who served Sir Walter Scott as original for Jeanie Deans, is being chipped to pieces by relic hunters. It was this girl who saved her sister's life by an appeal to the duke of Argyle, and furnished Scott with a heroine for the "Heart of Midlothian."

The meagerness of the estate left by Harriet Beecher Stowe is made apparent. Her twin daughters, who made a home for her on Forest street in this city, so many years, are in danger of being deprived of the historic home.

When Mrs. Stowe made her will some years ago she thought she would leave property enough to amply provide for her daughters, and also for her son, the Rev. Charles E. Stowe, of Simsbury. Her son was to take care of the property in the interest of his sisters. By a codicil she bequeathed her Forest street home to her daughters, but she failed to put her signature to that portion of her last will and testament.

When the estate came to be inventoried, it was found that with stocks, bonds, and all there was not enough in the daughters' share to support them comfortably, or to enable them to keep the old home for many years. It is now learned that their brother has notified them that he is about to sell the house and provide a home for them in Simsbury.

Most of the valuable and famous relics in the house were bequeathed to Isabella Beecher Hooker, Mrs. Stowe's stepsister, who lives in Simsbury.

The residence is in the same block with that of Mark twain.—*Hartford Dispatch to Chicago Tribune.*

MAGAZINES.

The Brotherhood Star, New York, published monthly, 50 cents a year, Rev. J. Garland Hamner, Jr., and Rev. John Dietrich Long, publishers.

In the papers on our American Bookmen which *The Bookman* gives each month we have in this issue, The Historians, Especially Prescott and Parkman. Chronicle and Comment, is as usual full of interesting notes. Old Boston Booksellers, Two Odes of Keats's, The Scientific Mother, The Bookman's Letter-Box, In Kedar's Tents and Song for the Funeral of a Boy are some of the readable contributions. Dodd, Mead & Co., Boston.

BOOKS.

We have read with pleasure the little collection of poems by Henry Jerome Stockard entitle *Fugitive Lines*. These verses have appeared in our leading periodicals and everywhere have been received with approbation. The author has the true poetic inspiration and has a place among the leading sonnet writers of America. Though Mr. Stockard is now in Virginia, he is a native North Carolinian, and this State will note his success with interest.

Theodora and other stories, by Elizabeth Olmis. This interesting book suitable for the Sunday-school library and the home has been recently published by the Presbyterian Committee of Publication, Richmond, Va., which is proof that our young people will be profited. The author has carefully written these simple little stories and we hope the book will be widely circulated. Price 85 cents.

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. R. H. Latham, from New Madrid, Mo., to California Mo.

Rev. Ivanhoe Robertson, from Farmville, Va., to Lost City, W. Va.

Rev. W. T. Walker, from Townsville, N. C., to Oxford, N. C.

Rev. J. B. Morton, from Tarboro, N. C. to Chautauqua, N. Y., till September.

Rev. J. S. Black, from St. Pauls, N. C., to Red Springs, N. C., for the present.

Rev. H. D. Lequeux, from Greensboro, N. C., to Statesville, N. C., until August 4th.

NORTH CAROLINA.

Westminster Church, Charlotte: — We see from the Charlotte Observer that Rev. A. J. Doritee and those interested in the work in South Charlotte have decided that a new church shall in a year or two be built in Dilworth, the beautiful suburb of the city, and shall be called by the very appropriate name, Westminster. Mr. Latta, one of the generous and helpful citizens of Charlotte has offered a site for the church and a liberal donation in money for its erection. This means there soon will be a fourth Presbyterian church in that enterprising city.

Bethesda:—There were three additions on profession at Bethesda on last Sunday, July 11th. Rev. Chas. Holt Dobbs, Jr., is the pastor of this and of Carthage church.

An Interesting Item: — The Centre Building at Barium Springs Orphanage has been enclosed and covered, but owing to lack of funds work has been suspended until money for the purpose can be obtained from friends of the orphans. On the 24th of June in the large dining room, as the first floor was cleared of rubbish, the organ and chairs were carried in, and all the inmates of the home were assembled, to unite in devout thanksgiving to God for His past mercies and to make united supplication for a continuance of His favor, and especially that He would incline the hearts of His people to speed the work of completing the Centre Building, so that it could be occupied before another winter. It will be remembered that Mrs. Reade, of Raleigh, gave two thousand dollars towards this building. On the Monday following the 24th of June, Rev. Dr. Rumple, Chairman of the Board, received a letter from Mrs. Lees, of New York City, written on the 24th of June, enclosing a check for five hundred dollars, for the *Centre Building Fund*. The work can now be resumed, and if the friends of the orphans throughout the State will make an effort and will send contributions promptly, the building can be completed. Let us all thank God and take courage.

GEO. ALLEN.

Millboro and Windy Cove:—Rev. Wm. H. Groves preached his last sermon to these congregations on last Sunday and will devote his time for the summer months to the work in connection with the Chautauqua by the sea at Hampton, Va., and the Chautauqua of the mountains at Waynesboro, Va. Any church in need of a minister would do well to correspond with Mr. Groves.

A FRIEND.

Durham:—Rev. A. S. Caldwell, of Oxford, has been assisting Rev. C. W. Maxwell in a week's meeting at the Pearl chapel, a mission of the Durham church. There has been a quiet interest and there will be accessions to the church as fruits of the meeting and of Bro. Maxwell's faithful work.

Greensboro First Church:—This church has long felt that parents and children were not worshiping together as of old, and hence after much prayer and consultation between the pastors and church and Sabbath-school officers we decided to change the hours. The first service of the Sabbath will be the preaching, which should commence promptly at ten o'clock and continue one hour only; after a recess of ten minutes the Sabbath-school exercises will be proceeded with for fifty minutes; thus all will be over at half past twelve.

Last Sunday was the first day of the change and it was like clock work; there was neither hitch nor friction. And what did we see? Parents and children sitting together at the church services—a thing most desirable to be attained—the attendance largely increased, and a large number of the congregation remaining for the Sabbath-school services.

The attendance on the school was fifty-four over the previous Sabbath, and an additional Bible Class of seventeen was formed to begin with.

The change is regarded as a decided success by all for, alas, under the old system the parents coming to church would meet the children going home.

M.

Springwood Church:—Has been remodelled, repainted and ceiled and furnished with handsome pulpit chairs. These improvements are largely due to Ruling Elder D. P. Foust. Rev. H. D. Lequeux is pastor of this church.

Alamance Church:—Two members were received into the communion of this church on the first Sabbath of this month. Rev. H. D. Lequeux, pastor.

Graham Street Church, Charlotte:—At a congregational meeting held last Sunday this church called Rev. W. A. Wynne, of Bramwell, West Va.

VIRGINIA.

Newport News:—Thirteen additions at recent communion. Rev. E. T. Wellford, pastor.

Presbytery of Montgomery:—A special meeting of the Presbytery of Montgomery on the 15th inst., at Lynchburg, is called to act upon the resignation of Rev. John Ruff, pastor of Peck's and Montvale churches, Bedford county, who is called to Monterey, Pisgah and Crab Bottom churches in Highland county. Fincastle church, Botetourt county, called last Sabbath, Rev. J. F. Matheson of Bland, C. H. Rev. R. B. Eggleston, of Bedford City has under consideration a call from Portsmouth church.

SOUTH CAROLINA.

Spartan Mills—Rev. L. C. Vass, a recent graduate of Columbia Seminary, has taken charge of this church in the town of Spartanburg, Nazareth church, seven miles distant and the church at Whitney, a factory village three miles away. Dr. Watkins recently held a communion service at Whitney, Mr. Vass not having yet been ordained.

FLORIDA.

Plant City:—In a protracted service just closed at this place the Rev. J. G. Anderson, of Tampa, assisted Rev. J. M. Forbis. There were about twenty-five public professions of faith in Christ. About forty persons who had been living a cold or backsliden life renewed their vows of allegiance to the Master.

GENERAL.

The erection of a new ward in connection with the Presbyterian Hospital, in West Philadelphia, has been commenced. The ward is to be known as the Thomas Hoge Memorial Ward, and its erection was made possible by a munificent gift of $25,000 from Mrs. Elizabeth Pleasanton made about a year ago in memory of Rev. Mr. Hoge, who was her grandfather. The work of the ward will be under the direction of Dr. S. Weir Mitchell, who will be provided with competent assistants. The new building will be devoted to the special treatment and care of nervous diseases, will be four stories high and built of brick. Mr. Hoge was one of the early Presbyterian ministers of Western Pennsylvania.—*Banner.*

The Baptist Young People's Union which has been in session in Chattanooga, Tenn., will meet in Buffalo, N. Y., next season.

The Epworth League gathering at Toronto has been full of interest and enthusiasm. Indianapolis has been chosen by them as the next place of meeting.

The C. E. Convention for 1900 will be held in London.

PERSONALS.

Rev. Dr. M. H. Houston, of Lingwu District, China, will spend the summer in this country. He is at present at Waynesboro, Va.

Rev. Dr. Hemphill, of Louisville will spend his vacation at Lexington, Va., and with old friends and relatives in South Carolina.

Rev. Adolphus Kistler, of Festus, Mo., has returned to his native home, Germany, after serving the church there acceptably for three years.

Rev. Martin Hardin, of Bowling Green, Ky., has accepted a call to Green Hill church, Girard Avenue, Philadelphia. He expects to begin his work there the first of October.

Rev. Dr. W. T. Hall, of Columbia Seminary is spending a portion of his vacation with old friends at Lynchburg, Va.

Rev. J. Franklin Lawson a recent graduate of Hampden Sidney, has taken charge of the church at Warren, Ark.

Rev. R. V. Lancaster, Kenansville, is supplying Immanuel church, Wilmington, during his vacation.

Rev. W. T. Walker, Evangelist, has removed from Townsville, N. C., to Oxford, N. C. His field of labor remains the same, with the exception of Young Memorial being replaced by Grassy Creek and Geneva churches.

Rev. J. H. Thornwell, of Fort Mill, S. C., is filling for a short time the appointments of Rev. J. A. Wilson—Townsville, Seneca, Keowee and Friendship.

Rev. Dr. E. C. Gordon, of Fulton, Mo., is visiting in Virginia.

Rev. Dr. A. L. Phillips, of Tuscaloosa, is visiting relatives in Columbia.

Rev. R. A. Brown, of Waycross, Ga., will spend the month of August at his former home, Greensboro, N. C.

Rev. J. B. Morton, of Tarboro, left on the 19th for Chautauqua, N. Y., where he will join his family. Mr. Morton will remain through August.

Rev B. W. Mebane, of Fredericksburg, Va., is spending his vacation at Blowing Rock.

Rev. D. M. McIver, of Bolivar, Tenn., will supply St. Andrews church, Moore county, on the fourth Sunday. This church is acceptably served by Rev. K. A. McLeod.

Rev. P. C. Morton, of Whiteville, N. C., visited Wilmington last week. On Thursday evening he conducted the prayer meeting services at the First church. He was a welcome visitor at the editorial sanctum.

We regret to note the serious illness of the wife of Rev. S. W. Newell, of Newell's, N. C. The last report was that she was slightly better. May it be the will of our Heavenly Father to restore her to the full measure of health and strength.

Rev. Dr. W. W. Moore preached in First church, Charlotte both morning and evening last Sabbath.

Mr. T. W. Lingle, who has been studying at Leipsig and Strassburg, Germany, will spend a short time in Edinburgh, Scotland, before returning to this country. We have the promise of another letter from Mr. Lingle before his return, which will be received with the interest and pleasure given to his former contributions. Rev. J. W. Stagg expects to meet Mr. Lingle in Strassburg.

Dr. L. L. Moore, of Huntersville, N.C., will sail for China on August 15th on the steamer China. Dr. Moore will join his brother and sister who have labored in the foreign field for several years. Rev. Dr Chester will sail at the same time.

Mrs. H. C. DuBose, of Soochow, has been visiting friends in Charlotte. Mrs. DuBose will return to China at an early date.

Rev. G. T. Thompson, of Franklin, Ky., we learn from the Charlotte Observer has, accepted a call to Sharon church, near the city just named. He will take charge as soon as he can arrange his affairs. His family will come to the State in August.

For the N. C. Presbyterian.

NOTES OF THE COMMITTEE OF EDUCATION.

The Committee of Education for the Ministry met on July 5th at the call of the chairman. Every member of the Committee was present. It was a sorrowful gathering—the first meeting of the committee since Dr. Richardson's death.

The business before the Committee was 1st. To appoint a committee to draft suitable resolutions expressing its appreciation of the life and work of Dr. Richardson. Drs. E. A. Ramsay and L. M. Woods, Rev. Joseph H. Lumpkin, and Elders G. W. Macrae and John Johnston was appointed on that committee. 2d. To consult together and take some action towards filling Dr. Richardson's place as secretary.

There was a full and free conference covering the whole subject. After which Mr. G. W. Mcrae nominated Rev. Joseph H. Lumpkin, a member of the committee and pastor of the Third church, Memphis, for Secretary. Mr. Lumpkin retired from the committee after stating that he did not know whether it would be right in him to permit his name to remain before the committee, as he was unable to say whether he could accept or not. The election was by ballot and Mr. Lumpkin was unanimously elected. This unanimous call of the committee came as a surprise to him, and he asked for a week to consider the matter. The Committee accordingly adjourned to meet July 12th to hear his decision.

On July 12th, the Committee met, and Mr. Lumpkin said that it was with regret that he felt constrained to give up a pleasant pastorate, but that the unanimous call of the Committee seemed to voice the Master's call to him, and he therefore accepted the call subject to the action of the Presbytery of Memphis.

The Committee rejoices at the decision of Mr. Lumpkin, and congratulates the Church at large that he has consented to accept the secretaryship of Education. Every member of that committee had served with Mr. Lumpkin for a number of years on the Committee of Education, besides knowing him personally, and knowing his work both in his own church and in the courts of the Church. They knew his capacity for executive work, his painstaking accuracy, his energy, his soundness in the faith, and his zeal for the glory of the Master—hence this unanimous election of Mr. Lumpkin as Secretary.

Rev. Joseph H. Lumpkin is just entering the prime of life. In his own Presbytery and Synod where he is well known, he is valued for his scholarship, knowledge of ecclesiastical law, and conservative orthodoxy. The Synod of Memphis recognizing his ability to be thorough and accurate has made him her stated clerk.

He is a graduate of Davidson College, studied theology at Columbia Seminary and at Princeton. Afterwards, he spent some months travelling in Europe. He entered Home Mission work on his return, spent some years in this field, was pastor at Senatobia, Miss., several years, and six years ago was called to the Third church of Memphis, his present pastorate.

Two years ago, still thirsting for knowledge, he obtained permission from his church and Presbytery to spend a year in post graduate work at the Free Church College in Edinburgh, Scotland. This he did, and he returned to his church more thoroughly convinced than ever that the Southern Presbyterian conserves more biblical truth than any church in existence. He is a young, energetic, conservative, yet broadminded, cultured Christian minister with a rare endowment of native executive ability.

The Committee of Education for the Ministry bespeaks for him a warm welcome from the Church at large, and the prayer of God's people for the cause of Education.

W. McF. ALEXANDER,
Chairman.

Memphis, Tenn., July 13th, '97.

NOTICE.

The constitutional requirements being complied with Fayetteville Presbytery is called to meet at Red Springs July 29th, 1897, at 6.30 p m., to receive Rev. H. T. Graham and to appoint a commission to organize a church at Hamlet.

W. R. COPPEDGE,
Moderator.

OCEAN BREEZES.

A few persons desiring to visit the coast can be accommodated with board at my cottage on Ocean View Beach. Large and shady piazzas and quiet neighborhood.

JOHN MCLAURIN.

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NEXT SESSION OPENS AUGUST 19, 1897.

WRITE FOR CATALOGUE.

IRA T. TURLINGTON, PH. B., PRINCIPAL,
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PROGRAM FOR MINISTERS' CONFERENCE, AUGUST 10TH TO 14TH, '97.

Substitute the following topics for those published on page 8th of the Manual.

August 10th—"The Minister and his Master in his Personal Study of the Scriptures." Paper by Rt. Rev. E. Rondthaler, D. D.

August 11th—"The Minister and his Master as a Preacher of the Truth." Paper by Rev. L. B. Turnbull, D. D.

August 12th—"The Minister and his Master as a Pastor of the Flock." Paper by Rev. Alexander Sprunt, D.D.

August 13th—"The Minister and his Master in Relation to the World." Paper by Rev. T. Eaton, D. D.

August 14th. "The Minister and his Master as a Man of Prayer." Paper by Rev. W. H. Brandenburg.

Papers twenty minutes each to be followed by a general discussion by ministers present. The conferences will be held in the Presbyterian church from 4.30 p. m., to 5.30 p. m., and will be of interest to others besides ministers. For general information concerning other features of the Assembly for reduced railroad expenses and reduced rates of board in Asheville for the entire two weeks, August 4th to 18th, apply to Rev. J. E. Gilbert, D. D., at Washington City, D. C.

ROBT. E. CALDWELL,
Chm. Ministers' Conference.
Winston, N. C., July 12th, '97.

For the N. C. Presbyterian.

MONEY AT FOUR HUNDRED PER CENT.

DEAR EDITOR:—Fifteen dollars now would be worth sixty dollars in ninety days.

We have a canning apparatus with which we can put up two hundred two pound cans of berries per day. These we can sell at six cents per can. We desire to put up ten thousand cans of berries, tomatoes and beans this season. From this we would realize a sale of $600. The fields and woods are full of berries, if not gathered they must fall off and waste. Shall this be the case when we need money?

I wish to gather these berries, can them and place them on the market next fall. It costs scarcely anything to gather these berries. Ten thousand fruit cans would cost about $150. We can use that many, shall we not have them? Six hundred dollars is almost equal to the running expenses of our school for the past session. This is a way to make this school self-supporting. Please send us a check at once.

Yours truly,
S. G. WALKER, Supt.
Academical and Industrial Institute, North Wilkesboro, N, C.

P. S.—Our cannery is in operation every day. Shall we have to discontinue it?

For the N. C. Presbyterian.

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DEAR FRIENDS:—The Academical and Industrial Institute is the result of love, labor and work of the Presbytsrian church. It is therefore meet that you should be of the first to partake of its fruits. This you can do by sending or inducing some worthy boy or girl in your community to attend our institute next session, which opens on the 20th of September, 1897.

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For further particulars write for catalogue.

Address Superintendent Academical and Industrial Institute, North Wilkesboro, N. C.

COMMONPLACES.

The wisest things are commonplaces. The truest things are commonplaces. The things which the world most needs to hear are commonplaces. Not the one who says the most original thing, but he who says a commonplace thing in such a manner that the world must listen, is the greatest teacher or preacher. Prophetic eloquence is the faculty of making dry bones live. He who can speak to men of the common things of duty or righteousness with such earnestness that they take heed and consider, has had his lips touched with a coal from off the altar upon which glow the Ten Commandments and the Sermon on the Mount.

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LETTING ONE'S SELF ALONE.

It is well to be thoughtful of little things, but dangerous to be thoughtful of nothing else. Too many people think that self-examination means continually fretting and worrying one's self. About everything they do they question themselves relentlessly, until, in the end, they have no heart to do anything. Summoning themselves into court first to this verse of Scripture and then to that person's judgment, they become utterly worn out. They never let themselves alone. Like other living things which are never let alone, they never grow. Such a life is very dissimilar to the free and hearty and unconscious life of Jesus. It is well for us to be sure that we have a spiritual aim and a righteous purpose in life, and then to map out and follow the great outlines of holy living according to our own divinely given individuality. One owes it neither to God nor himself nor his fellow-men to keep himself forever in the dock to imaginary demands or other people's opinions of every little shortcoming. The mind takes the measure of the things that fill it, and only a small mind can result from constantly regarding microscopic faults in ourselves or any one else.—*Sunday School Times.*

Christ will give us rest—"to our souls, our innermost life, our immortality; a Sabbath day that spreads over the whole week, and sanctifies every intervening moment; this is the gift of God. When God gives light, it is not a gas jet, nor a candle-flame, nor a corner-lamp, but a light that fills the firmanent with blushing glory. So when God gives peace, it is not an opiate, it is a satisfaction of soul. How does the doctor bring health to the cheek? You look on the reviving child and say, "See how his cheek begins to bloom again; dear little one, what has the doctor done to you? Has he painted that cheek with tender vermilion? Is this enamel?" "No," saith the little one; "the doctor has not touched my cheek." "Then how has he made it bloom?" "By touching my life springs, by touching the blood, by touching the inner reality of things; touching that, this bloom has come." It is so Christ gives rest; not from the outside, not by a readjustment of circumstances, but by purification of soul.—*Joseph Parker, D. D.*

The covenant is sacred. It is a solemn obligation, and the right-minded man will suffer rather than break it. It has its place in the inner chamber of righteousness. Therefore God always kept prominently before his people his covenant relation to them. His covenant was an everlasting covenant; the heavens might pass, but his covenant could not be broken. It is so now. Our salvation rests not on our righteousness, but on the covenanted mercy of God. The blood of Christ is the seal that he will fulfill every promise made in his grace. He will save every one who trusts in him. He is true to himself, and having loved us when we were sinners, now that we are reconciled in Christ, he will give us an abundant entrance into his kingdom.—*Banner.*

NATURE AND MAN.

Nature never withdraws her flowers, her music, her joyousness, and her sunlight, from before human cruelty or suffering. She overwhelms man by the contrast between divine beauty and social hideousness. She spares him nothing of her loveliness, neither butterfly nor bird. In the midst of murder, vengeance, barbarism, he must feel himself watched by holy things; he cannot escape the awful reproach of universal nature and the implacable serenity of the sky. The deformity of human laws is forced to exhibit itself naked amid the dazzling rays of eternal beauty. Man breaks and destroys, man lays waste, man kills: but the summer remains summer, the lily remains the lily, the star remains a star.—*Great Thoughts.*

IF WE ARE FAITHFUL OTHERS ARE HELPED.

There is a lame broom peddler here who has been a blessing to me many times since I came to this city. Both of his legs are stiff, and when he walks he has to take very short steps. I have seen him going along the streets all time of the year and in all kinds of weather, carrying five or six brooms under his arm and a lot of brush brooms over his shoulder. I have often seen him jogging wearily along, and yet with a smile on his face, when I was chafing under my own small burden, and the sight of him has always made me ashamed of myself. I would contrast my lot with his, and think of how much more I had to be thankful for than he, and it would always send me on my way stepping lighter. I would think of the hundreds of discouragements he had to my one; of the dozens and dozens of refusels to where he sold one broom; of the heartaches he endured when I was free from care, and yet he kept on bravely dragging his weary limbs along, so that his loved ones could have bread. I have never told him how much good he has done me, but the next time I see him I shall. God bless him! Some of the world's greatest heroes live and die unknown.—*E. P. Brown.*

OPPORTUNITIES FOR BUILDING UP CHARACTER.

We are sent into this world to build up characters which will be blessed and useful in that great future for which we are being trained. There is a niche which only we can fill, a crown which only we can wear, music which only we can waken, service which only we can render. God knows what these are, and he is giving us opportunities to prepare for them. Life is our schoolhouse. Its rooms may be bare but they are littered with opportunities of becoming fit for our great inheritance. Knitting needles are cheap and common enough, but on them may be wrought the fairest designs in the richest wools. So the incidents of daily life may be commonplace in the extreme, but on them as the material foundation we may build the unseen everlasting fabric of a noble and beautiful character.—*Sarah Smiley.*

CONSUMPTION

'TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.* So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours,
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Third Quarter—Lesson V.

August 1, 1897.—Acts xviii. 1-11.

Commit to memory verses 8-11.

Subject. Paul's Ministry in Corinth.

Golden Text. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11.

CATECHISM.

Question 51. What is forbidden in the Second Commandment?

Answer. The Second Commandment forbiddeth the worshiping of God by images, or any other way not appointed in His Word.

Time. A. D. 52-54.

Place. Corinth, Chief Commercial City.

INTRODUCTORY.

As we follow Paul from place to place we are learning continually of his method of work and that he adapts himself to various people and circumstances in preaching the same dear old gospel truths. We may get additional light on Paul's methods here by reading carefully the two Epistles to the Corinthians. Paul is on his second missionary journey and has now come to its middle and later portions. He makes a stay in Corinth of a year and a half, the only long stay in any one place. Paul had remained probably several weeks in Athens. His success was not as great as at other places, but a church was organized there at a later day and the Pantheon became a Christian temple. From Athens Paul journeyed westward fifty miles to Corinth the city of business men, as Athens had been of the learned. The population was about four hundred thousand very mixed. Situated on the Isthmus it was a great centre of commerce and manufactnre and foremost in the fine arts. Our small fruit the currant, was named from Corinth. Paul probably sought this as a strategic point He entered in a most unobtrusive way. The varied population would scarcely notice his coming.

LESSON NOTES.

Vs. 1. *Came to Corinth*, as quietly and unnoticed as any two strangers may enter a town now. They first sought lodging, then employment and no one would know them as messengers of the Gospel which enfolded the future of the world and the destinies of the race. So now we do not know the best.

Vs. 2. *Found a certain Jew*, as his habit was to seek the Jews first, as easier of access through the synagogue and the Scriptures and having the covenants and to be challenged upon the truth of their own Scriptures which were fulfilled in Jesus Christ. *Aquila.... Priscilla* (a diminutive of Prisca, 2 Tim. iv. 19), were Roman names, as Jews after assumed out of Palestine. These two, especially as Priscilla was a woman of marked ability, had a marked influence in the early Church. This husband and wife are always mentioned together and show the power and importance of women in the history of the Church. They have refreshed and fought and corrected many. Priscilla was one of the pioneers of the devoted women workers who have for eighteen hundred years been so blessed and mighty in the cause of Christ. *Portus.* A small province on the Black Sea. *Claudius.* The fourth Roman Emperor. *To depart from Rome* early in A. D. 52. *Came unto them*, making their house his home, as many ministers have done since to bless the homes that received them.

Vs 3. *The same craft....tentmakers*, as every Jew was required by rabbinical law to teach his son a trade, or else to bring up a robber as it was believed and taught. These did not wear the goats hair, but makers of tents used by shepherds and travellers. It was a trade lightly esteemed and poorly paid.

Vs. 4. *Reasoned*, showed from the Scriptures and from facts that Jesus was the Messiah and that the Gospel was true.

Vs. 5. *Silas and Timothy* who had been left by Paul at Berea, when he was compelled to leave, *were come from Macedonia*, the heart of Paul was greatly cheered, as Timothy had been to Philippi and brought Paul good news, Phil. iv. 14. *Paul was pressed in spirit*, R. V. "constrained by the Word." Stimulated to greater activity in preaching the Word.

Vs. 6. *Opposed themselves*, the Word implies organized, strong, opposition. *Shook his raiment*, to show as Matt. x. 14, that he was relieved of further responsibility. *Your blood*, your life eternal or your death. *Be upon your heads* as you alone are responsible for rejecting the truth.

Vs. 7. *He departed thence* from the synagogue, not from the city, into a *certain man's house named Justus*, which he used for place of teaching and worship. *One that worshiped God* as a proselyte not a born Jew,

Vs. 8. *Crispus, the chief ruler of the synagogue*, however, became a Christian. So much was gained. *Many* of the idolatrous inhabitants of Corinth *hearing believed. And were baptized*, thus public professing their faith in Christ.

Vs. 9. *In the night* a form most probably appeared to the Apostle when he heard the voice bidding him be of good courage. *Be not afraid*, for fears were around him, not only for himself, but for the cause.

Vs 10. *For I am with thee* as He had promised, Matt. xxviii. 20. *I have much people in this city* So Paul could not be harmed until his work was done.

Vs. 11. *A year and six months*, the period of his stay at Corinth. The first two Epistles Paul wrote being the first and second Thessalonians were written at this time. A vain attack was made by the Jews upon Paul and he was brought before the governor Gallio, a cultivated and polished scholar, popular, and even beloved.

PRACTICAL POINTS.

We notice Paul's methods of work:

1. He entered in a most unobtrusive way.
2. He made friends of good people.
3. He supported himself by daily labor.
4. On the Sabbath he went to worship.
5. He was weak and depressed in spirit being sick.
6. The Lord strengthened him with constant nearness.
7. He made special vision and address to Paul.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Aug. 1st, 1897.

OUR DAILY TASKS.

Text for the week:

Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction and to keep himself unspotted from the world. James 1:27.

Daily Readings:

Monday, Willing work. Neh. 4:1-6.
Tuesday, Work with God. Hag. 2:1-9
Wednesday, My Father's business. Luke 2:41-52.
Thursday, Quiet work. 2 Thess. 3:6-18.
Friday, Hard work. Prov. 6:6-11.
Saturday, Work rewarded. 2 Tim. 6:1-8.
Sunday, Topic. Putting religion into our daily tasks. 1 Kings 7:13, 14; Acts 18:1-4; Mark 6:1-3.

Suggestions:

Meet life's duties as they arise, and deal with them one by one, letting the whole strength go to each.

Resist temptations to sin and strength will come with the exercise. Resist the devil and he will flee from you.

Ask for the wisdom of Him who giveth liberally and upbraideth not, and it will be given you.

Surrender your will to God's will that you may be made willing to do His will.

Try constantly to live as seeing Him who is invisible, and do not be discouraged by failures, real or seeming.

Notes:

The duty of putting religion into our daily tasks is so universally acknowledged by all who regard religion with any degree of respect, that the motto before us is narrowed to the question of how this shall be done. Our text for the week generalizes it to include conduct and character. Conduct involving, mainly, unselfish beneficence as the outcome or result of which holiness of spirit is the sure and sufficient foundation. But how are the character and the conduct to be exemplified in daily life and to what end? Answering the last first. The God-designed end and aim of human life is the glory of God. Man's good comes into this or flows from it inevitably. No special rule for practical application can be given to suit all classes, conditions and circumstances. Gifts differ and temperaments and powers of application. There must be a willing mind and a zeal not without sanctified knowledge and wisdom, but according to them. Immensity of harm is often done by the indiscretions or grievous blunders of persons whose intentions are the best, but whose wisdom is most sadly at fault. There must be as God may require work, not only energetic, according to the injunction, work while it is called to-day, whatsoever ye do do it heartily as to the Lord, but work in quietness without unnecessary display and with entire absence of all selfish ostentation.

Religion may be, indeed, oftener perhaps than otherwise is, required to be exhibited in the grades of patience and humility, in cheerful resignation to God's afflictive providence, or his dealing in chastening in other ways. But in whatsoever station or condition of life, in the family circle, at school, in business, at church, in any department or station of life, secular or what is called religious, duty calls to so live and to so act that men may take knowledge of us that we have been with Jesus and have learned of Him. The infallible Guide and Teacher is the Holy Spirit, as His is the power that enables even to the desire to put religion into the daily life.

PUZZLE DEPARTMENT.

Answers for July 8th.

The shortest verse in the Old Testament is 1 Chron. 12:5—Maggie Hall, Cornie and Myrtle Wilkinson.

Nebuchadnezzar's image was made of gold and the height was threescore cubits—Daniel 3:1.—Maggie Hall, Cornie and Myrtle Wilkinson.

Where is screech owl found in the Bible? Virginia Robinson.

How many chapters are there in the New Testament?
Walter Payne Sprunt.

What was Paul's occupation?
Cornie Wilkinson.

Of how many and what persons was it said, "They walked with God?"
P. C. N.

Frank Parham and S. R. Buxton graduated at Wake Forest at head of class of '95; the one being Valedictorian and the other Salutatorian. Both were prepared at the Horner School, Oxford, N. C. Mr. Parham is now professor of Greek in a college in Mississippi.

E. P. Hobgood, Jr., Professor in the Columbian College, Washington, D. C., graduated Valedictorian of his class at Wake Forest College after being there only two years. He was prepared at the Horner School, Oxford, N. C.

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J. Crawford Biggs led his class at the University, graduating with the highest average attained by any graduate since the war. He was prepared at the Horner School, Oxford, N. C.

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MARSTON—WILSON. On May 26th, 1897, at Wilmington, N.C., by Rev. A.D. McClure, Mr. Wm. A. Marston of Richmond, Va, and Miss Estelle Wilson of Wilmington.

MONTGOMERY—LOUGHLIN. On June 18th, 1897, in Immanuel Presbyterian church, Wilmington, N. C., by Rev. A. D. McClure, Mr. W. H. Montgomery and Miss W. M. Loughlin—both of this city.

McCUMBER — WILKERSON. On July 7th, 1897, in St. Andrews Presbyterian church, Wilmington, N. C., by Rev. A. D. McClure, Mr. J. R. McCumber and Miss Irene L. Wilkerson—both of this city.

NOLEN—RAMSEUR. On July 1st, 1897, near Old Furnace, N. C., by Rev. R. J. McIlwain, Dr. W. W. Nolen, of Crouse, N. C., and Miss Mattie Ramseur, of Old Furnace, N. C

DIED.

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WHITE. At her home near Concord, N. C., June 29th, 1897, Mrs. Margaret Harris White, wife of Mr. Walter P. White. For over thirty years she was a consistent member of the Presbyterian church. Her end was peace. She leaves a husband and four children who greatly miss her, but their loss is her gain.

McARTHUR At her home in Jonesboro, N. C., July 4th, 1897, Mrs. Fannie J. McArthur fell asleep in Jesus in the sixty-seventh year of her age.

Mrs. McArthur was a consistent member of Jonesboro Presbyterian church. She was a true Christian lady with few, if any superiors. Her life is hid with Christ in God.

"O friends of mortal years
The trusted and the true,
Ye are watching still in the valley of tears.
But I wait to welcome you."

PASTOR.

FASNACH. At his home in Raleigh, N. C., on Sabbath afternoon, May 23d, 1897, Edward Fasnach, in the 68th year of his age, fell asleep in Christ.

Long years ago, he left his birth place, Geneva, Switzerland, bound for New Orleans, La. The civil war then progressing in America, turned him from his course, and so he landed at Norfolk. Here, and afterwards at Henderson N. C., he resided for many years, coming from the latter place to Raleigh. Establishing himself in business as a jeweler in this city, here he lived for a quarter of a century, beloved by his friends and honored by all.

As a man of affairs, he was diligent and conscientiously exact. As a citizen, he was loyal to the principles of civil and religious liberty and intelligently alive to the progress of events municipal, national and international. He was a friend that could be trusted; a Christian, pure, punctual, very reverent and very simply devout; a Presbyterian who read his church paper and kept pace with the works of his church. He suffered with fortitude. He spoke of leaving the world with composure and courage. He lived, a quiet, courteous Christian gentleman; he died, to receive the kingdom of God as a little child. He leaves in loneliness here his other self, to await the Master's call; the memory of a happy union to comfort her "until the day break and the shadows flee away."

McNEILL At his residence, near Red Springs, Robeson county, N. C., March 10th, 1897, Neill McNeill, aged 80 years, 1 month and 17 days. A useful, sincere, Christian life has closed. In early life he connected himself with St. Paul's church, under the pastorate of Rev. J. P. McPherson and for many years was a faithful attendant at public worship and the Sabbath-school; there the best of his manhood days were spent, but later in life, his duties called him to another place of business, and old age, with its unavoidable hindrances, compelled him to attend less at church; yet his love for the Bible and sacred songs, which he so much loved, and read and sang, almost daily, never diminished, but seemed to increase with his declining years. One could scarcely name a chapter and (paragraph) verse in any book in the Bible, but he would readily repeat the verse; seldom could be found a man of his years, with a brighter, clearer, conception of all the public affairs of his country; although of a modest, unobtrusive disposition, yet his influence was felt and appreciated to that extent, by his fellowmen that three times he represented his county in the Legislature, serving always as he thought best for the people. Immediately after the war, he rode on horseback from his home in Robeson county to Raleigh, a distance of seventy-five miles, to take oath under Gov. Holden, to be enabled to reorganize and establish a provisional, home government in the county; for several years he held various offices in the county, and during these years, as well as afterwards, his charitable deeds are still remembered by many; truth, integrity and justice were deeply rooted in his nature, and nothing could so utterly destroy his confidence as to discover a want of these virtues in one he trusted In his home-life he was a kind, impartial father, and to the stranger and traveller his hospitalities were ever extended with an unlimited hand; to the needy no refusal was ever made; to the erring no unkind word was ever spoken. A wife and ten children survive him; two are dead, one died in childhood and one sleeps in Maryland, a victim of the late war. In his home he will be sadly missed, not only as a kind parent, but also as a counsellor and instructor. It was his desire that he might be buried at St. Paul's church, near his beloved friend and neighbor, the late Duncan Campbell, and there his body sleeps awaiting a glorious resurrection.

One less at home!
The home circle broken—a dear face
Missed day by day from its accustomed place,
But cleansed and saved and perfected by grace:
One more in heaven!

One less at home!
One voice of welcome hushed and ever more
One farewell word spoken; on the shore,
Where parting comes not, one soul landed more—
One more in heaven!

In Memoriam.

BRYAN. At her home, near Jonesboro, N. C., June 21st, 1897, Mrs. Catherine Bryan fell asleep in Jesus in the eighty-fourth year of her age.

In 1835 she was married to Mr. Newton R. Bryan. To them were born eleven children, four sons and seven daughters, eight of whom survive to mourn the loss of a noble, good and true mother. Mrs. Bryan was adorned with those admirable traits of character and qualities of mind which fitted her for the responsible duties of the long and useful life which God permitted her to live. She ever ministered to the comfort and happiness of her numerous family and the many friends who loved her. She did life's work well and has left the mother's impress of gentleness, firmness and fidelity to duty, on the lives of all her children and many friends.

For long years Mrs. Bryan was a consistent, earnest and faithful member of Buffalo church. She loved the Word of God, she loved the Church of God, she loved its sweet communions and precious services and was zealous for the prosperity of Zion.

It was the writer's privilege to know her only during the last three years of her declining life. She endured her afflictions patiently—never murmuring. In all her afflictions, she recognized with humble submission the wisdom and goodness of God. Even in her afflictions she considered herself more wonderfully blessed of God than all others. But this is not strange, for she had a blessed assurance of heaven. She often told me that she had no doubts about her salvation. The last words I remember that she said to me were these: "After death I have no fears." In her greatest afflictions, she showed the consecrating power of divine love and her face shone with the light and sweetness of the religion of Jesus.

Then why should your tears run down
And your hearts be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven?

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A few references:—

Dr. J. B. Shearer, President of Davidson College, N. C.; Rev. O. G. Jones, Rock Hill, S. C.; Rev. T. R. English, D. D., Union Seminary, Va., Rev. C. A. Munroe, Lenoir, N. C.; Rev. R. P. Smith, Gastonia, N. C.; Capt. J. G. Morrison, Mariposa, N. C.; Dr. E. Porter, Rocky Point, N. C.

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This is what the children say,
Trooping, crowding, big and small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by,
"Where's mother?"

From the weary bed of pain
This same query comes again;
From the boy with sparkling eyes,
Bearing home his earliest prize;
From the bronzed and bearded son,
Perils past and honors won:
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace:
Let us love her while we may,
Well for us that we can say:
"Where's mother?"

Mother with untiring hands
At the post of duty stands;
Patient seeking not her own,
Anxious for the good alone
Of her children as they cry,
Ever as the days go by:
"Where's mother?"
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The exposition grounds, the buildings, the divertissements were theirs; they were in supreme control and were happy.

At 4 o'clock the auditorium was jammed with an audience that fully appreciated one of the most charming events ever witnessed. A chorus of 2,500 young voices, assisted by the Innes Band, and directed by Innes in person, gave a concert which will not soon be forgotten by those who were present. It was unique, pleasing, captivating, grand; and Innes, who trained the chorus, prepared special music for the young singer and all the young children made a hit, a decided hit, and this performance is admitted to have been the greatest event in the history of the exposition. It is probable that the carnival will be repeated.

A LONDON FIRM'S PHILANTHROPY.

A large London firm has secured for the entire season a commodious and well-furnished detached house at Waton-on-the-Naze, where every one of its hundred of factory hands and warehouse staff will be accommodated, in batches of thirty at a time, with a fortnight's free board and lodging, in addition to receiving a present of three weeks' wages. Moreover, on Jnne 21st and 22d the works were closed, and to each of the workers was presented three days' pay.—*Picayune.*

An American academy in Rome was incorporated under the laws of New York last week. It will be formed on the plan of the French academy in Rome, nnd a certain number of painters, sculptors and architects selected by competitive examinations in the different branches will be set there for the purpose of studying the arts. The French academy is under the controlling faculty of the French government, but the American academy, which was incorporated yesterday, will be controlled by its co-operators and trustees. The new academy will not only have a fund of its own, but it will have the use or several other funds now in existence through which students may be sent abroad to study.

The first factory for making pins was established in New York in 1812, and in the same year the first rolling mill was put into operation in Pittsburg.

Out Into the Darkness.



What mother would turn her young daughter out alone unprotected into the stormy night? Yet many loving mothers allow their daughters, who are just coming into the time of womanhood, to proceed without proper care and advice all unprotected and alone into the perils of this critical period.

Young women at this time often suffer from irregularity and weakness which may afterwards develop into dangerous disease and fill their whole lives with wretchedness.

It is a mother's duty not to pass over such matters in silence, but to promote her daughter's womanly health and regularity by every reasonable means.

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PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Cents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a cents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as apremium

W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.	STATIONS.	SOUTH BOUND.
8		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv..Maysville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 20
P. M.		A. M.

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING, General Manager.

J. W. MARTENIS, Traffic Manager.

CHILDREN'S COLUMN.

A LITTLE CHILD'S HYMN.

Thou that once, on mother's knee,
Wert a little one like me,
When I wake or go to bed
Lay thy hands about my head;
Let me feel thee very near,
Jesus Christ, our Saviour dear,

Be beside me in the light,
Close by me through all the night;
Make me gentle, kind, and true,
Do what mother bids me do;
Help and cheer me when I fret,
And forgive when I forget.

Once wert thou in cradle laid,
Baby bright in manger-shade,
With oxen and the cows,
And the lambs outside the house:
Now thou art above the sky;
Canst thou hear a baby cry?

Thou art nearer when we pray,
Since thou art so far away;
Thou my little hymn wilt hear,
Jesus Christ, our Saviour dear,
Thou that once, on mother's knee,
Wert a little one like me.
—*Palgrave.*

THE FIRST WRONG BUTTON.

"Dear me," said little Janet, "I buttoned just one button wrong, and that makes all the rest go wrong," and she tugged and fretted as if the poor botton were at fault for her trouble. "Patience, patience, my dear," said mamma. "The next time look out for the first wrong button, then you'll keep all the rest right. And," added mamma, "look out for the first wrong deed of any kind; another and another is sure to follow."

Janet remembered how one day, not long ago, she struck baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she wss unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because the first one was wrong!—*The Picture World.*

WHAT THE GOLDFISH WANTED.

"Oh dear, said Katy and Charley, crying over their globe of goldfish, "my fish are sick! They won't dart about. I believe they will die."

"Perhaps the water is not fresh," said Jane.

"Yes, it is fresh," said the children.

"See, here," I said, and took a little cup and dipped out some water, and poured it back, holding the cup high.

I did this several times, and, lo! the fishes began to dart about as well as ever.

"They were choking for fresh air," said I, "as you would soon choke in a box or small closet."

"Fishes don't breathe *air*, they breathe *water*," said Jane, confident that she was right.

"They breathe air," I said; "but it is air that is held in water and which they take or sift out of the water by means of their fine gills."

Then I explained the meaning to Katy and Charley. I said:

"When I poured the water back into the globe, air went down with it, in little bubbles, and so the water had air in it, again. The fishes had used up the air in the water, and were faint and choksd. When the air-bubbles were in the water, the gills of the fish began to sift air out; they were comfortable.

"When you have any living creature in water," I told the children, who were listening attentively, "you must not only put in fresh water for them, but put air in the water by pouring and repouring, so that you tangle up air in the water. In great aquariums they have water running into the tanks from spigots all the time.

"You breathe air, taking it into your lungs; you should fill your lungs well often, and be careful to keep in clean, pure air, night and day. Fishes sift air out of water with their gills. Insects breathe, not by lungs or gills, but by little coils wrapped all around their bodies."—*Child's Hour.*

A PICNIC AT THE SHORE.

Charlie was a poor boy who lived in a narrow, dark street in Boston, where a great many other people lived.

He never saw the beautiful blue sky and the bright green grass. He never picked big bunches of yellow dandelions and sweet little violets. The only birds he saw were pigeons, and sparrows, and Dick, the kindergarten canary.

Yes, Charlie went to a kindergarten, and the very nicest kind of a kindergarten, too. Miss Helen had a few poor little children come to her beautiful home every day, and there in a large, bright room, they had such good times!

One morning, Miss Helen asked the children in the kindergarten if they had ever been to the seashore, and had ever seen the great ocean. Not one of the children had ever been there, and they did not know what the ocean was. When Miss Helen told them that she meant a great deal of water, Charlie said, "Oh, I know; we have a beautiful ocean on our street, in the gutter, when it rains. We wade in the water and sail boasts on it, and have the best time!"

Fannie said: "Miss Helen, I have seen the ocean in the Public Garden."

But Miss Helen said, "The ocean is very much larger and more beautiful than Charlie's gutter, or even the pond in the Public Garden, and next week we will all go to the seashore and have a picnic."

And the very next week they did go to the seashore. I wish you could have been with them.

The children had never had such times before. The ocean was so large and beautiful; the waves were so high, and they made so much noise when they broke on the sand. Then there was so much sand, nice, clean, white sand, and the children built in it great forts, and hills, and gardens.

They dug deep, deep wells, and the water came right up from the bottom and filled them, but the water was very salt; then the sand would fall in around the sides and fill them all up.

The children would draw pictures in the damp sand, and then they would watch the waves come up and wash the pictures away.

They would gather the sea moss, and press the little brown bubbles until they would burst with a pop."

The shells on the shore were very beautiful, large, white ones, so smooth and bright inside, pretty little pink ones, and little brown ones with the queer, slow snail inside.

Charlie thought the big, soft, white jellyfish very funny, but he liked best of all the lively starfishes. They looked just like stars, with five brown points, and they had hundreds of tiny little feet all over them, so they could walk wherever they wished.

After a picnic dinner on the sand, the children took a long row in a boat; they sang many songs, and told long stories of the beautiful things they had seen. Then Miss Helen showed them the white caps the waves have to wear, and said, "We, too, must put on our caps and say 'good-by' to the dear old ocean, for the sun has gone, and we must hurry home."—*The Child's Hour.*

LETTER-BOX.

Dear Presbyterian: I have seen so many nice little letters in your paper I thought I would write one too. I enjoy reading the children's page very much. I was eleven years old the 7th of July. I have five brothers and two sisters and I am the baby. My father and mother died when I was not quite two years old, my dear aunt came to stay with us. We live one mile from Union church. I go to Sunday-school as often as I can, my teacher is Cousin Crissie McLean and Mr. Rowan is our superintendent. I recited the Shorter Catechism when I was eight years old and received a nice Bible. I take the Children's Missionary, I love to read it very much. Rev. M. N. McIver preaches for us. He staid with us Saturday night; we enjoyed his visit very much and I hope he will see this in print.

Your unknown friend,
FLORA MCQUEEN.

Carthage, N. C.

A NEGLECTED GIFT.

We do not sing enough, either in our homes or in the house of God. The tongue that is singing will not be scolding or slandering, or complaining or uttering nonsense. And in the house of God it is sheer robbery to seal the mouths of Christ's redeemed followers and to relegate the sacred joy of praise to the voice of half a dozen hired performers. Choirs have their use; it is their abuse that works spiritual mischief. —*Dr. T. L. Cuyler.*

The person who reads, understands and follows the precepts of the Spirit as revealed by the apostles, is wiser and better than the person who does not. And the person who can intelligently appropriate the promises of God to himself is certainly in possession of a peace which the world cannot give. If there is a man who follows the teaching of the Spirit in all things, that man is perfect as a Christian. And the Church which follows the Spirit in all of his teachings, is a perfect church.

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The Rev. Charles C. Hersman, D.D., LL. D., Henry Young Professor of Biblical Literature and Interpretation of the New Testament.

The Rev. Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

The Rev. Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English Clerk of Faculty, Hampden Sidney, Va

For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

SECULAR NEWS.

NORTH CAROLINA.

The first home grown watermelons were seen in the Salisbury market on the 14th.

The council of Asheville has passed an ordinance prohibiting the serving of free lunches in the barrooms of that city, and the mayor has approved the ordinance. The act provides severe penalties for its violation.

The Wilmington, Newberne and Norfolk railroad was purchased last week by the Atlantic Coast Line for the sum of $400,000. The actual length of this road is 87.57 miles with 3.45 miles of side tracks. The purchase includes terminal in Wilmington, also a steamer on New River. The road will be reorganized on the 30th inst.

The first sale of leaf tobacco of this season's crop was made at Raleigh on the 16th. The tobacco was of the kind known as primings and averaged in price 15 cents a pound.

The Farmers' Institute held at Statesville last week was not largely attended. There was, however, much of practical interest discussed.

The cost of the electric line from Morganton to Blowing Rock is estimated at $1,000 per mile. Work will begin this fall and everything, including hotels, will be ready for the summer season of '98.

The hospital to be built and maintained by Mr. George Vanderbilt at Asheville will be for the benefit of patients who are unable to pay for treatment. The hospital will equal any in this country and has been begun with an outlay of $100,000.

Salisbury has been undergoing a season of lawlessness. Two blood hounds, valued at $300 each, have been ordered, and every effort is being made to restore quiet and order.

DOMESTIC.

Miss Mattie R. Tyler, granddaughter of ex-President Tyler, has been appointed postmistress at Courtland, Va.

Forests and orchards of Delaware county, N Y., are being stripped of foliage with frightful rapidity by the tree-tent caterpillar, which closely resembles the gypsy moth.

H. M. Higgins, better known as "Bonnie Brae' Higgins, died at his home on Bonnie Brae ranch, ten miles from San Diego, Cal., on the 14th inst. Thirty years ago Mr. Higgins was the most noted publisher of Chicago and the Northwest. He was the author of many noted songs, chief among which were "The Old Musician and His Harp" and "Hang Up the Baby's Stocking." These two ballads attained a popularity in this country and Canada that has seldom been surpassed, and the composer realized over $50,000 in royalties.

Forty-seven carloads of pineapples were shipped from Indian River county, Fla., in one day.

Buildings to the value of $40,000 are in course of erection at St. Augustine, Florida.

FOREIGN.

The annual celebration of the Bastile, 1789, was held in Paris on the 14th. There was a brilliant review of the garrison. The President, M. Laure, was heartily cheered.

A considerable number of German towns and villages have for some time subjected their bibulous inhabitants to the regulations of a modified prohibition law. This not only restricts the time for the sale of all kinds of liquor and the hours of public restaurants and places of amusement, but exercises a sort of censorship over their visitors Persons who neglect their families on account of drinking, or who have been repeatedly brought before the magistrate as "drunk and disorderly," are denied the privilege of procuring alcoholic beverages. A "drunkards' list," published periodically, exhibits their names and occupations, and copies of it are sent to local innkeepers and liquor dealers, who are liable to heavy fines if they sell liquor to those mentioned in the list, which is placed on the wall of the restaurants and hotels.

Herr Andree, the aeronaut, started from Spitzbergen on the 15th on his trip in search of the north pole. The ascent was made under favorable circumstances.

The indemnity agreed upon by the powers to be paid Turkey by Greece is $4,000,000. They have accepted a compromise giving Turkey a more liberal line of frontier.

A violent earthquake visited the town of Laiback, Austria, last week. The loss of property and life is large.

The young Spanish king has been invested with the Chrysanthemum Order by the Emperor of Japan. The visit of Prince Takeheito, Japan's Ambassador Extraordinary, to the court of St. Sebastian was a notable event. The mission is stated to be purely complimentary and without political significance, although a Japanese legation may be established at Madrid.

TO THE LADIES
—OF—
NORTH CAROLINA.

We will buy from you in exchange for our fine groceries your

FRESH FRUITS,
DRIED PITTED CHERRIES,
DRIED PEACHES,
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DRIED BUTTER BEANS,
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And in fact all your nice fruits.

We will soon offer $10 in cash for a loaf of bread and $5 cash for a dozen biscuit—both to be made from Pillsbury's Best Flour.

How to make good bread recipe sent free for the asking.

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TO
ATLANTA, CHARLOTTE, ATHENS, WILMINGTON, NEW ORLEANS, CHATTANOOGA,
AND
NEW YORK, PHILADELPHIA WASHINGTON, NORFOLK, RICHMOND.

Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
Lv Wilmington..	*3 20pm	.....
Lv Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 23pm	.....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro..	8 1?pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe	9 12pm	6 45 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.....	12 30p m
†8. 40am Lv.... Hamlet.. Ar		6 20p m
10 00am Ar.... Cheraw.. Ar		† 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro...	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming on .	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 22pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

Both trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon, Florida.

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C. F. & Y. V. Railway Co.
JOHN GILL, Receiver.
CONDENSED SCHEDULE.
IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
Arrive Sanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave Walnut Cove	9.03 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7.19 "
Leave Stokesdale	7.52 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.29 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
Arrive Maxton	9.00 "
Leave Maxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 "
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p m
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
Arrive Maxton	6.11 "
Leave Maxton	6.15 "
Arrive Bennettsville	7.20 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	7.40 a.m
Leave Climax	9.33 "
Arrive Greensboro	10.20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.20 p.m
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Madison	2.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 "

†Meals.

CONNECTIONS,
at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway; at Walnut Cove with Norfolk & Western Railway.

W. E. KYLE,
Gen'l Passenger Agent,
J. W. FRY,
Gen'l Manager.

SAY SOES.

None but a strong soul can hold the tongue in tight rein. An uncontrolled tongue is a certain sign of weakness of character.—*Golden Rule.*

Elderberries are said to be almost a specific for dropsy.

It is reported from France that the fresh juice of the poppy plant applied to a recent bee sting gives immediate relief and prevents inflammation.

"I presume," said the talkative man to his seat-mate in the railway train, "from your manner and conversation, that you have family ties."

"Yes," replied Mr. Meekton; "I's'pose you might call 'em that. I buy 'em for myself, but my wife and the girls all wear 'em whenever they feel like it."—*Washington Star.*

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He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

WILMINGTON MARKET.
FOR
WEEK ENDING JULY 21, 1897.

SPIRITS TURPENTINE: Market has been rather quiet and steady through out at 23½ cents for machine casks and 23 cents for country barrels.

ROSIN: Opened at $1.25 for Strained and $1.30 for Good Strained, but later declined 5 cents on each grade—closing firm at $1.20 and $1 25 respectively.

CRUDE TURPENTINE: Firm at $1.80 for Hard, $1.80 for Yellow Dip and $1.90 for Virgin.

TAR: Receipts taken daily at $1.15 —closing steady.

TIMBER: Hear of no change.

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Session opens September 15, 1897.
For further information write to
REV. C. G. VARDELL,
Red Springs, N. C.

SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after July trains will run as follows:

DAILY EXCEPT SUNDAY.

Leave Wilmington at 6.30 a. m., 10.10 a. m., 2.30 p. m., 5.00 p. m., 7.15 p. m.
Leave Ocean View 7.30 a. m., 11.30 a. m., 3.45 p. m., 6.00 p. m., 10.00 p. m.

SATURDAY SPECIAL.

Leave Wilmington at 1.00 p. m., arrive at Ocean View 1.35 p. m.
Leave Ocean View at 1.45 p. m., arrive at Wilmington at 2.15 p. m.
This train stops only at Wrightsville, Seashore Hotel and Ocean View.

R. OSCAR GRANT,
Superintendent.

ATLANTIC COAST LINE.
Schedule in Effect May 27th 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:00 A M — No. 48—Passenger—Due Magnolia 10 40 a m, Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 03 p m, Boston 8 30 p.m.

SOUTHBOUND.

DAILY 3:40 P M — No. 55—Passenger—Due Lake Waccamaw 4 55 p m, Chadbourn 5 29 p m, Marion 6 40 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 30 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 05 p m, New York 9 00 p m, Philadelphia 12 07 a m, Baltimore 3 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a-m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 40 p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:40 AM — No. 41—Passenger—Leave Boston †1 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 45 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m,

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NOTICE.

STATE OF NORTH CAROLINA,
COUNTY OF NEW HANOVER.

In the Superior Court D. D. Benton, Plaintiff, vs. Rebecca Benton, Defendant.

NOTICE—Rebecca Benton, the above named Defendant, will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county, in the State of North Carolina, by the Plaintiff for the purpose of obtaining from the Defendant an absolute Divorce and complete dissolution of the bonds of matrimony.

And the said Rebecca Benton will further take notice that she is required to be and appear at the next term of the Superior Court of the said County of New Hanover, to be held on the third Monday after the first Monday in September 1897, *i. e.*, on the 27th day of September, 1897, at the Court House of said County, in the City of Wilmington, North Carolina, and answer or demur to the Complaint in said action, or the Plaintiff will apply to the Court for the relief demanded in his complaint.

This, the 19th day of June, 1897.
JOHN D. TAYLOR,
Clerk of Superior Court of
New Hanover Coty, North Caroli na

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To utilize the bread, make German fritters. Take three eggs, well beaten, one pint of milk, two tablespoonfuls of sugar, one-half teaspoonful of salt and one salt-spoonful of cinnamon. Cut slices of bread in squares or oblong pieces, soak in the mixture until soft, and fry a golden brown in butter. Serve with butter and maple syrup.

A nice luncheon is made thus: Grate one-fourth of a pound of good cheese and put it into a saucepan, with one ounce of butter and half a cup of cream. Place the pan over the fire in another pan of boiling water, and stir until the mixture is of the consistency of a creamy custard. Season it with salt, paprika, and a few drops of Worcestershire sauce. Chop a small cucumber very fine and add it, or a teaspoonful of chopped capers may be used instead. Meanwhile prepare squares of buttered toast and lay them upon a hot dish. As soon as the chopped pickle has been stirred into the mixture turn it upon the toast and serve at once.

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(For Contents see Second Page)

For the N. C. Presbyterian.
WHO IS HE?

Two thousand years! yet onward roll
the restless wheels of time,
Across the hoary hills of earth with
thunderings sublime;
Like wind-swept sand 'gainst Sin'i's
crags, unresting have they flown,
Since meekly rode the crownless king
rejected by His own.
Who is he? cried the millions come up
to the temple's feast:
Who is he? gentile strangers asked of
pharisee and priest.

We know not whence he is: some carpenter of Galilee,
Some weeping Nazarene who claims our future king to be
Sits there and weeps while people shout hosannah to his name.
Our king shall come of David's line and not unknown to fame:
Jerusalem shall be the Queen of all the Orient world,
Her banner float above the flags of all the nations furled.

Who is he, there in Pilate's hall friendless among his foes?
Who is he, climbing Calvary's hill beaten with many blows?
Who is he, nailed upon the cross, forgiving e'en in death;
Opening the door of heaven to the faintest call of faith?
On trembling tongues, on pallid lips
sharp wailed the awful quest,
While fainting earth grew sick to feel
the cross-weight on her breast.

O Son of Man! the angels cried appalled to see the cross.
O Son of God! the frighted world shrieked, shuddering at her loss.
Those arms outstretched 'tween earth and sky reached to the Father's throne,
And the redeemed sent up a shout, Our God brings back His Own!
O rending veil of temple doomed! O blessed open graves!
Our dead, shall rise and follow Him beyond Death's awesome waves.

Ada Augusta Gott.

Probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it.—*Drummond.*

JOHN McLEAN.

Occasion has been had, heretofore, to bring before our readers Big Rockfish church and we now present her in connection with another one who was born under her shadow and received his religious training in her fold. John McLean was born July 14th, 1851, in Cumberland county, in the section mentioned above and in the immediate neighborhood of the McDonald and McFadyen families. His first Sunday-school training was under the supervision of Mr. John McDonald. His teacher, the only one during the whole term of his Sabbath school training, was the venerable ex-Sheriff McNeill. The Shorter Catechism in the days of his youth was among the sturdy Scotch Presbyterians, regarded next to the Scriptures themselves, as embodying the truth of God and the children were taught to treasure it up in their hearts and minds so that it might strengthen them in their Christian life and service. Mr. McLean with two brothers in the same class memorized the Catechism perfectly and recited it to Rev. John M. Sherwood, shortly before his death. About the year '67, Rev. Dr. Angus McDonald organized a Y. M. C. A. at Big Rockfish, and of this the subject of our sketch has been an active member. At the age of sixteen, under the ministry of Rev. J. M. Sherwood he united with the church, on the very day that the aged servant of Christ, Mr. John McDonald, to whom he felt he owed so much, was laid to rest. It is not surprising that this solemn circumstance made a lasting impression upon him. Leaving his home and home work in 1879, he went to South Carolina and settling in Kershaw county, soon became identified with the interests of the people, secular and religious. In the Pine Tree Sunday-school he served as teacher of a Bible Class of young men and as Assistant Superintendent of the school. Here he superintended two mission schools, one of which was organized through his efforts. He attended the Kershaw annual conventions and at the last meeting was made chairman. He returned to his native State in March 1889, and settled at Red Springs. He has been here ardently identified from that day to this with the church work.



In June '89, he was elected along with Mr. John A. McKay, ruling elder, of the Red Springs church, then organized, and of which he was a charter member. Rev. J. M. Clark was the pastor of the church. The Sabbath-school was organized and soon was in vigorous operation. In this work Mr. McLean found congenial exercise for his qualifications for work and he, in various position, of superintendent, clerk and treasurer has tried to serve the Master faithfully.

As clerk of the session he has from the organization of the church had the satisfaction of having his records annually pass the Presbytery with full approval.

Mr. McLean has always been recognized as ready to serve in any capacity in which work is to be done for the cause of the kingdom, holding to the principle to do with his might whatsoever the hands find to do. He has been a zealous friend and helper to the N. C. PRESBYTERIAN, believing it to be doing faithfully for the Synod and the cause of Christ, the work that has been laid upon it.

Time is never more misspent than while we declaim against the want of it; all our actions are then tinctured with peevishness; the yoke of life is certainly the least oppressive when we carry it with good humor, and in the shades of rural retirement.—*Zimmerman.*

PERSONS AND PAPERS.

If knowledge were measured by how much one knows of other people's business, the world would be filled with Solomons.—*Cumberland Presbyterian.*

* * *

It is when great truths have struck great men that great movements have started forth. Every truth of whatever size has breezes for mental sails whenever they are unfurled.—*Tilden.*

* * *

Many Christians are not getting great gains for themselves or for the Master, because they are fishing in shallow waters. "Launch out into the deep!" is the Lord's ringing command.—*Golden Rule.*

* * *

I hope we shall educate the people until a soul's inheritance as an immortal being, with the universe of God at his feet, shall count for more in the thought of his heart than all the gold and all the glory of the world.—*J. H. Vincent.*

* * *

Each evening as you lie down to rest let God's angels close the door of your heart on thoughts of purity and peace. The soul that has never lived face to face with eternity is a vulgar soul. The life that has never learned the high law of holiness is a ruined and wasted life.—*F. W. Farrar.*

* * *

As a father in a garden stoops down to kiss a child, the shadow of his body falls upon it. So many of the dark misfortunes of our life are not God going away from us, but our Heavenly Father stooping down to give us the kiss of his infinite and everlasting love.—*Talmage.*

* * *

The man of grit excites admiration. He has staying qualities. He is neither a shirk nor a coward. He neither wavers nor deserts. He can be relied on. He has faith, energy and persistence. The Christian should possess his tenacity of purpose and of action. He should be no dodger of duty, however irksome or unpleasant. Grace means pertinacity, courage, adherence and accomplishment.—*The Presbyterian.*

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CHRIST OUR LIFE.

In the third chapter of his letter to the Colosians the Apostle Paul uses this title of Christ and bases upon it the hope that "when He shall appear then shall ye also appear with Him in glory." The whole context of verses three to five may be more freely rendered. For ye died to this world, and your resurrection and eternal life, is hidden, *i. e.* is at present concealed, with Christ in God, with Christ who is in the bosom of the Father. When Christ who is our life, the essence and impersonation of our life, is manifested, then shall ye also be manifested with Him in glory. We now are dead, but our true and real life will appear in its spiritual strength, in heavenly beauty, in its likeness to Christ.

The first fact found in this passage is that Christians are dead with Christ. That is more than the truth that Christ died for sinners and that all who believe in Him have in His death their death to the penalty of sin; which is like saying that we are saved in the sense of being justified from all that from which we could not be justified by the law of Moses, freely by His grace, in the death of Christ as the propitiation for our sins. It is further true that by faith we are so identified with Christ on the cross that we died with Him, and, as our privilege now and possession in progressive sanctification, we are dead to the power of sin. This is affected through Christ our life.

So we are saved by Christ's life in victory over sin and deliverance from its dominion. "Sin shall not have dominion over us." "For if when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. Here Christ is our life, not only as its source and pattern, but as its power working in us. Henceforth we live, yet not we, but Christ liveth in us. As the branch cannot bear fruit except it abide in the vine, no more can we except we abide in Christ as our life, and as the life of the vine passes into the branch so, being vitally united to Christ, His life passes over into the believer. Separate, severed from Christ we can do nothing. Abiding in Christ, the life of Christ is lived in the believer and he is saved by the life of Christ from the power, as by His death from the penalty of sin.

The apostle passes by necessary inference to a wonderful statement, that when Christ who is our life shall appear then shall we also appear with Him in glory. There are two schools of interpretation as to this appearing of our great God and Saviour Jesus Christ. One school holds that Christ will appear at the end of this dispensation during which they hold that the world will be converted and all will call Christ Lord. The other holds that the world is not to be converted in this age or dispensation, but that Christ may come at any moment to receive His saints and to appear with them in glory. The majority of present day theological teachers and scholars, hold this first view. An increasing number are now holding the second view. Whichever view we may hold we agree on this text's teaching that when Christ does appear His saints shall appear with Him in glory.

"Beloved now are we the Sons of God, and it doth not yet appear what we shall be. But we know that when He shall appear we shall be like Him, for we shall see Him as He is." Whatever the glory of Christ shall be at His coming and whenever that coming may be we shall share it and appear with Him. That is we shall be like Him, for we shall see Him as He is; a hope that cheers us unspeakably.

This glorious hope revives,
Our courage by the way,
While each in expectation lives
And longs to see the day.

This hope is precious beyond all calculation. As we look at ourselves and our poor attainments here we are often much depressed and discouraged. But when we think of this prospect we may well lift up our head and rejoice, with joy unspeakable and full of glory.

Even so come Lord Jesus.

LESS OF THE theory of sanctification, and more of the genuine article, is what the times demand. Pulpit, press and platform are full of "the second blessing," "the higher life," "perfectionism," Holy Ghostmen," "the infilling of the Spirit," and other forms of special goodness, but the Church and the world are calling for men and women whose words, spirit and deeds attest a regenerated soul and a Christ life.

This is from a contemporary of whom we would hardly have expected it. Perhaps there is no ill animus in it; we shall try to think there is not; if not the epithets chosen and the whole tone of the writing do the writer injustice. We would like it better if it were not so much in line with the slur ever on the lips of those on whom the claims of religion sit most lightly. "Less preaching and more practice" they say "is what we need." A half-truth which on that very account is doubly grievous error. If this stigma on preaching is justifiable then our whole system of theological education and training should be abandoned, and our whole evangelical system is at fault. In very truth we need more and better preaching as well as more and better practice, for the preaching of Gospel truth and the inculcation of duty founded upon the Word, is the God-chosen way to induce and maintain good moral and religious practice.

Just so it is true that at this time, and at all times, we need to keep before our own minds and hearts, and to lay strongly upon the minds and hearts of others, the teaching of God's Word in regard to the operation of the Holy Spirit upon the human soul. What reasonable objection can there be to this? It is by this means that progress in holy living is to be acquired. Surely we have not too much of the infilling of the Holy Spirit, and how are we to get it except through seeking to the Spirit, Himself. What we really must have if we will constantly advance in the Christian life (this we believe is sanctification) is more of the Holy Spirit residing in us as a living force. It is a "higher life" than most of us have been living, or are living now, but what shall we say of the Christian who does not desire to live on a higher plane of spiritual life?

We must not be misunderstood. We do not believe in "perfectionism," neither do those—of Presbyterian faith, most surely—who are contending for the living on a higher plane of spiritual life—ridiculed by the opponents as "the higher life." Those who aim at higher spiritual life are really the most conscious of their own shortcomings and of their amazing distance from perfection. The epithet "Holy Ghost men"—it seems to us—is perilously near disrespect to the Holy Spirit. It certainly does not sound well on the lips of Christians, as applied to those who are conscientiously aiming to regulate their lives by the teaching and under the guidance of God the Holy Spirit.

As to the "second blessing." It is true some who use the phrase found upon it very extravagant and unjustifiable theories, but it is not, properly understood, a very serious bugbear. It does not in any way countervail Scriptural teaching, and why should any object to a second blessing, or a third, or a fourth? Are we full and have need of nothing? Are we fully capable of rendering all needed service without further infusion of the Holy Spirit? Certainly not, for more of that is what we need, the pure "genuine article."

Let us away with all that is not genuine—all the extravagances—all the errors. And let us have more both of the theory and the practice of sanctification, through the infilling of the soul by the Holy Spirit and His gracious outworking in the Christian life.

IT IS GRATIFYING to know that the funds necessary to pay the expenses of Dr. Chester's trip of visitation to missions in the East has been arranged for. We thoroughly believe that the appropriation would prove funds well-expended even if it had been necessary to get the means from the mission treasury; still it is far better as it is, for some persons were greatly troubled at the draft that might be made upon mission funds. The Church has not failed to recognize that Dr. Chester's administration has been most wise and most successful—which is saying that the special fitness of our secretary has been guided and directed and specially blessed by the

Holy Spirit. His visit will be the means of giving him closer and fuller acquaintance with the missionaries, and enable to personal conferences which, with opportunities for personal insight and detailed and extended observation, cannot fail to advance the cause our people have so much at heart.

THE FOLLOWING letter from Dr. Campbell, pastor of the First church, Asheville, to Rev. Dr. P. L. Groome, and published by permission, is all the endorsement needed of the Southern Biblical Assembly:

DEAR BRO.:—Convinced by personal observation of the good work done by the Southern Biblical Assembly in stimulating those attending its sessions to a more earnest and systematic study of the Scriptures. I am glad to learn that you have been put into the field to make known more widely the excellent opportunities for Bible study offered to the public in the exercises of the Assembly.

I heartily endorse the institution and commend it to the attention and interest of all who love the Word of God.

Yours fraternally,
R. F. CAMPBELL.

The meeting will be held in First church, Asheville, August 4th-August 18th, inclusive.

Persons holding the $2 tickets of the Assembly will get railroad return tickets for one fare, reduced rates for board and the printed proceedings of the entire meeting free.

LAST WEEK we barely announced the finding of some 4,000 papyri by Mr. Flinders Petrie. The following cabled from London to the New York Sun is interesting in this connection:

Professor Petrie's winter's explorations in Egypt have been wonderfully fruitful. The bulk of his collection is in two groups, separated by a gap of more than thirty centuries, the later documents being an enormous mass of papyri from the Roman city of Behnesa, west of the Nile, about 100 miles south of Cairo, and the earlier a great variety of objects which throw a flood of light upon the habits of a people, evidently in a high state of civilization, who occupied lower Egypt centuries before Abraham and almost as far back at the date assigned by Archbishop Usher to the creation of the world.

The papyri comprise 4,000 documents. They were not found in a secret chamber or a cave, but were mixed up with the soil. Evidently they represented the clearing out of a library, whether by the hands of some reformer or a barbarian who hated knowledge. The rolls represent a wide range of literature, history, law and ethics. Besides there are a number of earlier Christian documents among them, logia and anecdotes which were current in the churches at a very early date, and in some cases may have been consulted by the authors of the four gospels.

The contents of this library probably range from the first to the sixth century. It has furnished to the literary archæologist at least as many papyri as have hitherto existed in the whole of Europe. The discoverer expects that ten to twenty years will be occupied before the papyri are fully deciphered.

These announcements are not to be taken as literally true until confirmed. Nevertheless they may be regarded as likely to prove in the main correct. As to the value of the discoveries, nothing can be positively known till their origin and other circumstances connected with them are reliably traced. The finding of what purports to be words or sayings of Christ not published in the Scriptures, or heretofore elsewhere, was announced some weeks ago. These sayings consist of detached sentences preceded by the words Jesus saith: As a collection they date, it is supposed, from about the year 90 of the Christian era, but they do not bear reasonable evidence of being the utterances of Christ. They are not in correspondence either in style or in wisdom with the Scripture truths—and indeed some are decidedly at variance with them. Eminent scholars and scientists, Christian and other, will scrutinize and criticise these documents as they appear and from the crucible there may be sure the truth as pure gold will emerge.

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is a most desirable article to have in any household where the PRESBYTERIAN is taken. It holds the successive issues together in most convenient form, costs no labor and requires no special pains in its adjustment. What a fine Synodical Album a year's gathering would thus constitute!

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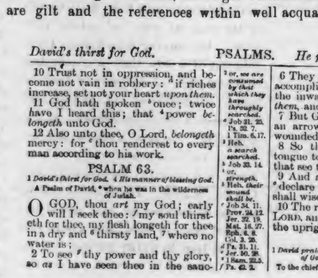
Heroics in history seem to us poetic, because they are true. But if we should tell the simple truth of some of our neighbors, it would sound like poetry.—*G. W. Curtis.*

OUR PREMIUM BIBLE.



Measures 5x7 inches when Closed, and Contains 1,600 Pages of Reading Matter—Several hundred pages of Useful Information, besides the Scriptural Text.

At length we find ourselves with pride and pleasure, able to offer a Bible premium to workers for the N. C. PRESBYTERIAN. The size and quality of type of our Bible is represented by the cut here given:



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [2] if riches increase, set not your heart *upon them.*
11 God hath spoken [3] once; twice have I heard this; that [4] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [5] thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [6] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [7] my soul thirsteth for thee, my flesh longeth for thee in a dry and [8] thirsty land, [9] where no water is;
2 To see [9] thy power and thy glory, so as I have seen thee in the sanctuary, [10] when I beheld thy power and glory.
3 Because thy lovingkindness *is* better than life, my lips shall praise thee.
4 Thus will I bless thee while I live: I will lift up my hands in thy name.
5 My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:
6 When I remember thee upon my bed, *and* meditate on thee in the [11] watches of the night.
7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee: thy right hand upholdeth me.
9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
10 They shall fall by the power of the sword: they shall be a portion for foxes.
11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM 64.

1 David prayeth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

1 Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.
2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:
3 Who whet their tongue like a sword, *and* bend their bow *to shoot* their arrow, *even* bitter words:
4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.
5 They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?
6 They search out iniquities; [2] they accomplish [2] a diligent search: both the inward *thought* of every one *of them,* and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [3] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4] all that see them shall flee away.
9 And all men shall fear, and shall [5] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

1 Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.
2 O thou that hearest prayer, unto thee shall all flesh come.
3 Iniquities prevail against me: as for our transgressions, thou shalt purge them away.
4 Blessed *is the man whom* thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.
5 By terrible things in righteousness wilt thou answer us, O God of our salvation; who *art* the confidence of all the ends of the earth, and of them that are afar off upon the sea:
6 Which by his strength setteth fast the mountains; being girded with power:
7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.
8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.
9 Thou visitest the earth, and waterest it, thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.
10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.
11 Thou crownest the year with thy goodness; and thy paths drop fatness.
12 They drop upon the pastures of the wilderness: and the little hills rejoice on every side.
13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

At length we find ourselves with copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the folowing terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

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We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

"Our Premium Bible" contains absolutely nothing that tends to discredit the plain Scripture narrative of "Jonah and the whale."

When we attempt great things for God we may always expect great things from God.—*Golden Rule.*

Particular churches with their specific polities, do not break the unity of the Catholic Church visible, while their faith and love constitute the unity of the invisible.—*A. M. Fairbairn.*

LETTER FROM BRAZIL.*

ARAGUARY, BRAZIL, June 10th, 1897.

Next week we will break up housekeeping for four months, and most of the time I will be traveling; but it will be somewhat different from your trip. Mrs. M. and baby, will go on from Synod to Lavras, to stay while I am in the interior. They have improved very much in the last month. So much so, that I took a trip of a week to the city of Catalao (Cat-a-lung) about fifty-five miles from here. From the map, of the Southern Brazil mission in the May Missionary, you will see that this will be a very important place when the two roads are completed there.

The large Paranahiba river is the the dividing line between this and the State of Goyaz and it makes it very difficult to reach Catalao during the rainy season. We hope, by the time this railroad gets there, that we can leave this church in the hands of a native pastor, and move there to try and evangelize the large State of Goyaz.

Several months ago, one of our country members told me that a man who lived near Catalao, stopped at his house, and of his own accord told him of his studying the Bible in the home of his father-in-law, and that the father-in-law was trying to observe its teachings. After hearing this, it made me more anxious to cross the river and preach the Gospel to those men and their neighbors. But the member had forgotten the names, and we had to go trusting in Divine guidance for even the name.

Soon after reaching the city we commenced inquiring, and the next day the son-in-law happened to be in town, and came to see us. He talked very encouragingly, and asked us to visit his father-in-law who lived twenty miles on our road home. We did so and had a long talk with the old man. He was afraid of us at first, but before we left he expressed a desire "to know more of our doctrines" and we invited him to come here to attend our services and examine the Bible more closely, to see if it was not his duty to make a public profession of his Saviour. We left some tracts for him to examine, and with the prayer that he may soon be brought to the clear light of God's love.

The people of Catalao were very kind and courteous, and many attended our services in the courthouse. They eagerly accepted of the tracts we carried, and all of the Bibles and New Testaments were sold.

One man of influence attended all of our services, and the last one, Sunday night, he brought his wife. I preached on the text Rev. 22: 8, the admonition of the angel to "worship God;" and then proved that any other worship would be contrary to the will of God and dangerous to the sinner. This man came up after the service and said that the sermon was just what he wanted his wife to hear. It must have had a good effect on her, because the next day she bought a Bible.

It is hard to judge by the first appearances as to the effect of a visit, but I feel encouraged, and hope to be able in the future to visit this place regularly; at least twice a year.

We had a meeting of the Building Committee the other day, and decided to buy a different house, for our services, from the one I wrote you about. It was due to several reasons: first, the house that we bought is much cheaper and belonged to one of the deacons who had gotten into debt. By buying his house he is relieved of a debt that was pressing him and pays all the money that he had in his hands of the church and had used in building houses; at the same time we have a much smaller debt to pay and a house that will be ready in a month for worship and for the school. The second reason is that the owner of the house we wanted, was in debt, and could not give us time to finish paving for it. Our plan now is to finish paying for the house we have, and continue raising money, and in a couple of years, build our church. If we can build without selling the house, we can turn this house into the manse for the pastor that is to take charge of this church. Next Sunday we will take a special collection to repair our house and when I return from Synod the middle of July, I hope to find them worshipping in their own, and not in a hired house.

The session made out their report for Presbytery, this week, and it was much better than I had hoped. After counting up we find that a majority of the families have family worship. The collections for the past year amounted to 1,500 milreis, or between $250 and $300 The membership has almost doubled and the attendance on service more than doubled. I am sorry that I can't take the reports from the other churches, but it would be impossible to get them without a visit to the churches. My next letter will be about the meetings of Presbytery and Synod. Synod will meet the 1st of July in Sao Paulo instead of Campinas. The yellow fever has been so bad in Campinas, that the pastor of the church felt that they could not entertain the members. He had to take his family away and some of the members died. Hoping that you will find all the people well upon your return, and that the work has advanced, but that the workers missed you a great deal.

I am yours very sincerely,

CHARLES B. MORTON.

*We are indebted to Dr. Turnbull for this interesting letter from Rev. Mr. Morton, who is supported in his work by the congregation of the First church, Durham. We would be glad to have our friends generally send us letters and items of news from the mission field.

For the N. C. Presbyterian

CAN A PASTOR DO EVANGELISTIC WORK?

Sometimes he can. In proof of this statement I herewith send the PRESBYTERIAN a page of my note book. Having made the acquaintance of a gentleman, of excellent character, connected with a large saw mill interest at Muscogee, a town twenty miles by rail from Pensacola, I learned he was of Presbyterian ancestry and was favorably disposed towards the Presbyterian Church.

Having also learned that other members of his family lived at the same place and were inclined towards our Church. I made an appointment to preach there on the first Thursday night of June. This appointment I filled and had the pleasure of preaching to forty or fifty persons, a fair representation of the few white people who live in this saw-mill town. On Friday following I drove out into the country about a mile and paid a visit to the father of the gentleman above referred to. I found him a very interesting character. One of the oldest men in the county, being in his eighty-second year, and drawing a modest pension for services rendered the territory of Florida in the Seminole war. His name, Allen McKinnon, betrays his Scotch antecedents. And perhaps Dr. H G. Hill, or some of his Scotch friends of Maxton or Fayetteville, will recognize his kindred when I give a few facts of his family history. His father was Robert McKinnon and his mother a McCaskill who came from the highlands of Scotland and settled near Fayetteville, N. C. Later on they removed to Kershaw county, South Carolina, and finally emigrated to Florida in its colonial days. The father having no Presbyterian church near him united with the Methodist church, but the mother retained her connection with the Presbyterian Church so long as she lived. Their son Allen, was baptized in his infancy by a Methodist minister and has lived among the Methodists and Baptists all his life and far removed from any Presbyterian church, but could not get his consent to join any but the Presbyterian church. During my visit I had a full conference with him, and by authority from our session, representing the only Presbyterian church in the county, I received him into our church. On the first Thursday of July I paid a second visit to Muscogee and preached on Thursday night, and on the next day at the home of Allen McKinnon and in the presence of this venerable patriarch, I examined, received and baptized his three adult children—Alexander McKinnon, Robert McKinnon and Sarah McKinnon. These are all worthy children of a truthful, honest, upright father. These facts will help to answer two questions, 1st. Can a pastor do evangelistic work? 2d. Why do some churches report no additions from year to year?

WM. E. MCILWAIN.

For the N. C. Presbyterian.

A LETTER TO THE CHURCHES FROM DR. CHESTER.

DEAR FRIENDS:—By the kind providence of God I am to be permitted to visit our missions in the East. The General Assembly so instructed the Executive Committee, provided the necessary arrangements could be made; and by the kind consent of Dr. R. C. Reed, our present chairman, Dr. J. H. McNeilly, our former chairman, and Mr. W.H. Raymond, chairman of our auditing committee, to become responsible for the conduct of the business of the office during my absence, the committee were able to make an arrangement by which it was believed that the work could be efficiently conducted. Certain friends, who believe that such a visit will be a means of advancing the cause, have provided funds sufficient to cover all the expense of it. The way being thus providentially opened, I have arranged to sail from San Francisco on August 5th, in company with our first party of outgoing missionaries, consisting of Mrs. and Miss Nettie DuBose, Rev. and Mrs. James E. Bear, Dr. L. L. Moore and Miss Mattie B. Ingold.

Being accustomed to watch, with absorbing interest, the progress of the work from day to day, as indicated by the office correspondence, it is with regret that I leave this department of it behind me for a season. In doing so, I would express the hope that the number of letters received at the office may not be at all diminished on account of my absence. All letters, except those intended for our Treasurer, Mr. Erskine Reed, may be addressed to "The Presbyterian Foreign Mission Rooms, Box 457, Nashville, Tenn." Those relating to important business will receive courteous and prompt attention from one of the gentlemen constituting the committee of direction, named above. Those relating to merely routine matters will be attended to by some member of the office force.

And now, as I will not be here to say it at the time, I desire to say a word before leaving concerning our October collection. It was demonstrated last October what our Church can do when it is awakened to the necessity of making a special effort. You may rest assured that the same urgency will be in the situation this year, for the utmost that can possibly be done. The same missionaries, with others whom the Lord has called into the field, will be dependent on you for the necessaries of life. The same work, with other work which the Lord has laid at our door, will be dependent on you for being maintained. And there will be the same dearth of funds in our treasury as always exists at the close of the summer months. Some handsome legacies which you have read of as being left us recently, will not be available in time to meet the needs of the work in the fall, and only partially, if at all, during the present fiscal year.

May I not carry to our faithful workers at the front the assurance that during the coming October your efforts in behalf of the cause of Foreign Missions will lack none of the zeal and earnestness and self-sacrifice that were manifested, with such a blessed result, a year ago?

If the Lord will, I hope to accomplish my mission and return some time before the close of the year, and will meanwhile try to give you the benefit, as opportunity allows, of the things concerning work that I may be permitted to see and hear.

Fraternally yours,

S. H. CHESTER.

Patient, hopeful waiting is hard work when it is the only work possible to us in an emergency. But patient waiting is, in its time, the highest duty of a faithful soul.—*H. Clay Trumbull.*

THE FAMILY ALTAR.

One of the brightest pictures of my childhood days, which still stands out dear and sweet in memory's hall, is the hour of family prayers, when the dear father and mother called the children and servants—and the strangers, when present in the home—together morning and evening around the family altar.

A familiar hymn was sung to a familiar tune, the children and servants joining in singing to God's praise. A portion of Scripture was read, and, when necessary, explained, so that the youngest child or most ignorant servant might comprehend its teachings. Then all reverently knelt while the dear father, as the priest of the household, led in prayer and praise and thanksgiving, imploring the presence and blessing of God on all present. Particular mention was made at the children and servants in these petitions.

A few sentences of these prayers come floating back to me through the years that are past, and they soothe and calm my spirit in the hour of toil and trial like a sweet message from the skies. Were they not recorded on high, and may they not still breathe a benediction on the living? I certainly think they do.

This was the daily petition, as it was the devout wish of our dear father's heart: "O Lord, guide and guard our dear children as they walk the slippery paths of youth; incline their hearts to seek thee, to choose Wisdom's way, and to realize that all his paths are peace."

This prayer has been graciously answered, for all the little ones who then knelt at this sacred altar were brought in early life to choose the God of their parents to be their God. Not only the children, but the grandchildren, are walking in wisdom's ways. Who can estimate the value of the family altar where the fathers and mothers, with their children, bow morning and evening in devout prayer and praise before Jehovah's throne?

It is heart-rending to think that there are those all about us who do not know the meaning of "the family altar." There are homes where the voice of prayer and praise is never heard. The father and mother are never seen by their children to kneel and seek a blessing for themselves or for their children. Fathers are so much absorbed in their business, and mothers in their pleasure and their social obligations, that they have no place in all their thoughts for God, and no time to train their children for his love and service. How I pity those who have no precious memories of pious parents and the hallowed association of the family altar!—*M. M. D., in Herald and Presbyter.*

LITERARY JOTTINGS.

Jean Ingelow, the distinguished poet and novelist, died in London on the 20th inst., in her seventy-seventh year.

John D. Rockefeller has presented Vassar College with a library of 2,700 books, which were purchased in Germany.

John Howard Bryant, a brother of the poet, William Cullen Bryant, who lives in Princeton, Illinois, is himself a poet. On his ninetieth birthday, July 22d, a reunion of the family will be held at his home.

A bronze statue is to be erected to the memory of Benjamin Franklin on the very spot where he sent up his kite to "wrest the lightning from the skies." The statue is a gift to the city of Philadelphia by Mr. Justus C. Strawbridge, and its execution has been intrusted to Mr. John J. Boyle, the well-known sculptor.

Kaiser Wilhem of Germany has given another proof of his versatility in the recent production of a drama, in which the progress of Germany forms the central theme. The play is entitled "Der Deutsche Lanct Michael," and is an adaptation of the allegorical tableaux presented, last year, under his supervision, and arranged by him. Kaiser Wilhelm has contributed to art and literature before, but along different lines. It is somewhat surprising to find a ruler entering this field, but the Kaiser is not only a capable ruler, but has shown himself to be a man of diversified talents in many directions.

MAGAZINES.

Little Men and Women for July is before us. The little folks will find ever so much of interest on its pages. Vechten Wring, Publisher, 150 Nessau St. New York. $1 a year.

BOOKS.

Our table shows several pamphlets and small books which call for special mention, separately, rather for the subjects treated than for the size or importance of the publications:

"*Murdered Millions*" is the title of a paper pamphlet manilla card-cover of ninety-six pages with an introduction by Rev. Dr Theodore L. Cuyler. This is the fifth edition. It is published in paper at 15 cents or 100 copies for $10, and cloth 30 cents, or 50 for $10.

The author is Geo. D. Downkontt, M. D., author and proprietor of The Double Cross and Medical Missionary Record in their twelfth year of publication. Dr. Downkontt has devoted his time to preparing medical missionaries, giving information and stirring up the people in the interest of Medical Missions. This pamphlet gives heartrending revelations of the cruelties practiced among half civilized, or wild and barbarous people, and shows the need of medical missionaries and the great good already done by this class of workers. Christ is shown in His gracious character as the Great Physician and from that point of view the need and value of treating the diseases of the body in seeking to save the soul are plainly shown. Dr Downkontt's office is 121 E. 45th Street, New York city.

The Fourth Annual Report of The Open Air Worker's Association of America brings our thought back from the condition of the heathen to that of the vast numbers of the poor in the slums of our cities who are churchless and Christless, the many on our streets and in our cities who can, but will not, attend churches and can be caught and taught and pointed to Christ by street preaching, and the multitudes in the country villages and fields during certain crop seasons, and in manufactories and mines who can be reached by open air preaching. This report is a manual for beginners in this kind of work and is illustrated. If any of our readers are interested in this class of work the secretary, Miss E V. Prentice, 123 Amity St. Brooklyn, N. Y., will send a copy of this Report and Manual. It would be but just to enclose a stamp for postage, but the Association does not ask for it. This work is growing in interest and importance.

The meaning of prayer is personal contact and communion with God. Private prayer is the way to reach God's heart and get God's best gifts for the world, for the Church, for self. The Christian must have contact with men, but the measure of good in his contact with men depends on the intimacy, fullness, strength and receptivity of his contact with God.

Royal makes the food pure, wholesome and delicious.

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BABIES are subject to peculiar ills. The right remedy for babies' ills—especially worms and stomach disorders—is Frey's Vermifuge has cured children for 50 years. Send for illus. book about the ills and the remedy. One bottle mailed for 25 cents. C. A. S. FREY, Baltimore, Md.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. R. L. McNair, from Rockville, Md., to Black Mountain, N. C., temporarily.

Rev. A. Walker White, from Corpus Christi, Texas, to Statesville, N. C., until September 1st.

NORTH CAROLINA.

Interesting notes from Red Springs crowded out this week.

Swannanoa Church:—Has received a blessing. Rev. R. P. Smith, General Evangelist of Mecklenburg Presbytery, came recently and preached eight days. It was a very busy season with the farmers, and often rain interrupted, but the services went on and the interest increased. No extra nor novel methods were used; the Word was preached plainly and earnestly. Eight persons professed faith in Christ and were received as communing members. Several "non-church goers" attended the services regularly. The church is revived and encouraged for the future.

Carthage:—There were eight additions to our church here on last Sabbath, making seventeen that have been added to the two churches in this field since April. The manse at this place is nearly completed and will be quite a nice and convenient home for the pastor. Everything is moving along nicely and we are much encouraged in our work. Chas. Holt Dobbs, Jr., is the pastor.

Gibson's Station:—The Presbyterians at Gibson's Station have been organized into a church, only a short time, but under the efficient leadership of Rev. W. B. Arrowood are moving on nicely and have let out the contract for a church building.

Concord Church, Iredell County:—At a recent congregational meeting it was decided to build a new church and steps are being taken to that end.

Raleigh:—The Sunday-school of the First church, Raleigh, upon being informed of the kind donation of Mrs. Reade for the completion of the Centre building at Barium Springs raised by collection $15.70 towards it. Only $400 is now needed to finish the building.

VIRGINIA.

Martinsville:—Rev. Jerome P. Robertson, pastor. At recent communion the names of ten persons were announced as having been received within the previous three months.

Cumberland:—Messrs. Thornton Holman and David Stuart have been ordained and installed deacons in this church here.

Special Meeting:—A special meeting of the Presbytery of Montgomery is to be held at Lynchburg, August 2d at 2 p. m., to receive the resignation of Rev. R. B. Eggleston, pastor at Bedford City, and if way be clear, to dismiss him to Norfolk Presbytery to accept a call of Portsmouth church.

SOUTH CAROLINA.

Hopewell Church, Pee Dee Presbytery:—Mr. S. Scott has been elected a ruling elder in this church. The congregation have unanimously voted to give their pastor, Rev. J. W. McClure, a month's vacation which he will spend with his aged mother in Kentucky.

Missionary "Farewell Service":—An interesting service was held at the First Presbyterian church in Rock Hill, S. C., on the night of July 13th. By the aid of this congregation Miss Mattie B. Ingold has been able to fit herself thoroughly for work in the foreign field as a medical missionary. She expects to sail from San Francisco on the 5th of August with a party of outgoing missionaries. A farewell service was held to bid her Godspeed and every congregation in town was represented at the large assemblage on the above mentioned evening. The pastor, Rev. Alexander Sprunt, was assisted by Rev. Messrs. Thornwell, Neville, Jones and McLure of the Presbyterian church, and by Rev. Messrs. Zimmerman, Roberson and Rogers of the Methodist, Baptist and Associate Reformed Presbyterian churches respectively. After three other addresses and that of the pastor, a responsive was read from the outgoing missionary and she was commended to God in prayer. The Gospel hymn "God be with you till we meet again," was sung and the formal "goodby," was read.

Dr. Ingold goes to Korea, and is to be supported by this church.

ALABAMA.

North Alabama Presbytery:—At a called meeting of North Alabama Presbytery on July 20th, Mr. C. B. Ratchford was received from Bethel Presbytery and licensed to preach. He takes charge of Hartselle group of churches. Messrs. Joseph Dunglinson and Robert Matthews of the Talladega church (the latter from Synod's Orphans' Home) were taken under the care of Presbytery as candidates for the ministry.

W. I. SINNOTT,
Stated Clerk.

TEXAS.

Corpus Christi:—On Sunday, July 11th, two members were received into the First Presbyterian church on profession of faith, and three children were baptized. The pastor, Rev. A. Walker White, was granted a two months leave of absence on account of the serious sickness of his wife. His address until September 1st will be Statesville, N. C.

GENERAL.

A new station has been formed at Cheung Hai, by the workers, Rev. and Mrs. Dodd, Dr. and Mrs. Denman and two children, who went out from Cheung Mai. This is looked upon by the Lao Mission as an initial step to the far north. The work in the Laos is prospering.

Rev. Peter Haverman, the oldest Catholic priest in the United States died on the 23d at his home in Levy, New York. He was born in Holland in 1806.

PERSONALS.

Rev. W. A. Nisbet, pastor of the Second church, Savannah, is again filling his pulpit after an illness of two weeks.

Rev. H. A. Young, of Bell's Valley, Va., will spend the month of August at Higginsville, Mo.

Rev. N. A. Parker, a recent graduate of Union Seminary, has taken charge of the church at Fayetteville, W. Va.

Rev. C.G. Vardell has returned to Red Springs after a visit of several weeks in South Carolina.

During the recent protracted services at Swannanoa, Rev. S. W. Newell was unanimously elected pastor of this church for half time. Mr. J. W. Stokes, a student from Union Theological Seminary and a most faithful worker, is supplying the field for the summer.

Rev. T. A. Claggett, a recent graduate of the Southwestern University has taken charge of the work at North Little Rock, Ark.

Mr. W. M. Scott, a student at the Southwestern University is preaching at Cotton Plant, Ark., during his vacation.

Rev. Samuel L. Moore, who goes out to the foreign field as a medical missionary will be married upon his arrival in Japan to Miss Mary Torrance, of Charlotte, who preceded him about a year ago.

Rev. Dr. Rumple, of Salisbury, will spend his vacation at Blowing Rock.

Rev. John A. McMurray, of Smithfield, is conducting a series of meetings at Oakland church.

Rev. Egbert W. Smith, D.D., of Greensboro, is visiting at Franklin, Tenn. Services on last Sabbath were conducted by Rev. H. Tucker Graham, of Fayetteville.

Rev. Dr. S. L. Morris, of Macon, Ga., has returned home after a vacation spent at Old Point.

Rev. A. J. Smith, of Savannah, will spend his vacation in New York State.

Rev. K. A. Campbell, of Carthage, will spend several weeks in Johnston this summer assisting Rev. J. A. McMurray in his evangelistic work.

Rev. Dr. Howerton has returned to Charlotte after an absence of two weeks and preached on last Sabbath.

Rev. D. J. Currie, pastor of the church at Chapel Hill, N.C., has been visiting in Robeson and Richmond counties. At present he is assisting Rev. A. N. Ferguson in a series of services at Aberdeen church near Gibson's Station.

Rev. C. E. Hodgin, a late graduate of Union Seminary, having charge of Bennettsville, McCall and Tatum churches in Pee Dee Presbytery, is the right man, a correspondent says, in the right place, and is making a fine impression. Bro. Hodgin was a licentiate of Fayetteville Presbytery and is a young man of fine promise.

Rev. J. W. Stagg has been heard from—not by cable, but letter. He writes from Hamburg of his and Mr. McCoy's safe arrival on the 15th of July. "I was not sick. Got better as soon as I got out of sight of and," he writes. "Mr. McCoy was sick and is not well yet. I have picked up 300 German words. If they just give me time, I can manage to make myself understood. I am enjoying every minute of time."—*Charlotte Observer.*

For the N. C. Presbyterian

DAVIDSON NOTES.

Prof. Vinson's rapid improvement has amazed and delighted his friends. He is now able to walk about, has an excellent appetite, and hopes to be entirely well in a week or two, is gaining strength and flesh daily, and finds, to his surprise, that his eyes, which have given him trouble for years, are considerably stronger than before.

Most of the other professors have scattered for the summer. Dr. Harrison and his family are at Waynesville, N. C. Dr. Shearer and Mrs. Shearer are spending a month in Tennessee visiting old friends, and and attending the Monteagle Chautauqua. The Dr. is expected back on the 27th, and will attend the sessions of the Biblical Assembly at Asheville. Dr. Martin is spending his honey-moon in the Blowing Rock cottage, keeping house for the summer. Dr. Harding and family are spending the summer at Davidson, so with Prof. Vinson and Dr. Smith. The latter leaves in a few days for a visit to Greensboro. Dr Grey also has been one of the numerous stay-at-homes this summer. In fact, Davidson bids fair to become quite a summer resort, with its abundant shade, accessible library and reading-room, and its unlimited fruit and vegetables.

The educational contest is being waged over old Mecklenburg, and everywhere else in the State, and picnics are being held in every township to discuss and advance the cause of local taxation. Dr. Smith addressed a large mass-meeting at Huntersville on the 22d in advocacy of the new law.

The King's Daughters gave on last Thursday evening a most enjoyable entertainment in the old chapel. Nearly all the actors were little tots, who had been trained with much skill and success. The proceeds were devoted to repainting the parsonage.

Mrs. Martin and Miss Mary left last week for Asheville, where they will spend the remainder of the heated term. Miss Lucy Martin will visit friends at Wilmington during the month of August.

L.

HOME MISSIONS OF FAYETTEVILLE PRESBYTERY.

At the spring meeting of Fayetteville Presbytery the two departments of its local missions were combined. This action combined also the funds of both, so that there is now but one purse for Presbyterial Home Missions.

The former sources of revenue remain unchanged for the present, and it is to be borne in mind that combining the departments did not lessen either work or expense. The February and August collections for Presbyterial Home Missions, and the pledges of congregations for Presbyterial Evangelistic Missions are all required still. The work is growing and expenses increasing, so that contributions must be liberal, or the missions will be seriously embarrassed. This is our Lord's work, let us co-operate with Him heartily. Let the August collections be as liberal as possible. May there not be instalments also on the pledges given at Presbytery for Evangelistic Missions? There is pressing need of money now. The faithful workers in the field are worthy of their hire, which is long due, but the treasury is almost empty. Please forward all contributions to the undersigned.

Rev. HUGH CRAIG, Treasurer,
Rowland, N. C.

NOTICE.

The visitation committees of Fayetteville Presbytery will please bear in mind the importance of the faithful performance of their duties. There being five Sabbaths in August would it not be wise to appoint the week before the fifth Sabbath for visitation. How pleasant and profitable it would be, both to churches and ministers to employ this very propitious season for that much needed and sadly neglected duty.

M. N. McIVER,
Agt. Visitation for Fayetteville Presbytery.

A TEACHER WANTED FOR THE GIRLS' SCHOOL AT RANGCHOW.

The girls' school at Hangchow is greatly in need of an experienced teacher in order to relieve the present superintendent, Miss Ella Davidson, whose first term of service will expire during this year, and whose condition of health requires that she have vacation and rest.

At the meeting of the Executive Committee held to-day, July 13th, it was announced that a friend had contributed the amount necessary to pay the salary of such a teacher for a year, and the Secretary was instructed to issue this call for some one to volunteer for the work. Good health, consecration to the work and proven ability in teaching are the special qualifications required. If one possessing these qualifications will respond to this appeal she will be sent out as soon as she can make the necessary preparations to go.

S. H. CHESTER,
Secretary.

Excursions over Sea Coast Road make things lively—attentive conductors and good management.

Fred L. Carr, who led his class at the University for four years and graduated summa cum laude in class of '95, spent last year pursuing post graduate studies at a Northern University. He held the position of Tutor in Latin of the University of N. C. for one year. He was prepared for College at the Horner School, of Oxford, N. C.

John R. Carr, of Durham, N. C., was announced at the Commencement at the University, the best man in Sophomore Class of '97. He was prepared at the Horner School of Oxford, N. C.

Darius Eatman and Burton Craig graduated magna cum laude in the class of '97 of the University. They have been leaders of their class for four years. Both were prepared at the Horner School, Oxford, N. C.

Cadet Neil D. Emerson At Horner's.

The Oxford Ledger of yesterday, in referring to the closing exercises at Horner's school, pays the following deserved compliment to a Wilmington boy: Messenger.

"All the declaimers and essayists did splendidly as is always the case with the Horner cadets, but conspicuously meritorious was the declamation of Cadet Neil D. Emerson, of Wilmington, N. C. His subject was the 'Dream of Clarence,' and this young man spoke with a beauty, earnestness and eloquence that electrified all present, eliciting a storm of well deserved applause. His rare gifts will assuredly win for him future fame on the arena of eloquence if he will cultivate his native gifts in that direction. He was awarded the declaimer's medal and was fortunate as the recipient of many beautiful flowers."

The William Bingham School, formerly the Presbyterian High School, of Mebane, N. C., begins its work under most advantageous circumstances. The location, the name, the high grade of work previously and the Christian culture, have placed this school among the first in the State and the present principal, Preston Lewis Gray, of Washington and Lee University, and his assistants will carry the work on to the benefit of its patrons and friends.

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NEXT SESSION OPENS AUGUST 19, 1897.

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GEMS FROM GOETHE.

What we employ not, but impedes our way,
That which the hour creates, that can it use alone.

***

Man still must err, while he doth strive.

***

If feeling prompt not, if it doth not flow,
Fresh from the spirit's depths, with strong control,
Swaying to rapture every listener's soul,
Idle your toil.

***

When * * * a * *
Man views the world, as through an optic glass,
On a chance holiday, and scarcely then.
How by persuasion can he govern men.

For the N. C. Presbyterian.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met in the Secretary's office July 15th at 9.00 a. m.

On motion of Maj. Hardie it was resolved that the Committee be divided into four sub-committees, one of which shall have in charge work in China, one the work in Japan and Korea, one the work in South America and Mexico, and one the work in Africa; to whom the Secretary may from time to time refer such matters as require special consideration.

Letters were read from Rev. H. S. Allyn and Rev. S. R. Gammon, describing the tour they had recently taken visiting many places hitherto unvisited by a missionary, where they found many people who had in some way obtained copies of the Scriptures, by reading which they had become interested, and were ready to receive the Gospel. Several were baptized, and many others expressed a desire for baptism, who were not thought to have been as yet sufficiently instructed. Dr. Allyn's letter stated that while these people had been neglected by the Church hitherto, they had been sought and reached by spiritualists and other errorists.

Mr. Gammon's letter contained another urgent request for some one to be sent to assist in the work at the Lavras school.

A letter from Rev. J. W. Davis announced rapid progress in the building of the Soochow hospital. He was expecting to go to Swatow in the south of China, to attend the meeting of the Committee on the revision of the Gospels, during the months of July and August.

A letter from Rev. A. Sydenstricker reported that he had recently had about twenty applications for admission to the Church. Some had been received, and others had been deferred for further instruction. The announcement was made that Rev. Henry M. Woods was at Johns-Hopkins Hospital, Baltimore, where he had recently undergone a surgical operation for appendicitis. It was stated that the operation had been so successfully performed that he was hoping to be able to return to China in time for the mission meeting in September.

The Secretary was instructed to issue a call for an additional female teacher for the girls school at Hangchow, who will be sent out as soon as a suitable one can be found, the funds for her support having been specially contributed.

An invitation was received to the wedding of Rev. W. McS. Buchanan and Miss Mary Emma Wilson, which was to have taken place at Tokio, Japan, on June 23rd.

A letter from Rev. Eugene Bell of June 10th stated that all our mission were well at that date; that Mr. Reynolds had gone to Chun-Ju, and that the permission of the authorities had been given for the erection of a house, and the residence of our missionaries at Na Ju. Miss Mattie B. Ingold, M. D. will sail on the "China" August 5th, as a reinforcement to this mission.

Dr. L. L. Moore and Miss Nettie DuBose will sail on the same vessel as new missionaries to China. Mrs. DuBose and Rev. J. E. Bear and family will return to their fields by the same vessel.

Letters were read from Miss Dysart and Rev. A. T. Graybill, presenting encouraging reports of our Mexican work.

The church at Rock Hill, S. C., announced through its pastor, Rev. Alexander Sprunt, D. D., that it would undertake the support of Miss Mattie B. Ingold, in Korea. The church has already fully provided for her personal and medical outfit.

Miss Sophie Wright, of Nashville, was appointed as a missionary to Africa, to be sent out when the way is clear.

Miss Grace Thomas, who has served us so long and faithfully and efficiently, in charge of our leaflet department, retired from the work at this meeting. The committee adopted resolutions expressing their appreciation of her faithful service. Mr. James Kennedy, of this city was, appointed to fill her place.

It was announced that more than sufficient funds to cover the expenses of the Secretary's proposed visit to China and Japan, had been contributed to that purpose. He will sail with the party of outgoing missionaries from San Francisco August 5th, and the committee of direction, consisting of the Chairman, R. C. Reed, D. D., J. H. McNeilly, D. D., and Mr. W. H. Raymond will take charge of the office during his absence.

A letter was received from the Treasurer of the General Assembly's Board of Trustees announcing legacies to the amount of $1,400 to our work, left by Miss M. E. Harman: and a letter from the executor of the estate announced the legacy of Miss Mary J. Baldwin, of Staunton, Va., of $10,000. Some part of this legacy will be realized within the present year, but as it will require considerable time for the settlement of the estate, it is probable that the greater part of it will not be available for this year's work.

The committee adopted the following resolutions with reference to the death of Miss Baldwin:

"In the death of Miss Mary Julia Baldwin, which occurred at Staunton, Va., July 1st, 1897, the cause of Foreign Missions has sustained the loss of a friend whose gifts were large and continuous, whose interest in the world's evangelization was profound and inspiring, and whose efforts were untiring in behalf of all that makes for the glory of the Redeemer's cause. Miss Baldwin was a rare woman, whose faith and consecration, as well as her intellectual gifts and scholarly attainments lifted her to a lofty usefulness; and whose personal influence was so great that she reproduced in the lives of others the high ideals and noble virtues of her own life and character. As a committee we would record the high esteem in which we hold the faithful services of this devoted woman, whose last will and testament only gives fresh evidence of her love for the cause we represent. For ourselves, and in the name of our missionaries, we would express loving and grateful appreciation of the many and substantial kindnesses shown, by Miss Balwin, to the missionaries and their children. In company with thousands who have felt the blessing of her life, we have sorrow that her personal service on earth is ended, and are comforted with the sure conviction that, to her, death was but triumphant entrance upon a great and endless reward. As a testimonial of our esteem, a page of our minutes is hereby set apart to her memory."

S. H. CHESTER,
Secretaty.

A BLIND MAN WHO COULD SEE.

I have never known but one man who was born blind. Although a member of another denomination, he was often at our prayer meetings, where he frequently took part. One New Year's eve he arose and told us of his little, boy, who, a few days before, had come to him, and, backing up to him, measured up to a certain button on his vest, and asked: "Papa, will I ever be as big as you are?"

His father said: "Why, I suppose so; you are growing all the time."

In a few hours the little fellow came back, and measured again, and seemed disappointed that he could not see that he had grown any. His father assured him that although he could not see it, he was growing, and that if he would be regular in his habits—eating and drinking and sleeping, as a boy should—that in ten years he might be not only as large, but a good deal larger. He went on to say: "It is so in our Christian lives. Sometimes we spend too much time in measuring, and not enough in fulfilling the conditions of growth. The eating of one meal, or two, or their omission, will make little difference in a child's growth. But for him to be governed by impulse, and to eat what and when he feels like it, and to drink what and when his appetite craves it, and to go to bed and get up when his inclination prompts him to do so, would make him a man with no strength of character or constitution."

It is so in the Christian life. We may not be much affected by one attendance or non-attendance upon the regular service of God's house or by one coming or not coming to the communion table, but to be governed in these things by impulse, by feeling, will make of us weak, unhappy Christians. It is by a regular, habitual, persistent use of the means of grace that we grow. Even then we cannot see our growth by too frequent measurements. But we may be assured that, by a confident, cheerful, hopeful use of God's house, His Word and prayer, when we look back, after awhile, we will see that now we have a brighter hope and a stronger faith than then, and that all along the way we have had a growing confidence in God—*Rev. E. P. Keach.*

THE SICK OF THE PALSY.

In comparison with Christ the people who gathered around him seem very thoughtless and childish and blind. On one occasion, in Capernaum, as he was teaching in a house there came four men bearing one sick. Such a crowd surrounded Jesus that those who bore the

sick could not get near, in the ordinary way, so they went to the roof, and, making an opening, let the poor man down into the midst before Jesus. He was a physical wreck, helpless, possibly even speechless. He was a paralytic. The sadness of his condition had led these four friends to bring him to Jesus, that he might restore the poor, afflicted body to health and strength. But Jesus saw what the others didn't see. He saw the man's soul crippled by sin. "Thy sins be forgiven thee," he said. He healed the soul. That was the part of the man worth saving. Then as an entirely secondary matter, he healed the man's body. And we wake with a start, to find that we have been standing with the crowd, pitying the afflicted body, with never a thought for the crippled soul.

I wonder if you see what a difference there is between the attitude of Christ himself and that of those who brought the man to Christ. Suppose I should be caught in some machinery, and have my coat torn and my arm badly mangled, and should go to a physician, expecting him to mend my coat. He, of course, would never see my torn sleeve, except to thrust it back as he attended to my arm. Why? Because my sleeve is valueless in comparison to my arm. So Jesus values the soul in comparison with the body.—*Rev. H. A. Grubbs.*

GOING THROUGH THE FORM.

The call of duty is not conditioned upon the state or circumstances in which it may find us. It is sometimes said that when we have reached the point where we can only "go through the form," we are no longer called to do anything. But it is just at this point that duty often makes its largest demands upon us. Probably few of us ever did our duty so well as when we went through the form because it was the best we could do. There are times when asking a question is like making a formal call, and the depressed teacher wonders if it is worth while to ask, when he is conscious that it would be a relief to know that the pupil's mind was "not at home." But a formal call often means high courage, often turns out better than was expected, and, at the least, serves to keep open communication for a better day. The call of duty is always a call to do the best we can with whatever strength we may have.—*Sunday School Times.*

The spirit of anarchism is in the air. It pervades the home, the municipality, the State, the Church. True liberty is being confounded with unbounded license, and democratic government with the reign of communistic principles. Christians, of all men, should evince the profoundest respect and obedience to all lawfully constituted authority. To do otherwise is to betray the cause of Christ. It takes neither grace nor wisdom to institute a stubborn revolt against lawful authority in any relation of life; but it is a mark of both to be law-loving and law-abiding at all times and in all places. The highest liberty is to be found in the most cheerful obedience to wholesome law and authority. — *Free Methodist.*

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Third Quarter—Lesson VII.

August 15, 1897.—1 Cor. viii. 1-13.

Commit to memory verses 12-13.

Subject. Abstaining for the sake of others.

Golden Text. "For none of us liveth to himself." Rom. xiv: 7.

CATECHISM.

Question 53. Which is the third commandment?

Answer. The Third Commandment is, Thou shalt not take name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Time. A. D. 57.

Place. Ephesus.

INTRODUCTORY.

The immediate connection between this lesson and the last is external rather than internal. The last lesson was taken from a letter written at Corinth while Paul was there laboring. This is taken from a letter written to Corinth five years later. It throws light upon the history of the Church of Corinth and it brings to the front again a question which was troublesome among all the Gentile churches. The especial application here is temperance in view of our duty to fellow Christians. Turning back to Lesson V. of this quarter we may review our knowledge of Corinth and of the Church founded there. "The Church at Corinth seems to have been the largest, as it certainly was the most troublesome that the apostle gathered; and both for the same reason. Corinth was a commercial city. The restless, active temperament of the people bore fruit in parties within the Church, disorders in the lives of its members and other evils." *Sunday School Times.* "The Church of Corinth was a little band in a city of 400,000, a gem in a flowing sewer of iniquity. The early training, the former habits, the surrounding influences of a city which even 'in the Gentile world was famous—infamous—for dishonesty, debauchery and drunkenness made it difficult to live the true Christian life." *Peloubet.*

LESSON NOTES.

Vs. 1. *Things offered unto idols* Those portions of animals offered in sacrifice, which were not laid on the altar and belonged partly to the priests, were sometimes eaten in private feasts, or sold in the markets. Thus a Christian might innocently eat of such meats or buy it in the markets. This would raise the question whether it was right for the followers of Christ to partake of food so offered to idols. Similar questions arise in our modern manners and customs. *We all have knowledge,* as to the nature of idols and idol worship. *Knowledge puffeth up.* If merely mental it makes us conceited, proud. This is the beginning of a parenthesis running through the third verse. *Charity,* brotherly love, *edifieth,* builds up. Knowledge controlled by the heart held in humility builds up the character and enlarges sympathies and increases helpfulness and consideration for others. "It enlarges, and ennobles and transfigures the soul in which it dwells, and thus, by building each part of the church, builds up the whole." *Peloubet's Notes.*

Vs. 2. *Think that he knoweth anything.* That without love he knoweth anything in its completeness and in its relations and obligations. *He knoweth nothing yet as he ought to know,* for its blessing and joy to himself and benefit to others.

Vs. 3. *If any man love God.* We would expect the inference to be true knowledge, but the apostle is turning from the human and practical to the divine and blessed thought, *the same is known of Him.*

Vs. 4. *As concerning therefore*: the apostle in a parenthesis having laid down the principle involved. *We know that an idol is nothing in the world.* Has no life, and represents no real existence, is only material of wood or stone or metal "carved by art or man's device."

Vs. 5. *Called gods.* And that is all in the false religions of superstition and invention of men.

Vs. 6. *There is but one God.* Science has come to this truth recently, so that what was argued fifty years ago is now no longer a question. *The Father.* The first person in the Trinity—the Creator of all—from whose will and purpose and for whose glory in Jesus Christ by the Holy Spirit, all things are and were created *One Lord,* Jesus Christ by whom we and all things were made. If we were alone in the world having knowledge with love there would be no difficulty.

Vs 7. *Howbeit.* We are not alone and cannot act as if alone, *for there is not in every man that knowledge* about meat offered to idols. *With conscience of the idol.* Through ignorance believing that it was or represented a living personality.

Vs. 8. *Meat commendeth us not to God.* He does not judge us on that basis, but as to our character or moral condition in relation to Him as Lord of all. God does not judge us by the mere act of eating, but whether we consider and how we affect others. He holds us responsible to the extent of our knowledge and with a demand for our love, that we should eat or not eat with reference to the salvation of others. *Being weak is defiled.* By yielding to what it believes to be wrong.

Vs. 9. *Take heed.* To this which is important and for which God will hold us accountable. *Lest this liberty,* or freedom to eat such things, *become a stumbling block,* over which weaker ones may fall into sin.

Vs. 10. *Sit at meat in the idol's temple.* At some social feast which you think harmless.

Vs. 11. *Shall the weak brother perish.* As he who sins against his conscience is on the road to destruction.

Vs. 12. *Ye sin against Christ.* As He identifies Himself with His people.

Vs. 13. *Meat.* Means food in general. *Make my brother to offend.* Cause him to stumble and fall into sin. *I will eat no meat* of any kind.

PRACTICAL POINTS.

1. Love which is charity seeking the best interest of others is the spring and test of our duty to our fellow men.

2. God is love. By loving we partake of God's nature, and know Him and He knows us.

3. The mighty power of this love will move us to deny ourselves anything that we may save others. If we have not this love we are nothing.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Aug. 8th, 1897.

BIBLE COMFORT.

Text for the week:

Now our Lord Jesus Christ, Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. 2 Thess. 16, 17.

Daily Readings:

Monday, Sorrow's Benefit, Eccl. 7: 1-6.

Tuesday, God Is Gracious, Ps, 103: 1-22.

Wednesday, God Helps, Ps. 146: 1-8.

Thursday, Comfort Ye. Isa. 40: 1-8.

Friday, The Comfort of the Scriptures, Rom. 15: 1-6.

Saturday, The Comforter, John 14: 15-20.

Sunday, The Comfort that comes from the Bible, Isa. 12: 1-6.

Suggestions:

God's Word is a treasury of comfort; the Holy Spirit is the Revealer and Dispenser of it.

Pleasure is vivid, but shadowy and fleeting, comfort is less sprightly, but solid and enduring.

No sorrows are so great that God's comforts cannot relieve them; no days so dark that the comforts of God cannot brighten and glorify them.

Notes:

Comfort may be defined as a state or condition of contentment, in freedom from pain of body or disquietude of mind. Anything then that relieves pain or distress is comforting. But comfort is as surely administered when strength is imparted to bear the ills of life of whatever kind or nature these may be. This doubtless was primarily the meaning of the word. It is used in the Bible mainly, almost exclusively in this sense, as we read of the comfort of hope—strength to bear from the encouragement which is given to hope for a bright outcome in the future. So we read of the comfort of love—the strength to bear from a sense of the love of God animating our souls—God's love to us, that is, and our love to God.

The same special idea of strengthening seems to be conveyed in the title designating the Holy Spirit; The Comforter. The disciples were to be left in direst straits, overcome with trouble and knowing not where to look for support in their sad estate. The Gracious Saviour, foreseeing all, said: "I will pray the Father, and He will give you another Comforter"—another Who will impart the needed strength and who will support you through all your troubles. The comfort of the Holy Ghost, would seem to be the calm and restful strength which absolute repose on God alone can give, and which is so necessary to the bearing the burdens and faithfully performing the various duties of life.

There are degrees of comfort. We read of "Good Comfort"—a term our Saviour was wont to use freely to those who came to Him in distress—and we read of strong consolation to those who have fled for refuge to the hope set for them in the Gospel.

This brings consideration of the basis of comfort. Bible comforts are revealed everywhere in the Scriptures, to treat every case of trouble and trial and to give all needed relief—ordinarily by imparting supporting strength. Comfort administered by man depends upon the confidence we have in the ability or the sincerity of him who promises. The comforts of the Scriptures, so ever-ready and ever applicable, are always adequate and never failing. They are founded upon the promises of God—promises which are yea and amen in Christ Jesus.

Wherefore let us comfort ourselves with these comforts of God; blessing Him, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God.

PUZZLE DEPARTMENT.

Answers for July 15th.

Hezekiah was noted for his piety and prosperity—Myrtle and Cornie Wilkinson.

Rev. R. A. Miller—Myrtle and Cornie Wilkinson, Lucile Hassell, Josie Scott, Alex. M. McDonald.

WORD TANGLE OF THREE WORDS.

Me	fu	mi	mo
ne	no	ri	ri
ri	al	al	ty.

M. S.

Who slew his own brothers and took their possessions?

E. Myrtle Wilkinson.

What is mentioned in the Bible as the royal law?

Walter P. Sprunt.

Of what kind of wood was the ark made? P. N. C.

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MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

TALLY—McDOUGALD.—On July 18th, 1897, at the home of the bride's mother, Mrs. Julia McDougald, Cameron, N. C., by Rev. M. D. McNeill, Mr. Hugh D. Tally and Miss Emily McDougald—both of Cameron, N. C.

McBRYDE—LECKEY.—On July 14th, 1897, in the Presbyterian church, Mossy Creek, Va., by the Rev. L. H. Paul, Mr. Duncan Duraldo McBryde, of North Carolina and Miss Ella Wade Leckey, of Mossy Creek.

WESTBROOK—BONEY.—On July 14th, 1897, in Wallace Presbyterian church, Wallace, N. C., by Rev Peter McIntyre, Mr. J. H. Westbrook and Miss Ella Boney—both of this place.

DINWIDDIE—SUMMEY.—On July 22nd, 1897, at the home of the bride, in Clarksville, Tenn., by Rev. George Summey, D. D., and Rev. Robert Price, D. D., Albert Bledsoe Dinwiddie, Ph. D., Professor in the Southwestern Presbyterian University, and Caroline Arthur Summey, daughter of the first named officiating minister.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

PIGFORD.—At the home of Mr. E. Mann, Turkey, N. C. July 17th, 1897, Mrs. Matilda Pigford fell asleep in Jesus, in the eighty-first year of her age. She was a consistent member of the Warsaw Presbyterian church. She leaves a number of children and grandchildren to mourn her loss. "Blessed are the dead which die in the Lord."

R. M. W.

CRINKLEY.—After a long and painful illness Mrs. Janet Stewart Crinkley fell asleep in Jesus on the 17th of May, 1897. For many years she had been a consistent member of the Presbyterian church in Warrenton, N. C. She leaves a husband and six children to mourn their loss. But their loss is her gain.

PASTOR.

GRAHAM.—At the home of Dr. D. McL. Graham, Wallace, N. C., July 23rd, 1897, Miss Margaret Graham breathed her last in the seventy-second year of her age. She was a patient sufferer and died with strong hope of a glorious resurrection. She was a member of the Second Presbyterian church, Charlotte, N. C. She leaves several brothers to mourn her loss.

R. M. W.

WELLS.—Departed this life on June 12th, 1897, at her home in Duplin county, near Magnolia, Mrs. Eliza Wells, the wife of Mr. Robert Wells, in the forty-ninth year of her age. She was a consistent member of the Baptist church. A good mother in Israel is gone to her reward. She leaves a husband, daughter and two sons, and a host of friends to mourn her loss. May the Lord comfort them.

K. McDONALD.

SLOAN.—The youngest son of Dr. Sloan, of Ingold, James Boykin, aged four years, who fell asleep in Jesus on first Sunday in July. May the parents take comfort from the fact that Jesus said, "Suffer the little children to come unto Me and forbid them not for of such is the kingdom of God."

K. McDONALD.

CURRIE.—At his home near Union church, N. C., on July 8th, W. A. Currie, aged twenty-nine years. He was one who was never known to turn a heedless ear to the piteous call of the needy. He was a consecrated member of Union church, faithful to the Sabbath-school and always liberal in his prompt response to every call made by the church. He was a sincere friend and his sincerity won many friends who are now sorely bereaved. He left a wife and dear little boy who have the sympathy of a large circle of friends. The merchants of Carthage closed their stores and the greater part of the people of the town left their several places of business to attend the funeral at Union church. This act of sympathy on the part of Carthage draws closer the strong ties that bind Union and Carthage. May the Father of the fatherless and Judge of the widow supply grace sufficient to sustain them in this sad bereavement.

McI.

Tribute of Respect.

ALFORD.—The members of the Ladies' Foreign Missionary Society of Ashpole Presbyterian church hereby desire to express their sense of the loss sustained by the death of their beloved sister Mrs. Sarah Aiford. From her unselfish and kindly disposition, Mrs. Alford had the sincere regard and confidence of all the members and was justly esteemed for her worth in the Society. For several years she had been unable, from age and its infirmities to take an active part in the work of the Society, but her sympathy and interest did not fail, and her liberal support was continued to the last. Though mourning the loss of one so truly helpful, the Society bows in submission to the will of God, and rests in the hope that their loss has been her gain.

The Society directs that this tribute of regard be forwarded to the N. C. PRESBYTERIAN for publication, and also that a copy be sent to the relatives of the deceased, and also copied in the records of the Society.

Mrs. N McNair,
Mrs. B. F. McMillan,
Mrs. Archie McQueen,
Committee.

Tribute of Respect.

McGIRT.—The angel of death has again entered "The Ladies' Missionary Society" of Ashpole church, and removed from our midst, a true and faithful member, Mrs. Mary C. McGirt. She had been a member of our Society since its organization and during all this time was ever ready to perform the duties entrusted to her, and entered zealously into the work of the Society and advancement of the missionary cause. While we grieve that a valued friend and helper has been removed, we rejoice that all is well with her. Therefore be it

Resolved 1st. That in the death of Mrs. McGirt we sustain a great loss, not only in our Society, but by the sick and afflicted around, at whose beds she was a constant and welcome visitor, carrying comforts for the body as well as the mind. She will be sadly missed.

2nd. That we bow in humble submission to the will of Him "who doeth all things well." That we may be stimulated by her noble example of Christian devotion and untiring energy in the Master's work.

3rd. That a copy of these resolutions be placed on the Society record and one sent to the bereaved family with the sympathy and condolence of the Society.

Mrs. B. F. McMillan,
Mrs. A. McQueen,
Mrs. N. McNair,
Committee.

The North Carolina Rolling Exposition will be put on the road in October. Former State Secretary of Agriculture, T. K. Bruner, is travelling in the interest of the car and collecting exhibits for it and contracts for advertising.

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A few references:—

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FOR THE FAMILY.

A SABBATH MORNING PRAYER.

Grant me, O gracious Lord ! to-day
A blessing when I tread
The dear old pathway to thy house,
Wherein thine own are fed,
Where from the finest of the wheat
Is made the children's bread.

Grant me, O Spirit all divine !
The sweet indwelling grace
That for the reverent waiting soul
Pervades the hallowed place—
The place where God himself reveals
The brightness of His face.

Grant me, O thou Most High ! to know
The comfort thou dost send
To those who leave their cares with Thee,
Thou strong and steadfast Friend ;
In the rich fulness of Thy peace
Bid my long conflicts end.

Grant me, Lord ! in Thy fair house
To learn Thy holy will,
And, learning it, to lay mine own
Before Thee, and be still,
So finding joy unspeakable
Mine inmost soul to thrill.

Grant me a blessing in Thy house
O gracious Lord this day,
Go with me evermore, dear Lord,
And ever with me stay,
And shed the light of heaven upon
My upward-climbing way.

—*Margaret E. Sangster.*

THE BURIAL OF AGASSIZ.

The funeral services in the college chapel were over. Statesmen, scholars and scientists had there assembled to pay the last tribute of respect to the most eminent and advanced naturalist of the time, and one of the most honored men that ever made a home in America.

The simple but sublime words of the Scriptures, that give promise of immortality and of the resurrection, had been read over the body of the dead, as it lay on the steps of the altar hidden in evergreens and flowers. The requiem of Cherubini had been chanted by the college students, and now the funeral procession was slowly approaching Mount Auburn —the great naturalist's final resting-place.

It was a mild afternoon on the 18th of December—a day out of season—and warm as when the springtime is melting into summer, or when the changing summer begins to golden the corn-lands of fall. We had ridden to the cemetery while the funeral procession was forming, and now stood by the grave. It was carpeted with evergreen and strewn with flowers.

It is said that the great naturalist loved flowers. His house in Cambridge seemed full of them. They were to him nature's apostles, eloquent with celestial truth, gentle teachers of the mysteries of the all-embracing love of God. He was accustomed to speak of the sublime and beautiful in nature as the "thoughts of God," and in the flowers which he had found beside the streams of every land, he had delighted to read a Gospel written by a beneficient Hand.

"Let me be buried in the simplest possible manner." said Cuvier, Agassiz's early teacher and friend. Agassiz himself made a similar request, which his friends desired scrupulously to fulfil. And so, though no societies, glittering with insignia, were to encircle his grave, and no funeral dirges were to float above it, his friends had resolved to bury him in flowers.

His grave was made on the summit of the rising ground in the cemetery. The delicate carpet of evergreens which had been spread over the lot, completely hid the earth from view. The silent resting place in which he was to lie was fragrant with white japonicas, and cushioned with flowers.

In the centre of the lot stood a large stone cross. Christian men of all nations had looked to Agassiz as the defender of their faith, and the emblem seemed sublime in its significance as it stood in the winter sunlight above that open grave.

It was draped with ivy and delicate evergreens, and wreathed with japonicas, azalias, carnations and other varieties of flowers. It looked like a grand Easter picture, and presented a scene well worthy of the pen of the poet and pencil of the artist.

In the chapel we had seen the crowded audience hushed in reverent awe, as the venerable chaplain had read those sublime words of Hebrew poetry which suggest the grandeur of the moral mission of the naturalist and geologist, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from eternity to eternity thou art God," and as we saw the arms of the cross holding its fragrant floral tributes over the grave, we could but feel how glorious to the student of nature are the hopes of the Christian faith.—*Companion.*

Nature's Detectives.

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Lung and bronchial diseases are among the most baffling complaints which doctors have to deal with; because it isn't the lungs or bronchial tubes alone which are affected, but every corner of the system furnishes a lurking place for these elusive maladies.

They change and reappear and dodge about the system under numberless disguises. They are almost always complicated with liver or stomach troubles, nervousness, neuralgia, or "general debility."

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For weak lungs, spitting of blood, shortness of breath, nasal catarrh, bronchitis, severe coughs, asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest cough it strengthens the system and purifies the blood.

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8.		7
P. M.	— WILMINGTON —	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv..Maysville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 20
P. M.		A. M.

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CHILDREN'S COLUMN.

THE LITTLE GENTLEMAN.

What makes the little gentleman ?
Not station, high or low,
Not manners, nor a sunny smile
On cheeks where roses glow.
A goodly outside charms the sight ;
But tell me, if you can,
What is it that at once proclaims
The little gentleman ?

It surely cannot be the dress,
Nor is it wit or birth ;
These never represented yet
The soul's undying worth.
Nor is it fair or courtly speech ;
Not since the world began
Has this announced to any one
The little gentleman.

What is it then, my rosy lad,—
Politeness, gentle words ?
These are as natural to some
As singing is to birds.
But there is something greater far
In God's eternal plan,
By which the heart may always know
The little gentleman.

Respect and reverence for age :
A truthful loyalty
To mother, father, and to friends,
No matter what may be ;
The heart's ideal fixed on high,
Beyond all earthly ban ;
The courage to do right,—these make
The little gentleman !

—*Sunday School Times.*

JACK'S BOOMERANG.

Aunt Flora was making some walnut creams that last afternoon in March. She had to crack the nuts very carefully to them out whole, and some halves of shells were not broken at all. Jack's sharp eyes discovered them in the coal hod.

"O, goody !" cried he, "they'll be just the thing to fool Teddy with tomorrow, Aunt Flo. I'll stick 'em together and he'll think they're regular walnuts."

"I wouldn't," said Aunt Flora. "He is such a little boy, and he will be so disappointed, I wouldn't, Jack."

But Jack would. He picked out shells enough to make three walnuts; then he got the glue bottle and stuck them together so carefully you wouldn't have known they were ever cracked.

"Don't they look just good enough to eat?" laughed he. "Now, when they get dry I'll put them in a paper bag, and give them to Teddy in the morning."

Then he ran out to his play, whistling; and he played so long and hard that he did'nt think of the walnuts again until he came home from school next day at noon.

Aunt Flora had put them away for him, however. She told him where to find them.

"On the second shelf of the dining room closet, in a paper bag," said she.

Jack's face had a sober look. He thought Aunt Flora did'nt like his joke.

"May be I hadn't best fool Teddy," said he. "Guess I'll take 'em out and fool Johnny Wilson. I haven't been fooled to-day, Aunt Flo."

But Aunt Flora did not answer, and when Jack got to the dinning room he found Teddy there. It did seem too good a chance to be lost. Jack took the bag of walnuts from the closet shelf.

"Hello, Teddy !" he said, "have some nuts ?"

"O, yes !" cried Teddy, running to get the tack hammer. He liked walnuts almost better than anything else. "You're the best boy, Jack," he said.

At which Jack looked sober again. I think he felt a little bit ashamed. After all, it wasn't the best of fun to fool a little five year old boy, and his own brother, too. But he gave Teddy the bag.

In less than two seconds down came the hammer on the first walnut. It cracked very easily, indeed, and it had the funniest kernel you ever saw in a nut —a bright new dime! It didn't take long to crack the other two, you may be sure; and there were thirty cents—enough to buy two whole pounds of walnuts.

"O ! O !" cried Teddy, astonished beyond measure. "Are they mine ? Where did 'em come from ?"

Jack's face was red as a rose. He was almost ready to feel cross about it; but, looking up, he saw Aunt Flora smiling in the doorway, and laughed instead, a little sheepishly.

"I guess I'm like the story you told about the man that threw the boomerang, Aunt Flo, and it came back and hit him," said he. "But I'm glad of it, just the same.—*Youth's Companion.*

LETTER-BOX.

Dear Mr. Editor:—I was appointed by the president of our society to write to your good paper. We have two societies in our church. "The Ladies' Aid Society," and "The Children's Aid Society. We are all devoted to our president, and always look forward to our meetings with great pleasure. We are also very fond of our dear pastor, Rev. R. Z. Johnston. I live in a small town in western Carolina, which I think is a beautiful place. We have had a great many Wilmington people spending the summer here, at different times. Our church is quite near my home, and is an exceedingly pretty one. I had a delightful visit to one of mother's dear friends, who lives in your city. We have had your paper in our household ever since my mother was a little child, and we could not get along without it. With many good wishes, I am

Your little friend,
KATHERINE B. HOKE.
Lincolnton, N. C.

Dear Mr. Editor:—As you have been so kind as to publish my other letter I will write again. I was sorry to see only one letter in the last paper. I hope the time will come when the whole page will be filled. I spent last week with my grandma and enjoyed myself very much riding horseback and wading in the creek. I was glad to see our former pastor, Mr. McIlwain's picture in the PRESBYTERIAN. I am going to keep the paper as I think it looks very much like him. As I cannot think of anything else I will close by asking a question.

Your little friend,
VIRGINIA ROBINSON.
Lowell, N. C.

Editor N.C. Presbyterian:—We are three little boys, first cousins. We have two pets, a dog and a goat. We have good jolly times every day. It has rained nearly all day to-day and we haven't been out of the house much of the day. We have a rat box setting, but have'nt caught anything in it yet. We don't go to school now. It is vacation now for us all. We are enjoying ourselves eating watermelons now.

Your little friends,
BESSIE JANE MCGOOGAN,
BENJAMEN FRANK MCMILLAN,
ROSCOE DRAKE MCMILLAN.
Cromartie, N. C.

Dear Mr. Editor:—I am a little girl nearly nine years oid. I have recited the Child's Catechism perfectly to my Sunday-school superintendent, Mr. J. P. Paisley. He gave me a Testament and Mr. Converse sent me a certificate. I have a paint box that my cousin, Shepherd Russell, sent me for a Christmas present. Grandpa Stanfield was a preacher and he used to write for your paper. We live with grandma at his old home. Our house is in a grove by a public road, and we have a big shady yard to play in. I have one sister older than I am and one brother younger than I am. He was very sick last spring. He was sick about a month. He talks about cows and horses, and hogs all the time. We go to Red House Sunday-school whenever we can. My teacher is Miss Mary Smith. Rev. P. C. Morton is our pastor.

Your little friend,
MAMIE E. LANSDELL.
Semora, N. C.

Dear Presbyterian:—There are such few girls and boys writing to your paper I will try to drop you a few lines. I like to read the other letters and I hope that the other boys and girls like to read mine. We little girls ought to be thankful to the dear editor for his kindness in publishing our little letters. I went with papa to see grandma the other day and she was quite sick, but is much better now. I will close by asking a question.

Your little friend,
E. MYRTLE WILKINSON.
Ridgeville, N. C.



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The Rev. Charles C. Hersman, D.D., LL. D., Henry Young Professor of Biblical Literature and Interpretation of the New Testament.

The Rev. Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

The Rev. Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English Clerk of Faculty, Hampden Sidney, Va

For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

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SECULAR NEWS.

NORTH CAROLINA.

It is stated that the Pullman Car Company will erect large shops at Salisbury.

The Piedmont Fire Insurance building, Charlotte, will be the largest in the city, five stories high.

The tobacco crop in the Smithfield section promises to be good.

The Charlotte News reports the first fully developed cotton balls seen this season to be from the farm of Mr. John Harrell near Charlotte. They were sent in on the 20th inst.

Mrs. Stonewall Jackson is at Walker's Sanitarium, Philadelphia where she is being treated for neuralgia of the eye. The Charlotte Observer says that reports from her are not encouraging.

During the year ending April 30th 600,000 bushels of oysters were sold from Pamlico Sound and its tributaries. They were from natural oyster beds and sold from 15 to 40 cents per bushel.

Mr. W. W. H. Proctor reports an onion raised in his garden at Mebane as weighing three pounds and nine ounces.

The Odell Manufacturing Company of Concord shipped two car loads of goods from their bleaching to Portland, Ore., lastyear.

On Sunday last a cyclone swept over East Wilmington, uprooting trees overthrowing fences, and in one case removing a house from its supports to a considerable distance, and carrying the roof considerably further. Although thirteen people were in the house none were injured.

DOMESTIC.

It is stated that the cultivation of corn is destined to become an important industry throughout west Florida.

The drought of Texas has been broken and the rains of the past week make the prospects of the cotton crop larger than ever before.

The Poles of Chicago propose the erection of a monument to Kosklusko in one of the city parks.

The Logan monument, Chicago, was unveiled with military civic honors on the 22d.

Large quantties of pineaaples are still being shipped from Florida. The season has been much longer than usual.

A terrible storm visited the country on Sunday. Much damage was done in Philadelphia and vicinity. Cloud bursts are reported in Connecticut and other States. As far South as Wilmington in North Carolina the wind and rain were severe.

The peach crop of Branford, Fla., is a failure for the first time in many years

The orange crop of the west coast of Florida will double that of last year.

The Persian lime is being extensively cultivated in Florida.

The main building of the Peoria, Illinois Grape and Sugar Co., was completely destroyed by fire on the 23d. Loss $500,000.

The factory of the American Biscuit Co., New York, was damaged to the extent of $100,000 by fire on the 23d. Seven hundred barrels of flour were burned and 1,300 ruined by water.

The new discovery of iron ore at Birmingham, Ala., is in unlimited quantity and is of superior quality. This makes the iron industry of that State able to compete with the great Rockefeller Carnegie Combination with its vast deposits of ore in Minnesota.

S. A. L. SOUVENIR OF THE SOUTH.

The Passenger Department of the Seaboard Air Line at Portsmouth, Va., has issued a unique, attractive and useful souvenir in the shape of a paper-weight, being a bale of cotton reduced to about two by three inches, laying on a truck while an idle negro seated on the bale enjoys his water-melon.

This attractive as well as useful article can be obtained by sending 25 cents in stamps to T. J. Anderson, Gen'l. Pass'r. Agent, Portsmouth, Va., to cover cost of mailing.

THE JAMES SPRUNT INSTITUTE,

KENANSVILLE, N. C.

The announcements for the next session of this school are now ready to be sent out. Who wants to see one? Any man with a girl to educate can get some interesting reading by addressing a postal card to Rev. R. V. Lancaster, Kenansville, N. C. For the motto of the trustees is: The best possible school, for the least possible cost. Session opens September 8th, 1897.

R. V. LANCASTER, President.

TO THE LADIES —OF— NORTH CAROLINA.

We will buy from you in exchange for our fine groceries your

FRESH FRUITS,
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And in fact all your nice fruits.

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WASHINGTON, NORFOLK,
RICHMOND.

Schedule in Effect May 30th, 1897.

WESTWARD.	No. 41	No. 403
Lv Wilmington	*8 20pm	.....
La Lumberton	5 26pm	.....
Lv Maxton	6 12pm	.....
Lv Laurinburg	6 28pm	.....
Ar Hamlet	6 53pm	.....
Lv Hamlet	7 13pm	*5 10 am
Lv Rockingham	7 30pm	5 23 am
Lv Wadesboro	8 11pm	5 54 am
Lv Marshville	8 48 m	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe	9 35pm	7 00 am
Ar Charlotte	10 25pm	7 50 am
Ar Mt. Holly	.....	9 20 am
Ar Lincolnton	.....	10 20 am
Ar Shelby	.....	11 18a m
Ar Ellenboro	.....	11 55p m
Ar Rutherfordton	.....	12 30p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar....Cheraw..Ar †5 00p m

EASTWARD.	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro	.....	5 15p m
Lv Shelby	.....	6 08p m
Lv Lincolnton	.....	7 00p m
Lv Mt Holly	.....	7 50p m
Lv Charlotte	*5 10am	8 25p m
Ar Monroe	5 55am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville	6 25am	.....
Lv Wadesboro	7 01am	10 31 pm
Lv Rockingham	7 41am	11 05p m
Ar Hamlet	7 55am	11 23p m
Lv Hamlet	8 20am	.....
Lv Laurinburg	8 46am	.....
Lv Maxton	9 05am	.....
Lv Lumberton	9 53am	.....
Ar Wilming on	12 05pm	.....

NORTHWARD.		
Lv Hamlet	*8 15am	*11 20pm
Ar Raleigh	11 30am	2 16pm
Ar Portsmouth	5 50pm	7 35am
Ar Richmond	*6 50pm	* 8 15am
Ar Washington	11 10pm	12 31pm
Ar New York	6 58am	6 28pm

SOUTHWARD.		
Lv Monroe	*6 48am	*9 25p m
Ar Abbeville	11 05am	1 40a m
Ar Athens	1 15pm	3 45a m
Ar Atlanta (Central Time)	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
Arrive Sanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.39 "
Leave WalnutCove	9.03 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7.19 "
Leave Stokesdale	7.53 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.39 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
Arrive Maxton	9.00 "
Leave Maxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 "
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p m
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
Arrive Maxton	6.11 "
Leave Maxton	6.15 "
Arrive Bennettsville	7.20 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	7.40 a.m
Leave Climax	9.33 "
Arrive Greensboro	10.20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.30 p.m
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Madison	2.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 "

†Meals.

CONNECTIONS,

at Fayetteville with the Atlantic Coas Line, at Maxton with Carolina Centra Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway; at Walnut Cove with Norfolk & Western Railway.

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Blackberries, black and red raspberries, are excellent correctives of bowel troubles, such as diarrhœa and dysentery.

Mrs. McKinley does not regard the comparison between her husband and the first Napoleon as a compliment to the president. To a lady of the diplomatic circle who alluded to the resemblance, she said: "Well, I suppose he does look like Napoleon, but I am sure that he is a much better husband."

Of the thirty-eight Sultans who have ruled the Ottoman Empire since the conquest of Constantinople by the Turks, thirty four have died violent deaths.

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TIMBER: Hear of no change.

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Session opens September 15, 1897.
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SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after July trains will run as follows:

DAILY EXCEPT SUNDAY.

Leave Wilmington at 6.30 a. m., 10.10 a. m., 2.30 p. m., 5.00 p. m., 7.15 p. m.
Leave Ocean View 7.30 a. m., 11.30 a. m., 3.45 p. m., 6.00 p. m., 10.00 p. m.

SATURDAY SPECIAL.

Leave Wilmington at 1.00 p. m., arrive at Ocean View 1.35 p. m.
Leave Ocean View at 1.45 p. m., arrive at Wilmington at 2.15 p. m.
This train stops only at Wrightsville, Seashore Hotel and Ocean View.

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Superintendent.

ATLANTIC COAST LINE.
Schedule in Effect May 27th 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY No. 48—Passenger—Due Mag-
9:00 A M nolia 10 40 a m. Warsaw 10 55 a m, Goldsboro 11 56 a m, Wilson 12 46 pm, Rocky Mount 1 20 p m, Tarboro 2 50 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY No. 40—Passenger—Due Mag-
7:15 P M nolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 03 p m, Boston 8 30 p m.

SOUTHBOUND.

DAILY No. 55—Passenger—Due Lake
3:40 P M Waccamaw 4 55 p m, Chadbourn 5 29 p m, Marion 6 40 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 20 a m, Augusta 8 10 a m, Macon 11 00 a m, Atlanta 12 15 p m, Charleston 10 20 p m, Savannah 12 50 am, Jacksonville 7 30 a m, St Augustine 10 30 a m, Tampa 5 45 p m.

ARRIVALS AT WILLMINGTON—FROM THE NORTH.

DAILY No. 49—Passenger—Leave Bos
5:45 P M ton †1 08 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY No. 41—Passenger—Leave Bos-
9:40 AM ton 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m,

H. M. EMERSON,
Ass't. Gen'l Passenger Agent.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON Traffic Manager

NOTICE.

STATE OF NORTH CAROLINA,
COUNTY OF NEW HANOVER.

In the Superior Court D. D. Benton, Plaintiff, vs. Rebecca Benton, Defendant.

NOTICE—Rebecca Benton, the above named Defendant, will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county, in the State of North Carolina, by the Plaintiff for the purpose of obtaining from the Defendant an absolute Divorce and complete dissolution of the bonds of matrimony.

And the said Rebecca Benton will further take notice that she is required to be and appear at the next term of the Superior Court of the said County of New Hanover, to be held on the third Monday after the first Monday in September 1897, i. e., on the 27th day of September, 1897, at the Court House of said County, in the City of Wilmington, North Carolina, and answer or demur to the Complaint in said action, or the Plaintiff will apply to the Court for the relief demanded in his complaint.

This, the 19th day of June, 1897.

JOHN D. TAYLOR,
Clerk of Superior Court of
New Hanover County, NorthCarolina.

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Successor to Brown & Roddick.

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THINGS USEFUL.

Nothing has a worse effect on the complexion than standing over a hot fire. To avoid this effect rub a bit of cold cream over the face before going near the fire. This protects the face from the heat and dirt. When done working over the fire wipe off the cream with a soft flannel cloth.

Bananas a la Creme.—Take six plump, thoroughly ripe bananas, lay them in a refrigerator until they are ice cold. Just a few minutes before dinner peel the bananas, split each one in halves lengthways, lay them in a deep, oblong glass dish. Squeeze over the bananas the juice of two large oranges. Stand the dish in the refrigerator while you prepare the cream. Put a pint of rich cream in a bowl. Add to it two heaping tablespoonfuls of powdered sugar and a half a salt-spoonful of fine salt. Crush a dozen large, ripe strawberries and strain their juice into the cream. Whip the cream till it is stiff, and pour it over the bananas. Keep the dish in the refrigerator till ready to serve. Then ornament the top of the cream, which will be a delicate shade of pink, with a few slices of banana, alternated with strawberries cut in two.

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(For Contents see Second Page)

THE ABIDING ONE.

Some hearts are like a quiet village street,
Few and well known the passers to and fro;
Some like a busy city's market place,
And countless forms and faces come and go.

Into my life unnumbered steps have trod'
Though brief that life, and nearing now its close:
At first the forms of phantasies and dreams,
And then the varied tread of friends and foes,

Coming and going—ah! there lay the pang,
That when my heart had blossomed and unlocked
Its wealth to greet the loved familiar step,
Lo! it was gone and only echoes mocked

My listening ear. But O; there came one step,
So soft and slow, which said, "I pass not by,
But stay with thee forever, if thou wilt,
Amid this constant instability."

Then in His eyes I saw the love I craved—
Love past my craving—love that died for me.
He took my hand, and in its gentle strength
I learned the joy of leaning utterly.

Still do the countless footsteps come and go;
Still with a sigh the echoes die away;
But One abides and fills the solitude
With music and with beauty, night and day.

—*The Christian.*

Cling fast to the Hand that is leading you, though it be in darkness, though it be in deep waters—you know whom you have believed. Yield not for a single moment to misgivings about future storms. Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.—*J. Alexander.*

REV. AND MRS. WILLIAM McCLURY JUNKIN.

Two brothers, Pennsylvanians by birth and Scotch-Irish by descent, Doctors of Divinity, the one Dr. George Junkin, founder of Lafayette College and up to the warpresident of Washington College, now Washington and Lee University. While in



the latter position one of his daughters became the wife of Prof. Jackson, known in history as "Stonewall." One other daughter was that sweet singer in Israel, Mrs. Margaret J. Preston. It was natural that his namesake, son of Dr. David X. Junkin, should come to Washington College and board in the family of his uncle. George G. Junkin, Jr., after his graduation, taught school and later practiced law at Christiansburg, Va. He enlisted on the side of the Confederacy and was lieutenant and A. A. G., on Gen. Jackson's staff. His brother William was a paymaster in the Union army. He married Miss Bettie Montague, a daughter of a ruling elder in the Christiansburg church. After the war he was lawyer and judge and trustee of Washington and Lee University. Of these seven sons and five daughters, the eldest son is one of our missionaries to Korea. William McClury Junkin was born Dec. 13th, 1865. At the age of thirteen he was sent to Oxford Academy, Floyd C. H., Va., a modest little school in charge of two of God's elect servants, Rev. and Mrs. Jno. K. Harris. Here the religious influences were very strong, and when at the age of seventeen he entered Washington and Lee, it was with the feeling that the Christian life was the *only* life. Leaving college on account of a threatened eye trouble, he spent one year at engineering and two in teaching. It was while leading the wild free life in the engineer corps that he and his two tent-mates became anxious about their souls and gave them to God. The camp was in Wise county, Va., among some primitive, but earnest Methodist Christians. To be sure of a seat at the Sunday-school two rocks and a rail had to be carried in.

While teaching at Centerville, W. Va., and boarding in the family of Rev. J. M. Bittinger, Rev. C. M. Howard, evangelist, held a revival service, and while working in his meetings the longing to preach the Gospel came. The school children under Mr. Junkin's care all came into the church at this time, and the being used at once increased the longing to be used, always for God in saving souls.

Returning to Washington and Lee



to complete his education, two providential "accidents" happened to the young student for the ministry. Two young men, Forman and Wilder, came to talk missions. Blain and White (of China), Thompson (of Brazil), and Junkin of Korea, went into hear what they had to say—and none of them were ever able to answer the question, "What reason can you give to God, why *you* should not 'go into all the world and preach the Gospel to every creature?'"

The other event was the renewal of the acquaintance of a young lady whose father and mother were staunch Scotch-Irish Presbyterians, and whom he had seen frequently during his first College days. Miss Mary Leyburn's father had th reputation of being an honest railroad and building contractor, and was a deacon in the Lexington church. His father was Dr. Alfred Leyburn. His wife, Miss Margaret Kerr, of North Carolina. This too, is a family of preachers by alliance and practice. Dr. Jno. Leyburn, of Baltimore, and Dr. George Leyburn once missionary to Greece are her great uncles. Of the living children of Edward and Margaret Leyburn, the one son is preaching at Falling Waters church, W. Va., one daughter is the wife of Rev. C. D. Gilkerson, of Beverly, W. Va., and Mrs. Mary Leyburn Junkin is the one with whom this sketch is designed to acquaint our readers. Her preparation for mission work was student life at Ann Smith Academy, Lexington; and teaching in private and public schools at Lexington, Buena Vista and in Cumberland county, Va. She also took an art course at Miss Baldwin's.

Sailing for Korea in '92 they made their home in various quarters in an out of Seoul, where two years and over were spent on the language. In '94 in company with Dr. Drew, Mr. Junkin began work at Kun San, Chella Province, moving his family down in the spring of '96. In this two years of work in and around Kun San, the visible results are a small congregation ranging from twenty-five to forty, with two baptized Christians, a Sunday-school superintended by one of them, with average attendance of twenty. They contribute from ninety cents to a dollar every Sabbath to be used in the work of the church.

These two missionaries are supported, one by the First church of Norfolk, Va., and the other by the Lexington church.

In giving these sketches from time to time of our representatives on the mission field, we trust that our readers will be put in a more personal, praying touch with them, and thus take part in assuring the success of their work.

Prayer is not overcoming God's reluctance, it is laying hold of His highest willingness. — *Archbishop French.*

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OVERULINRG.

In the *Sunday School Times* for July 17th, and the notes for the lesson of August 8th, Dr. Wayland gives the following comment on Acts xviii. 2, about Paul finding in Corinth Aquila and Priscilla who had been banished from Rome. They were tentmakers and worked together. "There is, I think, beautiful illustration of an overruling Divine Providence. I am sure we may consider such instances specimens of God's way of working now for those set on His service. Coming, a stranger to this Corinth, and on such a mission, Paul would, first of all, need congenial lodging place. Much dependent on such things was the sensitive Apostle. Well, even the Emperor Claudius is concerned in opening such a place for Paul. He does not know he is thus concerned; he does not mean to be, but still he is. God overrules his decrees about the Jews in Rome, and those who become among the Apostle's best and most helpful friends have a door ajar for him at Corinth. I think this very beautiful. To me it seems a kind of lens through which can be descried God's ways. We are of more value than the lilies. God will take care of us. He holds even Emperors in His grasp. Let us trust in His providence."

Thus God brought together those who were born far apart, and made them fellow helpers to the truth. Asia and Europe, Jew and Gentile, land and sea are made tributary to the great purpose of God to give His gospel to a lost and ruined world. So God is continually working. Every one of us has experience of God's overrulings in our personal training and the supply of our wants and in giving us opportunity to serve Him. It is all very precious and we should take Him to mark such experiences with thought and trust, with devotion and gratitude.

The July number of *The Missionary*, which all of our people should take, has several paragraphs, giving references to such overrulings in the life of one of His servants in whom all North Carolina Presbyterians should be especially interested. Rev. Daniel Lindley, a native of Pennsylvania was prepared for the ministry at Hampden-Sidney, married in Richmond, Va., and was pastor in the First Presbyterian chuch, Charlotte, N. C., where his ministry was greatly blessed. In 1834, the same year in which Dr. J. Leighton Wilson sailed for West Africa, Mr. Lindley left his prosperous pastorate in Charlotte and travelled to South Africa. He and his young wife travelled a thousand miles by ox-wagons towards what is now the Transvaal Republic. By distinct overrulings Mr. Lindley became God's instrument in leading to Christ the now famous Paul Kruger, president of the Transvaal Republic. God sent Mr. Lindley from this country to that to train as a Christian "one of the strong rulers of the earth, the Cromwell of South Africa." Thus America and Africa were brought together in God's Providence. For further particulars that are very interesting read the Missionary for July.

This reminds us of the work in South Africa, under the dear servant of God, Rev. Andrew Murray at Wellington Cape Colony, whose one school the Huguenot Seminary has sent missionaries by the hundreds far northward into Africa. The grandfather of Andrew Murray was not willing for his son to be a missionary among the heathen, but gave permission for him to go to the settlement of Hollanders in South Africa, one of whose daughters he married. They were Dutch in language and in religious connection with the Dutch Reformed Dutch, and Rev. Andrew Murray was educated and writes in the Dutch language. Still this colony was not Dutch in blood and lineage. They were descendants of Huguenots, French Protestants, the very people of France who fled from the country and took refuge in Holland after the revocation of the Edict of Nantes. They adopted the Dutch language and Church and sent colonies to South Africa that in this generation are doing the grandest work of missions in the world. This is greatly furthered by overrulings which sent teachers from America to aid them. This story is stronger than fiction. In the family of Andrew Murray the persecuted Scotch became allied to the persecuted Huguenots by overrulings little short of miracles. The seminary at Wellington has brought together to these two named divisions, trained daughters from the home of the Puritans in New England and the famous school of Mary Lyons at Mt. Holyoke. Thus God brought to fruition His purpose for South Africa, by overrulings that span centuries, control colonies and commerce and combine countries of Europe, America and Africa.

IT IS A THING not as uncommon as it ought to be for Presbyterians to deplore the simplicity of Presbyterian forms, and to express themselves as thinking that not only is there no harm in ritualistic forms and practices, but that they certainly have great drawing power and, thus placing more persons under the hearing of the Gospel message may do incalculable good. Among those who think thus, the idea prevails too, that those accustomed to service of a more elaborate kind so rejoice in it that they can hardly have too much of it. The following extract from correspondence of the Southern Churchman may serve to correct some erroneous views on the subject and to show the objectionable tendency of worship where other than necessary forms are used:

"It is not that I esteem a few candles and crosses and colored cloths *in themselves* of such fatal consequence, but I object to them and to kindred innovations because, as far as my experience goes, their tendency is to monopolize the thought and care of those who affect them so as to stunt if not destroy "the peaceable fruits of righteousness." This may not be so everywhere, but that it is so in some places the testimony of my own senses will not permit me to doubt, I have seen this thing grow until it becomes a mountain of deceivableness, casting into the insidious shade the vineyard which should bring forth fruit an hundred fold. How are we profited if we become so absorbed in the manner of the hearing of the word that we forget to be doers of it? Had my experience been different, had the new functions and forms to which I have referred been followed by a warmer spirituality, a greater zeal and a steady growth in the Church, my conclusions as to their expediency might be very different; but it is heart-breaking to see the temple of the Lord shunned by those who ought to fill it and the dwindling congregation transformed, as it were, into an assembly of human icicles.

THE FOLLOWING from the Baltimore Sun, on the responsibility of innkeepers for bicycles, will interest many of our readers:

A new point in bicycle law, according to the Hotel Register, has recently been decided in England, to the effect that innkeepers are responsible for the loss of wheels stolen from their premises. It was urged during the trial that as a bicycle did not, like a horse, consume provender, and so bring profit to the landlord, it did not come within the law making innkeepers liable in such cases. In reply it was pointed out that when a similar question was once raised regarding carriages, Lord Coleridge had said it was absurd to say that an inn-keeper might receive a guest, but refuse to receive his carriage. It had, moreover, been held that a bicycle was a carriage within the meaning of the local government act of 1888. The plaintiff was accordingly awarded £21 compensation. The case involves a point that is interesting both to hotelkeepers and cyclists, and that will, doubtless, be raised sooner or later in this country as well as elsewhere.

THINGS ARE taking on a more hopeful hue. Times are certainly improving in regard to business matters. At least this is the feeling that is beginning to possess the people, and when we can bring ourselves to believe that times are better, the hope will soon be realized. Nothing so much tends to financial dullness as despondency. Let us brace up and go heartily to work, putting out our full strength and trusting in God for an outcome of prosperity.

For the N. C. Presbyterian.

TO THE PRESBYTERIES CONTROLLING DAVIDSON COLLEGE.

DEAR BRETHREN:—The Board of Trustees of Davidson College, at the close of another scholastic year, with deep gratitude, acknowledge God's goodness in preserving the life and health of the faculty and students, and for His other many and rich blessings bestowed upon us and the college over which we have the oversight.

In presenting this, our annual greeting, to the controlling Presbyteries, it is well to give a brief statement of the work done by us, and the results accomplished during the session just closed:

1. One hundred and fifty-four students have been enrolled during the year, and it is a great pleasure to report to you that a more exemplary, orderly, and studious body of young men are seldom gathered on a college campus. Application to their studies, and to the conscientious discharge of all college duties, has been a marked feature in the work of the year; hence the college year has closed under peculiarly pleasant circumstances and relations between faculty and students.

2. The health of the community has been unusually good; in fact, there has been no epidemic or prevailing sickness among the students, for which we feel profoundly grateful to Almighty God.

3. It is a fact especially worthy of note, that the intercourse between the faculty and the student body has been unusually pleasant and mutually profitable, even to an extent never before observed at the college. This should give us much encouragement for the future.

4. In the representation of the college we find that there are enrolled students from seven different States and from two foreign lands—Brazil and Persia—showing that the name and influence of the college are slowly, but surely, extending and widening.

5. Among the students we rejoice to report that a large majority—all but sixteen out of one hundred and fifty-four—are church members; and there are thirty-two candidates for the ministry. These facts, in part, account for the excellent moral tone which pervades the college atmosphere.

6. The college is gradually extending her influence, and becoming better known to the general public, but more especially to the people of our own faith. This is largely due to the efforts of our honored President, Dr. J. B. Shearer, and Professor Henry Louis Smith in visiting our churches, towns and cities, and lecturing and working for the college.

7. The Board of Trustees of the college recognize that the college needs more money and a larger patronage—money to better equip the institution and to strengthen and broaden the course of study—students that the good results of sound Christian education may extend to the furthest borders of our Southern Christian Church. In view of these things the Board has seriously and carefully considered the advisability of placing a financial agent in the field to increase our endowment fund, and to present the advantages of the college before our whole people, and the Executive Committee has been authorized to carry this into effect as soon as the way be clear.

8. The year 1897 has been one of great privilege and blessing to Davidson College, in that she has enjoyed the good fortune of having as her guest for a day that distinguished body of men, the General Assembly of the Southern Presbyterian Church. This idea, conceived by one of our oldest and most honored trustees, and seconded so completely by President Shearer and the members of the faculty, has resulted in great good to our beloved college, and has advertised our work from Washington to Mexico.

9. Finally, brethren, we commend the college and all its interests to your cordial sympathy, and the prayers of our churches and Presbyteries, earnestly asking for your patronage and support, feeling confident that Davidson College offers the services of a faculty who are as able and as skillful educators as can be found in any college in the land, and that the moral, social and religious advantages of the college are equal to those of any other. We ask for your help and for your prayers.

By order of the Board of Trustees.

J. RUMPLE,
Secretary.

Davidson, N. C., June 9th, '97.

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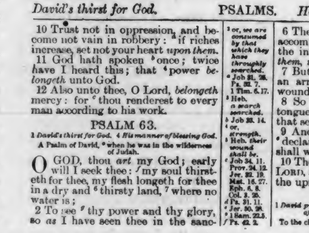
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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
11 God hath spoken [1]once; twice have I heard this; that [2]power belongeth unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [3]thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God. A Psalm of David, [a]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [1]my soul thirsteth for thee, my flesh longeth for thee in a dry and [2]thirsty land, [3]where no water is;
2 To see [4]thy power and thy glory, so as I have seen thee in the sanc-

[1] or, we are consumed by that which they know naturally, as brute beasts. Job 36. 33. 2 Pet. 2. 12. [2] 1 Thes. 4. 17. [3] Neh. a search unsearched. [4] Job 36. 14. [1] or, strength. [2] Neh. their work? [3] Ezek. 6. 9. Psa. 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Rev. 22. 12. [4] Ps. 21. 11. [5] Jer. 50. 29. [1] 1 Sam. 22. 5. [2] Ps. 42. 2.

6 They search out iniquities; [2]they accomplish [3]a diligent search: both the inward *thought* of every one of *them*, and the heart, is deep.
7 But God shall shoot at them *with* an arrow; suddenly [4]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [5]all that see them shall flee away.
9 And all men shall fear, and shall [1]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits. To the chief Musician, A Psalm *and* Song of David.

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Manager N. C. Presbyterian.

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The more a man knows of God the deeper will be the sense of his own littleness, and of his entire dependence on the Almighty.

There is something lacking in the religion of the young person who shines in society, and is a success in business, but who is not felt in the life of the Church.—*Golden Rule.*

For the N. C. Presbyterian.

NOTES FROM RED SPRINGS.

Red Springs, N. C.,
July 22d, 8.30 p. m.

The sixth annual Elders' and Deacons' Institute of Fayetteville Presbytery was opened promptly according to the program. Rev. Arthur J. Smith, now of Savannah, Ga., who helped to make the first Institute held here so interesting and attractive by his words, songs and preaching, was on hand to do the same for this meeting. He has with him a full supply of music books which are loaned by the publishers, through Mr. Smith, to be used in meetings conducted by him. The book (sacred songs No. 1) has a selection from Gospel Hymns of some of the best pieces, and from other books with many new selections of tunes and words. An excellent piano from the seminary is being used, with Mrs. Willerbe Hall of Fayetteville as performer, while Mrs. J. M. Clark, of Texas, uses skillfully the organ. At the proper time Dr. Daniel, of Raleigh, was introduced as the first speaker. He had chosen for his subject God's Covenant with the Believer. The conditions of the Christian covenant made with Abraham has never been changed. Faith in the Lord Jesus Christ is the one condition of Christianity. The services closed with the doxology and benediction.

Friday Morning.

At 11 o'clock Dr. Daniel discussed the Immortality of the Soul from John 14 : 14, "If a man die shall he live again." In the afternoon Rev. A. J. McKelway spoke on the World's Preparation for the Coming of Christ, showing that the way was prepared and when prepared then He came, and just so will His second coming be. Much sweet music was dispersed before and after this address.

At night Dr. Daniel after expressing the great pleasure he had had in attending the Institute, and regretting that he could not stay longer from his people, preached a forceful sermon from the book of Esther. 6 ; 1.

Saturday Morning.

Dr. Hill gave a practical address on the Form of Church Government. It was timely and well taken in by the people.

Rev. P. H. Hoge, D. D., followed in an elaborate discussion on The Reformation. The causes and fortunes of the Reformation were well set forth. In the afternoon Rev. J. M. Wicker, of the Presbytery of Philadelphia, preached an able sermon from Acts 2 : 4, on The Power of the Holy Spirit, showing how much this power is needed in the pulpit, in church members and in the world to-day.

At night President E. A. Alderman, of Chapel Hill, delivered an interesting address on Our Colleges and Seminaries. Many false impressions concerning the University and its work as an educator were cleared up, and the many hearers fell in love with President Alderman and the system of education which he so freely and fearlessly advocates. He is a grand man in a grand work. The State does not or can not force the study of the Bible at the University but offers it. President Alderman said truly when he remarked that it was better to sacrifice money to make men than to sacrifice boys to make money.

Sunday Morning, 25th.

The weather is now warm, the heat oppressive, but the crowd double and triple that of the previous days. The song services were heartily entered into by an increased number of voices. Rev. J. M. Clark conducted a short service, making a pointed talk from a selected portion of Scripture.

After other songs and prayer a recess of five minutes was taken. Dr. Hoge then commenced service by the use of the doxology, and requested as many as would, young and old, to follow him in repeating the Lord's Prayer. By this time the Tabernacle was crowded to its utmost capacity. Dr. Hoge read the 19th Psalm. Rev. D. W. Fox led in prayer. The chairman then reminded the people that there was some expense connected with the Institute, and that it was more blessed to give than to receive. A good collection was taken. Dr. Hoge then gave an excellent sermon from Jeremiah 16 : 16.

The afternoon was spent in many beautiful songs and solos and in prayers, preparatory to the exhortation or sermon to the young by Rev. A. J. Smith. The 19th chapter of Judges, latter clause of the 17th verse was his text: "Whither goest thou." Mr. Smith is a very impressive and effective speaker and many eyes were bedimmed with tears as he pointed out the awfulness of going the wrong way. He urged a right about face, and a move onward and upward. It is only the dead fish said he that go down the stream. The live fish go up and over the falls, with energy and vim.

At night, after the usual song service, Dr. Hoge preached from John 3 : 1, 2. Dr. Hoge like Dr. Daniel, has been much in service since his arrival, but does not lose his attractiveness as a speaker and preacher. To-day the largest crowd that ever assembled in and around the Tabernacle was present. It was almost filled with ladies. Many men stood around to hear and learn.

The coming of Dr. Moore is looked forward to with high expectations. The program has somewhat been laid aside, and the speakers taken as they come, and they come as they can. So far all has worked well, and the exercise has been of a high order.

J. McL.

WHAT THE "MAINE LAW" HAS DONE FOR MAINE.

Hon. Neal Dow, originator of the "Maine Liquor Law"—now 94 years old—writes to the Golden Rule :

"When I was young, and, indeed, when I was still in early manhood, the condition of things in Maine was very bad. This bad condition was all resulting from the free and general use of rum amongst almost all our people; it was taken systematically, like their breakfast, dinner, and supper.

There were thirty-five distilleries in the State, ten of which and two breweries were in Portland. At the same time great quantities of rum were imported from the West Indies, which came to us by ship-loads—great cargoes every year. All this liquor was for home use.

Consequently, Maine was by far the poorest State in the Union. Evidence of poverty was plainly seen all over the State. Our people were industrious, but the results of industry were spent in drink, while their houses were poorly supplied with the comforts of life. The use of liquor was almost universal in all classes of society, especially among the working people. The need of strong drink was considered so proper and necessary for them that the public bells were rung at eleven o'clock and four o'clock of every day to call the people to the pail of rum

Now there is nothing of all that in the State; liquors are no longer used by our people where gangs of men are at work; there is nothing seen among them which indicates the use of alcoholic drinks.

There were no railroads in those days in Maine, all transportation on the land was by horses and oxen; all goods of whatever kind taken to country traders and others, were carried inland in that way. The big cart-load of goods of whatever kind was sure to be adorned by hogsheads and barrels of West India rum, or of the products of our own distilleries. Now our distilleries and breweries are gone—not one of them remaining in the State; and the West India rum found here is in small quantities—smuggled into the State, and, if not seized and confiscated according to law, it is sold on the sly in violation of law.

In the old rum time, plain indications were seen everywhere of poverty and decay—dilapidated houses, barns, and fences; old hats and rags in the windows; clapboards and shingles off the houses; fences down on the farms; the cattle in the fields and the hogs in the gardens. Such was a fair picture of Maine in the old rum time. In those days the State was poor and miserable beyond the power of accurate description of it; rum made it so.

Now the grog-shop is prohibited, the liquor trade is almost entirely driven out, and Maine is one of the most prosperous States in the Union.

CHRISTIANITY'S PROGRESS IN JAPAN.

The tendency of some admiring but uncritical writers on Japan has been to glorify Buddhism, with its negations and dogma of impersonality. In contrast, the best native thinkers are steadily taking the opposite view. In the International Journal of Ethics for January, Tokiwo Yokoi, in a strong and spirited article on "The Ethical and Political Problems of New Japan," shows the failure of modern Buddhism to hold the heart or lead the intellect of the nation. He demonstrates also the utter collapse of Confucianism as a system of ethics. He lays special stress on that root idea of the Gospel of Jesus, personality, which Buddhism ignores, as vital to the development of New Japan. He pictures vividly the present battle-ground in Japan: "The conflict is not between one native system and another foreign system, but between two distinct world-views, which are fighting for mastery, so to speak, within the mind of the nation. For the Christian churches of Japan are now no longer a sort of foreign settlement in the midst of an unsympathetic community. They have become naturalized, and the ideas they represent have powerful supporters in the new literature of the country. Thus the conflict rages between Buddhistic pantheism on the one hand and Christian theism on the other." Mr. Yokoi is the son of that pre-church Christian in Japan who was assassinated in 1869 for proposing the toleration of the religion of Europe, and this article in the Journal of Ethics is, like that in The Far East of October 20th, a powerful plea for the victory in Japan of the distinctively Christian principle of culture and life.—*Sunday School Times.*

HATE EVIL.

Dr. Arnold, of Rugby, that great and good lover of boys, used to say, "Commend me to boys who love God and hate the devil."

The devil is the boy's worst enemy. He keeps a sharp look-out for the boys. There is nothing too mean for him to do to win them, and then, when he gets them into trouble he always sneaks away and leaves them. Not a bit of help or comfort does he them.

'What did you do it for ?" he whispers. "You might have known better !"

Now the boy who has found out who and what the devil is, ought to hate him—it's his duty. He can afford to hate this enemy of all that is good and true with his whole heart. Hate the devil and fight him boys; but be sure and use the Lord's weapons!—*John Ruskin.*

THE PEACE OF GOD.

His peace "passeth all understanding," Phil. iv. 7. It cannot be put into words. It must be felt to be understood. The thing most like it is the gladsomeness of a child in its father's home, where wealth and love and wise nurture combine to supply all its needs; but even that falls short of the glorious reality. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him but God hath revealed them unto us by His Spirit." "We have the mind of Christ." And (bringing out the deep meaning of the Greek) we may say this peace will *sentinel our hearts* and minds, going to and fro like a sentry before a palace, to keep off the intruders that would break in upon the sacred inclosure. Oh that we might be ever protected by a guardianship so benign and watchful and invulnerable to attack !—*Rev. F. B. Meyer.*

THE LOFTIER SPIRIT.

A young woman, whose life was full of lofty ambitions, found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter. One day her father, who was the village doctor, said to her, "Do you see those vials ? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves; but the patience or anger or high thinking or bitterness which we put in them, that is the important thing, the immortal thing." A celebrated Frenchman said, "Perfection consists not in doing extraordinary things, but in doing ordinary things with an extraordinary spirit."—*Silver Cross.*

Faith is the means of entering into the rest of God. Rest—not fretfulness from want of success, no fearfulness concerning the opinion of men or the contingencies of the future, no uneasiness as to outward circumstances, no distress whether health be present or absent, whether temporal resources are scanty or abundant! Such rest as this, true heart rest, comes from conformity to the character of Christ, and from this alone. The spirit of Jesus includes it. It has no affinity with idleness.—*Exchange.*

LITERARY JOTTINGS.

The popular writer Dr. Smiles has recovered so completely from the serious accident with which he met a year ago, as to have been able to prepare another work for publication, which will be similar in character to the "Self-help" series that has made him famous.

The bronze statue of Harriet Beecher Stowe, which will soon be erected in Hartford, Connecticut, will be twelve feet high, and will represent Mrs. Stowe seated with a suppliant figure of Uncle Tom stretching forth a pair of brawny arms, from which hang broken shackles. The statue is the work of W. Clark Noble.

A second paper by Elizabeth Robins Pennell, in the series on "London at Play," will appear in the August number of *The Century.* It is entitled "On Margate's Sands," and is a description of life at the popular English watering-place. Joseph Pennell has furnished a number of characteristic illustrations.

The origin of the familiar phrases "straw bail" and "a man of straw" is a most curious one. It dates back two hundred years, when the practice of entering worthless bail, was common. The exact methods have not been transmitted to posterity, but in several old English works is to be found reference to them. In one of these—Fielding's "Life of Jonathan Wild," the thief-catcher—we read that Jonathan's aunt married a man "who was famous for so friendly a disposition that be was bail for above a hundred persons in one year. He had also the remarkable honor of walking in Westminster Hall with a straw in his shoe." It seems that at one time when English lawyers wished to procure witnesses with elastic consciences or men who would go bail for their clients, they went into Westminster Hall into which the principal courts of law opened, and there would quickly recognize the men they wanted by glancing at their shoes, from which protruded a straw or two, thus indicating their calling. Becaus of this trade-mark, so to speak, these professional witnesses or bail-goers became known as "men of straw" or ones who were willing, for a consideration, to enter "straw bail. — *Philadelphia Ledger.*

MAGAZINES.

The Home Doctor—a most interesting and valuable family magazine. Price 10 cents a copy, New York.

The Ladies' Home Journal for August is received, containing every variety of interest as usual. It is largely devoted to fiction. Many short stories appear by some of its best known writers. Price $1.00 The Curtis Publishing Company, Philadelphia.

BOOKS.

C. M. R. C. These letters mean. Cross Bearers Missionary Reading Circle, a plan to become better informed in the persons, principles and progress involved in the effort of all churches to carry the Gospel to all the world. The annual report of the Missouri Missionary Association as Auxiliary to the C. M. R. C. presents the plan of a three years course of systematic reading and study on Missions in All Lands. The C. M. R. C. was established in 1890, and is incorporated according to the laws of Missouri. Rev. Z. M. Williams, Secretary, Gallatin, Mo., will give any desired information.

Many admirers of the late lamented and greatly beloved Professor Henry Drummond and others who are interested in him will be glad to learn that Fleming H. Revell Co., of New York have issued in a volume edition at 25 cents a collection of three addresses, delivered by Professor Drummond at the Students' Conference, Northfield, 1893, with a tender tribute of personal affection by Mr. Moody as introduction. The title is, "*A Life for A Life,*" and covers several other addresses in the best style and spirit of this gifted teacher and earnest Christian.

We had greatly enjoyed the discriminating article of Mr. Moody in a recent number of The Reecrd of Christian Work and were impressed with the wise caution and care of the writer. The introduction here is that article brought into a proper place that will enable all to appreciate the Christian character of Professor Drummond and to take account of and avoid the wrong views held by him, and to condemn as the wise must his errors which have so marred his writings.

Lectures on Prophecy. This goodly volume of 320 pages, cloth bound, is published by Fleming H. Revell Co., New York, at the low price of one dollar and twenty five cents. The author is Rev. B. H. Charles, D. D., of our Church in Clayton, Mo. The work is composed of sixteen chapters called lectures, concerning the Prophecy, the Jews and the Pre-millenial Coming of Christ. These are subjects of vast importance and Dr. Charles treats them carefully and Scriptually. He believes that the Scriptures are the only infallible rule of faith and practice to be studied, not only for the knowledge of our duty, but for the formation and foundation of what we should believe as to the future as well as of the past. He believes as we all should, that it is our duty to study prophecy in its proportion of truth. In this work he gives a valuable aid and contribution to this study.

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One bottle by mail for 50c.

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. Chas. P. Foreman, from Caledonia, Mo., to Little Rock, Ark.

Rev. D. I. Craig, during August, from Reidsville, N. C., to Hillsboro, N. C.

Rev. W. Lee Harrell, from High Point, N.C., to Farmville, Va., for three weeks.

NORTH CAROLINA.

Bethesda Church:—Had two additions on last Sabbath. Chas. Holt Dobbs, Jr., is the pastor.

Faison:—Two additions were recently received. Rev. P. McIntyre, pastor.

Atkinson Memorial Church, Kinston:—This church has just received a very valuable gift of a ministerial library consisting of about three hundred volumes of the library of the late Dr. J. M. Atkinson. They are presented by Mrs. Atkinson and are to be kept by the church for the use of the minister in charge.

Buffalo Church, Fayetteville Presbytery:—Buffalo church, with her children, Jonesboro, Pocket, Sanford, White Hill, St. Andrews, and Salem churches will celebrate the centennial of the mother church on August the 12th and 13th, at Buffalo church. The following is a partial list of speakers: Rev. W. S. Lacy, D. D., Rev. D. N. McLauchlin, the only living former pastors, Rev. H. G. Hill, D. D., Rev. K. M. McIntyre, Rev. J. L. Wicker and Prof. Alexander McIver, the last three are children of the church.

M. D. McNEILL.

Godwin Sabbath-School:—The Sabbath-school at Godwin (branch of Bluff Sabbath-school) receded from the regular order of exercises July the 25th, to celebrate Children's Day. Quite a number of sacred poems, interspersed with songs were recited by the scholars to the pleasure of their friends and neighbors who composed the large audience assembled in their hall. Rev. J. S. Black, of Red Springs was present and added greatly to the success of the exercises, in a well considered address, delivered in his vigorous style. Subject: "Ditching." A collection was taken for Foreign Missions. After recess the class gave us a song service which was well executed. This was followed by a poem, "The Unseen Battlefield," next came "A Call for Volunteers," poem. The class then sang that grand rallying song, "Lo! The Banner of the King."

Notwithstanding, the speaker kept us cutting ditches nearly a half hour, with the temperature above 90 degrees, this was the most pleasant occasion in the history of this Sabbath-school.

"PARTICEPS."

Godwin, July 27th.

Durham Church:—The Durham church received six members at the Pearl chapel last week and also raised the money to build a chapel at Erwin Mill. Mr. Geo. W. Watts, Superintendent of the Sabbath has returned with his family in safety from his trip to the Orient. The congregation celebrated the return by a delightful social reception in the Sabbath-school room.

Eno:—Eno church is one of the oldest in the State. It was organized in 1755. Some years ago the sanctuary was destroyed by fire. The death of the pastor (Rev. W. F. Wilhelm) in 1893, left the little flock without fold or shepherd. During these four years they have held together in spirit, refusing to be disbanded and still hoping to be able to build and renew their youth. By appointment of Presbytery, Rev. W. F. McCorkle and Rev. C. W. Maxwell will hold a meeting with this congregation the first ten days in August. The prayers of God's people are asked in behalf of this church, that the Holy Spirit may guide the people, opening the lips of His servants and inspiring the people with holy zeal to arise as one man to build again this wasted place in Zion.

Westminster Sunday School, Charlotte:—The attendance at the Sunday-school at Westminster church, Dilworth, increases steadily. Last Sunday there were seventy-seven scholars present, a gain over the Sunday previous of ten. Mr. Dorritee is so much encouraged that he is going to work at once and petition Presbytery for an organization. —*Charlotte Observer*.

VIRGINIA.

Piedmont:—Messrs. C. T. McGuffin and C. B. Jamison have recently been installed elders and Messrs. W. E. Price, R. A. Barnhart, C. J. Renick and J. M. Wilson, deacons.

Alexandria:—Four members were received into this church Sunday, August 1st. Rev. J. Ernest Thacker, pastor.

MISSISSIPPI.

Geneva:—The pastor, Rev. A. B. Coit, has been assisted by Rev. G. A. Strickland in a series of services. Seven were added to the church.

Waynesboro, Tombeckbee Presbytery:—Rev. Dr. W. D. Morton recently organized a church here with thirty-five members.

Scranton:—The Presbyterian church here was struck by lightning in a recent storm and considerably damaged.

LOUISIANA.

First Italian Church New Orleans:—We are pleased to learn, and to inform our readers, that the new building for this church is well on the way toward completion, and that it is expected to be ready for use by the time Dr. Palmer returns home. As the "Brotherhood" of the First church has had so much to do with the life of this mission among the Italians of this city, it is desired that Dr. Palmer shall be present when the new house is opened for worship, and perform that service which no one else can so well and so appropriately render. The church is located at the corner of Howard and Clio Streets.—*Southwestern Presbyterian*.

TEXAS.

First Church, Fort Worth:—The following officers were recently elected, ordained and installed: Elders, R. R. Keith, J. C. Scott, H. P. Eakle, James Montgomery, J. B. Davis and W. L. Logan; Deacons, J. F. Prosser, W. F. Simmons, C. H. Platter and S. J. Law rence.

The session has forbidden the use of the name of the church, by its various societies, for the purpose of raising funds for the support of the church or the payment of its debts. No money is now raised for the use of the church, except by the voluntary contributions of the members of the congregation. A floating debt of $800 that has remained unpaid for several years was liquidated last week, and the usual collections are about twice what they have been. On July the 18th, seven persons were added to the roll of communicants.—*Southwestern Presbyterian*.

TENNESSEE.

Bethesda:—At a recent meeting conducted by Rev. J. D. Hill, of Trenton, eight were received into the Presbyterian church. This church is being served by Mr. J. D. Wilson during his vacation.

GENERAL.

Letters for Chinkiang, Su-ch'ien, Chu-chow-fu and Tsing-kiang-pu, China, should be addressed care Southern Presbyterian Mission Chinkiang, China, instead of Shanghai as heretofore. This change is made on account of the establishment of the Chinese Imperial Post.

PERSONALS.

Rev. A. S. Venable, of Bay View, Va., will spend his vacation of two months at Sherman, Texas.

Rev. Dr. W. M. McPheeters is spending the summer at Rockbridge Baths, Va.

Rev. A. G. Wardlaw, of Charleston, S. C., is visiting at the University of Virginia.

Rev. Dr. N. M. Woods, of Memphis, will spend his vacation in Chicago.

Rev. W. W. Akers, of the Lauderdale Street church, Memphis, is spending his vacation on the Pacific Coast.

Rev. L. W. Barron has been ordained and installed pastor of the church at Huntsville, Texas.

Rev. A. H. Atkins, of Gainsville, Ala., will spend the month of August with the churches at Beeville and Goliad, Texas.

We regret to note the death of the wife of Rev. T. A. Wharton, of Abingdon, Va., on the 27th ult. Mrs. Wharton died at Elizabethton, Tenn., and her remains were interred at Hampden-Sidney, Va.

Rev. H. S. Bradshaw has returned to his labors at Hillsboro, N. C.

Rev. H. D. Lequeux, of Greensboro, is visiting friends at Statesville and Taylorsville during his vacation.

We extend our sincere sympathy to Rev. John Wakefield, pastor of New Hope church, Wilmington Presbytery, in the sad affliction caused by the death of his father, Mr. G. H. Wakefield, near Greensboro on July 28th.

Rev. W. S. Jacobs and wife, of Columbus, Miss., are visiting the former's relatives in Clinton, S. C.

Rev. Dr. J. M. Wharey, of Mooresville, is assisting Rev. T. J. Allison in a series of services at Sugar Creek church.

Rev. M. McG. Shields was to have begun a series of services at Steel Creek church on last Sabbath.

Rev. Dr. W. H. Marquess, of the Louisville Seminary, has gone to Chautauqua, N. Y., where he is to deliver a course of lectures.

In taking needed rest Rev. D. I. Craig will spend the month of August principally in the country near Hillsboro.

Rev. Byron Clark pastor of the church at Mt. Washington, Md., will preach at Immanuel church, Wilmington, for one month commencing with the third Sunday in August. Mr. Clark will be on a visit to his old home in Clarkton and will be warmly welcomed by relatives and friends.

Our obituary columns tell that Rev. W. C. C. Foster and his wife are called to mourn the loss of a dear little babe. Given to be taken, but done in love and wisdom, all. We extend our sympathy.

Rev. Dr. James I. Vance, of Nashville, Tenn., is attending "Mountain Chatauqua" at Waynesboro, Va. He will conduct services in the First church, Baltimore, Dr. Witherspoon's, during the month of August. The congregations of the First and of Brown Memorial churches will worship together.

Mr. John E. Oates, of Charlotte, died in that city on Friday morning, 30 ult. He was a trustee of the Presbyterian General Assembly and Secretary and Treasurer of the Presbyterian Orphanage at Barium Springs. His selection for these offices sufficiently attests his rare executive ability and the gloom upon the community bears evidence that Charlotte has lost one of her wisest, purest and most highly esteemed citizens.

Rev. A. D. McClure accompanied by Mr. W. M. Sprunt and Mr. Oscar Pearsall of St. Andrews church, Wilmington, left on Tuesday for Northfield, Mass. The party will be joined by others and visit the principal Northern cities en route.

Rev. E. H. Rutherford, D. D., of Paris, Ky., will spend part of August at Warm Spring, Va.

Rev. Henry Alexander White, D. D., and wife are spending a month at Warm Springs, Va. He preached at that place July 25th and at the Hot Springs August 1st, for the pastor, Rev. Wm. C. White.

Rev. A. D. McClure will not be able to attend the Conference at Taccoa, Ga. He has, however, sent on to Rev. Dr. Walden, Chairman of the Committe, his paper upon the subject assigned him.

Rev. R. W. Wilson, of Mount Pleasant, Tenn., is shortly to take charge of the "Harding Memorial Orphanage," at Nashville.

Rev. E. L. Siler, of Durant and Lexington churches, Mississippi, has a vacation of six weeks, and has gone with his family to Monteagle, Tenn.

Rev. M. C. Hutton, of Georgetown, Texas, has leave of absence for two months, and is at Dallas, under treatment for his throat.

Rev. Dr. James Woodrow has gone to St. Petersbug upon invitation of the Czar of Russia to attend the Congress of noted geologists to be held on the 28th inst. The Columbia State says:

After the congress is over the geologists will go in a body to the Volga. They will divide into three parties, one going west into Asia, another south and the third, of which Dr. Woodrow will be a member, will sail down the Volga to the Caspian sea. Thence they will go across the Caucasian mountains into Asia. The party expect to reach Mt. Ararat at its most eastern point. Coming back they will go into the Crimea and thence to Constantinople by steamer across the Black Sea. From Constantinople they will proceed to Athens and spend a short time at the Grecian capital. From Athens they will proceed by steamer across the Mediterranean sea to Sicily. Here they will have the opportunity to visit and make geological investigations at the famous volcano, Mt. Aetna. Leaving the Mediterranean they will very likely sail for Scotland, in which country they will remain a while before disbanding and starting for their several homes. The trip will cover thousands and thousands of miles of travelling and is a grand one. There is no one to whom it would prove more enjoyable than Dr. Woodrow. It will afford him opportunities for scientific research, which possibly the world may have in permanent form before many more years roll by.

For the N. C. Presbyterian.

NOTES FROM JAPAN.

EDITOR N. C. PRESBYTERIAN:—From the note in your personal column some time ago, I think my friends may get the idea that I am teaching English extensively, but such is not the case. I teach my Japanese teacher and Mr. Hope's teacher, once a week, a reading and spelling lesson in English, in order to hold my passport in the interior. It is in this that we use the Webster's spelling-book, which they have had before.

Cards are out announcing the marriage of Rev. Walter S. Buchanan of our mission and Miss Mary Wilson of the Northern Methodist mission, in Tokyo, on June 23d.

This is the fourth addition our Southern Presbyterian mission has received within a year by marriage. Mrs. Bear and Mrs. Haden in China, and Mrs. Grinnan and the above in Japan. Mission meeting in Kobe July 7th, takes us all away from our loved work and study, to which we will not return until after the summer vacation.

A nnmber of us anticipate much pleasure in spending part of the summer at Karnezana a place in the mountains north of Yokohama. The council of missions is to meet there and Mr. Robt. E. Speer is expected to be present. Those of your readers who have followed him in his trip around the world, or who have ever heard him speak, know what a privilege this will be. To many student volunteers who have reached the field, a sight of his strong, fine face, will bring back the glorious days of the Detroit Volunteer Convention. I thought him then, and I still think him, the most gifted young man I have ever known. His spiritual power is wonderful. Mr. Hope is secretary of the Council and is hard at work on his report of the year's work of the Presbyterian and Reformed missions in Japan. I think there are six different bodies united in the Council. I close with a question which I want my friends to think about until they hear from me again on the subject:

How many young people in North Carolina observe the "morning watch" of prayer for missions?

With best wishes,

Yours in the work,

CLAUDE LACY GRIER.

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THE LORD'S SHUT-INS.

BY REV. THEODORE L. CUYLER, D. D.

Just why the loving Master confines some of His choicest and best in rooms of suffering, and cripples others of them in body or in purse, we cannot always tell. One thing is very clear, and that is, that He does not mean to cripple their usefulness. To speak for Christ or to work for Christ is often easy and pleasant; but to *bear* for Christ either pain, or poverty, or confinement with courageous patience is more eloquent than many a pulpit discourse. No portion of Paul's wonderful career was productive of more solid results than the years of his imprisonment at Rome. He styled himself an "ambassador in chains," and he preached the kingdom of God to those about him until there were many converts in "Cæsar's household." He wrote seventeen out of his undisputed epistles while he was the prison chaplain under the eye of Nero's jailers—one of these was the letter to Philip, which is the epistle of gratitude for divine mercies and of exultant joy under sharp afflictions.

If the cages of birds are sometimes covered up in order to make them sing, the old hero was caged to furnish to the world one of its most melodious epics of sublime faith in Jesus. Satan afterwards clapped John Bunyan into prison, and lo, out of the windows of the Bedford jail floated the transcendent allegory of the Pilgrim's Progress.

The service of Jesus Christ is not limited by any stress of circumstances. A sick chamber has often been made a chosen spot for glorifying God. The celebrated Halyburton of Scotland welcomed scores of visitors to that room in St. Andrew's, where they stood around his bedside and listened to words that seemed to be inspired by a glimpse of heaven from the land of Beulah. None of his previous sermons equalled his discoursings from that bed of suffering. "This is the best pulpit," said he, "that I was ever in. I am laid on this bed for this very end, that I may commend my Lord." He called it a shaking hands with the King of Terrors. After a night of agonizing pain, he said to his wife, "Jesus came to me in the third watch of the night, walking upon the waters: and He said to me, I am Alpha and Omega, the beginning and the end, and I have the keys of death. He stilled the tempest in my soul, and there is a sweet calm. I have ripened fast under the bright sun of righteousness, and have had brave showers. Now I am thinking of the pleasant spot of earth that I will soon get to lie on; I will get my little Georgie in my hand, and we will be a group of *bonnie dust*." After his voice had failed him in the last moments, he continued to clap his hands in triumph.

It is not only by such joyful testimonies to the sustaining power of divine grace, or by cheerful patience, that the prisoners of Jesus Christ have reached and are reaching His precious Gospel. There are many ways of doing good open to invalids. During the years that the wife of Charles H. Spurgeon was confined to her room, she conceived the plan of providing commentaries and useful books for poor ministers, and village preachers. She told me that over one hundred thousand such volumes had been secured in response to her appeals. When I visited her last summer in the beautiful old home at "Westwood," I found that she was cheering the lonely hours of her widowhood by continuing this labor of love. Some of Charlotte Elliot's sweetest hymns, in England, and some of the best productions of Mrs. Paull in our land, have been written during periods of confinement in the chamber of an invalid. A large-hearted lady, shut in from her former activities out-of-doors, spends much of her time in folding and addressing little leaflets of awakening or of consoling truth to those who may be profited by them. In many a house there is a room whose silent influence is felt all over the dwelling.

The other members of the family come in there to enquire after the sick sufferer, to bring some choice fruit or pleasant gift, to read aloud, or watch with her through the lonesome night. From that room steals forth an influence that makes every one gentler and tenderer and more unselfish. Perhaps this may be one of the reasons why God permits some of his children to suffer; they not only grow purer by the chastening, but become evangelists of blessing, to others. Paul in his prison prompted many besides Onesiphorus to deeds of sympathy for him, and he evoked such gifts of kindness from his spiritual children at Philippi that he writes to them that their love "hath *blossomed out* afresh." That is the literal rendering of the message sent by the old, sunny-souled prisoner of Jesus Christ. The Master takes great delight in many of His *shut-ins*. They are weaving bright coronals for themselves to be worn in that land in which none shall say, "I am sick," and neither shall there be any more pain. Good friends, it matters little where we are so long as our inner life is hid with Christ, and we keep luminous with the joy of His presence.—*Canada Presbyterian.*

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What is the Best Paint? This is the question the thrifty house owner is constantly asking. Paint is used to protect from decay incident to exposure to the elements, as well as to beautify and renew. The old dingy house so uninviting, almost repulsive, can, by the application of a new surface of paint, be changed into an attraction and delight. Paint is not very expensive when you get the best, but the labor of applying it is costly. What, then, is the best paint for wear? What will best preserve from decay and remain unaffected by exposure?

Paint is or should be composed of pure linseed oil mixed with certain dry powders or mineral substances called pigments, which experience has shown are best adapted to this purpose. Paint is applied in a liquid state, and after exposure to the air becomes hard, or, in common parlance, is said to dry. If the dry powder or pigment was applied alone it would soon rub off. If it was mixed with water the water would dry out and the powder would come off, to the disgust of every one.

What is wanted is a binder which will not only harden and dry, but which will embrace the powder or pigment so it cannot be removed. This binding material must be insoluble and practically unaffected by water, else the paint would be washed off the building with the first rain. Pure linseed oil is the best material known. It fulfils the requisite conditions of a binder, or vehicle for paint, though poppy seed oil is sometimes used with advantage on inside work. Linseed oil is made by expression from the mature seeds of the flax plant, which also furnishes our finest linens. When it dries it does not dissipate into the air like water, alcohol, or even coal oil. It does not evaporate at all, but absorbs oxygen from the air, thereby forming a tough, leathery substance which envelopes the pigment and holds it to the surface, and if dried under proper conditions it forms an elastic waterproof coating, adapting itself to the changes of temperature.

Pure linseed oil alone should be used; no coal oil should be mixed with it, as is often done to cheapen, for coal oil has no binding properties, and eventually evaporates, leaving the pigment with nothing to hold it to the surface. No animal or other vegetable oils should be used, for they do not dry, and the surface will not become hard and durable. No rosin oil, a frequent adulterant, should be used, for this makes the paint dry and brittle, thus easily chipping or cracking off.

What shall be combined with pure linseed oil to make the Best Paint? The experience of many centuries points to pure white lead. This substance has the faculty of mixing most readily with linseed oil. It assists the oil to dry by combining with it. The oil is rendered waterproof, and the resulting dry film for a long time remains elastic, so that it adapts itself readily to expansion and contraction of the surface, without a tendency to scale off. Unless there is moisture present, either on the surface or absorbed in the wood, when the paint is applied, pure white lead paint well rubbed in will stay where it is put. If the surface is wet the oil is repelled from it, and a good job cannot be expected. If there is water or sap in the lumber the heat of the sun, or of the building, will draw or drive it to the surface, and blistering will follow. When these blisters are pierced the water will often run out. See, then, that the surface is all right before you paint. If very old and dry the oil may be absorbed before it can set or dry, and the pigment left as a dry powder, so that in the first coat plenty of oil should be used, not only to act as a binder, but to allow for possible absorption.

There are additional reasons why pure white lead is the best pigment. Among others, it has greater opacity than any other substance, therefore hiding the surface better; consequently fewer coats are required. We have said that the cost of paint is not very great, but it is the labor of applying that is expensive. Therefore, when you can cover as well with two coats of white lead paint as with three or four coats of other paint, it follows that the lead paint is the cheapest by far. Any substance that is added to white lead, except for the purpose of coloring, diminishes in some way the value of the paint. Zinc is sometimes used. Now zinc is very inferior in covering to white lead, and besides, in drying it forms with the linseed oil a very hard, unelastic surface, which is apt to crack and scale off. When repainting becomes necessary, the surface is such that it will not readily hold the new coat, so that the entire lot of old paint has to be burned off, a very expensive operation, if a first-class job is wanted.

The substance most commouly added to white lead is barytes, and it is added simply because it is cheap, and to make weight. Barytes is a powdered rock, which is found largely in Virginia, Missouri, and other parts of the country. It is not opaque—one of the first requisites in a paint material—and has no action in the oil, and if ground or mixed with oil alone it will neither cover nor hide the under surface, nor form an elastic waterproof binder with the linseed oil, which we have heretofore described. The great attraction barytes has for paint manufacturers is its cheapness, and because it can be and is readily palmed off on the consumer and property-owner as pure white lead.

The only protection the buyer has is to insist on having pure white lead, bearing the guaranty of some reputable maker, whose brand he can rely upon. The adulteration of pure white lead by zinc, barytes, and other substances, is a most common one. If such mixtures were sold under labels honestly stating what they were, and the consumer and property owner bought them as such, no objection could be made: but they are often sold as pure white lead, though chemical analyzes repeatedly made show that they contain none, or, at best, but a small percentage of white lead. If not sold directly as pure, some misleading trade mark is added; such as "Star White Lead, St. Louis," etc., etc., the intention being to deceive and induce the buyer to think he is getting a pure article.

Within the last fifteen or twenty-five years a large demand has been created for what are known as Ready Mixed Paints, or paint prepared with oil and drier ready for use, which appeals to the user as a great convenience. Some makes of these appear to give fair satisfaction, but the very general complaint as to their want of durability has caused the whole class to fall somewhat into disrepute. The cause for this is not hard to find. We have previously shown that the base of the best paint for general use should be pure white lead and pure linseed oil. Now white lead in its nature is so heavy an article, so dense are its particles (it is this that gives it its great value as a covering pigment) that it cannot be held in suspension for any length of time in pure linseed oil. As a matter of fact, most ready mixed paints contain but little white lead, other and cheaper substances, inferior as pigments, being substituted therefor, and in order to enable the paint to dry quickly various driers containing turpentine and benzine are introduced. The effect of these is to thin the oil and render it less capable of holding the various pigments in suspension. To counteract the tendency to settle the oil is treated to make it thicker, alkalies and water which form soap or emulsions with the oil being frequently used. It is not difficult, then, to see why such paints so often prove disappointing to the user; nor does the expense stop here, because if he desires to repaint with a pure article and secure the best results the old coats must first be entirely removed.

The moral of all this is, the best is the cheapest in the long run. Better results are obtained, greater durability and satisfaction, besides at the present time the best is actually the cheapest. Any one desiring to use paint can buy absolutely Pure White Lead, under the guaranty of a responsible manufacturer, Pure Linseed Oil, equally guaranteed, and pure colors, and can mix them himself ready to use at a not greater cost per gallon than inferior articles, which do not cover nearly so much or so well.

Why, then, not always buy the best, the very best?—*J. A. S., in Independent.*

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Third Quarter—Lesson VI.

August 8, 1897.—1 Thess. iv, 9-v. 2.

Commit to memory verses 16-18.

Subject. Working and waiting for Christ.

Golden Text. "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John xiv. 3.

CATECHISM.

Question 52. What are the reasons annexed to the Second Commandment?

Answer. The reasons annexed to the Second Commandment are God's sovereignty over us, His propriety in us, and the zeal He hath to His own worship.

Time. About A. D. 52.

Place. Corinth.

INTRODUCTORY.

To understand this lesson it will be well to study again the Lesson III, as the story of the founding of the Church in Thessalonica, and then to read the two Epistles written to that Church from Corinth. This Epistle was written not long after Paul's arrival at Corinth, and soon after Silas and Timothy joined him, bringing news from Thessalonica. It is probably the first in chronological order of the writings of Paul that remain to us. Paul had been driven from Thessalonica by persecution before he finished the work he hoped to do there. He desired to return, but was unable to do so and sent Timothy to strengthen them. A few months later he wrote this letter. He gives the Church much praise. He finds in them all the good he can, commends and encourages it.

In the part chosen for the present lesson there is a double theme. One part refers to the way of living the heavenly life on earth. The other, which harmonizes with it is the coming of the Lord. This is especially mentioned and made the motive of Christian life in every one of the chapters of this Epistle. It it here referred to as a motive and an ideal, helping and urging to live the heavenly life here and to be prepared to live it forever with the Lord. The Lord is coming in person.

LESSON NOTES.

Vs. 9. *Brotherly love,* love for Christian brethren, in unity of feeling and work, desire and labor for the best, regard for the feelings of others, charitable judgment of faults, and allowance for difference of opinion and views, sympathy for afflicted ones and help for the needy. Love seeks the real welfare of all men, especially of brethren. The new heart given affords this and the Holy Spirit promotes it.

Vs. 10. *Ye do it:* not only toward your own church, but also *toward all the brethren which are in all Macedonia. Increase* (abound) *more and more.* "That which does not grow is dead. The more active love is, the more it seeks its task to enlarge; for, inventive, as it is, it is ever discovering new objects for its activity."—*Godet.*

Vs. 11. *Study to be quiet.* Literally, "Be ambitious to be quiet," not restless for notoriety, nor desirous of great things, not busybodies or disturbers of the peace. *Do your own business.* See to it that the duty of each day is well done. "The daily life of toil does not rob us of the Christian life, it really puts it within our reach."

Vs. 12. *Honesty:* meeting just obligations to fellowmen, paying honest debts, thus honorably to "adorn the doctrine of God our Saviour" in dealing with others, and by industry and honesty may *have lack of nothing.*

Vs. 13 *Them which are asleep,* as Christians are "asleep in Jesus." Their bodies are unconscious and decay to dust like to unconscious sleep, to be awakened at Christ's coming. They are united to Christ and the Spirit watches over them. The spirits of believers "being absent from the body are present with the Lord."

Vs. 14. *Will God bring with Him* : not from the grave for (vs 17,) Christ comes to meet them in the first resurrection. This vs 14 shows the promise that in Christ's second coming as King to sit on the throne of David, God will bring these risen ones with Him. He first comes for them Jno. xiv. 3. Then comes with them Matt. xvi. 27, and v. 17 here.

Vs. 15. *By the word of the Lord.* By a direct communication as if this were important truth and might not appear probable. *We which are alive,* shows that Paul thought it possible that he would be alive and certain that some of the Christians then or thereafter of the great body of Christian brethren would certainly be alive at the coming of the Lord. *Prevent* is old English for precede or come in advance of. *Them which are asleep,* the dead in Christ as we speak.

Vs. 16. *The Lord Himself shall descend.* All Christians hold that, but differ as to antecedents, time and conditions of His coming. *Shall rise first;* before others who are dead out of Christ. This is called in Revelation "the first resurrection."

Vs. 17. *Them.* Closely after the Christians alive at the time shall be changed, 1 Cor. xv. 51, and caught up with the first resurrection with Christ. The word "caught" in the origin implies a sudden irresistible force like "snatched up." Paul uses the word of his rapture in the third heavens, 2 Cor. xii. 2, 4.

Vs. 18. *Comfort one another.* In the certainty of the coming of the Lord, of the triumph of His cause, the accomplishment of His purposes, the fulfillment of His promises, the gathering to Christ of the members of His body, the Church which He sent, the Holy Spirit to gather out of all nations. It carries with it the assurance that we lose nothing, but gain all by giving up all for Christ, "that we may know Him and the power of His resurrection."

PRACTICAL POINTS.

The subject suggests the use of the doctrine of the second personal coming of Christ in this Epistle in each chapter as bearing upon working for Christ.

1. The Thessalonians turned from idols to wait for the coming of Christ.

2. They would be the apostle's joy and cause of rejoicing to them.

3. They should abound in love toward one another. N. B. He exhorted: Comfort one another and prayed that they be preserved blameless.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Aug. 15th, 1897.

STUMBLING BLOCKS.

Text for the week:

See that ye walk circumspectly. Eph. 5:15.

Daily Readings:

Monday, An old law, Lev. 19:9-18.
Tuesday, Evil condemned. Isaiah 57:14-21.
Wednesday, A punishment. Jer. 6:16-21.
Thursday, A command. Romans 14:13-23.
Friday, No stumbling. 1 John 2:1-11.
Saturday, Pride. Jer. 50:25-32
Sunday, Topic. Stumbling-blocks. Matt. 18:1-14, (A temperance topic.)

Suggestions:

(1) No one who never drinks at all can become a drunkard.

(2) Every one who drinks even very moderately may become a drunkard.

(3) Even one who drinks persistently, though at first it may be moderately, will become a drunkard. Every jail, every penitentiary, every lunatic asylum, every cemetery, tells eloquently of drunkards who began with moderate drinking.

(4) No one puts a stumbling block in his brother's way by practicing total abstinence.

(5) Every one who contends for moderate drinking may be causing scores to stumble and fall to their eternal ruin.

(6) In the light of above facts, if *your* boy asks if it is safe to drink moderately, what will you tell him?

Notes:

If never a line had been written or a word had been directly said to impress the duty of avoiding that which might cause others to sin, the very principle of unselfishness even to personal sacrifice which is the very base of Christianity would commend it. But our Lord, and His apostles speaking by the Holy Ghost, do not leave this duty to hang upon any inference however clear and strong. Even in lesser matters we are required to remember that no man liveth to himself or dieth to himself. So fearful is sin that no one can permit his brother to sin, when he can by reaching forward prevent it without imperiling his own soul; how much more should he avoid placing in his way that which would, at least might, cause him to so offend God.

A stumbling block is anything that causes another to fall away from Christian rectitude; anything which leads others into a course that prevents the entering upon or pursuing the Christian walk. On every hand we find these fearful cripplers or deterrents. The parent or the child, the husband or the wife, the influential person in society, or in business or in other relations may be answerable thus for the wellbeing of human souls.

The injury done is often in inverse proportion to the general good character, or sound judgment of the person who errs. Thus a minister of the Gospel deservedly of great influence because of his general saintly character, may by a single lapse from sound teaching implant most ruinous error, or a singularly wise and virtuous citizen may by a divergence unto some line of wrong practice ruin many souls, whom one of less austere morals could not turn aside.

A young lady may in sheerest thoughtlessness place the wine-cup in the hands of one who shall thereby stumble and irrecoverably fall. A minister may in his anxiety to prove that our Saviour did not disapprove of moderate drinking, contravene the law of Christian charity, and send scores of young men or women to fill drunkard's graves.

And so it is by mere thoughtlessness, we may fail, not only to speak the good word when occasion requires, or by unwise or inopportune speech may divert from the serious thought which would lead to heavenly ways; thus by a single act to us indifferent or hardly worth considering we may destroy one for whom Christ died.

OPEN DOOR NOTES.

The Myrtle Society of the Holmes church, Bay View, Va., has been instrumental in greatly improving the church property. In the last three years they have handsomely resetted the church and furnished it with a $400 organ, and this spring they enclosed the church lot with five hundred feet of handsome iron fencing.

The C. E. Society of Chadbourn, N.C., is growing in influence and accomplishing much good.

A Westminster League has been organized at Corsicana, Texas. The officers are Maj. H. W. Barton, President; Mr. A. J. Wareing, vice-president, Miss Porter Rice, Secretary, and Miss Ada Wareing, Treasurer.

PUZZLE DEPARTMENT.

Answers for July 22d.

Screech owl is found in Isa. 34:14—Cornie and Myrtle Wilkinson, Maggie Hall, Edward S. Wood.

There are 260 chapters in the New Testament—Cornie and Myrtle Wilkinson, Maggie Hall, Edward S. Wood.

Paul was a tent-maker—Maggie Hall, Edward S. Wood.

Enoch and Noah walked with God Gen. 5:22; Gen. 6:9—Cornie and Myrtle Wilkinson, Maggie Hall.

How many verses are there in the New Testament? Maggie Hall.

How old was Daniel when he was led into captivity? Cornie Wilkinson.

What is the middle verse in the Bible? Walter Payne Spruntt.

In what book, chapter and verse is mention made of the archangel Michael? Edward S. Wood.

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JOHNSON. At the home of his sister, near Cameron, N. C, on July 22d, 1897, Mr. Neill A. Johnson, in his 30th year. He was a dutiful son, faithful to every trust. He leaves a good name behind him.

FOSTER. At Cornersville, Tenn., Tuesday night, July 20th, Alfred Flowe, infant child of Rev. W. C. C. and Maggie F. Foster, aged 18 days. "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God.

CENTENNIAL OF BUFFALO CHURCH,

TO BE CELEBRATED AT BUFFALO

THURSDAY AND FRIDAY,

AUG. 12TH AND 13TH.

One hundred years have passed away since the Scotch settlers on the waters of the Buffalo became an organized church. The history of Buffalo church has been an illustrious and fruitful one. As "a tree planted by the rivers of water," she has brought forth her fruit in her season. Buffalo is pre-eminently the "mother of churches." From this parent church have sprung, wholly or in part, Jonesboro, Pocket, White Hill, Sanford, St. Andrews and Salem churches. These are justly proud of their descent, and will gladly join their venerable mother in celebrating an event so eminently worthy of perpetual remembrance.

The fact that they or their parents went up to Buffalo to worship and to bury their dead for so many years attracts them to the spot, not only to garland the graves of the dead, but also to hear the same old Gospel preached in the old home, and rejoice in such a grand re-union after a century of blessing and blessedness.

Here the young who have grown old and gray and lonely in the world will meet beneath venerable trees the faces of early companions that bear the same marks of time. Their sympathetic interest in the "olden time" and love for the ways that are gone will sweeten their converse "one with another," while the vacant seats may whisper a note of warning, and the whole service brighten the hope of a greater reunion beyond.

The program is as follows:

FIRST DAY.

FORENOON.

10.45. Praise service and address of welcome by pastor.

10.45—12. Centennial Sermon by Rev. H. G. Hill, D. D.

Recess.

AFTERNOON.

2—3. An address on the Polity of the Presbyterian Church. Rev. K. M. McIntyre.

3—4. Reminiscences. Prof. Alex. McIver.

SECOND DAY.

FORENOON.

10. Praise service; and the Distinctive Doctrines of the Presbyterian Church, by Rev. J. L. Wicker.

11. Historical Address, by Rev. W. S. Lacy, D. D.

Recess.

AFTERNOON.

2—3. The Presbyterian Church as a Missionary Church. Rev. J. L. Wicker expected.

3. The Glorious Past and the Hope for the Future, by Rev. D. N. McLauchlin.

M. D. McNeill,
Pastor.

PRESBYTERIAL NOTICES.

The 255th session of Orange Presbytery will be held at Bethlehem church in Orange county on Tuesday, Sept. 7th, 1897, at 2.30 o'clock p. m.

A Sunday-school convention is ordered for the afternoon of the second day, Sept 8th. Ask for reduced rates of travel.

D. I. CRAIG,
Stated Clerk.

The Presbytery of Abingdon will meet in Draper's Valley, Va, Tuesday, Sept. 7th, at 8 o'clock p. m.

I. N. NAFF,
Stated Clerk.

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CHARLES D. McIVER,
President.

NOTICE.

STATE OF NORTH CAROLINA,
COUNTY OF NEW HANOVER.

In the Superior Court D. D. Benton, Plaintiff, vs. Rebecca Benton, Defendant.

NOTICE—Rebecca Benton, the above named Defendant, will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county, in the State of North Carolina, by the Plaintiff for the purpose of obtaining from the Defendant an absolute Divorce and complete dissolution of the bonds of matrimony.

And the said Rebecca Benton will further take notice that she is required to be and appear at the next term of the Superior Court of the said County of New Hanover, to be held on the third Monday after the first Monday in September 1897, *i. e.*, on the 27th day of September, 1897, at the Court House of said County, in the City of Wilmington, North Carolina, and answer or demur to the Complaint in said action, or the Plaintiff will apply to the Court for the relief demanded in his complaint.

This, the 19th day of June, 1897.

JOHN D. TAYLOR,
Clerk of Superior Court of
New Hanover County, NorthCarolina

Kleinberg Female School.

A HOME SCHOOL IN THE MOUNTAINS OF VIRGINIA.

MISSES WAILES, Principal.

The Sixteenth Year will begin Sept. 14th and close June 8th, 1898.

Terms, $150 for session of nine months, for board and tuition in English, French, German, Latin, Mathematics and Music on the piano.

Extract of letter from the late Prof. B. M. Smith, D. D.

I can most sincerely commend your school to the attention of the public; and for two reasons: First that the instruction given is that of conscientious as well as competent teachers, and that the pupils receive in your family that careful attention as to health and comfort which cannot be had elsewhere except at their home.

From Prof. John C. Rolfe, formerly instructor of Latin in Cornell University, now Professor of Latin in the University of Michigan.

Miss Wailes is thoroughly fitted for her position and is doing excellent work.

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E. L. BARNES,
A. R. BANKS,
Principals.

A few references:—

Dr. J. B. Shearer, President of Davidson College, N. C.; Rev. O. G. Jones, Rock Hill, S. C.; Rev. T. R. English, D. D., Union Seminary, Va., Rev. C. A. Munroe, Lenior, N. C.; Rev. R. P. Smith, Gastonia, N. C.; Capt. J. G. Morrison, Mariposa, N. C.; Dr. E. Porter, Rocky Point, N. C.

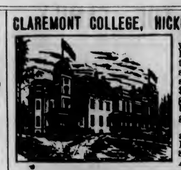
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FOR THE FAMILY.

LOVE COMFORTLESS.

The child is in the night and rain
On whom no tenderest wind might blow,
And out alone in a hurricane.
Ah, no,
The child is safe in Paradise!

The snow is on his gentle head,
His little feet are in the snow,
O, very cold is his small bed!
Ah, no,
Lift up your heart, lift up your eyes!

Over the fields and out of sight,
Beside the lonely river's flow,
Lieth the child this bitter night.
Ah, no,
The child sleeps under God's own eyes!

What wandering lamb cries sore distressed,
Whilst I with fire and comfort go?
O, let me warm him in my breast!
Ah, no,
'Tis warm in God's lit nurseries!

—Littell's Living Age.

SOME RARE EDITIONS OF THE WORKS OF ROBERT BURNS.

Not long ago, when new material for the Henley Edition of Burns was being sought at home and abroad, a certain modest Scotchman, living in the United States, had an original manuscript lithographed and sent to the publishers. In making acknowledgement of his courtesy on page 406 of the third volume, recently published, they write him down as Mr. W. R. Smith, of Cincinnati, O. There can be no reasonable doubt that a Mr. W. R Smith does reside in Cincinnati, O. Perhaps several of them. But the Mr. W. R. Smith who possesses an original Burns manuscript resides, and for forty-three years has resided in Washington City as Superintendent of the Botanical Gardens. At present, furthermore, he is President of the Society of American Florists, and for over a generation he has been widely known in this country as the friend of many distinguished men. He has always been at home to them in his little red brick cottage, which nestles well hidden just under the white majesty of the Capitol and at peace in the green plant-world of its own.

The treasure of this house, as it is the pride of his heart, has long been his Burns collection, which fills a small room apart from his general library. How interesting this collection is may be inferred from his own statement that it contains two hundred separate dated editions of Burns out of the six hundred editions which he says have been published throughout the world. To this treasure-house of his beloved poet he expects to add other volumes, to be obtained from the Mitchell Library of Glasgow, which leads all others in Burnsiana. The affection with which he still plans for the further enrichment of his hoard is a passion that began in youth. The first shillings he ever earned, he says, were captured at a village school examination. In the dreadful presence of the dominie and the minister the class had been called up to recite, member by member, stanza in turn, Gray's *Elegy*. They soon stuck. "You go on with it, *Duz*," commanded the domino. Go on with it he did: and two shillings were laid in his palm for this feat of memory; whereupon he took to his heels and spent his prize for his first volume of "Bobbie."

Among his rare editions he reckons one published a Alexandris, Va., in 1813, during the war with England. Only two copies of this, he says, are known to be in existence. Another is the first American edition. Another is the second American edition, to which belonged the Washington copy now owned by Representative Cabell of Illinois, and held to be priceless. As to the final disposition of his Burns library, he thought at one time of sending it to a Masonic institution in Kentucky, owing to his friendship for the late Senator Beck of that State, another rugged Scotchman whose portrait hangs on the library wall. He has since thought of leaving it to Princeton College, out of regard for the late President McCosh. But his preference is to have it housed at last in Washington, in a room that he would like Mr. Andrew Carnegie to build for it there instead of the one the millionaire is understood to have offered to build in Pittsburg. It would be a pity ever to have the collection removed from Washington, where it is so often visited. When Craibe Angus wanted the loan of it last year for the Burns celebration at Glasgow, Mr. Smith declined to send it, being loath to disappoint his American visitors. In this connection he quoted with some feeling a remark once made by a niece of Burns: "A Scotchman always begins by finding fault with my uncle; but the Americans—they never find fault with him." A Scotchman must come to this country, insisted Mr. Smith, to find out what it means to love the poet of Scotland.—*From "Chronicle and Comment" in The Bookman.*



Young Lochinvar who, according to the story, ran away with his bride, did not love her one particle more devotedly than a thousand honest husbands of the present day love their wives.

No novelist could invent a story of truer manly devotion than the "humble romance" revealed by the following letter from Mr. Harry Chant, of 211 Haskell Avenue, Dallas, Texas.

"About fourteen or fifteen months ago I was working with a gang of men and happened to say to one of them, 'I hope it will not rain as I have a big washing to do for the children.' The man said, 'What is the matter with your wife?'"

"For years my wife had been suffering from what the doctors called prolapsus of uterus. She was nervous, had cold hands and feet, palpitation, headache, backache, constipation, a disagreeable drain, with bearing down pains; no appetite. She got so weak she could not get around. I am only a laborer so was always in debt with the doctors, and all for no good, as none did her any good. We began to think that she was never going to get well."

"I told this man what the doctors said was the matter with her," and he said "did you ever hear of Dr. Pierce's Favorite Prescription?" "I told him no, but I had tried so many patent medicines that I was tired of them all, and besides I did not have enough money to pay the doctor and the drug store. He said if I would get two or three bottles and try them, and if it did not do my wife any good that he would pay for the medicine. I went to the drug store (Mr. Clawber's on Elm Street), and bought a bottle. The first and second did not seem to have much effect but the third seemed to work like a charm. She has taken in all about thirteen bottles and she is today as stout and healthy as any woman in the United States. This is not the only case. When ever I hear tell of any woman who is sick in the neighborhood I just send the book and paper that is wrapped around every bottle and that does the my own washing and cooking, for my wife can do it all in one day and never seems tired or out of spirits now."

Dr. Pierce's Pleasant Pellets cure constipation, promptly and permanently.

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No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

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W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.		STATIONS.	SOUTH BOUND.	
	8			7
P. M.		— WILMINGTON —	P. M.	
2 00		Lv Mulberry St. Ar	12 40	
3 58		Lv Jacksonville Lv	10 42	
4 30		Lv..Maysville..Lv	10 09	
4 44		Lv Pollocksville Lv	9 55	
5 20		Ar..Newbern..Lv	9 20	
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING,
General Manager.

J. W. MARTENIS,
Traffic Manager.

CHILDREN'S COLUMN.

AUGUST.

The month of hot days and thermometers high;
The month when bright meteors flash through the sky;
When the fields are all swarming with beetles and bugs,
And the farmers are calling for cold-water jugs;
When we long for the mountains and cool, shaded streams,
That ripple and babble with lullaby dreams,
Or the storm-beaten rocks on the sands by the shore,
Where the billows are rolling in musical roar.

—Exchange.

MAMA'S NEW GAME.

Oh, what a long day this is!" sighed Kitty. "I wish it were supper-time."

The rain was pattering steadily on the window. It had pattered there all day, and the afternoon in the sitting-room had seemed very long.

The sitting-room was always a pleasant room, but just now not in very good order. There had been a doll's tea-party on the window-seat, and a severe case of the measles on the sofa; and sickness and company as everybody knows, clutter up" a house.

The scrap-book had kept the little girls busy for a time, but now the last picture had been pasted in, and Mabel had shut the book with a bang and given herself a "good stretch," while Kitty had laid herself back flat on the floor, looked bored, and wished for supper-time.

"Well, it isn't supper-time," said Mabel, "and it won't be for half an hour. Mama, do tell us what to do next."

Mama looked up from her sewing, and smiled at the two forlorn little faces. Her eyes wandered about the room as though hunting for a new idea; and when they grew wide and bright and she began to laugh, the children knew she had found it. "Now, what is it?" cried Mabel, while Kitty scrambled up from the floor. "Tell us, quick!"

"It is a brand-new game," said mama briskly. "Kitty may be 'It' first. Stand exactly in the middle of the floor, Kitty. Shut your eyes tight. Turn around three times. Now raise your forefinger, and point straight ahead. Open your eyes. What is your finger pointing at?"

Kitty laughed. She began to mistrust the new game. "It's my hat," she said rather meekly—for the hat was on the piano-stool, where it had no business to be.

"Yes," returned mama. "The next rule in this game is to take that hat, and go and put it in the very best place for a hat that you can think of. And while you do it, it is Mabel's turn to shut her eyes."

Mabel sprang into the middle of the floor and spun about so many times that she was almost dizzy, and pointed so low that when she opened her eyes all she saw for a moment was the carpet, but "Oh, my!" she cried out then. "It is the mucilage bottle! Only think if I had stepped on it, mama!"

"Well" said mama, "where is the best place in this house for the mucilage?" and Mabel carried off the bottle to her papa's desk.

"This is a funny thing to call a game, declared Kitty, coming back from the hall closet. "But go ahead, mama! I wonder what shall I get next? It is just like a grab bag!"

Kitty whirled around three times, pointed and then opened her eyes. "Oh, it's all Dick's school-books on the window-sill! Mama, if I put those in the best place in this house for a boy's school-books I don't believe Dick will ever find them. Dick would never think of looking there!"

"Dick must take the risk," said mama, smiling; and Kitty started upstairs to Dick's room. At any other time she might have grumbled over the errand; but it was fun in a game, and she ran downstairs again in a hurry to see what Mabel's turn would be.

So the game went on, with jokes and laughing, until the sitting-room began to look neat and orderly To be sure, it took a good while, and there was some noise—for was it not a game? but the mama in that house never minded any noise that was "good-natured noise." It is wonderful how fast that half-hour before supper went.

At last, just as the tea-bell rang and the boys came trooping in, there was a great shout and laughing in the sitting-room; for Mabel had opened her eyes and was pointing straight at mama.

Mama laughed, and pretended to be in a great hurry to put herself "in the best place for a mama to be" and jumped up and gathered her scissors and spools together, and ran out to her seat at the tea-table.

"Such a nice game," said Mabel, looking about on the tidy room. "What shall we call it, mama—the Rainy-Day Game?"

Mama glanced through the window at the bright sky in the west. "I think the Clearing-Up Game would be better," she said.—*Edith F. Foster, in Little Men and Women.*

FULL, YET ROOM ENOUGH.

"Mamma," said six-year old Fred, "I can't love God and you both, so I'll choose you."

"Why, my child? what do you mean by saying that you cannot love both? 'Cause that's what the Sunday-school lesson says; it says that I must love God with all my heart, and there isn't but one 'ail' to it, so if I love Him with all there won't be one bit left for you." Mamma laughed, and only asked Fred to come with her. Going to the cellar she quietly asked him to help her fill a large pan with potatoes.

"There," said he, piling on the last big fellow, "it's full."

"Full, yet there is room," answered mother, as she next took a bag of beans and commenced to shake them into the big crevices between the potatoes. She poured and shook until a quarter or more had disappeared, and the pan was specked with white.

"Neither is it full yet," she said; and, taking up a shovelful of sand, she scattered that over the pan, and it too disappeared, and another after it.

"Not full yet," she said again, as she took up a cup and began pouring water on the pan, and she poured and poured until several quarts were gone.

"Now, you see how a thing can be full and yet hold more—of something else. So your heart may be full of the love of God, and plenty of room left for me, and papa, and sister, and play, and books."—*Canada Presbyterian.*

LETTER-BOX.

Dear Editor: As I have seen the letters in your paper, I thought I would write one myself. I go to Sunday-school, my teacher's name is Miss Lena Wessel. I study Shorter Catechism, there are two more boys in my class. I am eleven years of age. I have a dog and a horse. The horse's name is Bay Dick. My dog's name is Don. I have two brothers and three sisters. Papa has been taking your paper a long time. I will close for fear of the waste basket.

Your friend,
GUSSIE MCLEAN.

Lumberton, N. C.

Dear Mr. McLaurin: As my mama says there was only one letter in the PRESBYTERIAN week before last, I thought I would write one for this week. Mamma took brother, nurse and me down to Virginia Beach, Ocean View and Old Point last month, and we had such a nice time. I love to ride on the boats better than on the trains. Brother is most well since we came back. I have six little baby kittens and they are so sweet and pretty. Do you know my grandpa? His name is Mr. H. W. Burwell, he is sick nearly all the time. I want to see him for he has been gone three months.

Your little Virginia friend,
FANNIE BELLE SPATIG.

Lawrenceville, Va.

Dear Mr. McLaurin: You were so kind to publish my other letter I will write again. I have a little brother three weeks old yesterday. I have no pets but one cat. I love him very much, his name is Nip and my little brothers have one named Tuck. Father has gone to Roberdel to preach for Mr. Coppedge, he left home last Saturday and will be back to-morrow. I want to see him so bad. I will close for this time.

Your little friend,
LUCILE HASSELL.

Godwin, N. C.

W. C. VonGLAHN,

NO. 20 SOUTH FRONT ST.,

WILMINGTON N. C.

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☞ Visitors to the city should not fail to call.

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The Rev. Charles C. Hersman, D.D., D., Henry Young Professor of Biblical Literature and Interpretation of the New Testament.

The Rev. Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

The Rev. Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

The Rev. Givens B. Strickler, D. D., [illegible] Theology.

Walter [illegible] Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English Clerk of Faculty, Hampden-Sidney, Va

For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

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Daily Record Bld'g, Baltimore, Md.

SECULAR NEWS.

NORTH CAROLINA.

Charlotte has a bicyle factory.

There are 50,000 trees in the Van Lindley orchard that are bearing fruit.

The prospects for the A. and M. College are said to be very bright.

Arrangements are being made to combine the W. and N. railroad and the W. and W. railroad depots. All freight is now handled at the A. C. L. warehouses.

It is estimated that the acreage of strawberries in Pender county will be doubled another year. The crops in this section are reported good. Thorough bred hogs are being extensively bought.

The knitting mill of Salisbury has begun operations.

Charlotte is to have a factory for the manufacture of catsup, sauces and all kinds of grocers and druggists supplies.

A two foot vein of gold has been discovered near Gladstone, Stanley county

The annual report of Postmaster Geo L. Morton, of Wilmington, shows an increase of 18 per cent in the amount of business transacted at this point. The mail facilities have been greatly improved, a special feature being the mail delivery at Ocean View. The building has been repainted and placed in thorough order. Mr. Morton has managed the postoffice with much ability and has a most efficient corps of assistants.

One of the largest cargoes of spirits shipped from Wilmington in some time was on Saturday when the Croatan of the Clyde line sailed with 1,012 barrels of spirits turpentine.

Durham has organized a business man's league.

The shipment of Delaware grapes has begun from Raleigh.

The First National bank of Asheville went into voluntary liquidation on July 31st. The three other banks of the city were not affected.

The daily paper announced to be published at Greensboro has appeared bearing the name of the Evening Telegram. It is a nicely gotten up sheet.

DOMESTIC.

The peach crop of Greensboro, Md., which had very bright prospects a few weeks ago has been killed by the curculio.

A Young Man's Business League has been organized at Palatka, Fla.

The clay model of the equestrian statue of General Simon Bolivar, which is to be presented to New York city by President Crespo of Venezuela, to replace the statue which now stands in Central Park is very nearly completed.

Charles A. Dana, the veteran editor of the New York Sun, is seriously but not alarmingly ill.

The Old Dominion Co.'s new steamer Princess Anne made her trip from New York to Norfolk last week in nineteen hours.

The Excelsior blast furnace, one of the largest charcoal iron furnaces in the country, has gone in blast after eight months' idleness.

A recent hail storm near Huron, S. D., cut all crops in an area four to six miles wide by thirty miles long. Much of the grain was nearly ready for harvest and some fields were being cut.

A correspondent of the Baltimore Sun writing from Philadelphia, says: The Baldwin Locomotive Works have booked an order for twenty locomotives for Japan. This, with orders already received, makes a total of fifty for that oriental empire. Thirty have just been shipped. Of these eighteen were for the government roads and twelve for a private railroad corporation. The order just received is for the Japanese government. It is stated by the officials of the Baldwin works that there is practically no serious European competition in this trade; that the prices made are much lower than those offered by English, German and French manufacturers. The reputation of American locomotives in some countries, especially in China and Japan, has brought about a competition among American manufacture so strong that the prices are even closer than locomotives for domestic markets.

FOREIGN.

The Colonial Office of London has warned intending gold seekers that it will be useless to start for the Klondike before spring, as the journey is possible only in the summer time.

A number of arrests have been made in India among the agitators who are stirring the people against British rule. Houses have been searched and large quantities of ammunition found.

Klondike discoveries promise to start a fever in London as well as New York. The South African successes have educated the Londoner to the gold fever.

Le Soiri, of Brussels, published a special edition announcing that the British government has renounced the commercial treaty with Belgium. The announcement has caused much excitement in commercial circles.

Emperor William has donated ten thousand marks for the relief of the sufferers by the recent hailstorms in Wurtemburg.

The king of Siam was received with royal, naval and military honors upon his arrival in England

UNIVERSITY COLLEGE OF MEDICINE, RICHMOND, VA.

The attendance during the last session of this institution was so great, (there being 270 students), that additional teaching facilities were necessitated. Consequently, a large modern stancture, with a capacity for five hundred students is now being built and will be ready for occupancy at the opening of the next session, September 30th.

Every convenience and facility will then be offered medical, dental and pharmaceu'ical students for the pursuance of their respective studies.

The excellent standing of its graduates in all of the departments, wherever they have appeared in competitive examination, as attested by the public records, bespeaks a brilliant future for the University College of Medicine.

The faculty numbers fifty-one professors and Intructors, with Dr. Hunter McGuire, M. D., LL. D., as President. See advertisement elsewhere.

Receipts at Assembly's Office of Home Missions: For Home Missions including Church Erection Loans, for July 1897, $1,965—July 1896, $1,014. For Invalid Fund, July 1897, $3,363—July 1896, $3,110.

J. N. CRAIG, Secretary.

Ridgeway High School has entered upon its seventh year and offers to boys and girls excellent advantages. It is situated at Ridgeway, Warren county, N. C., midway between Raleigh and Weldon.

RED SPRINGS SEMINARY

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Laundry by Seminary Laundry. 9.00
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Session opens September 15, 1897.
For further information write to
REV. C. G. VARDELL,
Red Springs, N. C

THE JAMES SPRUNT INSTITUTE,

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The announcements for the next session of this school are now ready to be sent out Who wants to see one? Any man with a girl to educate can get some interesting reading by addressing a postal card to Rev R. V. Lancaster, Kenansville, N. C. For the motto of the trustees is: The best possible school, for the least possible cost. Session opens September 8th, 1897.

R. V. LANCASTER, President.

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—OF—
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We will buy from you in exchange for our fine groceries your

FRESH FRUITS,
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And in fact all your nice fruits.

We will soon offer $10 in cash for a loaf of bread and $5 cash for a dozen biscuit—both to be made from Pillsbury's Best Flour.

How to make good bread recipe sent free for the asking.

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WASHINGTON, NORFOLK,
RICHMOND.

Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
Lv Wilmington..	*3 20pm	....
Lv Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	....
Lv Laurinburg..	6 23pm	....
Ar Hamlet.....	6 53pm	....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 28 am
Lv Wadesboro..	8 11pm	5 54 am
Lv Marshville..	8 48pm	6 25 am
Ar Monroe	9 12pm	6 48 am
Lv Monroe.....	9 25pm	7 00 am
Ar Charlotte.....	10 25pm	7 50 am
Ar Mt. Holly.....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.. ..	12 30p m
†8 40am Lv.... Hamlet.. Ar		6 20p m
10 00am Ar.... Cheraw.. Ar		† 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming on...	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)...	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

Both trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon, Florida.

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T. J ANDERSON, Gen'l. Pass. Agt.
General Offices, Portsmouth, Va,

SAY SOES.

The Russians evidently appreciate fresh fish, for in some cases the fish are kept alive in tanks of water. A guest at these house selects his fish from the pool of water and waits until it can be dressed and cooked especially for him.

Prince Eugene, of Sweden, the youngest son of King Oscar, who has been studying painting for several years, will exhibit five or six pictures of large size in the annual exhibition at Stockholm. So the Swedish papers say.

"Why is the Tennessee Centennial Exposition likely to be very popular with the masses?" "Because it is a Tenn. Cent. show."—*Boston Globe.*

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WILMINGTON MARKET.
FOR
WEEK ENDING AUG. 4, 1897.

SPIRITS TURPENTINE: On Thursday (29) 25 cents bid for machine casks and 24½ cents for country barrels; Friday sales at 25½ and 25; Saturday 26 and 25½; since dull; on Tuesday sales at 25 and 24½ cents.

ROSIN: Strained $1.20 and Good Strained $1.25—closing dull.

CRUDE TURPENTINE: $1.30 for Hard, $1.80 for Yellow Dip and $1.90 for Virgin—closing firm.

TAR: Receipts taken daily at $1.15 —closing firm.

TIMBER: Receipts are of inferior quality and not enough coming in to establish prices.

SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after July trains will run as follows:

DAILY EXCEPT SUNDAY.

Leave Wilmington at 6.30 a. m., 10.10 a. m., 2.30 p. m., 5.00 p. m., 7.15 p. m.
Leave Ocean View 7.30 a. m., 11.30 a. m., 3.45 p. m., 6.00 p m., 10.00 p. m.

SATURDAY SPECIAL.

Leave Wilmington at 1.00 p. m., arrive at Ocean View 1.35 p. m.

Leave Ocean View at 1.45 p. m., arrive at Wilmington at 2.15 p. m.

This train stops only at Wrightsville, Seashore Hotel and Ocean View.

R. OSCAR GRANT,
Superintendent.

ATLANTIC COAST LINE.
Schedule in Effect Aug. 1st 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 48 pm, Rocky Mount 1 30 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 03 p m, Boston 9 00 p m.

SOUTHBOUND.

DAILY 4:00 P M — No. 55—Passenger—Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 43 p m, Florence 7 25 p m, Sumter 8 43 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 30 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 6:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 35 p m, Washington 3 46 p m, Richmond 7 50 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54—Passenger — Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Co lumbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 24 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at †1 18 a m, Weldon 11 38 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m, and 2 40 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning eaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 00 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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THINGS USEFUL.

Cucumber Catsup.—Eight cucumbers, two tablespoons of salt, two of black pepper, one pint of vinegar. Pare and grate cucumbers and onions. Mix the ingredients and cork well.

Pineapple Lemonade.— Squeeze the juice of six lemons into a glass jug. Add to it half a pound of loaf sugar, a quart of cold water, and four slices of fresh pineapple cut up into small cubes. Remove all the eyes from the pineapple first of all. Fill a pint measure with ice broken small, and put it in as well. Let it stand fifteen minutes before it is served.

Tomato Ketchup.—Use half a bushel of sound August tomatoes. Wash and cut them into pieces. Cook gently for half an hour, then press through a sieve. Cook again for one hour: then add one ounce of ground ginger, one ounce of mustard, one gill of salt, half a pound of sugar, and one quart of vinegar. Cook to the proper consistency; add five drops of oil of nutmeg, and the same of celery, or a tablespoonful of celery seed. Bottle, cork and seal.—*Ladies' Home Journal.*

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(For Contents see Second Page)

WHENCE COMETH MY HELP.

Strong hills, unreproachful unchanging,
For souls that would worship as I—
Who am restless, inconstant, and weary,
But true to the hills and the sky,—
Bend near me,
And hear me,
Though answerless still to my cry.

As a pagan can pray, self-deceiving,
To gods that are dumb,
So my soul can adore thee, calm hill-tops,
When to thee I come.
And thy curves living soft against heaven
Are answer that strength will be given,
Flowing free
Into me.

There's a world of my fellows behind me,
And fretting, and pain;
Deep incomprehension, as wide as
The measureless main,
Is our portion together, for them and for me,
Yet I love them. But now—I am free,
I am free,
Thy vassal, thy pupil, to be.

Then take me,
Ye hill tops, and make me
Breathe deep of your uppermost air;
Let the gracious gold tints of the morning
Be psalm and be prayer:
For the soul gaining strength from your uplift
Braves noontime and care.

But tell me, ye merciful hill-tops,
To whom do ye pray?
Who gives you your might and your meekness,
The calm of your day,
That ye have free for sparing
To all who come caring?
To bow and obey?

The God of the hills in his heart bears
The strength of the world,
From the might of the mountains to slenderest
Force there impearled
In the dewdrop. The gold of the morn is his smile.
Slow we learn. God is waiting the while
Till our hearts shall reach high as the hills,
And we see
That all strength and all calm and all beauty
Is He.

—*Sunday School Times.*

REV. R. S. ARROWOOD.



The subject of this sketch was born July 28th, 1854, within the bounds of Long Creek Presbyterian church, in Gaston county, North Carolina. His parents were William and Mary Arrowood. On the 3rd of January last (1897) his good mother passed over to her reward. His father still lives and has been for many years a faithful ruling elder in Long Creek church.

Robert Sylvanus is one of ten living children, all members of the Presbyterian church. Two of his brothers are ministers, W. B. Arrowood, a pastor in Fayetteville Presbytery, and M. C. Arrowood, an evangelist in Mecklenburg.

When about fifteen years of age Robert joined his father's church, during the pastorate of Rev. R. N. Davis; and in his eighteenth year left his father's farm, where he had labored up to that time, and went off to school. Having been prepared for college by his brother, William B. Arrowood, and also at Finley High School, Lenoir, N. C., he entered Davidson College in the fall of 1873, and was graduated in 1877. After graduation he taught a male High School in Lincolnton for two years—sold goods for two years longer in Rutherford, and in September '81, took charge of another male High School at Concord, N. C., which he successfully conducted until the summer of 1885. In the mean time having studied theology he was licensed as a probationer of the gospel ministry, in the fall of '85, by Concord Presbytery at Mooresville, N. C. He immediately began serving Bethphage as a supply and in June '86, was ordained and installed pastor of that church.

Directly after going to Bethphage Mr. Arrowood began preaching at Dewese schoolhouse, a point on the borders of Bethphage. As a result of the work there Gilwood church was organized in 1889, and is now a flourishing church. During his pastoral work of six years at Bethphage, two of which were also given to Gilwood as supply, there were about one hundred members added to the former, and twenty to the latter church by examination, besides those by certificate.

Having accepted calls from Third Creek in Rowan, and Fifth Creek and Elmwood in Iredell Mr. Arrowood entered upon the pastorate of these churches in August, 1891. In the fall of '95, he resigned Fifth Creek and Elmwood and took charge of Unity and Franklin in connection with Third Creek, where he still labors happily and not without success and hope.

In the fall of '88, he was chosen moderator of Concord Presbytery at Taylorsville and was one of the commissioners of his Presbytery in 1891, to the General Assembly which convened in Birmingham, Ala.

In March, 1880, Mr. Arrowood was happily married to Miss Mary Louise Dickson, daughter of the late Rev. A. Flinn Dickson, of hallowed memory, who faithfully served the Church as preacher, pastor and author—his last service being that of First Principal of Tuscaloosa Institute. Mrs. Arrowood finds time, occasionally, to make contributions over a nom-de-plume, to the religious press of the day, which are always read with interest.

Mr. Arrowood's preaching is plain and practical—his style rather colloquial than declamatory—his text and context are well expounded, and altogether he is instructive and edifying. His present field is large, twenty miles in length by ten in breath—and requires much labor. He preaches from two to three sermons, at different places, nearly every Sabbath, and is faithful besides in pastoral work. But being in the prime of life and blest with a fine physique and a good constitution his strength seems equal to his day, and gives promise of still further and prolonged activity and usefulness. His people are sincerely attached to him, and pray that his bow may long abide in strength.

ELDER.

THE SEA.

For those who are so fortunate as to spend a vacation by the sea, here are two vivid pictures of a tempest. The first picture is by Byron:

"Man marks the earth with ruin; his control
Stops with the shore: upon the watery plain
The wrecks are all thy deeds; nor doth remain
A shadow of man's ravage, save his own,
When for a moment, like a drop of rain,
He sinks into thy depths with bubbling groan,
Without a grave, unknelled, uncoffined and unknown.
His steps are not upon thy paths; thy fields
Are not a spoil for him; thou dost arise
And shake him from thee; the vile strength he wields
For earth's destruction thou dost all despise,
Spurning him from thy bosom to the skies,
And send'st him shivering in thy playful spray,
And howling to his gods, where haply lie
His petty hopes in some near port or bay,
And dashest him again to earth—there let him lay."

Alongside that picture by Byron place this one by David:

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth up the stormy wind, which lifteth up the waves thereof. They mount up to heaven; they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end. Then they cry unto they Lord in their trouble, and he saveth them out of their distress."

Now look on this picture and on that. Which do you prefer? In the two pictures the two men have unconsciously photographed themselves. Byron, the cynical, tosses up the poor sailor, "howling to his gods," and the gods "dash him to the earth," or "drown him with a bubbling groan." But David, the man of faith and hope, while not less realistic in describing the tempest, yet makes a way of escape from danger and death. In his idea God rules; and when the storm is at its height, "they cry unto the Lord in their trouble, and he bringeth them out of their distresses."

So I think you will like David better than Byron. The sacred poet is less labored, and more true to nature; but what is more, the spirit of poetry in him is sanctified and sweetened by the spirit of faith.—*Rev. Joseph Hamilton, in Canada Presbyterian.*

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THE SYNOD OF NORTH CAROLINA AND HOME MISSIONS.

Many members of this Synod of our Church, who rejoiced in the privilege of having the General Assembly hold its late historic session within our bounds, were deeply pained at one incident of the Assembly—when one of the most venerable members of the Assembly held it up to opprobrium as guilty of "disobedience" to the Assembly's orders, and its members as captious with regard to a department of the Assembly's work. In view of the age of the speaker and his infirmities, making him to a great degree dependent upon others for his information, we were disposed to keep silence. It was a thing that ought not to have been said, and the less said about it the better. But it has pleased the historian of the Assembly to refer to this matter in the *Quarterly* as "the most dramatic incident of the Assembly:" to quote with approval the reference to "disobedience," and to accompany it with several very ugly words about "courage," "coming out of the brush," "purging themselves." The matter now demands attention,

1. The whole matter of "disobedience" is disposed of by the constitution. To the session is given the authority to "order collections;" to the higher courts the authority to "concert measures for the enlargement of the Church" within their bounds. The Assembly has never claimed any authority over the churches in the matter of collections except to insist that, they shall *contribute*—the how, when, where, how often, are left within the liberty of the Church. This is proved by the blanks for systematic beneficence—directing the Presbytery to inquire only if the churches have contributed, and if not why not. It is further proved by the original constitution of the Home Mission Committee, that left to Presbyteries the freedom to conduct their own work in their own way, provided they gave one annual collection to the Assembly's work. A scheme of collections is not authoritative, but is an effort to secure uniformity by concerted action; it is the judgment of the whole Church as to what is best for the whole. But circumstances and conditions vary, and the principle of local self-government comes in, enabling the sections of the Church to modify the general scheme to suit local conditions. Has the Synod of Virginia been pilloried for disobedience because it takes a collection for Synodical Missions in November—the month set apart for Education? Have we in North Carolina branded Mecklenburg Presbytery as disobedient because it gives only one collection to the Synod's work? Do we in Wilmington Presbytery censure a brother who "goes for" his people on behalf of the different causes when money is abundant from the strawberry and cotton crops, instead of following the general scheme? It would be a sad day for our Church when our highest court, or any of the lower courts, attempted to enforce an iron-clad uniformity in matters of this kind. Surely those who are nearest the people know best their condition and circumstances, and the constitution is wise to place the *ordering* of these matters with the session, while the higher courts *concert* measures for the general good.

2. But this matter has a history. The first point we would present is that the North Carolina scheme was in force before the Assembly's scheme was adopted. In the fall of 1891, the Synod of North Carolina, awakened to its responsibilities, decided to supply all the needs of its own Home Mission fields, and asked all its churches to send one annual collection to the Assembly's Committee, no part of which was to be returned for work in our bounds. At that time all was chaos in our relation to the Assembly's Committee—some Presbyteries doing their own work and sending a *per cent*, some doing their own work and sending one collection, some "co-operating" by sending up all their collections and asking back more than they sent; some pursuing one plan in Sustentation and another in Evangelistic work. And the net result of it all was $54 left in the Assembly's treasury for general work over and above what was expended here. By the change the Assembly was relieved of all liability for work in North Carolina, and collections went from this Synod to the Assembly's treasury amounting to $755 the first year, though the plan was new and imperfectly understood

The next point is that the Assembly is indebted to this Synod for its present scheme. So great was the dissatisfaction with the old scheme that the Assembly of 1892, appointed an *ad interium* committee to report to the next Assembly. That report (published before the Assembly) caused alarm to the friends of Synodical work, and the Synodical Committee in North Carolina sent a member to represent it before the Assembly's Standing Committee. He described the North Carolina plan to the Committee and the Committee reported it to the Assembly with the modification of two collections for the Assembly instead of one. The relief from the old confusion has been universally recognized, and the Assembly's Executive Committee reports this year that whereas the average of the ten years before the change gave only a balance of about $12,000 for use at the discretion of the committee, the average of the three years of the present plan has given $20,658, an increase of 72 per cent. Has the Church no gratitude to North Carolina for that?

But in the third place let us see what reasons North Carolina had for not accepting the modification of two collections instead of one.

(1) The work of the Synod was already inaugurated—the increase of the Assembly's work was prospective. Was it wise to abandon work already begun and prospering for the sake of beginning work elsewhere?

(2) The financial panic had struck the country. It was a grave question whether we could maintain our work as it was with existing resources.

(3) Our efficient Superintendent in God's providence had to retire from the work, making the general collections more necessary than ever.

(4) North Carolina is a cotton State and there is no money in the country in June—the only month left to us according to the scheme—the Presbyteries having February and August, and the Assembly asking for January and September. To depend on a June collection for our work would have been to abandon it.

(5) What then did we do? The North Carolina plan had given January and August to the Presbyteries, February and June to the Synod, and September to the Assembly. In order to give the Assembly the best month, January, we changed around so that the Presbyteries would have February and August, and the Synod June and September. It was a change very disadvantageous to the Synod, putting its two collections so near together and both so long after the meeting of Synod. In June the country people—except in the trucking region—have no money, and in September the city people are out of town. But as the Synod could only give one month to the Assembly, it determined to give the best. The results show that the Assembly was not wrouged, as the contributions from this Synod have increased (according to the Secretary's statement) over 150 per cent since the Synod modified its plan to suit the Assembly. They have increased over 3,000 per cent over the net contributions of the old system.

3. I am now compelled to speak of one part of the charges against us on which I would prefer to keep silent—the effort to put upon the representatives of the Synod of North Carolina the odium of the dissatisfaction that has for years existed in the Church with the management of the Home Mission office. I may begin by remarking that the representative of the Synod who made the motion in the last Assembly that called forth this attack has but lately come among us, and that his active participation in Home Mission affairs was in the Synod of Virginia. For the other "attack" to which reference has been made, this writer has no apologies to make. He was entrusted by the moderator of the Assembly with the chairmanship of the committee of Home Missions, and he tried to discharge the duty that committee laid upon him. The question of the secretaryship was raised in the committee by a representative of the Synod of Texas, and both the representatives of that great Home Mission field were strenuous advocates of a change; a representative from Virginia said that if it were his own father he would think a change necessary; equally emphatic opinions came from all parts of the Church as represented on that committee. As the result of its deliberations the committee unanimously instructed the chairman to communicate to the secretary their purpose to nominate another man. The secretary after deliberation informed us that he would be nominated on the floor of the Assembly. Three of the committee then decided to present a minority report placing him in nomination, while thirteen united in a report presenting another name. The vote in the Assembly was—as memory serves me—52 to 65 It was spoken of in the paper, as a "close call." The committee felt that this vote fully vindicated its position. A secretary needs to have more than five out of every nine in favor of him in order to command the full support of the Church. A pastor who after years of service found four out of nine opposed to him would hardly regard the vote as a victory. Could he stay in his charge at all? Can this widespread disaffection, voiced by thirteen out of sixteen of the Assembly's standing committee, and by fifty-two commissioners of the Presbyteries to the General Assembly be attributed to a few "restless, dissatisfied brethren" of the Synod of North Carolina, skulking in the "brush" under the charge of "disobedience?"

One might suppose that if the "friends" of Home Missions were satisfied with its management, its "enemies" need not complain. But these enemies are of a peculiar kind. They have shown their hostility (1) by revolutionizing the conduct of the work in their own Synod so as to increase their contributions to the Assembly's work 1,500 per cent; (2) by proposing a plan that pulled the Assembly's work out of chaos, increasing the funds of its committee 72 per cent; (3) by modifying their scheme to suit the Assembly's, greatly to their own disadvantage, but to the further increase of their contributions by over 150 per cent more; and last by insisting that the Assembly's work was of such importance that it was entitled to the best and most efficient management attainable in our Church.

P. H. H.

WE OFFER OUR readers special treats to-day in the Letter from Rev. S. P. Verner and the report from the Biblical Assembly at Asheville.

SENOR CANOVAS DEL CASTILLO, Prime Minister of Spain, was assassinated on last Sunday at Santa Aguedo by an anarchist. The pistol was used and the victim lived one hour after the assault. Canovas filled various offices of prominence and of influence during the past forty years. He alternated in occupancy of the premiership with Campos and Sagasta—the latter principally—for forty years. He has been the dependence of the crown in the various struggles of Cuba for independence. His greatest title to fame is in the persistence with which he has fought the battles of order and liberty in connection with constitutional monarchy.

The question, What will be the effect upon the Cuban war? it is not possible to determine at the time this is written. The probability is that the premiership will be promptly filled by one of like views and feelings to Canovas and that things will move on without serious disturbance; but with the Spanish disposition to act hastily and impulsively, serious riots may occur and if the leader for the occasion appear momentous consequences may follow.

THE following opinion as to the training for women, from Mr. Lardy, a prominent and influential Swiss government official, is well worth remembering:

Nothing in the world is more precious than a woman with a sane judgment and a pure heart. Therefore, teach woman everything that can fortify and enlighten her judgment and energetically keep from her, after as before her marriage, everything that could corrupt the purity of her heart.

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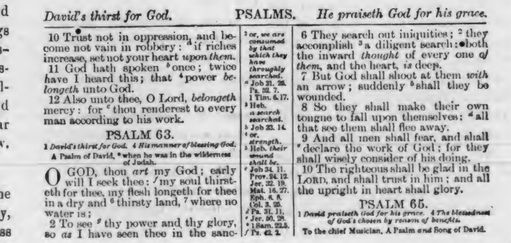
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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [4] if riches increase, set not your heart upon them.
11 God hath spoken [5] once; twice have I heard this; that [6] power belongeth unto God.
12 Also unto thee, O Lord, belongeth mercy: for [7] thou renderest to every man according to his work.

PSALM 63.

1 David's thirst, for God. 4 His manner of blessing God.
A Psalm of David, [8] when he was in the wilderness of Judah.

O GOD, thou art my God; early will I seek thee: [9] my soul thirsteth for thee, my flesh longeth for thee in a dry and [10] thirsty land, [7] where no water is;
2 To see [9] thy power and thy glory, so as I have seen thee in the sanc-

[4] or, we are concerned by that which they have thoroughly searched. [5] Job 33. 29. Ps. 62. 7. 1 Tim. 6. 17. [6] Heb. a secret. searched. [5] Job 33. 14. [7] or, strength. [8] Heb. their wasted land, &c. [9] Job 34. 11. Prov. 24. 12 Jer. 32. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25. [9] Ps. 27. 13. [7] Jer. 50. 38. [10] Ps. 42. 2. [9] Num. 22. 5. Ps. 42. 2.

6 They search out iniquities; [2] they accomplish [3] a diligent search: [4] both the inward thought of every one of them, and the heart, is deep.
7 But God shall shoot at them with an arrow; suddenly [5] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [6] all that see them shall flee away.
9 And all men shall fear, and shall [7] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David ascribeth God fair his praise. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

[2] they accomplish [3] a diligent search: [4] both the inward thought of every one of them, and the heart, is deep. [5] Heb. their arrow. [6] Heb. their tongue shall make them fall upon themselves. [7] Jer. 50. 28. [8] Ps. 107. 43. Jer. 9. 12. Hos. 14. 9.

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JOHN McLAURIN,
Manager N. C. Presbyterian.

Patient, hopeful waiting is hard work when it is the only work possible to us in an emergency. But patient waiting is in its time the highest duty of a faithful soul.—*Dr. H. C. Trumbull.*

I define a fanatic as the first man who sees a question. When more see it he is called an enthusiast, and when everybody sees it he is a hero.—*Lady Henry Somerset.*

For the N. C. Presbyterian.

NOTES OF KED SPRINGS' INSTITUTE.

(Continued from last week.)

Monday Morning, July 26th.

After song service Dr. Hoge delivered a timely address. Subject: The Children of the Covenant. The Doctor made plain the duty of the household; the father should be the priest and as such preside, and daily worship should be held. Children are under the control of the Church, the larger family, and should be taught the first principles of religion in the family and Sabbath-school. He talked well on the Sunday-school work and gave much good advice to teachers and other workers; thought there was too much preaching in our city churches; one sermon a day would be sufficient, and let the day be spent in reading, studying and meditating upon the Word, in homes and Sabbath-schools. The Doctor was interrupted by the falling of a very heavy rain, and his address closed the services of the morning, which by no means could be called a dry service. In the afternoon prayer and praise service was conducted by Mr. J. C. McCaskill the first elder to answer to his name as placed on the program.

Rev. W. B. Arrowood then followed with one of his best sermons from the 19th Psalm, 7th and 11th verses.

Rev. H. T. Graham preached and his theme was The Power of the Risen Christ.

Tuesday Morning, 27th.

After much sweet music, which is all the time improving, President Rev. C. G. Vardell made one of the most practical addresses of this session of the Institute, on the Duty of Church Members, showing that primarily the duty of church members was the saving of souls, and that by the giving of time, talents, means and prayer. Mr. Vardell was not assigned this subject at first as the program indicates. But no one who heard him could fail to see that he had given the subject careful study. He asked if the Spirit was to come some prayer-meeting night and take to heaven only those church members found there how many would be left. A serious question for all non-attending church-members to consider. A pastor who had a special ingathering into one of his churches was met by a friend soon after who thought it was reason for much rejoicing to the pastor, but the good man replied that it only meant more work for him. Any one can see that while these things in a larger part are so, they ought not so to be. All church-members should be helpful in their prayers and works. What a few people can do by earnest, faithful prayer toward helping pastor and the church cannot be measured by man. This was a duty-telling address. Mr. McKelway then spoke on the Evangelization of North Carolina. His theme was "Christian Patriotism." He said that there are over one quarter of a million people in North Carolina who cannot read the Word of God. Ours is a noble State and we ought to be proud of it, and try to overtake the destitution in religion. Presbyterianism is adapted to the masses. Study the constitution of the United States, and you study the Form of Government of the Presbyterian Church with its lower and higher courts. That this evangelization work is for Christ's sake is proven from its needs, and God's blessing upon what has been done. Great increase in Presbyterianism has followed the efforts of the last few years.

In the afternoon Dr. Monroe conducted a nice prayer and praise service: The Workers' Prayer. Rev. Hugh Craig, after an introduction spiced with inimitable humor discussed the object of the Sunday-school work. Here he had a chance at the elders and deacons and he used it. He spoke of the different departments of the work, as related to the officers, teachers and scholars, and to those who do not but should take part in the work.

At night Dr. W. W. Moore who had been eagerly expected made his appearance and addressed the Institute on Ministerial Education. The book of Proverbs was his text or foundation of remarks. The address was greatly enjoyed. The address gave new life to the Institute, and the singing was said to have been even better than heretofore.

Wednesday Morning, 28th.

The day was bright, the atmosphere cooler and the music excellent. Dr. Moore followed the praise service in a sermon from Ecclesiastes 12:12. His subject was The Whole Man. This sermon was full of instruction; Dr. Moore's speech is always pointed and his words full of meaning.

After five minutes recess and the usual service of song, Dr. Howerton of Charlotte, was introduced by Mr. McKelway. Dr. H. spoke at length on the subject of the Assembly's Home Missions. His remarks were based upon the work in Arkansas. He showed that only forty-four out of every one hundred people in North Carolina were members of some church. In Arkansas not more than twenty-six out of every hundred are members of any church. In the matter of contributions Arkansas is away ahead of North Carolina as per member in the amount contributed. He made a strong appeal for missions. His heart evidently was full of the subject which he enforced by advice most practical.

The afternoon was given to addresses on Red Spring Seminary. Dr. Moore, Principal Vardell, Rev. A. J. McKelway, secretary and treasurer of Board of Trustees and Financial Agent of the Presbytery, Mr. Arrowood and Mr. Patterson chairman Board of Trustees, all made speeches. We gather the following facts: God's blessing is upon the school. It is a success. The building must be enlarged. It is in need of more money. It is not run to make money as other schools are. The money is placed in the hands of the Principal by the parents, to be administered by him in the education of their children. The faculty for next year has been enlarged. Preparation for even greater things are being made. Some for want of room in the building were turned away last session, but it will not be so next session. Ample room for forty or fifty more students is being provided. Six thousand dollars is needed to relieve Presbytery of its work of building and furnishing. The work must be done for the students are coming. If every member of the church in Fayetteville Presbytery will send one dollar to Rev. W. B. Arrowood, Laurinburg, N. C., everything will run on smoothly.

At night Dr. Moore delivered an interesting address on Palestine, or the fifth Gospel. This was one of the most instructive addresses of the Institute. Teaching people much in so short a time of a land about which they had been studying so long, and had learned but little.

Thursday Morning, 29th.

During song service this morning Mr. Smith talked on the importance of all people singing. Dr. Howerton then spoke on the Duty of Elders in Vacant Churches. He regretted that so few were present to hear him. Amongst the many duties made plain by the Dootor, none were more needful and practicable than that of the elders holding regular service in vacant churches, churches will thus be held together and strengthened, and collections can be taken which would help wonderfully in carrying on the work of the Lord at home and abroad.

After recess Rev. H. T. Graham made a stirring address on Foreign Missions, basing his remarks on the passage of Scripture: Go ye into into all the world and preach My Gospel. Mr. Graham is a returned missionary and could have delivered his address in the Japanese language.

In the afternoon Dr. Hill made an eloquent and helpful address on the subject of the Church of the Apostles. Proving to the mind of many that the Form of Government and the Apostolic Church was Presbyterian. Dr. Moore made the closing address at night on America and the Bible. This discourse while applicable and helpful to this Institute and section of country, would be helpful to all other sections of the United States, and the world at large. Mr. McKelway had what Senator Tilman calls a hand primary taken to see how many wanted Dr. Moore to come to the Institute next year. All hands went up after singing, "Blest be the tie that binds our hearts," &c. Dr. Moore pronounced the benediction and thus closed the sixth annual meeting of the Institute.

This session was run upon a high plane. All the talks were substantial food, but easy to digest. We have some criticism to make. The time of intermission from 12 to 3.30 on the Sabbath is too much wasted time. Especially when we consider the very large number of those that drive a long distance, and have to return the same day. They only hear one address and must leave at the beginning of the next. Some speaker could be found probably on the ground who would willingly and to the delight of a large congregation fill up some of the unoccupied time. More publicity might be given to the program before the time of meeting. Some practice might be had on the music and several neighboring choirs trained, might have been specially invited and expected to sing. The success of the music this year was due chiefly to the earnest faithfulness of Rev. A. J. Smith the teacher, to those who performed on the instrument, to Mrs. and Miss Flora McKinnon of Red Springs, Mrs. McKelway, of Fayetteville and the Misses Malloy of Lumber Bridge. These with their presence and voices gave a helpful send off to every service, and therefore they are entitled to special mention.

Dr. Moore paid a high tribute to the work of the Institute and predicts much good will come from it to the present and future generations. The dissemination of so much wholesome truth is bound to bring forth fruit. This Institute is attracting widespread attention, and those who only hear of its work are more than surprised when they see it. Some are careless and do not appreciate their privileges as they ought, but Gideon's army is always on hand to do the work of the Lord, realizing that people are as much responsible for hearing, or failing to hear as those who speak are for delivering the message. Rev. A. J. Smith sought for points as to the management of this Institute, having been appointed by the Presbytery of Savannah, Ga., on a committee to arrange for the holding of an Institute for Bible study.

J. McL.

MAKING CHILDREN HAPPY.

The rearing of children is a subject which always has been and always will be a source of much discussion. We shall never arrive at the point when the application of labeled rules will meet each day's experience; but there are general principles which ought to give definite aim to our government. We assume that all good mothers wish their children to be obedient, truthful, intelligent, but do all teach them to be happy? Some may say: "This is too evasive a thing to be controlled, children are naturally happy." Thank God the dear little ones do start upon life's pathway with hearts ready to absorb all the sunshine that comes to them, and now is the opportunity to make their world so rich, so beautiful, that its rays may stream over into mature life, and carry with it some of the freshness and enthusiasm that gladdened childhood's days. No hardships or trials can so paralyze the will or make existence such a treadmill that life is not worth living. We believe that through the period of childhood the heart and intellect can be so trained and interests so multiplied that however dark the days may be which follow, the feeling will never come that it is not worth while striving. As to the plan to be pursued in this education, we would put first and above all the force of example. Let the home atmosphere be bright and cheerful, and all disagreeable things kept in the background. This will far outweigh all desired teaching. Make your children feel that you regard ill temper and being cross very serious faults, and making those about them happy the right expression of a right spirit. The cultivation of love for animals is an important element in a child's education. Nature in all its varied forms should be a daily lesson, and impressed upon the sensitive mind, will be through life a source of joy. Try to keep them from looking upon their tasks as disagreeable duties, and encourage them to feel that there is great satisfaction in being useful. Children so trained are the ones who push forward and make a career of usefulness and honor.—*Womankind*

SOUL-LIGHT.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression, Perhaps it is an old face, crowned with a glory of hoary hairs: yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young when we see that unmistakable soul-light in a face we know than the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful, and divine thoughts precludes the possibility of thinking about and thus being tempted by things sinful, low or gross. If is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord, is a safeguard against many of the sins which defile the carnal heart, and debase and blacken the countenance.—*Scottish Reformer.*

If we think of Christianity as a religion, its central point is the incarnation. If we think of it as a Gospel, its central point is the cross and the empty tomb, and both are necessary for an adequate conception of what has come to us through Christ.—*Rev. A. T. Taylor.*

LOSING TEMPER.

Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you give way to your temper, the clean feeling vanishes, and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And any one who has experienced this feeling knows that it cannot be shaken off, but must be prayed off —*Selected.*

LITERARY JOTTINGS.

Henrietta Keddie, better known as "Sarah Tytler," is the joint head of a boarding-house for women students at Oxford, as well as a novelist. She comes from Cupar, Scotland, but lived in London in the seventies and early eighties, devoting herself to her favorite literary work.

Thanatopsis was written when Bryant was only seventeen years of age, but was not published until six years later. The poem was discovered by Dr. Bryant with some other papers in the poet's desk and published without his knowledge in the North American Review.

Professor Thomas D. Goodell, of Yale will contribute to the August number of The Century an article entitled "A Journey in Thessaly." This will cover the ground of the recent fighting between the Turks and the Greeks. There are pictures of Larissa, Pharsalos, and Kalabaka, and of several of the wonderful mountain monasteries, one of which is reported to have maintained an effectual defense against the Turks.

The closing of Robert Beall's bookstore in Washington removes one of the capital's landmarks. The store dates back to the early 50's when the proprietor, then a young clerk, branched out for himself. An order for $1,000 worth of books, procured through John Sherman's favor, set him on his feet. Webster, Sumner, Winthrop, Toombs, Alexander Stephens, and other antebellum statesmen were Beall's frequent customers.

Mrs. Stannard, the author of "Bootles's Baby," was once introduced to Sir Morell Mackenzie at a London entertainment by her writing name of "John Strange Winter." The doctor, who did not keep up with current fiction, looked somewhat dazed, and repeated the name wonderingly, whereupon the author remarked: "O, yes, I'm Bootle's Baby." Sir Morrell retreated, marveling still more, and, drawing a friend aside, confided to him "that he had just met a poor, demented lady, who was introduced as a man and thought herself a baby."

BOOKS.

Received from Presbyterian Committee of Publication, Richmond, Va., *Year Book of the Presbyterian Church in the United States* and *Nut and Nutshell or The Spirit and the Form of Pure Christianity*, by Rev. Jas. A. Waddell, D. D.

Children are a source of comfort. They are a source of care, also. If you care for your child's health, send for illustrated book on the disorders to which children are subject, and which *Frey's Vermifuge* has cured for 50 years.
One bottle by mail for 25 cents.
E. & S. FREY, Baltimore, Md.

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The Presbyterian and Reformed Review is published quarterly by McCalla and Company 237-9 Dock Street, Philadelphia, Pa. $3 per year. 30 cents a copy. The July number is very good. The soundness and conservatism of this quarterly can always be relied upon. It is doing much needed and mighty work against the rationalistic and semi-infidel tendencies and teaching of our times.

MAGAZINES.

St. Nicholas for August comes to us with a very interesting table of contents in prose and verse, handsomely illustrated. We are first greeted with the timely verses titled A Four-Leaved Clover. Price $3 a year. The Century Co., Union Square, New York.

Illustrated Mission Lands. This valuable and novel arrangement is a portfolio of 128 pages issued by the Foreign Mission Committee, Nashville, Tenn. The pictures herein, it is true, have already appeared in the *Missionary*, &c., but they all seem so in touch with our hearts, making them doubly near and dear to us as we read the interesting little sketch on each leaf. It is indeed put up in a very nicely arranged and convenient form. We hope a copy will find its way into every home, and into every ladies' and children's society in our land. Price 25 cents.

Popular Science Monthly. D. Appleton & Co., New York. $5 a year. The leading scientific Journal. Special attractions for August: New Questions in Medical Jurisprudence, The Thyroid Gland in Medicine, Anthropology, A University Study, Number Systems, The Paradox of Diderot and Sketch of James Croll.

The Eclectic Magazine of Foreign Literature for August has a long and varied table of contents suitable for the month. Among the principal contents we notice British Monarch and Modern Democracy; Captain Mahan's Nelson; India Under Queen Victoria; The Carthusians; Outdoor Life in Holland; A Village Discussion Forum; Roses of Jericho, and A Bookman's Romance. The current number is well up to the high reputation of this sterling representative of foreign literary thought. Published by E. R. Pelton, 129 Fifth Avenue, New York. Terms $5 per year; single numbers, 45 cents.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. F. H. Johnston, D. D., from Elizabeth City, N. C., to 97 Whitney Ave. New Haven, Conn.—until Sept. 1st.

Licentiate R. Ernest Vinson, from Raeford, N. C., to Winnsboro, S. C., till Sept. 1st.

NORTH CAROLINA.

Evangelistic Notes—July: Very interesting notes will be found in another column.

Elizabeth City:—At last communion one person was received into the church on profession.

Banks Church, Mecklenburg Presbytery:—A week's meeting including fourth Sabbath of July was greatly enjoyed by our people. The pastor, Rev. J. W. Siler, was assisted by Revs. H. W. Hoon and R. A. Miller. One very promising young man from a family outside of our church, united with us and was baptized.

Providence Church in Mecklenburg:—Revs T. M. Lowry, of Shelby, has preached the word for us for nine days with great simplicity and power. It was a constructive instead of a destructive meeting. No clap-trap, or man-made methods, but the plain and practical planting of the eternal seed. Four were added to the church. About $400 has been raised and a good committee appointed to enclose and put in order our old cemetery. It is one of the oldest and most interesting in the country.

J. W. S.

Church Orgaized:—A church of ten members was organized July 30th, at Andrews, Cherokee county, by a commission of Asheville Presbytery. Rev. J. B. Cochran, pastor of the Murphy church, has been preaching at this point occasionally. Rev. R. P. Smith, General Evangelist of Mecklenburg Presbytery, came and conducted a meeting of seven days, preaching twice each day. The congregations grew and the interest increased. On the last day of the services the commission of the Presbytery convened. Rev. H.M. Parker, chairman, preached an appropriate sermon and proceeded with the business according to our Book of Church Order. This little flock starts out with two worthy men as ruling elders. J. A. Slagle and J. M. Richardson. The people generally of this section know very little about Presbyterianism, but the work done here has already made a favorable impression for our church.

Hickory:—The mid-summer communion was observed in the Hickory Presbyterian church last Sabbath. The pastor was assisted by Rev. A. T. Graham, of Davidson. His earnest and faithful preaching was very much enjoyed by all who had the privilege of attending the services. There was one addition on profession of faith.

Rocky River Church:—We have had fourteen additions on examination at Rocky River—all children of the church They came into the communion partly as a result of about three weeks preaching for eight days of which Rev. Jonas Barclay did the preaching and Rev. R.C. Morrison two days. The preaching of both these brethren was much enjoyed. The first was a stranger when he came, but now has many friends and well-wishers. The last, a son of the old church, is held in high esteem and love

Granville Field:—We have recently had seasons of refreshing in several churches of my charge. At Nutbush, Geneva and Oak Hill we have held protracted services. Rev. Dr. C. M. Payne, of Washington, N. C., assisted me at Nutbush in a week's meeting. Here the congregations were large and attentive, increasing in numbers daily. The Holy Spirit used the instructive tender preaching of the Word for the edifying of saints and the leading of sinners to Christ. Rev. A. S. Caldwell, of Oxford, N. C., rendered efficient help at Geneva church. His earnest, faithful presentation of gospel truth was owned of God. Fifteen made profession of faith in Christ as their Savior. Seven joined Geneva church. Others will follow.

God's people seem more earnest in their desire to be useful servants and faithful followers.

Rev. Dr. Drew, of Chase City, Va., assisted me at Oak Hill church. He had visited this church before, some years ago. All were glad to see him. Some who dated their conversion from his former visit more gladly welcomed him. Dr. Drew retains his vigor to a wonderful degree. His preaching brings conviction to the soul. He shows the exceeding sinfulness of sin and the bliss of freedom from sin. There were a number of professions of faith, most of whom will unite with Oak Hill church. Much of Dr. Drew's preaching was directed at Christians. We believe the church is greatly benefited by his visit. Thirty or thirty-five have made profession as the result of these meetings. We believe that much good has been done.

W. T. WALKER,
Pastor of Granville Field.

Oxford, N. C., August 9.

GENERAL.

The Methodist Church lost a valuable servant in the removal by death of Rev. W. S. Black. He died on Wednesday of last week suddenly of disease of the heart. He was chaplain of the 26th N. C. Regiment in the late war and since for many years editor of the N. C. Christian Advocate. He had been in charge of the Oxford Orphan Asylum for three years.

The gospel will be carried to the dwarfs of the Mabeya tribes in Africa. Mrs. Margaret Maclean, of Glasgow, who has had this matter much at heart, has given £1500 in support of the work. The work will be an advance of the American Presbyterian missionaries from Gaboon and Corsico as centers.

Miss Jennie Stoddard Clark, youngest daughter of Rev. Wm. H. Clark, D.D., of Detroit, Mich, has sailed from New York on her way to South Africa. She is going to Wellington, Cape Colony, forty-five miles from Cape Town, to teach in Huguenot College. This institution was founded in 1874 by Rev. Andrew Murray. It is designed for the Christian training of girls, and its curriculum embraces all the requirements of a liberal education. Miss Clark is the granddaughter of the late Rev. Henry R. Hosington, who for many years was a missionary of the American Board in Ceylon, and inherits much of his missionary zeal.

In consequence of the great earthquake in India, the work of the Welsh Calvinistic Methodists has suffered greatly in the loss of buildings and in general distress among the congregations.

A large Baptist chapel has been commenced at Bexhill, near London. The venerable Mrs. C. H. Spurgeon, relict of the renowned pastor of the Tabernacle, cut the first sod of earth, and made an address on the occasion.

PERSONALS.

Rev. Dr. F. H. Johnston. pastor of the church at Elizabeth City, N. C., is off on a vacation, visiting relatives at New Haven.

Mr. James E. Cooper, a ruling elder of the Presbyterian church at Eminence, Ky., died suddenly of heart disease on the 2d inst. Mr, Cooper was the father of Mrs. W. M. Cumming of this city, to whom we extend our sincere sympathy.

Rev. R. L. Lancaster has returned to his labors at Kenansville. His family still remain at Masonboro Sound.

Rev. W. L. Lingle, who has so acceptably served the Second church, Charlotte, for the past month, has gone to Atlantic City for the balance of the summer. This church will be supplied during August by Rev. F. K. Sims, a recent graduate of Columbia Seminary.

Rev. William Black, Synodical Evangelist, is spending his vacation at Wrightsville with his family.

Rev. D. J. Currie and wife of Chapel Hill are attending the Bible Conference at Asheville.

Rev. R. Z. Johnston, of Lincolnton, assisted Rev. G. A. Sparrow, of Begonia, in the annual Sunday-school Institute recently held at Union church.

Rev. Dr. E. W. Smith has returned to Greensboro from his visit to Tennessee.

Licentiate R. Ernest Vinson has finished his work with the churches of Bethel, Montpelier and Shiloh churches in Fayetteville Presbytery and will retire to Winnsboro, S. C., for a rest before returning to Union Seminary in the fall.

Rev. Dr. Bachman, pastor of the Second Presbyterian church, Knoxville, Tenn., is spending this month among the "Thousand Isles."

The Assembly's Minutes give the address of Rev. H. H. Hawes, D. D., as Williamson, W. Va. That was temporary We are requested to state his address is Bluefield, W. Va.

Rev. Dr. Dabney is now on a visit to his son Dr. Charles W. Dabney at Asheville, N.C.

Rev. A. A. Little pastor of Steele Creek church is holding a protracted meeting this week at Beattie's chapel.

Rev. Dr A. P. Saunders, President of Fredericksburg College will supply the pulpit of Rev. Byron Clark at Mt. Washington, Md., during the month of the vacation of Mr. Clark in North Carolina. As stated last week Mr. Clark will preach at Immanuel church in this city.

The prospects for Peace seem to be bright, and every preparation is being made for a full school. The whole Institute has been thoroughly overhauled, repaired and painted inside and out. Everything looks as new and fresh as "sweet sixteen."

For the N. C. Presbyterian.

THE SOUTHERN BIBLICAL ASSEMBLY.

After a delightful trip over the mountains along the line of the Southern Railway with its splendid service, I find myself in the city of Asheville, where the time since my arrival three days ago has passed so pleasantly that I scarcely recognize that I have gotten here.

I came to attend the Southern Biblical Assembly which was opened Wednesday night, August 4th, with a charming talk on Christian Fellowship by Rev. Dr. J. E. Gilbert, Secretary of the American Society of Religious Education under whose auspices the Assembly is held. According to the program of the Assembly, several lines of work are to be pursued during the two weeks in which the sessions are to be held. Among the most important of these are the following: At half past 9 o'clock each morning, save Sunday, Dr. Shearer, President of Davidson College, lectures on the Life of Christ. At the same hour in another church Mrs. H. C. Bell, of Alabama, conducts a juvenile school in which, in a simple way, is covered the entire life of Christ. Mrs. Bell had charge of this same work in 1895, and in 1896, and her work is charmingly done. In the afternoon a school of primary methods especially adopted to teachers in the primary department of Sabbath-schools is conducted by Miss Lelia R. Nowlin, a bright and accomplished young teacher of the schools of Washington, D. C. There are to be daily evening lectures by prominent educators, ministers and writers such as Dr. Edward Rondthaler, of Salem, Dr. A. W. Wilson, of Baltimore, Dr. C. H. Bell, of Alabama, Dr. Thos. Hume, of the State University, Dr. J. M. P. Otts, and others. Beginning August 10th, a Minister's Conference will be conducted by Rev. R. E. Caldwell, of Winston; other features will be, a College Faculty Conference conducted by Rev. E Mac Davis of the University of Tennessee, a Young People's Re-Union, a Bible Reader's Union, conducted by Dr. Gilbert, and a Parent's Conference, conducted by Gen. John Eaton, President of the National Society.

The central theme of this session of the Assembly is Christ and the purpose of the lectures, class work and various conferences is to hold up and magnify Him, the God-Man, who is both the Son of God and the Saviour of man. As I have said Dr. Shearer and Mrs. Bell are carrying their classes over the life of Christ. And each one of the evening lectures has a subject that touches some phase of the life of Him who not only "spake as never man spake," but also lived as never man lived.

The first evening lecture was delivered Thursday night in the Baptist church by Dr. Rondthaler, of Salem, Bishop of the Moravian Church, on "Jesus, the God-Man." It was a beautiful and very interesting lecture in which was traced the history of the doctrine of Christ's divinity and humanity. The second evening lecture was to have been on Friday night by Rev. Dr. A. W. Wilson, Bishop of the M. E. Church, South, on "Jesus, the Pattern Man," but because of the inclemency of the weather it was postponed until Saturday night.

Dr. Shearer's lectures are very interesting and very profitable. As yet I have only heard two of them. His first lecture was introductory, showing how that Jehovah and Lord of the Old Testament and Christ of the New Testament were one and the same person and the Mediator of all the covnants. Then having shown in the first lecture who Jesus is, in the second he discussed His credentials. This he did by considering briefly and pointedly the nature and purpose of miracles.

Thus far the attendance at the Assembly is not large, due no doubt to the fact that by some mistake the reduced rate railroad tickets to the Assembly were ordered to be sold not before the 8th of August. After this date no doubt others will come in and enjoy some of the good things now being served. All who come will find unsurpassed schedules on the Southern Railway, magnificant scenery along the route, profitable instruction in the Assembly, and a most cordial people in Asheville. May many come, and as here on the mountain tops we get new glimpses of creation's beauty, may we also get new and fuller views of Him who "created all things, and for whose pleasure they are and were created."

D. J. C.

For the N. C. Presbyterian.

LETTER FROM AFRICA.

Luebo is the name of the trading station situated exactly at the confluence of the Luebo and Lulua rivers. The Luebo is a small but long river, perhaps two hundred miles long, but not as large at its mouth as the Tennessee at Chattanooga—perhaps more nearly the size of the famous French Broad below Asheville. The Lulua is a larger river, about the size of the Cumberland at Nashville or somewhat larger; running through at Luebo, a steep mountain valley, about ten or fifteen miles wide up to the plateaus adjacent, and full five hundred feet deep. As the Luebo descends this valley from the south, it will be seen that considerable waterfalls are necessary. The Lulua is navigable up to Luebo during the rainy seasons, or about six months in the year. It is navigable up to a point within fifty miles of Luebo all the year. The above statements about the size of the rivers are subject to the modifications of the seasons, it being now low water time. The valley here is extremely thickly wooded and would afford great interest to the botanist, the more especially as almost nothing scientific is known about the flora here. Coffee, cotton, tobacco, the rubber-vine, and many gums are indigenous Immediately at and between the junction of the rivers on the south bank is the trading station of the "S. A. B." (Societe Anonyme Belge, the outgrowth of the former "Sanford Trading Co.") This was the first of the "white man's" stations here, and there Messrs. Lapsley & Sheppard were received and entertained on their first arrival here. On the north bank opposite, and slightly up the hill, is the trading place of the S. A. P. V. (Societe Anonyme des Produits Vegeteaux); a recent company, but very vigorous and aggressive. Somewhat higher up is the old place of the Portuguese trader, whom by a curious coincidence I met at Loauda, who has left the place, as the competition has shorn him of his early profits. They (the Portuguese) were here before Stanley discovered the Congo, having come from Loanda. Still higher up on the hill, just below the Mission, is the Dutch House (strictly "Neuf Africaanische Handels-Venootscap.") With the exception of the Portuguese place, these trading-stations are very neatly built and kept, much more so than many situated nearer the base of supplies. I make one criticism, however, equally applicable to our own place and many others, and that is the fearful effect of the utter removal of nearly all trees, and even the greensward, leaving only a bare soil to be cut to pieces by the deluging rains, and to reflect the tropic glare into the eyes. Nature's glorious green, her special boon to man's visual organs, here so lavishly provided, is vigorously kept away, nor is any effective attempt made to replace it by other growth.

All along the path from the river to the Mission are native houses and a few nascent villages, where they are trying to copy the doings of the foreigners. All these clearings are recent, and some are quite extensive.

In connection with the trading-stations, I ought to have mentioned the cordiality of all the relations between

(Continued on 14th page.)

The NEW STYLES
—IN—
FURNITURE

Are fast running into Mahogany, Curly Birch and Bird's Eye Maple. We are showing rare bargains. We sell Oak also. Can show you more styles at lower prices than you can find elsewhere. Write for our Bargain Sheet of Fancy Rockers.

PIANOS & ORGANS.

The Very Best Makes. We guarantee the lowest prices. Easy terms. We guarantee absolute Satisfaction. Write me if interested.

E. M. ANDREWS,
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"I AM THY SALVATION."

"*In the multitude of my thoughts within me,*" the first of thy comforts, gracious God, is this—that thou hast said unto my soul, "I am thy salvation." He saves us, not because of any merit in us, or any deservings of our own; but because sovereign grace chose us, and divine compassion redeemed us, and when we were far off, infinite pity brought us back and made us nigh by the precious blood of Christ. It may well "comfort our hearts," this "everlasting consolation and good hope through grace," coming as it does direct from "our Lord Jesus Christ Himself, and God, even our Father, which hath loved us." A saved and pardoned sinner can truly say, "Thy comforts delight my soul."

The next thought is, that having saved us, he will keep us. "We are kept by the power of God through faith unto salvation." Comparatively few Christians put God's keeping power fully to the test. If we would trust him for the keeping, as we do for the saving, our lives would be far holies and happier than they are. "I will keep it every moment," is one of those grandly unlimited promises which most of us are afraid of, and we store them away in the background because we dare not believe them, and bring them out into the light of our daily practice. O foolish and unbelieving hearts, how much of soul-delighting comfort do we thus miss!—*Mrs. Spurgeon, in Sword and Trowel.*

THE POWER OF SMILES.

A young man was once confined in a darkened chamber by a long and painful illness. The inmates of the house were distant relatives, and seemed to think that there were doing their whole duty toward the friendless youth by allowing him to remain there. They seldom went into his room, and his attendant was a sad-faced old woman who never smiled.

The young man became despondent, and resolved to commit suicide. While he was writing a note telling his reasons for ending his life a knock was heard upon the door, and a sweet faced lady entered. She was a neighbor, and hearing of his illness, had sought him out.

She smiled so sweetly that even before she spoke the young man gave up the idea of the crime which he had contemplated. She spoke a few encouraging words to him, and when she placed her soft had upon his hot forehead in a motherly way he broke down and sobbed like a child. She smiled again, and knelt in silent prayer by his bedside, with the sweet love token by which God spoke to him still glowing upon her bright, womanly face.

In that holy silence all his bitterness of soul left him, and there came an intense desire to seek and find Christ. The repentant one felt the presence of God's Spirit, and his hungry soul cried out for rest and peace. Ere the smile had faded from the upturned face of the Christian woman, the loving Saviour had entered the open door of the seeking soul.

In a week's time the young man left the dim chamber of pain, and went out into the great world to do the Master's work—*American Messenger.*

FEATHERED ARROWS.

To say graceful things, and to pay fitting compliments, is one of the fine arts, and one that can be cultivated with exceedinfi profit in the home circle. Some people fall into the mistaken notion that bluntness and brusqueness are signs of superiority, whereas they are signs of a small and mean spirit. There is a gracious quality in speech that diffuses light and warmth like sunshine. Just the right thing said at the breakfrst table will often attune the soul to a joyous key for the whole day. If complaint were in every household to give place to compliment, what happy changes would result. Most of us are chary of a compliment, particularly to those we love the best, as though it were deadly poison, and would prove instantly fatal. In fact, instead of being dangerous, there is nothing that so lightens the burdens and dreary round of daily drudgery as appreciation charmingly expressed. Suppose you, sir, should tell your wife that she seems to be growing younger and prettier every day, it is not likely that the shock of surprise would kill her, but it is altogether likely that the words would be like a singing angel to her through the day. Dr. McCosh says it is characteristic of the Scotch men that, although they love their families deeply, yet they never praise or compliment, deeming this a species of hypocrisy. But there is no good reason why affection and praise should find no manifestation in the family circle, and every reason why they should have free play.

MAKE IT UNPOPULAR.

General Grant did a manly thing in refusing to drink wine everywhere and in all society. It is only a strong man who can keep his wine-glass upside down—in this case right side up too!—while all the grand people around him are sipping champagne and toasting each other in sparkling drinks. No one can tell how "far this little candle sheds its light." But no man can do for a fashion in society what a woman can.

When the time comes that the young man who now shares his time in your society and the saloon, who jokes about temperance in your presence, and takes a glass socially, now and then, is made to feel that these things cannot be if you are to be his companions at party, ride or church; that good society cannot tolerate these things in its members; in short, that this kind of man is unfashionable and unpopular, then alcohol will tremble on its throne, and the liquor-traffic will hide its cancerous face—*Rose Elizabeth Cleveland.*

HAVELOCK.

Havelock was converted during his first voyage to India, and began to work for God as soon as he arrived. His company became teetotalers, and were called "Havelock's Saints." One night during the mutiny, when the regiment was suddenly attacked, almost all the other men were unfit for service, but "Havelock's Saints" were ordered out, drove the enemy off, and delivered the camp. The post of adjutant falling vacant, Havelock was appointed to it, the Governor-General remarking that, if the good behavior of Havelock's company was due to his being a Christian, he wished all the officers were Christians.

THE ART OF SILENCE.

No art puts more healing and sweetness into the soul and society than the art of silence. Our worst regrets are for what we have said, rather than what we have left unsaid. Many a great success has been reaped by keeping still at the right time. Very few of our richest human relationships are preserved without wise and sacrificing silences. The difficulty lies in knowing and seizing the "right time." We all know the golden opportunity when it is past. How then shall we acquire this art without which one never becomes a graceful Christian? It is an art whose last and hardest lesson is best learned first. Be sure it is safest and wisest to keep still when you are under the greatest provocation to speak. It is then that silence is of the most value, and one such silence carries easily within itself the promise and power of all lesser ones.—*Sunday School Times.*

DANGER OF BECOMING "USED" TO THINGS.

It is not always well to become used to things. When first one sees an act of striking moral quality, good or bad, his heart is stirred to strong feelings of praise or blame. But it is too often the case that constant recurrence of the same act weakens or dampens our feeling about it. We get to take it as a matter of course, and to wonder rather that anybody should wonder at it. But God never comes to that fancied wisdom of indifference to which our worldly experience bring us. He cannot look upon sin without abhorrence, or upon faithful service without the "Well done!" His heart is fresh and young as a child's, and he has the child's warmth of feeling about both good and evil. Much as he must have seen of wrong and wrong-doing, he never 'gets used" to it, or takes it as a matter of course. Nor is good ever stale to him. He always has a fresh joy in it. Let us be followers of God in this, as dear children, growing up into the childlikenes of the Father. —*Sunday School Times.*

LET US STOP TO THINK.

Let us stop to think of the good bye kiss. Better miss a car than leave a heartache.

Let us stop to think of the children. We, too, were children once and loved to be remembered.

Let us stop to think of the aged. For us, too, the evening shadows will close at length and we shall, perchance, be left at desolate hearthstones. We shall need to be remembered then.

Let us stop to think of the stranger. We, too, have been alone, and have needed the touch of a kindly hand upon our lives, and many a life has gone out in the blackness of darkness for the lack of such a touch as any one of us might have given.

Let us stop to think of God and the future. At best the time is short and the end is near. And when it shall come, blessed will be he to whom the entrance upon another life will be but the realization of dear and familiar dreams, the consummation of a life-time of longings. Let us stop to think. If there be any virtue, if there be any praise, let us stop to think upon these things.—*The Lookout.*

Eli Perkins tells of an old lady with her face covered with wrinkles, turning from the mirror, saying, "Mirrors now-a-days are very faulty. They don't make such mirrors as they used to when I was young."

How often do people attribute all the faults committed to their neighbors. If they find themselves destitute of friends in the community it is all the other people's fault. If in church everybody seems to think differently, then every such person is ignorant or wilfully mean. If nobody enjoys their presence or extends to them the courtesies of love and friendship, the neighborhood is denounced as uncivilized.

The wrinkles are in the mirror, of course, and the fault with the glass. But friend, know this, that sweetness, loveliness and beauty compel appreciation. Be not wanting and others will not seem to be. —*Selected.*

It is a great thing to give a child a sunny background to its life; as sunny as possible, so that whatever may be the shadows of after life, it may ever have a corridor of memory, a picture gallery, into which it may turn for refreshment and stimulus. And how wonderful is that Providence which has ordained that time, which dims the brightest colors that ever left the painter's palette, only suffices to touch the lines of early life into more lasting and vivid beauty.—*F. B. Meyer.*

You are letting miserable misunderstandings run on from year to year, meaning to clear them up some day—if you could only know and see and feel that the time is short, how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.—*Phillips Brooks.*

Alone with God is the keynote of a holy life; the secret of power; the garden of all useful, beautiful and fragrant growths. The school of graduation in this high and holy exercise is private prayer. Without private prayer grace flows in shallows and dries up. A vital connection with God, an ardent desire to know and love him more and more, and to serve him better is the basis of private prayer. Hypocrites have no closet. Formalism knows nothing, cares nothing about being alone with God. The worldly Christian has never learned, or has forgotten, the lesson of private prayer. Other motives may draw to public prayers. God only draws to the closet. The true Christian, like the seraphim, loves to veil his approaches to God. A wordly Christianity is always ostentatious; publicity and parade are its delight.—*Selected.*

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Third Quarter—Lesson VIII.

August 22, 1897.—1 Cor. xiii : 1-13.

Commit to memory verses 4-7.

Subject. The excellence of Christian Love.

Golden Text. "And now abideth faith, hope, charity, these three but the greatest of these is charity." 1 Cor. xiii : 13.

CATECHISM.

Question 54. What is required in the Third Commandment?

Answer. The Third Commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word and works.

Time. A. D. 57.

Place. Ephesus.

INTRODUCTORY.

This lesson is chosen from the same Epistle as the last, which was written by the Apostle Paul at Ephesus to the church at Corinth. The former lesson was a practical application of the principle found here. This is the exposition of the nature of love here translated charity. All questions and controversy are left behind in this wonderful chapter. The great principle of Christian love as controlling and moulding the Christian life is presented. The first thing for all of us should be what every teacher should do and seek to have all scholars do, to memorize this chapter and repeat it frequently. Prof. Drummond in his address on this chapter at the Students' Conference at Northfield said: "How many of you will join me in reading this chapter once a week for the next three months? A man did that once and changed his whole life. Will you do it?" Prof. J. Stuart Blaikie, in his work on moral culture, advising all persons to make themselves very familiar with certain portions of the Bible as giving great power and culture. Among those passages which should be thus written on the heart, he places first on the list the Sermon on the Mount, and second the thirteenth chapter of first Corinthians. This chapter has been called The Psalm of Love. Learn by heart the whole chapter.

LESSON NOTES.

Vs. 1. *Tongues.* Refers to the gift of tongues on the day of Pentecost and connects this with the foregoing chapter. This shows that gifts were to be coveted and therefore might be expected to continue in the Church, but that great and valuable and important as these might be, charity or love was rather to be desired. *Charity* or love cannot be defined any more than life. Still it is essential and we can know more about it than many of us do. The theories of Prof. Drummond about science and the course of nature will disappear, but his spirit so like to that he has portrayed in "The Greatest Thing in the World" is rare and beautiful. Read, study, that little book. *Sounding brass.* Not a musical instrument, but a piece of brass that makes a clanging noise. *Cymbal.* Large, broad plates of brass.

Vs. 2. *The gift of prophecy.* To speak the truth of God even including the foretelling of future events. *Understand mysteries.* Intellectual insight into hard questions and the dark ways of Providence. *All knowledge.* Of affairs, science and philosophy called learning. *All faith.* Not saving faith, but the gift of faith to do mighty works. All these are gifts under chapter xii. *And have not charity.* As Saul was among the prophets, and Samson was of great physical power, and Jepthah a great general and had not love. So many professing Christians or those used of God be in our day. This is a woeful thought. *Bestow all my goods....give my body.* Which may be done for a selfish consideration or a personal advantage, or for vanity or fear, all to be seen of men; even a martyr may be stubborn or stoical, or think to win merit by death, and all without the love or Christ. In verses 4-7 we have what Prof. Drummond calls the spectrum of love in nine ingredients.

Vs. 4, *Suffereth long.* Slow to anger, patient with the provocations, faults or infirmities of othert. *Is kind.* Active in doing kind things. *Envieth not.* Afford says the word means "knows neither envy nor jealousy," at the good which others enjoy. *Vaunteth not.* Is not boastful, claiming superiority or seeking admiration and applause. *Is not puffed up.* With self-conceit and pride like a soap bubble, mostly wind.

Vs. 5. *Unseemly.* With impropriety. discourtesy or tyranny. *Seeketh not her own.* Selfish, looking out for self first of all, puts away the sins which grow out of selfishness such as ambition, licentiousness, dishonesty, oppression and lying. *Easily provoked.* Easily is left out of R. V., "provoked" is fretful, ill-tempered, easily aroused to anger. *Thinketh no evil,* R. V., *taketh no account of evil.* "Does not put it down in its books of accounts, is not suspicious, is not always looking for faults in others, not attributing evil motives to them." *Peloubet's Notes.*

Vs. 6. *Iniquity,* In-equity: unrighteousness. Is not glad when others sin, hating to report the faults of others. *Rejoiceth in the truth.* R. V., "with the truth" In sympathy with all that is true.

Vs. 7. *Beareth all things.* Of hardships, invasion of rights and reproaches. *Believeth.* Has a trustful disposition. *Hopeth.* Goes on working in hope against preju dices and difficulties. *Endureth.* Bearing, believing, hoping.

Vs. 8. *Never faileth.* Is eternal in its nature. *Prophecies.* The gift of prophecy (and the forecasts of men). *Shall fail,* R. V., "be done away." *Tongues.* The gift of tongues. *Knowledge it shall vanish away.* In the fuller knowledge of the eternal world.

Vs. 9. *In part.* A very small part.

Vs. 10. *That which is perfect.* The full revelation of love, the culmination of the Gospel, the harmony of all truth and right.

Vs. 11. *A child.* Used as illustration of the previous verse.

Vs. 12. *Now.* In this present life. *We see in a glass.* Through a mirror. *Then.* in the life to come. *Face to face.* Without the intervention of any distorting media or imperfect comparisons, but in their reality.

Vs. 13. As the Golden Text presents "these three, but the greatest of these is charity."

PRACTICAL POINTS.

1. In its nature noblest.
2. It brings closest to God.
3. Without which faith and hope fail.
4. It is the most powerful for good, as a motive.
5. It is universal.
6. It is eternal.
7. It will expand and grow forever in blessedness and glory.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Aug. 22th, 1897.

THE SPIRIT OF CHRIST.

Text for the week:

If any man have not the Spirit of Christ, he is none of His. Rom. 8 : 9.

Daily Readings:

Monday, Love of Prayer, Matt. 14 : 22-27.

Tuesday, Courage, Matt. 26 : 47-56.

Wednesday, Humility, Phil. 2 : 1-11.

Thursday, Earnestness, John 8 : 21-30.

Friday, Self-Sacrifice, John 12 : 27-33.

Saturday, Sympathy, John 8 : 1-11.

Sunday, Topic, Have we the Spirit of Christ? Rom. 8 : 1-18.

Suggestions:

Seek to have the same mind also which was in Christ Jesus.

If any of you lack wisdom let him ask of God, that giveth to all liberally and upbraideth not and it shall be given him. God is more willing to give the Holy Spirit to them that ask Him than an earthly parent is to give gifts to his children.

Notes:

Have we the Spirit of Christ? It is a most momentous question—for if any man have not the Spirit of Christ, He is none of His. The Holy Spirit, proceeding from the Father and the Son, must dwell in us that we may have and possess those desires and aspirations after holiness and those dispositions and actuating motives, evidenced in our Saviour's life on earth. If in any measure we are thus spiritually minded to that extent we have the Spirit of Christ.

It was the meat and the drink of our Saviour to do the will of His Father in Heaven. Have we then this Spirit? He learned obedience by the things which He suffered—and in the context of the verse where we are enjoined to have the same mind which was in Christ Jesus, the special regard in which the injunction is to be observed is in patient humility to be obedient in whatever we may be called to do or to suffer.

The Spirit of Christ within us is evidenced as an actuating principle when we exhibit in kind, that love for God and man which our Saviour showed in the covenant He made to rescue man, and in the life of humiliation and death of misery He underwent in fulfilling that covenant.

The contrast is drawn very sharply between the being possessed of this Spirit and the being devoid of it. To be spiritually minded is life; to be carnally minded is death. To have the Spirit of Christ is to live in communion with God in trustful reliance upon Him; to enjoy peace of conscience, rejoice in the Holy Ghost and so to persevere unto the end; to have not this Spirit is to be afar from God, drifting like a rudderless ship upon a stormy sea of uncertainty and doubt, and to make shipwreck at last of all our dearest hopes.

Engineers are in the field locating what will be known as the South Eastern railroad. It will connect Elrod on the Fayetteville branch of the Wilmington and Weldon railroad with Hub in Columbus county, and will be 26 miles long.

PUZZLE DEPARTMENT.

Answers for July 29th.

Memorial, Minority, Funereal. } Cornie and Myrtle Wilson. Jehoram slew his brothers and took their possessions. 2 Chron. 21 : 4

The royal law is, Thou shalt love thy neighbor as thyself. Jas. 2 : 8—Maggie M. Hall, Cornie and Myrtle Wilkinson.

The Ark was made of gopher wood. Gen. 6 : 14—Maggie M. Hall, Cornie and Myrtle Wilkinson.

How old was Noah when the flood came? P. N. C.

How high was Goliath when David slew him? Walter P. Sprunt.

Where is it recorded that a whole army was smitten with blindness? Ed. S. Wood.

Where was the witch when Saul consulted her? Cornie Wilkinson.

For the N. C. Presbyterian.

EVANGELISTIC NOTES—JULY.

A visit paid by the Superintendent on the third Sunday in July to the churches of Graham and Burlington resulted in these liberal churches undertaking the support of Rev. John Grey for one year. Mr. Grey is laboring in North Wilkes and Alleghany counties and his work has been recently blessed. At a meeting held lately there were sixteen professions of faith in Christ.

Rev. P. C. Morton have received ten members into the new church at Chadbourne, and the people are preparing to build at once.

There are several who has applied for membership in the church at Spruce Pine, in Mitchell county, Rev. L. A. McLaurin, Evangelist.

Rev. C. W. Robinson at North Wilkesboro has received twelve members as the result of the visit of Rev. William Black, the general evangelist. The people contributed $13.50 for Synodical Missions.

After preaching Saturday and Sunday at Hamlet, Mr. Black secured a petition with twenty-nine names for the organization of a church and $350 for a church building. Fayetteville Presbytery has since appointed a commission to organize the church.

Mr. Black's next visit was at Glen Alpine, a little church served by Dr. Rose, of Morganton. Here there were fifty-one professions of faith, thirty-six persons indicating their preference for the Methodist Church and eleven for the Presbyterian church. Nine of these have already been received. Mr. Black is now at Wrightsville on a short vacation.

A. J. McKELWAY,
Superintendent.

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TURLINGTON.—Ira Thomas Turlington, the infant son of Prof. Ira T. and Mrs. Hortense Turlington, was born Sept. 22nd, 1896, and after a brief illness of ten days passed up to the "Home for little children," July 23rd, 1897. The Saviour lifted the dear little baby boy out of the mother's arms and took him into His own, where bright, smiling and contented he waits for the coming of mother, father and all whose hearts are sad over his departure.

HARTT.—Major M. N. Hartt died very suddenly at his home in Steele Creek township, N. C., April 28th, 1897, in the 75th year of his age. Major Hartt was twice married, leaving one son by his first marriage, and a kind affectionate wife and a little daughter by his second marriage to mourn the death of a kind, tender, affectionate husband and father. Major Hartt connected himself with Steele Creek Presbyterian church in early life, and lived a professed follower of the Lord Jesus Christ to the day of his death. He was liberal with his means in supporting the church and its benevolent objects, and a kind, obliging, good neighbor. What more need be said. A. G. N.

August 6th, 1897,

THOMAS.—In Fayetteville on 8th of July last, Mrs. Laura Thomas, a native of Charleston, S. C., and wife of Mr. J. M. Thomas, of Tar Heel, N. C. She was a consistent member of Beth Car church. Alas how desolate home is now to the afflicted husband. We all held her in the highest esteem, but our loss is her eternal gain.

PASTOR.

NOTICE: MEETING OF PRESBYTERY.

The constitutional requirement having been complied with, Mecklenburg Presbytery, is called to meet in the First Presbyterian church, Charlotte, N. C., on Monday, August 16th, 10 a. m., for the following business:

1. To consider and act on the request of the Graham Street church, for permission to prosecute a call for the pastoral services of Rev. W. A. Wynne, before the Presbytery of Montgomery

2. To receive any candidate for the ministry under its care.

3. To receive Licentiate J. A. Dorritee from Presbytery of Charleston.

4. To transfer Licentiate Jno. H. Grey to Orange Presbytery.

5. To consider and act on the order of the last Synod, as to forwarding one-third of the amount raised for Colored Evangelization, to the Treasurer of the Academical and Industrial Institute at North Wilkesboro.

A. A. LITTLE,
Moderator.

SECULAR NEWS.

NORTH CAROLINA.

Hickory is to have a system of water works.

The first sweet potatoes of the season were seen in the Southport market on the 2d.

The prospect is very bright for the rice crop. The only danger to be feared is storms during August; barring these the crop will be an unusually heavy one.

Recent rains in old Guilford county have wonderfully cheered the hearts of the people, and have insured one of the finest crops of corn for years; in fact every thing will be abundant, by the blessing of God except fruit, which is only a partial crop. Trade is better and likely to still increase when the large crops of vegetables and melons are sold.

DOMESTIC.

Work was begun in Atlanta last week on building investments amounting to about $1,000,000.

Kansas was visited by a sirocco last week. The thermometer stood at 110 degrees. The earth was baked and crops were destroyed.

Two hundred white girls stopped work at the Fulton Bag and Cotton Mills, Atlanta, on account of the employment of female negro help. The four hundred employees were in sympathy with the movement and the mills were forced to close.

A number of Iowa families have obtained a concession of 6,000 acres of land in Shelby county, Tenn., and will establish a colony. The tract is in the great dairy and fruit belt.

August 4th was Stenographers' day at Nashville. Several hundred were present. Addresses were made and a reception held at night in the Woman's Building at the Exposition.

The earliest record we have seen of cotton being received was at Savannah on the second, Charleston, Montgomery, Selma and Greenville, Ala., come in on the third and Louisville, Macon and Augusta on the fourth. The first mentioned brought 10 cents, the others varied from 8 to 9 cents.

The War department has invited bids for supplying the service with forgings for seventy-five sets of field guns and thirty sets of mortar guns, the cost of the two combined approximating $80,000. These guns are to be assembled at the Watervliet arsenal and as fast as delivered sent to posts at which they are most needed.

All records were broken by the receipts on the 3rd, when $3,750,000 in gold was deposited for coinage at the San Francisco mint. Of this amount, $750,000 was the property of the Alaska Commercial Company, and the balance was deposited by various miners and smelting companies. It is said that this far exceeds any one day's deposits at any one mint.

FOREIGN.

The Klondyke gold fields are on British territory.

Advice received at San Francisco by steamer state that in Szechuan, China, the famine is still at its height and people are dying from starvation by the hundreds every day.

Dr. John Freyer, professor of Oriental languages and literature in the California University, has arrived from China, where he has been in consultation with high government officials about the founding of a great college at Shanghai for the education of Chinese in Western art, sciences and literature.

He declined an offer to become the president of the institution, but consented to assist in the project. It is intended that the institution shall be an educational centre, where the favored youth of the empire may go to gain knowledge of Occidental civilization. There is now at Tientsin an academic institution of this kind, but it is planned to have that at Shanghai of a much higher standard, as the nucleus of the Shanghai University a normal training school is in operation, with thirty pupils, who are preparing to become instructors.

Kleinberg Female School.

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Principals.

A few references:—

Dr. J. B. Shearer, President of Davidson College, N. C.; Rev. O. G. Jones, Rock Hill, S. C.; Rev. T. R. English, D. D., Union Seminary, Va., Rev. C. A. Munroe, Lenior, N. C.; Rev. R. P. Smith, Gastonia, N. C.; Capt. J. G. Morrison, Mariposa, N. C.; Dr. E. Porter, Rocky Point, N. C.

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FOR THE FAMILY.

HABIT-MAKING AND HABIT BREAKING.

"How shall I a habit break?"
As you did that habit make,
As you gathered, you must lose:
As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us, neck and wrist;
Thread by thread the patient hand
Must untwine, ere free we stand;
As we builded, stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown.

But remember, as we try,
Lighter every test goes by;
Wading in, the stream grows deep
Toward the center's downward sweep;
Backward turn, each step ashore
Shallower is than that before.

Ah, the precious years we waste
Levelling what we raised in haste;
Doing what must be undone
Ere content or love be won!
First, across the gulf we cast
Kite-borne threads, till lines are passed,
And habit builds the bridge at last.

—*John Boyle O'Reilly.*

JEAN INGELOW.

Jean Ingelow, whose death occurred July 29th, was born at Boston, Lincolnshire, England, about 1830. Her first volume of poems was published in 1863, two years after Mrs. Browning's death and one year after Christina G. Rossetti had won recognition with her "Goblin Market."

Miss Ingelow's work at once gained great and deserved popularity. The dramatic quality of "The High Tide on the Coast of Lincolnshire (1571)," and "Songs of Seven," made them, immediately, the spoil of the elocutionist. In "Brothers and a Sermon," her striking characteristics of clear, strong, simple English, the power to tell a story, and well balanced love to God and man are as plainly illustrated as in any of her poems.

There was a noble group of women writers to do honor to English literature in the earlier decades of this half century. The last of the Bronte sisters died in 1855; Mrs. Browning, in 1861; Adelaide Anne Procter passed in 1864; Mrs. Gaskill, whose "Cranford" is a classic, in 1865; Harriet Martineau lingered till 1876; George Eliot died far too soon, in 1880; the beloved Miss Mulock (Mrs. Craik) in 1887; Mary Howitt reached a good old age and died in 1888; Christian Georgina Rossetti, singer and saint, died in 1895; we are still telling our grief for Mrs. Oliphant, and now the last of the goodly company has gone.

From the minor singers who are left, Mrs. Darmestetter, Katharine Tynan Hinkson, Alice Meynell, Dora Sigerson, Rosamund Marriott Watson, though their songs are musical enough, we shall hark long and in vain to hear one such strong note of love to God and man as thrilled in every song of Jean Ingelow, the last of the women poets of Victoria's reign.—*Independent.*

One of the best-known charity workers in the country, Miss Rosalie Butler, died a few days ago at Stockbridge, Mass. She was especially identified with Bellevue Hospital and the charitable institutions of this city on Blackwell's Island, and her influence can be traced for the past twenty-five years in almost every reform that has taken place in those institutions. In her will she left $50,000 to the State Charities Aid Association.—*Independent.*

Crab Salad.—For crab salad put the crabs in warm water, add a tablespoonful of salt, place the kettle over a brisk fire and boil twenty minutes; take out to cool; then pick the meat from the shell and mix with the mayonaise. To serve, arrange your lettuce prettily on the dish, place the mixture inside the garnishing, and put a few slices of lemon on top. If preferred, you can replace the mixture in the shells and garnish with lemon and cresses —*New York Tribune.*

And though mine arms should conquer twenty worlds, there's a lean fellow beats all conquerors—*Thomas Dekker.*



Sometimes a burglar only succeeds in damaging the lock of a safe so that the combination won't work. Next morning the bank officers can't get at their own money. There may be millions in the safe but if their credit depended on getting at it in a hurry they would be bankrupt, simply because the combination won't work.

A sick man is in very much the same fix about getting at the nourishment he needs to keep him alive. There is plenty of good food at hand, but his digestive organism is out of order; the nutritive "combination" of his system won't work. He can't possibly get at the nourishment contained in the food. He takes it into his stomach, but it does him no good. It isn't made into good blood. He is just as badly off as if the food was locked up where he couldn't touch it. He gets no strength or health out of it.

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W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.	STATIONS.	SOUTH BOUND.
8		7
P. M.	Wilmington	P. M.
2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv. Maysville Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar. Newbern Lv	9 20
P. M.		A. M.

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Never a day is lost, dear,
If at night you can truly say
You've done one kindly deed, dear,
Or smoothed some rugged way.

Never a day is dark, dear,
Where the sunshine of home may fall,
And where the sweet home voices
May answer you when you call.

Never a day is sad, dear,
If it brings, at set of sun,
A kiss from mother's lips, dear,
And a thought of work well done.

—*Our Young Folks.*

THE FAIRY LIGHT-HOUSE LAMP.

It all happened after Esther and Marjorie's mother died and pretty Aunt Delicia left her beloved kindergarten in the city to come and keep the little brown house at the cross-roads for them all. This was the way it began.

"The children trouble me terribly, Sam, by running away," the young aunt sighed to her brother. "Sometimes they take one cross-road, sometimes another, and I must drop my work and hunt them up without the first idea which way they've gone. To-day I'd been looking for them a long time when the light-house keeper came bringing them home. They had walked all the way to the light, and it's three miles."

Mr. Merriam frowned wearily; he was ill and worried about business troubles.

"Whip them Delicia, whip them," he said. "I give you full permission and they need it bad enough. Their poor mother hadn't the health and I never had the time to attend to them."

But Aunt Delicia's pretty dimples suddenly disappeared and she looked very serious.

"I don't believe in whipping children, Sam, if they can be controlled by any other means; and I think I know of a way to keep Esther and Majorie contentedly at home. I want a sand garden for them to play in Sam. Nothing in the world has such charms for a child as plenty of good, clean sand."

"One of your new fangled notions from the city, I suppose." Mr. Merriam answered irritably. "I tell you, put the strap on them, good and hard, too. That's the way to bring up children. Besides, there's no sand nearer than the beach and how is it going to be fetched from there, I'd line to know? Rob and Arthur are needed every minute on place to help Wheeler, now I'm so poorly."

But all the same the next day the two boys had orders from their father to make a sand garden such as Aunt Delicia wanted. Opposite the gaunt staring ribs of an ancient wreck, Arthur stopped the buckboard and reluctantly jumped off.

"What nonsensical notions Aunt Delish has, anyway! I know father thinks so, too. As for me, I don't relish being bossed around by a curly headed girl," he grumbled as he lifted down the barrel they had brought for the sand. "Why, Rob, where's the shovel? Didn't you put in the barrel?"

"I thought you did," his brother answered.

"What a nuisance! we can't go way back for it now, and there's no one near to borrow of," Arthur went on grumbling.

"Perhaps we can scoop it up with the barrel," Rob suggested. "The sand is softer under water. Let's wade out and try it."

"Suppose we should scoop up some of Captain Kidd's treasure," Arthur laughed, as they drove the barrel into the sand. "There, it's working all right. Keep her going. Now, steady!"

"That old skeleton over there," said Rob, pointing over to the wreck, "probably carried plenty of gold and jewels. They say she was an East Indiaman."

But Arthur interrupted. "I say, Bob, there's an excursion steamer coming to the Marine Exposition. Let's ride over for a while too. We can leave the barrel and slip down here this evening for it."

And for many days Aunt Delicia's sand garden remained just there on the beach. Rob and Arthur forgot all about it. Aunt Delicia said no more, but one evening after her long, hard day's work of cooking, cleaning, and nursing her sick brother she took a wheelbarrow, traversed the three miles to the shore and brought back the barrel of sand. Rob and Arthur were somewhat ashamed next day, when they saw too little, yellow heads bobbing about busily behind a sand-heap.

Esther and Majorie were very happy with their little shovels and paddles and a pail of water to moisten the sand. Aunt Delicia took pains, when she could spare the time from her many household tasks, to show the little ones how to build houses and towers, how to construct canals with bridges over them and "really truly" water in them.

But soon dark days came upon the little brown house at the cross-roads. Mr. Merriam was obliged to go into bankruptcy and then became seriously ill from overwork and worry. Esther and Marjorie had played alone and unheeded in their sand garden a great many days, when they caught a glimpse of Aunt Delicia's curly head at a window one afternoon.

"Tum, see our yite-house, p'ease Auntie Deyicious," a little voice called, and, as Mr. Merriam was now much better, "Auntie Deyicious" stepped out into the sand garden with an easy mind.

The children showed her with pride a black, muddy-looking pool of water, upon which floated a tiny boat, made of a green pea-pod with a satiny, white poppy leaf for a sail. There was a lone sailor on board, an inch-long china doll of Esther's. A tower of wet sand overlooked this interesting sheet of water and a square hole was cunningly cut through the tower for a window. The little boat started on a voyage across the pool, Marjorie's breath serving as the wind which began to grow boisterous and blow the tiny bark hither thither.

Little Esther looked at the sky gravely "I dess der's doin' to be a 'torm" she said. "I mus' yite the yamp in my yite-house."

In the window of the sand tower, the baby hand set what surely must be a fairy lamp, for it cast beautiful magic rays of red, green and violet over the lilliputian sea. By its rainbow light, the lone sailor and his gay little shallop finished their voyage safely.

"That's a beautiful game, dears," said Aunt Delicia with a smile, as she picked up the fairy light-house lamp and looked at it. But suddenlp she gave a little scream of amazement.

"Why, children, wherever in the world did you get this stone?"

"Tisn t 'tone; it's Etser's yite-house yamp," pouted the baby.

"We found it in the sand, Auntie," Marjorie explained. "See here are some more lovely stones. Isn't this a pretty pink shell, Auntie?"

"Yes; but, my dear child, this—this is a ———. But come in and we'll show it to papa."

Mr. Merriam turned the fairy light-house lamp over and over in his hand, as he lay on his sick bed.

"You are right, Delicia," he said. It is a diamond, and I am sure, very valuable. "Why, it is as large as a gooseberry and exquisitely cut."

It was true. The children's beautiful toy was sold and brought a wonderful sum of money to the little brown house at the cross roads. With it Mr. Merriam was enabled to satisfy his creditors in full and start anew in his business. As for Esther and Marjorie, they were reconciled to the loss of the fairy light-house lamp when Aunt Delicia bought them a tiny lantern just like a "really-truly," one which shone bravely in the sand tower and lighted the lone sailor on his perilous voyage as satisfactorily as the big diamond had done.

But if there were two sorry, regretful boys in the world, they were Rob and Arthur.

"I wish we hadn't been so mean to Aunt Delicia about the sand," said Rob to his brother one day as the two boys were working together in the garden. "Just see what good luck it has brought us."

"I wish so, too," Arthur answered. "I'd ask her to get pa to give us a bicycle with some of the new money, but I can't look her in the eye and ask her when we let her lug that precious sand garden diamond and all, three miles on a wheel-barrow." —*Mary A. Winton, in Sabbath-School Visitor.*

LETTER-BOX.

Dear Mr. Editor:—As I have not written to your most excellent paper in sometime, I will give you a small outline of my trip to Richmond, Va. Papa and myself spent last week in that city. Papa carried me on three battlefields that he fought on during the war. We visited Lake Side Park, the city reservoirs, which covers twenty-two acres and is 22 x 12 feet deep, Hollywood Cemetery and the Jefferson Hotel. We went to the Jefferson Roof Garden entertainment, also to Seven Pines, twelve miles on the electric cars and to Chimborazo Park. I saw Lee's Hill's and Washington's monuments. We went on top of the capital and it was so nice to look over the city and see so many points of interest too numerous to mention. I will close for fear of the waste basket.

Your little PRESBYTERIAN reader,
ALEX. MCDONALD.
Lagrange, N. C.

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Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden Sidney, Va.,

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We really think our

(Continued from 7th page.)

our Mission and the trader, and the almost entire lack of any friction whatever. Rum is a prohibited article here, and so we are spared many of the scenes of the coast. M. Fritz and M. Pilette are now at the S. A. B.; M. Boudour at the S. A. P. V., and Herr Vreizen at the Dutch House. We have rare visits from Luluaburg, where the nearest State Station, and Roman Catholic Mission are situated, about a hundred miles further up the Lulua.

Then here is the "Station" of the "American Presbyterian Congo Mission," twenty minutes from the river Lulua on the north bank, up a hill with a climb of nearly two hundred feet and nearly overlooking the valley. The land is less inclined than lower down, and becomes more and more level behind the place. The Dutch House lands adjoin below, and the "suburbs" of the Bakete village of Bena Kasenga are at the rear. It was chiefly the contiguity of this village which determined the immediate location of the Station. As I arrived in the dry season, I passed through this and several other villages on the land route before arriving at the Station. Mr. Lapsley's first servant, Ngome, from the Lower Congo, has a large and flourishing village between the Mission and Kasenga, and is quite a chief and great trader. The Zappo Zaps are below us toward the Lulua with immense corn fields. There are, I suppose 4,000 people in half an hour's walk here, all told, and of very many different tribes. I believe this is really the best country in Africa north of the Transvaal. Time will soon show.

From the point of view of scenery and landscape the Mission is grandly located. Many have been heard to declare it the most nobly commanding in its prospect in the whole Congo. The clearing is located immediately where the high plateau on the north bank of the Lulua begins to descend to the river; and tho' the houses themselves are located a little too far down the hill to take full advantage of the view, still this is easily remedied when the next must be built. Many a morning have I seen the dense fog lifted up from the river, where it hangs heavily all night, and rolled away over the plateau as the sun's rays begin to gladden the forest gloom. It is certainly true that these forests are terrific; nothing exaggerated in Stanley's accounts if those he traversed are like these. Impenetrable they certainly are save where a native path runs narrowly through them.

Appendix on arrival of steamer.—This is such a fine place and such a fine people that you all just MUST send us more helpers, especially a physician. The church is overflowing with members.

S. P. VERNER.

[ED. NOTE: Some exceedingly interesting news from Mr. Verner has reached us, thro' the Committee at Nashville; too late for this issue, will appear next week.]

PRESBYTERIAL NOTICES.

The Presbytery of Wilmington meets in Grove church (Kenansville) at 7.30 p. m., Sept. 15th, 1897.

A. McFADYEN,
Stated Clerk.

The 255th session of Orange Presbytery will be held at Bethlehem church in Orange county on Tuesday, Sept. 7th, 1897, at 2 30 o'clock p. m.

A Sunday-school convention is ordered for the afternoon of the second day, Sept 8th. Ask for reduced rates of travel.

D. I. CRAIG.
Stated Clerk.

The Presbytery of Abingdon will meet in Draper's Valley, Va., Tuesday, Sept. 7th, at 8 o'clock p. m.

I. N. NAFF,
Stated Clerk.

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CONDENSED SCHEDULE.

IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
ArriveSanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave WalnutCove	9.03 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7.19 "
Leave Stokesdale	7.52 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.29 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
ArriveMaxton	9.00 "
LeaveMaxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 '
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p m
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton	6 11 "
Leave Maxton	6.15 "
ArriveBennettsville	7.20 "

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DRIED BUTTER BEANS,
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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
Lv Wilmington..	*3 20pm	....
Lv Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	....
Lv Laurinburg..	6 23pm	....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro...	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte.....	10 25pm	7 50 am
Ar Mt. Holly.....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.....	12 30p m
†8 40am Lv.... Hamlet.. Ar		6 20p m
10 00am Ar.... Cheraw.. Ar		† 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	....
Ar Wilming'on .	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York..	6 53am	6 23pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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Frank—Some genius has invented a buttonless shirt.

Billy—Why, that's old. I've worn them ever since my wife learned to ride a bike.—*Tidbits.*

During the teaching of the temperance Sunday-school lesson, an Indian boy, ten years old, was asked: "What does alcohol do to a man's brain?" He answered: "It makes him think crooked."

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TIMBER: Hear of no change.

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DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 30 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m, New York 2 03 p m, Boston 9 00 p m.

SOUTHBOUND.

DAILY 4:00 P M — No. 55—Passenger—Due Lake Waccamaw 5 00 p m, Chadbourn 5 40 p m, Marion 6 43 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54—Passenger — Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 53 a m, arriving Halifax at †1 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m, and 2 40 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 30 p m. Daily except Sunday.

Trains leave Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 30 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning eaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 03 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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Tomato Chutney. — Take four pounds of ripe tomatoes, a pound of apples, an ounce of crushed mustard seed, half an ounce of grated ginger-root, half a dozen small white onions, four ounces of salt, half a small teaspoonful of cayenne, a pound of brown sugar, and a pint and a half of strong vinegar. Chop the tomatoes and put in a preserve-kettle with the apples sliced, the onions cut up and the vinegar; set over the fire; when hot add the sugar and other ingredients. Let the whole boil slowly until soft. Take from the fire, rub through a wire sieve and set aside to cool. Stir daily for three or four days. Put in wide-neck bottles and seal. This is an excellent and economical sauce for meats, fish and entrees.

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North Carolina Presbyterian.

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(For Contents see Second Page.)

For the N. C. Presbyterian.

SUMMER RAIN.

BY REV. W. E. BOIES.

From the gray and silent sky,
Softly as a lullaby
Falleth now the gentle rain,
On the roof in cadence low,
On the pavement hushed below;
And when morning comes again
Tempered is the torrid heat,
Pulses throb with firmer beat,
Smileth the parched mead and plain.

Not alone majestic trees
Hardly stirring in the breeze,
Yield unto the rain's caress,
But the tiny blades of green,
And the blooms of meekest mien
Radiant are with thankfulness,
Gemmed with jewels by the rain,
When the sunlight beams again
With a strange new tenderness.

Anon the heavens darken,
The bravest crouching harken
While growls o'erhead the thunder,
Till threatening to sunder
The bosom of the sky!

With flash and crash the shower
Beats down the fragile bower,
And rain-drops thick and thicker
To hail-stones turn, and quicker
Whirls the mighty wind!

Summer rain may take the form
Of mild shower or ruthless storm;
Yet when clouds have all rolled by,
There is left the same blue sky
With its sun, and then the stars!

Editors find it hard to please everybody. What some readers object to and dislike, others approve and enjoy. Some stop the paper for the very article which others commend. Some ask less of the very thing that others solicit more of. Editors study variety of matter, and endeavor to meet the needs of all classes. They may err in judgment, but their critics should remember that what they think might be omitted is just what other readers like best and want more of. Allowance, hence, should be made for differing tastes and judgments.—*The Presbyterian.*

REV. R. C. REED, D. D.

Dr. Reed is now in the prime of a vigorous life at forty-six years of age, having been born in Hamilton county, Tenn., Jan. 24th, 1851. The son of a Presbyterian minister, with his home in the country and in the mountains, his early environment was about as favorable as the world affords for the development of a sturdy manhood. And among his characteristics this deserves to be mentioned first of all. He is a man whom friends, or foes either if he should have any, always know where to find, and on whom they can always count. He graduated at King College in 1873, and at Union Theological Seminary, Va., in 1876; was licensed in May of the latter year by Knoxville Presbytery and ordained in September by the Presbytery of Memphis. His first pastoral charge was at Smithville (Charlotte C. H.) Va., where, although "fresh from the Seminary," he was found able to satisfy a congregation accustomed to such intellectual fabulum as had been previously furnished them by men like Dr. Henry C. Alexander and Dr. Wm. R. Atkinson. His next charge was at Franklin, Tennesseee, where he remained three years, during which time a handsome church building was erected and the church took on the new life which continues to characterize it to the present day. In 1891 he was called to the Second church, of Charlotte, N. C., and remained there about two years, during which time another new church edifice was built, at a cost of over $30,000, and paid for, without in any way affecting the large benevolent contributions for which that church is celebrated. In 1893 he came to the Woodland St. church, Nashville, Tenn., of which he is still the beloved and efficient pastor. During this pastorate a considerable church debt has been lifted, also without drawing any funds for that purpose from the church's benevolent contributions. This record shows that Dr. Reed possesses that most valuable of all ministerial gifts, the gift of *getting people to do things.* His style of preaching is not imaginative and pictorial, but clear, elegant and forceful. A sample of it is found in the little book recently published, entitled "The Gospel according to John Calvin," in which the doctrines of our Church are stated with a strength, clearness and felicity equal to anything to be found in sermonic literature on that subject. His warm sympathies and great geniality qualify him in a pre-eminent degree for pastoral work, and have gained for him everywhere that he has lived and worked a wide circle of deeply attached friends. Under the *non de plume* of "Clark," and also over his own name, he has become known throughout the Church as one of the most, if not *the* most gifted of the younger generation of writers in our Church. In 1890 he received the inevitable D. D., from his own Alma Mater, King College, being however the first *alumnus* ever so honored by that conservative institution. For several years he has been a most useful member of the Executive Committee of Foreign Missions, of which he has recently been made chairman. Not the least of the things to be admired in the subject of this sketch is his evident unconsciousness that the gifts with which he is endowed are in in any way remarkable. As for his faults and imperfections, of which he no doubt possesses the usual share, the writer is thankful to say that, during the long time that he has known him intimately, his affection for him has grown so much that he has become blind to them.



Every to-morrow has two handles; we can take hold of it by the handle of anxiety, or the handle of faith.—*Anon.*

PERSONS AND PAPERS.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap, and if you can help the poor on with a garment of praise, it will be better for them than blankets. —*Professor Drummond.*

* * *

You picture to yourself the beauty of bravery and steadfastness. And then some little wretched, disagreeable duty comes which is your martyrdom, the lamp for your oil; and, if you do not do it, your oil is spilled.—*Phillips Brooks.*

* * *

"My grace is sufficient for thee." However weak, through sin or through sorrow, we may be, we have God's precious promise that His grace will be sufficient for us. Even then if we seem entering death's dark valley, that grace can either bring us back to life, or sustain us through the shadows, or into the sunshine of Jesus' presence.—*Sunshine.*

* * *

There is nothing more hardening to the sensibilities than the failure to translate pity into action. Christ's pity was practical. We are told that he had compassion on the hungry multitude, and the immediate result of it was how many loaves had he. This is finely illustrative of the way in which Christ's whole nature moved at once and in unison.—*Rev. Dr. George D. Baker.*

* * *

The whole Church is a body, with corporate life. No one member can say to another, "I have no need of you." The standard of duty for one is the standard for all; "Do all to the glory of God." Ask yourself, if every member of my church does as I do, what would be the result? And, can I claim exemptions which it would be ruinous to the Church if all claimed? Would I be willing to have my church-bell silent while others call to God's house Sunday evenings? And if I may stay at home and spend the hour of evening worship in social converse, may not every member in the church claim the same so-called privilege? Does not my action practically say, Shut the church's door and put out the light?—*Westminster Bulletin.*

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NORTHFIELD NOTES.

If there be any doubt as to the propriety of a pastor taking a vacation, two things in my case will do much to remove that doubt. The first is that the vacation is spent at the annual conference of Christian workers and learners to get the help and inspiration which God gives here, that the return to pastoral work may be to better service and larger usefulness. The second serves as excuse and adds greatly to the pleasure of the journeying and resting. It is that two of my dear elders are my companions. As business men they needed change and rest. As earnest Christian men they did not wish that change to be to self-indulgence, but for some advantage. So they take their physical rest with me where they may find rest for their souls. They must judge and they will take occasion to say in their own places and ways what advantages or disadvantages business men find in coming to Northfield to rest for a few days.

Our journey to this place included a night on the Chesapeake Bay, by the "Old Bay Line" boat Alabama, a delightful and elegant steamer of the Baltimore Steam Packet Company, which is selling tickets from Norfolk to Baltimore at one dollar and a half for the round trip, good for ten days or one dollar each way regular fare. The rooms for two persons or three will cost from one to three dollars as a traveller may choose. We also spent a night on Long Island Sound going from New York to Boston by the Fall River Line. The journey was in the palatial Steamer Puritan, of the line which is famous for its magnificent boats and elegant service at moderate cost. New York and Boston were familiar to me as was New York to my brethren. But we did Boston for a day with much pleasure. One item was a ride in the harbor and down the bay to Nantasket Beach, in a boat that goes every hour. That harbor is of special interest as my father was a prisoner in Fort Warren with those who surrendered as he did at the fall of Fort Donelson.

The Conference had been in progress a week when we arrived. But we fell in line and soon had our places in the earnest throng of worshipers. There we found many men from our Southland. Our Dr. Campbell is here from Asheville. Dr. Leyburn, of New Berne writes me that he will be here this week. These and others assure us that this Conference has their hearts and it is certainly reaching richly out to bless all who are here. The two chief speakers for this year are Rev. Dr. MacGregor and Rev. Campbell Morgan of London, lately of Birmingham, England. The impressions they are making are quite like those made by Rev. H. W. Webb-Peploe of London, England, and Rev. Andrew Murray of South Africa in 1895.

The theme uppermost and foremost in these conference meetings is that of complete consecration and full surrender to Jesus as Lord.

At a large meeting of Christian Endeavorers, there were delegates from all parts of our own land and from South America, Europe and Australia. The President of the union of all Australia, Rev. Dr. Meade of South Australia, made an address full of cheer and helpfulness. Rev. Mr. Morgan, of London, presided. There were sentence prayers, testimonies and blessed fellowship. The dangers that threaten this great Christian Endeavor movement were faithfully stated and faithfully met. The objections to the pledge were kindly considered. Let me say in passing that I sat between the pastor of the Church of the Covenant, of Washington City, and a friend, a pastor of Baltimore and our expressed pleasure in one item was this: That Dr. Meade had a beautiful face as he spoke from age and experience of what he knew of the wonderful work of Christian Endeavor in Australia and India, and of its marvelous adaptation to converts from heathenism. We had greetings from Europe, Asia, Africa and South America to this meeting of Christian Endeavorers at Northfield. There are dangers. We must meet them in the name of the Lord, and go forward "for Christ and for the Church."

A. D. M.

DEAR BROTHER:—I see in a late issue of the N. C. PRESBYTERIAN you have it copied from the Missionary that Mr. Lindley left his pastorate of Charlotte First church to go to Africa. This must be a mistake as I find in the book of sessional records of Rocky River church the following: "In the fall of 1834, Mr. Lindley having felt it to be his duty to become a foreign missionary took leave of a united and affectionate congregation and departed (with Dr. Wilson a member of his church) to commence a new mission station in southeast Africa." Was he not pastor of Rocky River church? I was born and raised in old Rocky River and this has always been my understanding since I can remember hearing Mr. Lindley spoken of.

Yours cordially,
R. C. MORRISON,
Mebane, N. C.

WE HAVE nothing to say against the general principle of receiving ministers from other churches into ours. In fact some of these ministers are among the very best in our communion, but it is not always thus. Occasionally our Presbyteries have good cause to deplore remissness in admitting ministers coming in in the way indicated. The occasions are frequent enough to make large caution proper. This note is inspired by the fact that the Congretional Church lately dismissed from its membership, with a letter of recommendation to any Presbyterian church to which he might apply, a minister who had been acquitted of an offence, not as being innocent but as being insane. This emphasizes greatly the importance of being guarded in the matter of receiving ministers coming to us from any other church.

EXTRACT FROM "Our Washington Letter:

If new proof were needed of the necessity for the reforms in the practice of patent attorneys which Commissioner Butterworth is working to bring about, it has been abundantly furnished by the testimony of Patent office officials in the hearings on the disbarment charges against John Wedderburn & Co., showing the manner in which money has been obtained from poor men and women who were deluded into the belief that they had made valuable inventions when they had in reality not made inventions at all. It has been put in evidence that the firm of Wedderburn & Co., filed during the last two years more than 3,700 applications (presumably getting fee advance for them all) of which more than 1,800 were rejected by the Patent Office because they contained nothing that was patentable, and the patentable devices in at least three-fourths of the remainder were not of sufficient value to repay the inventor for the cost of the patent. Yet attempts were made by this firm by means of cunningly worded letters and circulars to persuade every one of these applicants to pay more money to apply for foreign patents, and to advertise for sale worthless devices which could not be patented in the United States or elsewhere. It is not surprising that Commissioner Butterworth should be so highly commended for the new rules he has made regulating, as far as his authority extends, the practice before the Patent Office.

For the N. C. Presbyterian.

LETTER FROM DR. CHESTER.

San Francisco, Aug. 2d.

Our Foreign Mission office has long had occasion to recognize the courtesy of the Union Pacific authorities, and especially of their Agent at St. Louis, Mr. J. F. Aglar, whose painstaking attention to the minutiae of all that concerns the comfort and convenience of our missionaries en route, makes their journey across the continent as easy as it can be made.

But it is at best a wearisome journey. Leaving St. Louis at 8 p. m., Tuesday, we traveled continuously, except for a ten hours detention at Carson, Nevada, on account of a wrecked freight ahead of us, till 8 p. m., Saturday when we reached San Francisco.

Every Easterner who can should make this journey once; but having made it once, if I am permitted to get safely home once more, I think I shall be satisfied.

The plains of Kansas and Colorado belong to the wonders of nature. Manifestly the whole of them were once sea bottom. But the Hand that reared the Rockies gave them also a

lift, and the waters receded and the "dry land" appeared; that part of it that is in Kansas being now covered with a luxurious growth of corn and dotted with the homes of men.

But, going westward, the elevation and the dryness increase, and vegetation is confined to the buffalo grass which there are now no buffaloes to enjoy. After leaving Colorado even this grass fails our weary eyes. Clear across Wyoming, northern Utah and Nevada there is nothing but a scrubby growth of sage, good grazing for sheep, we are told, in winter, but too dry even for a goat in summer. There are occasionally mountains and many hills but neither on mountain, hill nor plain is there a living tree, and sometimes for hours of travel not a patch of cultivated ground, even so much as a truck garden.

Villages are passed showing signs of age, with not a shade tree in sight An occasional galloping cow-boy, a few sheep or cattle at long intervals, a prowling coyote now and then, serve only to intensify the desolation.

Judging by appearances one would say that this portion of our continent is geologically ancient and has long ago had its day. It is a premonition of the condition the evolutionists tell us the whole earth will be in some day, when the process of radiation has cooled it down and dried it out

Spiritually, it is a type of heathendom. A few patches of irrigated meadow show that water would make it all blossom as the rose, if only water could be obtained. The desert of heathendom will thus blossom, because in the River of Life there is abundance to water the whole of it, and the word of promise declares it shall be watered.

Our anticipated views as we crossed the Sierra Nevadas proved a tantalizing disappointment, by reason of forty miles of snow sheds that walled us in.

The soil and vegetation of the part of California traversed by our route has at this season, much the color of burnt umber. It is said to be green from November to June. Fruit orchards abound, but the culture is only profitable for those who can produce car load lots. Here, as everywhere, the small dealer is going to the wall.

Yesterday was a lovely Sabbath, and our party worshipped at the Calvary Presbyterian church. There was a good strong, plain Gospel sermon by the pastor, Dr. Hemphill, followed by a pleasant communion service. Wednesday evening we are engaged to conduct his monthly concert service and tell about our Southern Presbyterian missions.

Thursday morning we board the "China," and then, 6,000 miles, 21 days, across the great sea to Shanghai. Dr. Moore and Dr. Ingold will be separated by that distance from all they have heretofore known as home; Mrs. DuBose, from the two children she leaves behind to be educated; Mr. and Mrs. Bear from friends and kindred seen again after nine years of separation. And yet they all seem bright and happy. The only member of the party who seems blue at the thought of going is the one who hopes to return in a few months.

My association and correspondence with our missionaries for four years has convinced me that they are the happiest people in the world. And so the Scripture is fulfilled which says "He that loseth his life for Christ's sake shall find it"—that is, shall find a fuller, higher, happier one. Old Dr. Lindley said when he went to Africa it seemed to him that the further he got from home and friends the nearer he got to God. It is indeed a blessed work, in which the opportunity is given us all to share; and blessed will be that Christian and that Church that does not falter and grow weary in it.

X X X.

AFTER PAPER is up we receive through Miss Claude L. Grier the very sad intelligence of the death on Sunday, 25th ult., of Miss Pauline Dubose Little, the fair young wife of Rev. Lacy L. Little. She died at Karuisawa, Japan, a mountain village where they were summering. She was ill only twenty-four hours and died of acute Bright disease. She was buried in Yokohoma. Dr. Dubose was expected in course of a week and Mrs. Dubose, the mother, had not yet left this country, but is now on the ocean and destined to receive the sad tidings on her arrival in Japan. Our heartfelt sympathy goes out to the bereaved. Will publish Miss Grier's note next week.

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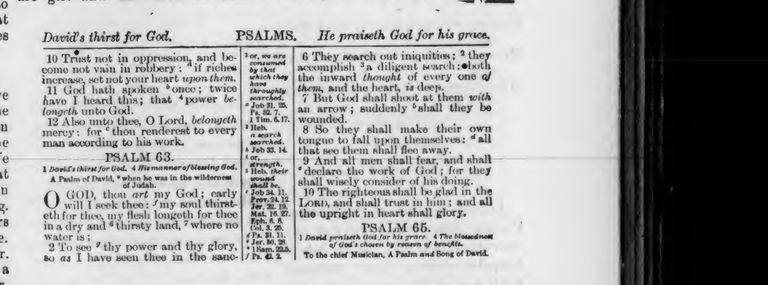
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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [4] if riches increase, set not your heart *upon them.*
11 God hath spoken [5]once; twice have I heard this; that [4]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [6]thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [1]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [2]my soul thirsteth for thee, my flesh longeth for thee in a dry and [3]thirsty land, [7]where no water is;
2 To see [8]thy power and thy glory, so *as* I have seen thee in the sanc-

[2] or, we are consumed by their which they have *thoroughly searched.* [3] Job 21. 25. Ps. 22. 7. [4] 1 Tim. 6. 17. [5] Heb. *a search searched.* [6] Job 33. 14. [4] or, *strength.* [7] Heb. *their ground shall be.* [8] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25. *d* Ps. 21. 7. *e* Jer. 50. 24. *f* 1 Sam. 22. 5. / Ps. 42. 5.

6 They search out iniquities; [2] they accomplish [3]a diligent search: [4]both the inward *thought* of every one *of them,* and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [2]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4]all that see them shall flee away.
9 And all men shall fear, and shall [4]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable

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JOHN McLAURIN,
Manager N. C. Presbyterian.

If a man will not know his sins, his sins will know him; the eyes which presumption shuts, commonly despair opens.—*Thomas Adams.*

GOLD DUST.

O Lord, I cannot plead my love of Thee;
I plead Thy love of me:
The shallow conduit hails the unfathomed sea.
—*Christina Rossetti.*

* * *

Hope never hurt any one, never yet interfered with duty; nay, always strengthens to the performance of duty, gives courage, and clears the judgment.—*Macdonald.*

* * *

"*Now*" is a little word it is well to keep in full practice. Never leave until the next hour, much less until to-morrow, what you can well do now.

Time *was* is past, thou canst not it recall;
Time *is* thou hast, improve the portion small;
Time *future* is not, and may never be;
Time *present* is the only time for thee.
—*Selected.*

* * *

It is easy finding reasons why other folks should be patient.—*George Eliot.*

* * *

Painting nor sculpture now can lull to rest
My soul, that turns to His great love on high,
Whose arms to clasp us on the cross were spread.
—*Michael Angelo's Sonnets.*

PROGRAM.

Annual meeting of the Woman's Foreign Missionary Society of Fayetteville Presbytery, to be held at Ashpole church, near Rowland, N. C., August 25th and 26th, 1897.

Wednesday, Aug. 25th, 8.30 p. m.

Address of Welcome, Rev. Hugh Craig, Rowland, N. C.

Response.

Enrollment of delegates.

Talk on her work in Mexico, Miss Minnie M. Gunn, Mexico.

Thursday, Aug. 26th, 9.30 a. m.

Devotional Exercises.

Reading Minutes of the last meeting.

Appointment of Committees.

Report of the President.

Reports from the Vice-Presidents.

Reports from the Auxiliaries.

Paper: "The Battle is the Lord's," Mrs. T. J. Costen, Red Springs, N. C.

Paper: "What Constitutes a Successful Missionary Society," Mrs. R. N. Page, Aberdeen, N. C.

Paper: "What the Church Expects of Her Young Women in Christianizing the World," Miss Eloise McGill, Fayetteville, N. C.

Reports from the Juvenile Societies.

A study of the fields in which the Southern Presbyterian Church is working, in connection with map, and letters from some of the Workers, Mrs. D. P. McEachern, Red Springs, N. C.

Paper: "Woman's Place in Modern Philanthropy," Mrs. L. McDonald, Roslin, N. C.

Paper: "Lovest Thou Me?" Miss Lula Ferguson, Laurinburg, N. C.

Paper: "Our duty in urging our Pastors to awaken from the pulpit more zeal in the Church for Missions," Mrs. M. C. Stanback, N. C.

Unfinished business.

Election of Officers.

Consecration service.

Thursday, Aug. 26th, 8.30 p. m.

Address: By Rev. H. Tucker Graham, Fayetteville, N. C.

Each delegate will please notify Miss Sellie Sinclair, Rowland, N. C., in ample time, so that entertainment may be provided for all.

Mrs. E. A. McRae,
President.

For the N. C. Presbyterian.

NEWS FROM CONGO MISSION, AFRICA.

Near Luebo, May 7th, '97.

We are steaming cautiously up the Lulua now, hoping to reach Luebo, though the river is very low. If we should not be able to come up, we shall have to return to the mouth and go overland ten days' journey. But I am specially anxious to reach Luebo on Phipps' account. He has had a malignant fever for ten days, with other complications. He is now somewat better, but is confined to bed, and of course unable to take a foot journey, even in a hammock. I drop you this hasty card, because there will be no time for writing after reaching Luebo. The boat will remain there only a little while. The trip otherwise, from Stanley Pool has been uneventful, though I have had two small fevers, due perhaps to exposure in waiting on Phipps.

Shall add a word later.

Yours in Christ,
W. M. Morrison.

[P. S.] Luebo! Hallelujah!! All well and all here. They report the work in most flourishing condition —500 at church last Sunday. Oh! for a full demonstration of the Spirit's power. Am delighted with the surroundings, though I have seen the place only by twilight. We arrived late yesterday afternoon. Letter here from Dr. Snyder, dated Dec. 31st. I am praying that fresh reinforcements may come with him. Our possibilities are wonderful. Praises to the Lord for bringing me here in peace and safety!

Messrs. Morrison and Phipps arrived at Luebo by State Steamer Archduchesse Stephanie to day, May 8th, '97. We are all well, but Phipps had fever. They were detained nearly three months at Stanley Pool. Morrison looks pale, but I believe is built for Africa. I have an invitation from the new Lukenga and am going over next week to put a station there. It won't cost more than for the same two missionaries to stay here. The difference in local prices more than pays transport

All my difficulty with the language is over. I can go anywhere now alone for 800 miles and be understood at once. * * * The Mission is in a splendid condition every way. S. P. Verner.

Luebo, May 8th, 1897.

I WILL STRENGTHEN THEE; YES, I WILL HELP THEE.

Isa. xli. 10.

Who will come with me to the King, to lay at His feet a petition for the fulfilment of this Word of His grace upon which He has caused us to hope? We shall be a company of Feeble-minds, and Much-afraids, and Fearings, and Ready-to-Halts, and we may make but a sorry appearance in His courts; but our necessities admit of no delay, and this King is so gracious, and hath so much love and pity for weak and needy ones, that He is sure to grant us, not an audience merely, but according to the desire of our heart. My own condition is such that I must have His help, or faint, and utterly fail, and I know there are many in like stress of need who will seek the King's face with me.

Blessed be His name, we may come into His presence with holy boldness and confidence, bringing with us the warrant of our faith in His own precious promise, fairly and legibly written on the pages of His Word, without blot or erasure, and with no "ifs" and "buts" to mar its sublime simplicity: "*I will strengthen thee; yea, I will help thee.*" Does He not love to be trusted? Does He not honor faith? Can one word of His good promise fail, or shall not the thing which He saith come to pass?

And, as to our present need of succor, some of us can say, with tear-filled eyes, "O Lord, if weakness be a plea for Thy promised strength, then are we truly fit objects of Thy mercy, for we are at the lowest ebb of helplessness, we have scarcely strength enough left to feel that we are feeble, we are 'brought into the dust of death.'" God has "weakened our strength in the way," to teach us our dependence upon Himself; He has humbled us, that He may lift us up; He has shown us our own nothingness that He may be our all in all.

Most of us have needed this discipline of complete failure in ourselves to convince us that our strength is in God alone. He has had to humble us, and to prove us, to know what is in our heart; and alas! with some of us, it has taken as long a time to do this as in the days of old, when the Lord's people wandered in the wilderness for forty years before they learned the lesson. Ah! what trouble our God takes with us! What ungrateful, perverse, rebellious children we have been! He has had to empty us of so much that is abominable in His sight, our pride, our self-sufficiency, our carnal security, our own righteousness, before He could fill us with His Spirit, and take pleasure in us, that it is no wonder the process has been a painful one, and cost us many a cry and groan. We have been cast headlong from the heights of our pride and self-exaltation, and then, as we lay bruised and bleeding on the ground of self abasement, crushed under a sense of our own utter weakness, the Lord has drawn near, and given this gracious assurance, "*I will strengthen thee; yea, I will help thee.*" "I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not."—*Mrs. C. H. Spurgeon, in Sword and Trowel.*

PUNCTUALITY AT CHURCH.

Good behavior in church is just as important as good behavior anywhere else. And part of it begins at the very beginning, in being in church a little while before the service commences. In our home in my childhood, at family worship, my father had a way, which I remember as pleasantly in contrast with the hurrying methods of to day, of starting everything with a margin, so that nobody could be late. He insisted that the young people of the house should always come to prayers if they were well; and he himself, Bible in hand, would be seated five minutes before the appointed time, waiting for us all to come. I can see him now, across the years, his gray hair brushed back from his serene face, his eyes lighted with a rare inner smile, his look expressing the greatest patience.

"I like to compose my mind," he would say, "before I enter the presence of the King."

I can hear him softly crooning his favorite hymn, if I lean back in my chair and listen, hear it as if the voice which sang those stanzas had not been for many long years singing with the Redeemer above:

How happy are thy,
Who the Saviour obey,
And have laid up their treasure above
Oh, what tongue can express
The sweet comfort and peace
Of a soul in its earliest love.

One of the unwritten laws always observed in this good man's home, was that nobody should be tardy in church. The habit clings to me still. It is my delight to be in my pew some minutes before the organist begins his voluntary, and I am distressed and humiliated if ever, by accident, I am so late that I must walk down the aisle after the pastor has inaugurated the service. It seems to me as impolite to be late at church, as to be late at any other function which has a fixed hour for starting.

Besides it is really unnecessary. The habitually tardy person usually catches his train, if this is important in his day's engagements, and the train labelled, "Divine Service, half-past ten o'clock," can be as easily caught if one choses to take pains in the matter.—*Margaret E. Sangster.*

NOT TO BE LAUGHED AT.

"That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," Eph. v. 27.

One Greek word used by the apostle in this passage is very remarkable—*amomos*, "without blemish." The heathen god of laughter was Momus; and it was supposed of him, in heathen mythology, that the slightest thing, which the common eye could not see, his acute eye saw, turned into ridicule, and laughed at.

Now the apostle's idea is, that Christ's Church, the company of believers, the bride, shall be so holy, so spotless, so perfect, in mind, in body, in spirit, that even the god of the heathen that turned into ridicule specks that were invisible to others, shall see nothing in that holy and spotless apocalypse that he can seize, or turn into a source of laughter. It is a most expressive thought; and indicates the magnificence and glory of that Church which Christ shall present unto Himself. Angels, startled at the glorious spectacle; the cherubim and seraphim, noticing a white-robed company in the realms of the blessed that are not natives, but colonists and immigrants, will ask the question, startled by the strange spectacle, Who are these, and whence came they? And the answer given will be, "These are they which came out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb."—*John Cumming, D. D.*

ESCORTING AS WELL AS INVITING.

Half-doing is no better in the Sunday-school than anywhere else. Inviting is often only half doing, if not followed by escorting. A young men's Bible class in New York is not the only one which has learned this. Its records show that the number of new members who have come to the class by themselves, simply on invitation, is a small percentage of the whole number invited. On the contrary, nearly all new members have been escorted, usually by the same persons who invited them. "I will call for you on Sunday at such an hour," carries with it a definite, urgent, and personal invitation not easily resisted. But even when there is no spirit of resistance, when there is a willingness to accept the invitation, much is gained by courtesy and fellowship if the inviter goes after the invited, and brings him in as a companion, and not merely as a stranger. This is true for all classes. When the primary teacher gets on the track of possible new members, and gives the cordial invitation, she must often wisely arrange so that she, or her assistants, or some of the young people, shall call for the new children, and for their mothers, perhaps, to escort them to the school. The reality and the earnestness of the invitation are made plain in this way, and the relations of teacher, scholar, and parent are made closer from the first. Without this escorting, many will not come at all.—*Sunday School Times.*

"MY LOT IN LIFE."

I find myself where I am and as I am. My duty is submission. My privilege is enjoyment. Because I am sick or disabled, I need not be useless or unhappy. I accept my situation as of divine appointment, and I will try to be contented in it.

Lamenting over the past will do no good. I cannot recall or change it.

Complaining of the present will not mend it. It may make myself and others wretched. Anxiety about the future will not of itself make it any better.

My heavenly Father has permitted things to be with me just as they are, but I know he loves me. I will therefore leave all to him. No rebellion shall be cherished in my heart, and no murmur shall escape my lips. My Saviour has promised that his grace shall be sufficient for me. He will never leave me, but be a present help in the time of need.

Trusting in Him, and committing all to my Father's loving care, I will do what I can. I will make the place where my lot is cast as bright and cheerful as possible, and work and wait with patience till I am permitted to go to my heavenly home. —*Banner.*

We touch one another in all life's associations. We impress more or less all with whom we come in contact. In the home, in society, in business, and in the church we leave our mark. It becomes us all, then, to inquire what kind of an impression we are making upon childhood and manhood in our several spheres of influence. Is it for good or for evil? If for good, then our life is worth the living; if for evil, then it is a failure. A true and successful life is one the touch of which upon others is quickening, wholesome, purifying and beneficent.—*Selected.*

Some years ago a soldier in the United States army was condemned to be shot for sleeping on his post when overcome with fatigue. The president pardoned him. It is said that ever after that soldier prayed night and morning for the president, and when months afterward, he was fatally wounded in battle, he spent his last breath in prayer for the president of the United States. Love to Christ is the grateful response to forgiveness of sins by Christ.—*Lesson Commentary.*

LITERARY JOTTINGS.

The Sunshine Publishing Company of Philadelphia will at an early date publish a work by Bushrod Washington James upon Alaska—Its Neglected Past and Its Brilliant Future.

Rev. James B. Converse, the author of "The Bible and Land" will publish a systematic treatise on the Politics of the Bible if one thousand of his friends wish the book. It will be worth a dollar, payable only when the list is full. Send names (but no money) to Mr. Converse at Morristown, Tenn.

The Messrs. Harper & Bros. acquired, on June 16th, by purchase, the business of Messrs. Osgood, McIlvaine & Co., of 45 Albemarle Street, London, established by the late Mr. James R. Osgood, of Boston, and Mr. Clarence W. McIlvaine, of New York.

The Korean-English Dictionary, by Mr. James S. Gale, of Gensan, which was six years in preparation, has just been printed in Yokohama. It is a literary achievement ranking with Dr. Hepburn's Japanese Dictionary and that of S. Wells Williams in Chinese.

Since the Queen began her reign the British and Foreign Bible Society has added 157 versions to its list, more than had been made in all the preceding ages. It has now 100 versions in progress, and there are over 1,000 scholars and philologists engaged upon them.

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The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. W. L. Lingle, from Mill Bridge, N. C., to Hampden Sidney, Va.

Rev. Wm. E. McIlwain, from Pensacola, Fla., to Waynesville, N. C., until October 1st.

NORTH CAROLINA.

Sugar Creek Church:—A meeting of a week's duration at Sugar Creek church has just closed. Rev. J. M. Wharey, D. D., assisted Rev. T. J. Allison. His preaching was enjoyable and edifying to the people. There were five additions on profession last Sabbath, making thirty-three additions to this church since Mr. Allison came here last September. Good congregations all the week and very large one last Sabbath.

Blowing Rock:—A friend from Blowing Rock writes: We have had several very excellent sermons of late. Rev. Watkins Mebane preached for us one Sabbath and Rev. Barth Soulier, of Valdese delivered a very excellent sermon. Then the pulpit was occupied by a returned Baptist missionary from Jamaica and Dr. Rumple filled it on the Sabbath, (the 8th.) It seems very natural to frequenters of Blowing Rock to see him here.

The hotels and boarding houses are full to overflowing, but the continued rains have marred the pleasure of many.

Mt. Airy:—By special invitation Dr. W. W. Moore visited the Mount Airy church last Sabbath, and preached for us morning and night. At the morning service two deacons elect, to wit: Messrs. J. D. Smith and Geo. W. Lee, were ordained. Large, intelligent, and attentive audiences greeted Dr. Moore at both services. Our people were expecting great things and their expectations were more than fully realized. His sermons were perfect masterpieces. We feel that the Lord has greatly honored us by sending him to our midst, and that the cause of the Master was advanced by his coming. The church was revived and stimulated to more active and zealous work. C.

August 12th, 1897.

Jonesboro:—Since our last communication, we have had ten additions to this church, four on profession of faith in Christ, and six by letter. The congregation was much delighted last Thursday night with the presence of the Rev. W. S. Lacy, D. D., of Norfolk, Va. Dr. Lacy conducted the prayer meeting service and gave us a most excellent talk on Burden Bearing.

K. A. M.

St. Andrews Church In Fayetteville Presbytery:—The people of St. Andrews are now occupying their new building. They are to be congratulated for their faithful work and are now richly rewarded by a nice and commodious church. On the second Sabbath inst., the new church was dedicated to the service of God. The dedicatory sermon was preached by the Rev. C. G. Vardell to a large and attentive audience. Many were moved to tears as he spoke of the purity of the life of Christ and the glory of His Church. We all fell in love with Mr. Vardell, and our prayer is that God may abundantly bless him in the grand and glorious work to which he has been called as President of Red Springs Seminary.

Rev. D. M. McIver, of Bolivar, Tenn., during his vacation has filled several appointments at St. Andrews much to the delight of his many friends. Mr. McIver is a young man of much promise. His sermons are clear and strong and show him to be "a workman that needeth not to be ashamed."

K. A. M.

Long Cane Church:—Rev. J. Lowrie Wilson concluded a meeting at Long Cane church last Friday. The pastor Rev. J. F. McKinnon began the meeting on the Sabbath preceding, and Dr. Wilson came to his assistance on Monday. He preached with great earnestness and power to large congregations. As a result eleven were added to the church on profession of faith.

Eno:—The brethren appointed by Orange Presbytery (McCorkle and Maxwell) have been preaching two weeks for the Eno church. By the courtesy of the Methodist brethren at Cedar Grove, the meeting was held in their church. The hours for preaching were 5 and 7.30 p. m. The congregations were large and very attentive. Fifteen persons professed faith in Christ and four of them have united with Eno church. Christians were drawn together and the old church is greatly revived. They had hesitated to rebuild their church because of the inaccessibility of the old site. A congregational meeting was held August 10th to consider the matter of rebuilding. They agreed at once to rebuild. Then came the great question, where shall we build? The old site is dear to every member. It has been a preaching place since 1735. The old church was organized in 1735. Acres of graves contain the dust of six generations of the fathers of the members.

There is, however, no spring of water near the old site and the flooded fords of the Eno often diminished the congregations. It is a mile or two distant from the public roads and the private roads are very bad. It had therefore been evident for a long time that the village of Cedar Grove (two miles west of the old site) would be a more convenient place for the church. It was therefore with deep feeling that the church came to consider the question of removal. After some earnest speeches the vote was taken, not without tears, and every member present voted for removal. A desirable lot was offered at Cedar Grove and the committees were appointed as follows. Finance Committee: J. H. Hughes, Charles Foust, Miss Ara Hall, Miss Ella Anderson, Miss Dickey, Revs. W. P. McCorkle. H. S. Bradshaw, C. W. Maxwell. Building Committee: J. P. Hughes, W. H. Anderson, B. C. Patton. The church has about forty members and they thank God and propose to build at once. Rev. H. S. Bradshaw was called to supply the church in connection with his present field.

Evangelism In Stokes:—Good meetings are progressing in Stokes county conducted by the Evangelist P. C. Morton assisted by Rev. R W. George. Crowded assemblies of the people. Many confessions, and ten persons have joined the Presbyterian church at Dan River.

Sharon Church In Mecklenburg Presbytery:—Rev. G. T. Thompson who recently entered upon his labors at this church will hold a week of worship there in the latter part of the month.

Henderson:—Two accessions to the Henderson church last Sabbath on profession of faith. The health of Rev. A. R. Shaw, the pastor, is steadily improving. For the present he is preaching only one sermon a Sabbath.

Spruce Pine:—Rev. L. A. McLaurin is faithfully at work at Spruce Pine and Elk Park, evangelistic field of Concord Presbytery. The good news comes that recently seven new members had been received into the church at the former place.

VIRGINIA.

Hampden Sidney:—Rev. W. L. Lingle writes: I have had applications from thirty new men for rooms in the seminary next year, and the prospects for a good year are unusually fine.

GENERAL.

Rev. Dr. W. J. Chichester, a native of Baltimore, who has closed a pastorate of twelve years at Los Angeles, Cal, has accepted the call to the First Presbyterian church of Chicago.

The next biennial convention of the English Lutheran Synod lately held in Baltimore will be held in Detroit.

Miss Christina Thow, of Craigmore, Broughty Ferry, Scotland, has left bequests amounting to five thousand dollars each to the Dundee Parish Church Domestic Mission, the Small Livings Fund, the Foreign Mission Fund, the Home Mission Fund, and the Aged and Infirm Ministers' Fund of the Church of Scotland.

Rev. F. S. Stickney, pastor of the Monumental Episcopal church, Richmond, Va., died on the 15th inst. His remains were interred at his old home at Wilson, N. C.

Rev. Dr. Taylor, of Wake Forest, conducted a delightful little service at the Carolina Club House on Wrightsville Beach on last Sabbath evening.

A new Church of the Strangers will be built downtown in New York City. Thirty thousand dollars out of a needed $100,000 has been raised. The new edifice will be known as the Deems Memorial Church of the Strangers. The location has not yet been decided upon, but it will probably be not far from the present church in Mercer Street. The ground lease of the present building, which stands on the Sailors' Snug Harbor property, will expire on May 1st, 1898. The society will not pay the advanced rental demanded. During the two years of the pastorate of the Rev. Dr. Asa Blackburn 175 members have been added to the congregation. Dr. Blackburn is a prime mover in the plan for a new church, and is also urging the idea of honoring the name of his predecessor, the Rev. Dr. Charles F. Deems. The Board of Trustees at a meeting held on June 28th appointed a committee to secure subscriptions for the new church. The old church was bought by Commodore Vanderbilt for Dr. Deems. He paid $50,000 for it. The first service was held there on October 2d, 1870.—*Christian Intelligencer.*

The North Carolina Baptist Sunday-school Chautauqua has just closed its Fifth Annual Session of five days at Red Springs. The object of this Chautauqua as stated by the President in opening the meeting, is to encourage the workers, to increase the efficiency and to enlarge the field in the Sunday school work. The gathering was large from the first, but Friday perhaps the largest crowd ever witnessed in Red Springs was present, an excursion train having brought in many for the day. Some preaching and much speaking was engaged in. A good deal was said about the past history of Baptist Sunday-schools in North Carolina, of their present success, ways of working, &c., and of their future prospects. Raleigh schools seemed to be in the lead in work and in furnishing speakers, teachers and others for the Chautauqua. The music was an attractive feature, several instruments being used. The most attractive speaker to Robesonians was Prof. J. B. Carlyle, of Wake Forest, he being one of Robeson's gifted sons. There was demmonstrations of the presence of the Holy Spirit during the meeting and it is hoped much good has been accomplished.

A very sad accident occurred on the first day of the meeting. While Mrs. S. B. Tolar and child of Rennert who had come with her family to attend the whole meeting) was crossing the railroad trestle to get to their boarding place after the close of the afternoon session; they were instantly killed by the southbound passenger train, the child being cut to pieces. The mother was horribly mangled up and thrown to the ground below. Two daughters standing near by were eye witnesses of the sad occurrence. No blame can be attached to any one, the engineer did all in his power to stop his engine when he saw the situation, but being on down grade could not stop in time to save their lives. The sad affair cast a gloom of sadness over the whole Chatauqua and the community. J. McL.

PERSONALS.

Rev. Wm. E. McIlwain, of Pensacola, Fla., has been given a vacation of six weeks, a part of which time he will spend in Charlotte and surrounding country and the remainder at Waynesville, Haywood county, N. C.

Rev. H. D. Lequeux has returned from his vacation and resumed the charge of his churches Alamance and Springwood.

Rev. Dr. L. B. Turnbull, of Durham, is in attendance upon the Southern Biblical Assembly in Asheville.

Rev. A. N. Ferguson and family are spending two weeks at Jackson Springs, in Moore county, N. C.

Rev. J. M. Clark conducted services at Jackson Springs last week.

Rev. M. McG. Shields, of Gastonia, will be engaged this week in a protracted meeting at Little River Academy.

Rev. C A. Munroe, of Lenoir, will begin a series of meetings at Shiloh on Saturday before the fourth Sunday in August.

Rev. Dr. Wood, of Statesville, will spend his vacation at Asheville and Sparkling Catawba Springs.

Rev. Dr. J. W. Primrose, of Greenville, Miss., will spend his vacation of four weeks from 21st inst., in Paris, Texas. On the 22nd., en route, he will preach in the Second church, Memphis.

Rev. W. L. Lingle, who is now visiting his relatives in Rowan, is assistant to Rev. W. W. Moore, D. D., at Hampden Sidney. Mr. Lingle has a splendid offer to continue his studies in Greek and Hebrew in Chicago next spring. He will decide this winter whether he is to be teacher or preacher in the future. Those who heard him here—especially the regular congregation at the Second church—think that he has been effectually called to the pulpit. They think he will make a great mistake to confine his talents to the class-room.—*Charlotte Observer.*

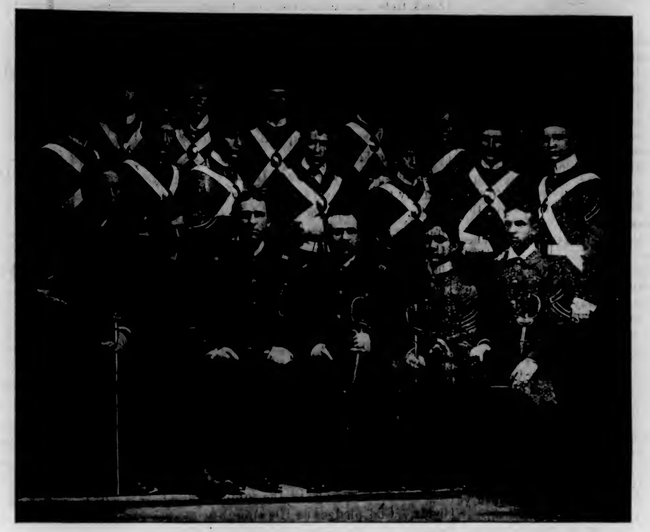
Rev. P. C. Morton filled the pulpit of Immanuel church on last Sabbath both morning and evening. Rev. Byron Clark, who was to have been here filled Mr. Morton's pulpit at Whiteville. On the 23rd inst., Mr. Morton will begin a series of meetings. The prayers of God's people are asked that the Holy Spirit may be outpoured in abundant measure upon the services.

TO THE PRESBYTERIAL CHAIRMAN OF EDUCATION FOR THE MINISTRY.

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"CAST THY BURDEN UPON THE LORD."

Psalm 55 : 22.

My burden 'tis heavy, 'tis cumbrous,
Quite different from burdens, I ween,
That David was thinking of casting;
Such burdens as mine, did he mean?
Oh, if I only could know it.
Could be sure He would bear such as mine,
How quickly, how gladly I'd "cast" it.
Methinks ne'er again I'd repine.

'Tis not sin! I'm forgiven! My Saviour
Hath washed me! "I'm whiter than snow!"
Is faith sleeping, that God doth not hear me
And the boon I am asking bestow?
Is it wrong to ask temporal blessings?
He bade us to pray for our bread!
And 'tis not "amiss" I am asking,
He knoweth, He knoweth my need.

I long to be free! Lord, release me.
I am praying and working by day,
At night I am dreaming and planning,
And hoping He'll show me the way.
I'm not doubting, but almost discouraged,
And the load doth increase day by day.
Perhaps, O dear friends of the "Corner,"
You will plead e'en for me when ye pray.

E. M. DAVIS-GRANT.

OUR TEMPORAL NEEDS.

The little poem which you have just read at the top of this page suggests very touchingly the burden which weighs on many a life, owing to poverty, or care, or material necessities. This burden is not less difficult to carry that it is sometimes a vicarious one, and that we are distressed and grieved at the adverse circumstances of relatives and friends. We see sons and daughters growing thin and old under the anxieties which narrow means, lack of work, or fragile health press in increasing measure upon them. Time was when they never had a grief we could not soothe, nor a load we could not help them to carry, but that blessed time went with their flying childhood, and in their maturity there are hours of solicitude which we may not share or relieve. The sufferings borne by parents in behalf of their, or rather on account of their grown-up children, are terribly real, and deeply wearing.

Few of us have not dear friends, too, for whom we are anxious and with whose narrow means or losses we are in full sympathy. Forbidden sometimes so much as to express our compassion in words, or to aid in any tangible way, we constantly pray for these beloved ones and bear them on our hearts to the throne.

Then, too, our own loads are heavy enough. Debts, perhaps, which are as fetters about the feet, a mortgage on the home, notes in bank to be met relentlessly on their swiftly approaching dates, the need of change and travel and no money to make the same possible, the falling off of an income, the straightened ways that once were easy and wide, are all trying to faith. Yet, has not God promised us temporal help in time of need?

Assuredly, yes. Our Lord explicitly says to every believing disciple, "Take no thought for the morrow. The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Consider the lilies of the field how they grow! Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

The whole word of God is thick sown with sweetest promises as the stars are sown in the midnight sky, as the daisies spring in the summer fields. God pledges us His almighty help.

We are to do our best, using the wisdom He gives, availing ourselves of the resources we have, working with judgment, common sense and perseverance, thus doing our own part, and then we are to leave everything else in entire confidence in the hands of our Father in heaven, saying:

"I can never doubt His goodness,
I must ever trust His love;
By a cord I cannot sever
I am bound to my home above.

"And therefore on my journey
Henceforth I'll walk by faith,
Till He give me fuller vision
On the other side of death."

—*Christian Intelligencer.*

THE CHILD OF THE CHURCH.

The child has a definite place in the Church of Christ, and it is strange that this fact is not more generally apprehended. This relationship is clearly recognized in the Old Testament, where it is definitely solemnized by a sacramental seal. This has never been annulled, but is still further emphasized in the New Testament dispensation, in which the sacramental seal of the covenant is found in the baptism which takes the place of the Old Testament circumcision.

The place of the child in the family is somewhat analogous to its place in the Church. The child becomes a member of the family at birth, and is as much a member the first day of its life as at any subsequent period. It does not at first have the same duties, nor the same privileges, but is entitled to the same care and love and protection, and has actually and vitally as much right to be called a member of the family as if fully grown. As it develops it will be called on to discharge appropriate duties, and will be expected to yield to discipline in order that it may be properly directed. Unless the child is born into the family it can become a member only in the exceptional way of adoption.

The place of the child in the nation is somewhat analogous to its place in the Church. The child becomes a member of the nation at birth, and is as much a member the first day of its life as when it reaches maturity. It is a citizen, as much entitled to the protection of the nation, if its interests are jeopardized, as if it were fifty years of age. It has certain duties and obligations. If it commit offenses against the law in early life, it is liable to be placed under penal or reformatory influences by the Government. If the heir to an estate, that property must pay taxes as certainly as if owned by an adult. The child may not vote nor hold office, but is a member of the nation without question. Unless the child is born a citizen, it can become a member of the nation only in the exceptional way of naturalization.

The Church of Christ stands with the family and the State as a divinely organized institution. It were a strange thing if children born of believing parents should have no place, nor right, nor standing in the Church of Christ. It is the teaching of God throughout his whole Word, plainly stated in the Old Testament and ratified in the New, that children have such a place.

The Presbyterian Church has devoutly and lovingly accepted the plain teaching of the word of God, and unequivocally announces her judgment in her authoritative standards in these words: "All children, born within the pale of the visible Church are members of the Church, are to be baptized, are under the care of the Church, and subject to its government and discipline, and when they have arrived at years of discretion they are bound to perform all the duties of church-members."

It is to be expected that the child members of the Church will grow up to yield their hearts to Christ, and their lives to His service in His Church, just as certainly as that they shall grow up in the family to be dutiful and orderly children, and that in the nation they shall become honorable and useful citizens. They are not communicants in their childhood in the Church, as they are not voters in the State. Duties vary with increasing years, but there is membership, all through the years, in family, State and Church, if that membership has been born into, and has not been forfeited.

Some churches have failed to emphasize and take advantage of this Scripture truth, and yet have felt the need of some form or statement to take its place. The Salvation Army has no sacraments, but we read frequently of the presentation of children in the public service, and their consecration to the Lord in a form which is infant baptism with the baptism left out. Such cases occur in the Baptist Church, which claims its right to the name "Baptist," partly because it does not baptize the children who certainly should be baptized. A writer in a paper of the "Christian" denomination urges the use of some such ceremony for the dedication of children to Christ. The teaching of the Friends' Church is that children have a birthright membership in the Church. We should be glad to see all these bodies take the simple, Scriptural position occupied by our Presbyterian Church. It would be a blessing to the children, and a source of grace and comfort to the parents.

Pastors and sessions are to feel that their relation to all the children of the Church grows out of the actual membership of these children in the Church. It is not because they may have become attendants of the Sabbath-school, or of the infant class, but because inherent members of the Church itself, who are to be gathered into the various places of duty and privilege, taught their duty, and led to an acceptance of the spiritual service of Christ. It is a relationship not of sentiment, but of reality, and the discharge of pastoral duty to the children is one of the most vital and essential parts of the pastor's work for Christ.—*Herald and Presbyter.*

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THE WATER OF LIFE.

How beautiful the metaphor which represents God's grace as water under its manifold active forms. It is never the sea but always the spring, the fountain, the brook by the way. It is never the cistern but always the perennial well. It is never the vast wastes of ocean, but always the irrigating streams which cover the otherwise barren plain with a mantle of verdure.

God has so created the world that life and water are indeed almost synonomous terms. It is water that gives life to the hidden things of earth. It seeks out the dull, hard-rinded seed, and calls out from the discarded husk the plumule that shall ascend to the light of day, displaying beauty and exhaling fragrance. It seeks the thirsty roots of the clover and makes the field to rejoice. It runs eagerly up the channels of the great trunks and the oaks spread their leafy canopies over the plain. The bird seeks it in the wood and goes away singing; the cattle come to it in the meadow and return to their rest satisfied; man strengthens himself for toil by it, and with it refreshes himself when his toil is past. Let a few days of drouth derange the flow of the streams and how innumerable are the miseries of men. Stop that flow entirely and the whole universe would be resolved into dry dust and wandering gas once more.

Scattered throughout the Bible are these smiles which help us to realize that without God the soul is dead. He is to us, in the person of Christ especially, "the dew," the "rain upon the mown grass," "the living water," which gives at once beauty and strength.

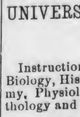
But it is the water which becomes part of us that fulfils these kindly offices. One might perish at the margin of a lake as well as in the middle of a desert, did he not himself partake. All the leaping fountains of Saratoga bring no health or happiness to him whose lips are sealed by an obstinate will. All the streams which issue from beneath the throne of God refresh not him who holds aloof from their crystal courses. "The Spirit and the Bride say Come," but only he who wills partakes of the water of life freely. Under the blazing rays of a midsummer noon we first learn how dependent we are upon the earth's water supply, and when wearied with the burden and heat of the day God's grace comes to us, it may be for the first time, with sweet attractive power.—*Interior.*

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Third Quarter—Lesson IX.

August 29, 1897.—Acts xix : 21-34.

Commit to memory verses 24-26.

Subject. Paul opposed at Ephesus.

Golden Text. "Take heed and beware of covetousness."

CATECHISM.

Question 55. What is forbidden in the Third Commandment?

Answer. The Third Commandment forbiddeth all profaning or abusing of anything whereby God maketh Himself known.

Time. A. D. about 57.

Place. Ephesus.

INTRODUCTORY.

Turning from the Acts in the fifth lesson of this quarter, to take lessons from two of the Epistles we left Paul at Corinth, where he remained a year and six months. After this Paul set sail for Syria, intending to reach Jerusalem in time for the great feast, perhaps Passover, in the spring of A. D. 54. This visit made by Paul must have been very brief. In a short time he returned to Antioch completing his second missionary journey. In A. D. 54, Paul entered upon his third missionary journey extending about four years. He visited the early churches and made a long residence at Ephesus. It is thought that by journeys from this center the seven churches of Asia were founded. This was the city of the greatest importance in all Asia Minor, and the principal emporium of trade in the East. The crowning glory of Ephesus was the temple of Artemis or Diana. It was one of the seven wonders of the world. The city was celebrated for its manufacture of tents. The graves of Mary and John were later made there where they lived for many years. The excellent tentmakers Aquila and Priscilla exiled from Rome wrought with Paul in founding the church. In the opening verses of this chapter is an account of a Pentecostal blessing. Then follows the account of Paul's work at Ephesus and the sacrifices practiced for the sake of the Gospel.

LESSON NOTES.

Vs. 21. *These Things*, the incidents related in the preceding verses. *Purposed in spirit*, formed a plan on his own desire and judgment. *Macedonia and Achaia*, countries in Europe west of Asia Minor. *To Jerusalem* to report and to aid the poor churches there. *Must see Rome*, as he wrote to that church.

Vs. 22. *Timotheus*, Timothy a companion of Paul in the last journey, and *Erastus*, who had gone with him from Corinth.

Vs. 23. *About that way*, R. V., "concerning the way," meaning the Gospel.

Vs. 24. *Silver Shrines of Diana* were small models of the famous temple with images of Diana in them. *Brought no small gain.* They were sold to the people at Ephesus, to pilgrims and merchants visiting.

Vs. 25. *Workmen of like occupation*, silversmiths and those who did other work of making these and similar shrines of other deities.

Vs. 26. *Hath turned away much people*, shows how much progress the Gospel had made. *All Asia*, meant the Roman Province of Asia in the western part of Asia Minor.

Vs. 27. *Our craft is in danger.* This was the popular appeal. Demetrius had capital invested. There was no thought of the lives made better, homes purer and ideals higher, the sick restored and the comfort in trial, but only of their earthly loss.

Vs. 28. *Full of wrath* against Christians whose tenets and teachings were endangering their trade. All this reads like a chapter of modern complaints against the Gospel.

Vs. 29. *The whole city was filled with confusion* as the populace was stirred and raised a mob and *caught Gaius and Aristarchus*, as Paul's companions when their main object, Paul, escaped them and dragged them away as criminals. *The theatre*, coliseum, a vast amphitheatre open to the sky and capable of seating fifty thousand people. "These mighty buildings were used not only for dramatic representations, but also for great shows of gladiators. They were also favorite meeting places for the citizens." *Schaff.*

Vs. 30. *Paul would have entered* being unwilling to allow his friends to suffer in his stead. *Suffered*, permitted *him not* as they knew the Ephesian mobs too well and were unwilling to have his precious life endangered.

Vs. 31. *Chief of Asia.* "The Asiarchs or High Priests of Asia, were heads of the imperial, political, religious organizations of the Province." *—Ramsay.* There were men of wealth chosen annually to superintend and preside over the games and festivals held in honor of the emperor and the Gods. The expense of the games fell upon them to provide the gladiators, the wild beats and many other small expenses. This gave the highest honor, an honor greatly coveted, and when robed with mantles of purple and crowned with garlands they assumed the duty of regulating the great gymnastic contests and controlling the tumultuary crowd in the theatre they might literally be called the chief of Asia. *His friends*, as Christians which is hardly probable, or probably open-minded and large hearted men who had observed the character of Paul and the conduct of those who became disciples through him. *Not adventure himself* to the madness of the mob.

Vs. 33. *Alexander*, possibly "the coppersmith who did me much evil" as Paul wrote 2 Timothy iv. 14. He was put forward by the Jews lest they should be identified with the Christians.

Vs. 34. A foolish cry as if every one did not know that. Finally the city clerk came forward and with a very ingenious and rational speech persuaded the mob to disband. Paul immediately left for Macedonia.

PRACTICAL POINTS.

1. The real little model of the true temple of God are Christians and they should carry the image of Christ about in them.

2. The consciousness of being where Christ would have us be, and doing His will, gives us great courage.

3. The opposition to the truth is vain. Ephesus and the great temple have perished, but the Gospel lives and grows and continues to conquer.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Aug. 29th, 1897.

IDOLS.

Text for the week :

Little children, keep yourselves from idols. 1 John 5 : 21.

Daily Readings :

Monday. Keep yourselves from idols 1. John 5 : 13-21.
Tuesday. Pride. Dan. 4 : 28 37.
Wednesday. Money. 1 Tim. 6 : 3-10.
Thursday. Rank. Esth. 6 : 1-14.
Friday. Applause. Matt. 6 : 1-6.
Saturday. Human love. Matt. 10:34-39.
Sunday. The idols we are likely to worship. Ex. 20 : 1-6 : Luke 12 ; 1 John 5 : 13 21.

Suggestions :

Idolatry is the giving of inordinate love or affection to any object whatsoever, or the giving of adoration or homage to any object or being other than God himself. God is a jealous God ; He brooks no rivalry, no competition, no parallelism or equality in affection or adoration due to Him alone. Thou shalt have no other gods before Me—is the command which embraces in its scope all that would place anything, in any degree, or to any extent between us and God, so as to mar our vision as to His supreme excellence and as to His supreme right to our homage and to our love.

We are so prone to view idolatry only in respect to the worship of objects animate or inanimate, as in heathendom, that we overlook the fact that where revelation and superior religious intelligence render this species of idolatry impossible, the sinful principle still exists in the heart, and may find its manifestation on other lines.

It is this aspect of the subject that we are called to consider. What idols are we likely to worship? The giant idol, the father of the tribe, is self. The very root-principle is selfishness, and we will serve with most devotion that disposition or propensity which most gratifies the spirit of selfishness. Often this is avarice—the love of money. Sometimes it is gluttony, again ambition to excel, from inordinate love of admiration or attention from one's fellows ; in one of its manifestations love of human applause. A common form of idolatry, which one feels loath to condemn, it is in such infinite remove from all that is base and sordid, is that excessive love for those bound to us by natural ties that it places them in our affections between us and God, as the love of the parent for the child, or the husband for the wife, or the wife for the husband. And yet it is just here the idol self—oftenest is most prominent ; just here he raises high his hideous form, albeit he is decked in virtuous garb. Each for himself must in the light of God's word decide what his most beworshiped idol is, in order that he may duly obey the injunction "To keep yourselves from idols."

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PUZZLE DEPARTMENT.

Answers for August 5th.

There are 7,959 verses in the New Testament.—Mary R. Moran, Cornie and Myrtle Wilkinson, Alex. Milton McDonald gives 7,708.

Daniel was led into captivity when from twelve to eighteen years old.
Alex. M. McDonald.

The middle verse in the Bible is Ezekiel 39 : 14.—Cornie and Myrtle Wilkinson.

Mention is made of the Archange Michael in Jude 1 : 9.—Mary R. Moran, Cornie and Myrtle Wilkinson. Alex. Milton McDonald.

Which two chapters in the Bible have their first verses just alike ?
Mary R. Moran.

Who in the Bible is mentioned as a bishop ? Walter P. Sprunt.

How long did Noah stay in the ark ?
J. M. H.

I will ask one for information as I cannot find it. What man cast into Elisha's sepulchre a year after Elisha's death was at once restored to life ? It tells of "a man" being cast into the sepulchre, but doesn't give his name. 2 Kings 13 : 2.
Cornie M. Wilkinson.

For the N. C Presbyterian

NOTES FROM GREENSBORO.

The congregation of the First Presbyterian church of Greensboro have again had the great pleasure of listening to their venerable and beloved pastor, Dr. J. Henry Smith, two well-timed sermons. On Sunday night, a week ago, and at the 10.30 a. m., service yesterday, he followed Dr. E. W. Smith the junior pastor in his sermons of some weeks on the Church in the Family, or the Family as a Unit for Christ—family religion, and the worship of God in the Church, families sitting together and worshipping together as in the days of old. Dr. J. Henry Smith, though still feeble, after some three months of quiet and diligent use of means, bids fair now for some further years of usefulness in the ministry. By the way, the 31st of July brought around the fiftieth year of his ministry, about thirty-nine of which has been spent with this congregation. The blessed results of such a long ministry, who can tell? The writer has seen hundreds brought into the church, by God's blessing upon the Word from his lips in these thirty-nine years. Oh the stars ! the stars ! set to his crown of rejoicing.

I want again to commend the change of hours for morning service to other churches. As I said before, assembling at 10.30 promptly—we believe in *minute* promptness—for the morning worship, of one hour only, then taking the next hour for the Sunday-school which closes to the minute at half past twelve. We find a large number of the children in the pew for this worship, and a large number of adults remain for the Sunday-school. The Bible class yesterday numbering fifty-five ; and the largest number in school 267 ever present on a hot summer month. We have in addition to this eight home classes of over one hundred studying the lesson, with monthly reports from visitors to said classes.

M.

Greensboro, Aug. 9th.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

SMITH—ALLEN. In the city of Greensboro, N. C., at the residence of W. W. Allen, the bride's father on August 12th, 1897, at 7.30 a. m , by the Rev. J. Henry Smith, D. D., Mr. Wm. Cunningham Smith, eldest son of Prof. Sam. C. Smith and Miss Gertrude C. Allen.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

TRIBUTE

From the Ladies' Foreign Missionary Society of the Presbyterian church of Durham, N. C., in memory of Mrs. E. S. THOMSON, called to rest July 10th, 1897.

WHEREAS, Our Heavenly Father, in wisdom and love, hath taken from our midst our beloved sister, Mrs. E. S. Thomson, therefore be it

Resolved 1st. That we humbly thank Him that He graciously permitted her "to occupy" with us, showing by her obedient service, how we may, while the Master is "in a far country," take of "his goods"—the words of the Father's love—and give unto others, who may receive and give again, so that the record may again and again read "and the word grew," "and the word was multiplied" until The Bruised One "shall see of the travail of His soul and be satisfied."

2nd. That we "take, as being sent," her example as she followed, literally, the teaching of our Lord and Master, in that she in making a dinner called in the poor and made them feel at home, in her home as she hoped to feel in the "place" her elder brother had gone to prepare for those who love as He loved. She was a faithful co-laborerer in the cause dear to this society, yet never overlooked the missions at her door, as many who came under her blessed influence can, testify. Duty seemed her watch-word and the blessed sunshine that always surrounded her, in its performance however burdensome, or however unpretending, was an example for all—an inspiration to many.

3d. That we render thanks for her example as a mother, whose training of her boys, was born of a great heart's desire that they be pure, as the world demands that every mother's daughter be pure.

4th. That we gratefully acknowledge Him, the Author of the childlike faith that was in her, and pray that we too, at the foot of the cross, may let our faith, though but a thread, twine around the rope of God's love, and find in the God of Heaven, our Father who "receives graciously," "loves freely," and "freely gives us all things."

5th. That we, in our loss, which is her gain, be cheered by the blessed assurance of these, our Father's words, "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels ; and I will spare them as a man spareth his own son that serveth him."

6th. That we tender our deepest sympathy to the bereaved mother and husband, and offer most earnest prayer for the boys so dear to her heart, that the Word, from which she drew her early instructions "may be a lamp to their feet," and that we comfort the sorrowing hearts with these words : "Shall—together—meet the Lord in the air, and so shall—ever be with the Lord."

7th. That a copy of these resolutions be placed on the society records, and one be sent the bereaved family as a token of our appreciation of her worth, and of our sympathy in their loss.

Mrs. R. D. Blacknall,
Mrs. R. L. Montgomery,
Mrs. L. A. Carr,
Committee.

RANKIN—On Aug. 5th, 1897, at her home, Franklin, N. C., Mrs. Jane B. Rankin, wife of Maj. N. P. Rankin, and daughter of Evans and Bernitha Wharton, deceased, Guilford county, aged 64 years. Her two sons, one from Washington City, and the other from Savannah were summoned to her bedside and most faithfully did they join their father and sister in waiting upon her, but all their faithfulness could not avail to her restoration.

In very early life Mrs. Rankin became a Christian, and united with the old home church, Bethel, and during the remainder of her life maintained a high Christian character. Her lot, in Christian work, was mainly in the weak and struggling churches of the mountains. First in Lenoir, N. C., and for the past eighteen years in Franklin.

Her labors for the church have been abundant and unselfish, and she has now entered upon her reward in heaven.

May the Lord bless and keep those that so sadly mourn her loss.

Prof. J. A. McLauchlin, who for two years was principal of the Wadesboro Graded Institute has accepted the chair of Mathematics in Austin College at Sherman, Texas. We are sorry to lose Prof. McLauchlin. His work here was satisfactory in every respect. The best wishes of his many patrons and friends follow him to his new field of usefulness. Such men of push, energy and intellect are always in demand. Would that Wadesboro had more such.—*Wadesboro Courier.*

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FOR THE FAMILY.

IN THE HOME CIRCLE.

The fire upon the hearth is low,
And there is stillness everywhere;
And, like winged spirits here and there,
The firelight shadows fluttering go;
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."

And somehow with that little prayer,
And that sweet treble in my ears,
My thoughts go back to distant years.
And linger with a dear one there;
And as I hear my child's "Amen,"
My mother's faith comes back to me;
Couched at her side I seem to be,
And mother holds my hands again.

O for an hour in that dear place!
O for the peace of that dear time!
O for the childish trust sublime!
O for a glimpse of mother's face!
Yet as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."
—*Eugene Field.*

FANNY CROSBY.

One of the most noted writers of hymns in the world is Mrs. Fanny Crosby, who has been blind all her life, but at the age of 80 is still actively engaged in religious work. Fanny Crosby was born near Ridgefield, Ct. She was educated at the New York institution for the blind, where she remained for several years as a teacher after she completed the collegiate course. She early manifested an aptitude for writing verses, and on a tour of the State, which was made by the pupils of the institution, she attracted considerable attention by an original poetical address which she had composed. Always profoundly religious, she soon began writing religious verses, but it was only after her marriage to Alexander Van Alstyne, blind like herself, that she first began work on the long line of hymns which have made her name famous wherever the English tongue is spoken. After the initial step followed in quick succession hymn after hymn. "Safe in the Arms of Jesus" appeared in 1868, "Pass Me Not" in the same year, "Rescue the Perishing" one year later and "Blessed Assurance" in 1873. The next year came three widely sung hymns—"Hold Thou My Hand," "Close to Thee" and "Every Day and Every Hour." "I Am Thine, O Lord," appeared in 1875, "Hide Thou Me" in 1876. "'Tis the Blessed Hour of Prayer" in 1881, "What a Gathering" in 1887 and "Saved by Grace," one of her favorites, in 1891. Her latest hymn, published this year, is entitled "Loving Saviour, With Thy Blessing." To-day there is scarcely a Gospel song book published which does not include all, or the greater number, of the above songs. What occasioned the writing of the songs? Incidents, principally. This is mainly true in regard to the authoress' best known works. Here are one or two incidents which called forth songs: One day Doan, the famous Cincinnati composer, came rushing into Miss Crosby's room while she was in that city attending a religious meeting. Excitedly he said to her: "Miss Crosby, I want a song. I have just forty minutes before leaving the city. Can you write it?" Miss Crosby turned calmly toward him with "You don't want much, do you?" Then she said: "Can you hum the tune you are going to use with the words?" Doan hummed it over. Again Miss Crosby spoke: "Have you any suggestions as to what the hymn shall be about?" "Yes," replied Doan, "Safe in the Arms of Jesus." Rapturously she clasped her hands. "Oh, what a beautiful thought!" she cried. Thirty minutes later she had composed eight verses. But three were published. Several years later Miss Crosby was attending a meeting of the famous Water Street Mission in New York City. One hardened sigher, when the call for repenters to make themselves known was made, stepped forward and went torward the platform whereupon Miss Crosby, in company with the missionaries, sat. On being told that a man had come forward, she exclaimed: "Lead me to him." Tenderly she clasped her arms around the rum-soaked and guilt-stained man; as tenderly she whispered in his ears. Then the tears began to course their way down his cheeks. With a great sob the big, burly fellow broke down and cried like a child. The incident so impressed itself on Miss Crosby's mind that, before she retired that night, "Rescue the Perishing" had been completed.—*N. O. Picayune.*

"Sweet Bells Jangled Out of Tune



How much of woman's life happiness is lost for lack of harmony. A hundred sweet melodious tones ruined by one little note of discord. Women who ought to enjoy the perfect happiness of love and wifehood and motherhood are miserable from one year's end to the other, because of some weakness or disease of the delicate organism of their sex.

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2 00	Lv Mulberry St. Ar	12 40
3 58	Lv Jacksonville Lv	10 42
4 30	Lv..Maysville..Lv	10 09
4 44	Lv Pollocksville Lv	9 55
5 20	Ar..Newbern..Lv	9 20
P. M.		A. M.

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BEDTIME.

Good-night, dear Day! you're tired, I know,
You've had so very far to go.
And now you lay your cheek so red
On white snow-pillows for your bed.

That one clear star shall be your light
To watch above you all the night;
Just like the little lamp-light spark
That drives away the nursery dark.

The moon will tuck you into bed,
Those bright clouds are the prayers you said,
And hurrying on to God they go
Like prayers of children here below.

When night is over, up you'll get,
To see if I have wakened yet.
But I'm in Dreamland many a mile;
You'll have to play alone awhile!
—*Independent.*

FIDDLER CRABS.

Would some of you like to hear of an afternoon stroll we took at low tide one day along the Cape Cod beach? Mamma and auntie and I set out hoping to pick up scallop shells on the sand. We did find some beauties, of all sizes and sorts, and since then have sent them off in a box by express to Boston, to sick children in a hospital, feeling sure they would like to amuse themselves with these pretty shells that came from Cape Cod shores.

The oddest thing we saw that afternoon on our walk along the beach was a multitude of round holes in the wet sand, as big as though the point of a man's cane had made them. These holes were as close together as the fingers of your hand, when spread ont. Can you guess what made them? We watched, and soon we saw dozens of little brown fiddler crabs scattered sideways over the beach, and the moment we came near them they would run for the nearest hole and disappear. So this was what the hole meant. At high tide, when the beach is covered by waves, these "fiddlers" go down in their holes, and stay till the next low tide. They make fresh holes to come out by, casting up little round balls of wet sand as they come, so that all around the holes you see little heaps of sand thrown up by these busy workers.

You would be amused to examine closely a fiddler crab. When a crab walks its head is always at the side, not in front, which looks queer enough. The father crabs have one big white claw at one side of the body, and with this they defend themselve if attacked, and they also catch their food by means of it. If they see you coming near, they raise this claw, and open its jaws like a pair of shears. I caught one of them, picking it up quickly from the sand, and when we gave him a chance he would nip our fingers; but it did not hurt much, and when we dropped him, off he scuttled into one of the sand-holes. There were mites of baby fiddlers, and mother ones, too, without the long, white claw. The beach was covered with the curious tracks left by them, as they wandered over it at low tide, looking for their food.

When we had finished our stroll we came home, thinking how many strange and wonderful things God our Father has made, and how he has taken care to give to each creature just what it needs.—*The Child's Paper.*

A BRAVE DEED.

It hardly seems possible that a girl of sixteen should save nearly fifty people from a terrible death, yet that is what Grace Bussell did. Her father was one of the first settlers near the Swan River in Western Australia. She used to help in many ways, would ride twenty miles a day with the cattle, and was as much at home in the saddle as she was in the kitchen. Now it happened one day in December that a vessel was wrecked off the coast, about eight miles from the Bussells' home. The steamboat sprang a leak, and not being far from land, the captain tried to steer her in. But she ran aground, and there she stayed, with the water gradually flowing into her. The life-boat which was on board the steamer was lowered, but it leaked and eight people who ventured in it were drowned. The surf ran so wildly that no one dared to swim through it, and there was not a house or a person in sight. The girl *of sixteen* was riding along with a native servant. She caught sight of the vessel, and turning her horse's head toward the coast, started at a quick gallop. When she reached the sea she urged her horse into the angry surf. She rode boldly on till she reached the vessel. With much difficulty she took some of the children in her arms, and put them before her on the saddle, then took women and larger children. So she went backward and forward four hours till all were safe on land, the servant having ridden in to bring out the last man. Tired and wet as the girl was she had still something more to do. Those forty-eight people must have food and protection before night came on. So Grace rode for help, but by the time she had gone the eight miles, she was so worn out that she fainted, and it was some time before she could tell what had happened. Her married sister started off at once with food and wraps for the shipwrecked people, and the next day they were all taken to Mr. Bussell's home. Grace well-deserved the medal of the Royal Humane Society, which was presented to her.

DO YOUR BEST.

There is a fable told about a king's garden, in which the trees and all the flowers began to make complaint. The oak was sad because it did not bear flowers; the rose-bush was sad because it could not bear fruit: the vine was sad because it had to cling to the wall and could cast no shadow. "I am not the least use in the world," said the oak. "I might as well die, since I yield no fruit," said the rose-bush. "What good can I do," said the vine.

Then, the king saw a litle pansy which held up its glad, fresh face while all the rest were sad. And the king said: "What make you so glad, when all the rest pine and are so sad?" "I thought," said the pansy, "that you wanted me here, because here you planted me, and so I made up my mind that I would try and be the best little pansy that could be."—*Canada Presbyterian.*

LETTER-BOX.

Dear Mr. Editor:—I was ten years old the fourth of July. We are living on a farm one and a half miles from Rutherfordton, N. C., and are delighted with our new home, the good fresh air and cool spring water. We call our home Springdale because there are so many springs on the farm. I have four little sisters and one little brother and we have great fun playing out in the cool shade. I am going to school now to papa. He is teaching near home. I am studying geography, arithmetic, Fourth Reader and spelling. I must not make my letter longer now, but will write again and tell more about our nice games. &c. Papa wants to thank you through my letter for your great kindness to him. We enjoy reading your good paper so much.

Your little friend,
WALTER SLAGLE HENDERSON.
Rutherfordton, N. C.

Dear Presbyterian: I am a little girl seven years old and can't write very well, so will get my sister to help me write. I saw a letter in your paper from my little cousin and was so glad to see it and hope you will publish this letter so she can see it. My little brother went to grandmothers and is going to stay a long time. I want to see him very much. I ride horseback every day. I get on behind my sister and we just trot the horse. I have a pet cat, her name is Fiddleums, she is mighty pretty. I have a pretty pet cow, I can take her by the horns and she won't hurt me a bit. We go to church at Centre and Dr. H. G. Hill is our pastor. It is almost too far to attend Sunday-school so we sturdy our lessons at home. We will go to Raleigh in about a month and Dr. Daniels will be our pastor then. We have a river near our house and a bath house near it. We go in bathing most every evening. I can't swim yet, but my brother can swim and dive like a duck. My sister is just learning how. I must close now hoping very much to see this in print.

I am your little friend,
OLIVIA G. RUSSELL.

It is a solemn thing to have God so near, but the joy is equal to the solemnity.—*Spurgeon.*

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THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden Sidney, Va., For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

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For the N. C. Presbyterian.

THE SOUTHERN BIBLICAL ASSEMBLY.

Last week I gave your readers some account of the Southern Biblical Assembly's opening sessions, and now, by your permission, I desire to give them some further account of what has been going on since that writing.

Since that writing six evening lectures have been delivered in the Baptist church and the most of these were both able and instructive. On Saturday night, Aug. 7th, Rev. A. W. Wilson, D. D., LL. D., of Baltimore, delivered an address holding up Jesus as the Pattern Man. And he was followed on Sunday night by Rev. Dr. C. H. Bell, Professor in the Cumberland University, who read an interesting lecture on "Jesus and the other Masters of Religious Thought" in which he sharply contrasted Christ and His teachings with other religious teachings. On Monday and Tuesday nights Rev. Howard W. Ennis of Washington, D. C., gave two illustrated lectures on the life of Christ—the first on "His Advent and Youth" and the second on "His Ministry." Of these it must be said that the stereopticon views were, on the whole, very good indeed; but, as I have not yet reached the stereopticon state, I must say they were not enjoyed. It was more like a concert than a religious service and the spirit of true worship seemed not to be in the house. On Thursday night Rev. Dr. James Atkins, Sunday-school editor of the Southern Methodist church, gave a very good lecture on "Jesus the Great Teacher," but only a small congregation was out to hear him. And on last night Dr. Thos. Hume of the State University read a lengthy but beautiful lecture in which in his own inimitable way he pointed out "The Messianic Element in Isaiah." As he passed along the Doctor dropped this point which some writers on Isaiah would do well to heed: It is vain to argue the first and last part of Isaiah were written by different authors on the ground of difference in style of these two parts, because between no two passages of Isaiah do we see a greater difference in style than we see between the early and later writings of Shakespeare.

On last Sabbath nearly all of the pulpits of the various churches in the city were filled by Assembly lecturers or visiting ministers, and the writer had the privilege of opening the doors of a little Baptist church now vacant, and preached from the brief but profound text: "God is love." To-morrow also the various churches will hear visiting brethren and, among others, it is announced that Rev. J. M. P. Otts of Alabama will preach in the First Presbyterian church and Rev. Dr. Hume in the First Baptist church.

On last Sabbath afternoon in the First Presbyterian church a very interesting Bible Reader's Union was held, presided over by Rev. Dr. J. E. Gilbert Secretary of the National Society. Talks were made by a number of brethren and plans were presented for the systematic reading of the whole Bible. Another meeting of the same kind will be held to-morrow afternoon and it is hoped that it will be as profitable and as enthusiastic as the first.

Miss Nowlin of Washington has been continuing her school of Primary Methods in the Methodist church, giving very interesting and instructive lessons especially adapted to the teacher in the primary department of the Sabbath-school. Besides other important matters, she has given many valuable hints as to what the teacher should be, her relations to the class, and the weekly preparation of the lesson. The Juvenile School under Mrs. Bell of Alabama has also continued its work from day to day and out of her rich experience and tender sympathies she has drawn much that has been helpful and stimulating to those Sabbath-school teachers who have attended her classes.

Dr. Shearer continues his admirable course of lectures in the First Presbyterian church each morning at 10 30 and, though he sometimes lectures nearly an hour and a half, these are faithfully attended by ministers, church officers, and ladies. But neither his lectures nor those of Mrs. Bell and Miss Nowlin are as largely attended as they deserve. After discussing in the first two lectures the Personality of Christ and His Credentials, Dr. Shearer has continued in the same succeeding lectures to touch upon different phases of the life of the Saviour. Since my former writing he has discussed, in order, the following: (1) Christ's favorite mode of teaching as seen in the Parables; (2) Typology, or the types fulfilled in Christ—the ceremonial and ritual system of Moses, symbolical prophecy, the prophet, the priest, David and other Kings, the sacrificial offerings, the manna, the brazen serpent, &c.; (3) Prophecies fulfilled in Christ, too numerous and too well known to need mentioning; (4) Prophecies uttered by Christ, relating both to His own life and death and to subsequent events, and (5) The Sermon on the Mount, to which three very interesting and important lectures have been devoted. In all of these lectures Dr. Shearer has, with his accustomed fidelity, held up the grand and telling truths of Scripture and conservative orthodoxy.

There have been held a few college faculty conferences in the afternoons presided over by Prof. E. Mac Davis of the University of Tennessee. Dr. Shearer of Davidson, Dr. Hume of the Univer-sity. Dr. Bell of Alabama, and others have joined in the discussions and it is hoped that this interchange of views may not only stimulate the study of the Bible in institutions of learning where it is already used, but that it may lead to the introduction of Bible study in other institutions.

One of the most interesting features of the Assembly, especially to the writer, is the minister's conferences held in the afternoons at the First Presbyterian church. The first conference was held Tuesday afternoon and the paper of the day was read by Bishop Rondthaler of Salem on "the minister and his Master in the Personal study of the Scriptures." Others joined in the discussion and thus the occasion was made all the more pleasant. On Wednesday Dr. L. B. Turnbull led the discussion and his subject was "The Minister and his Master as a Preacher of the Truth." After Dr. Turnbull's interesting remarks, the venerable Dr. Dabney talked grandly for about ten minutes on Expository Preaching. Next afternoon Rev. Dr. T. T. Eaton, pastor of Wall Street Baptist church of Louisville, read a very spirited and spritely paper on "The Minister and his Master in his Relations to the World," and, illustrating from Moses and the lifting up of the brazen serpent, clearly showed that the one great duty of the minister to the world is to hold up Christ to sin-bitten sinners. Yesterday afternoon Rev. Dr. Alex. Sprunt of Rock Hill, S. C., gave one of the best things that the writer has heard—a paper on "The Minister and his Master as Pastor of the Flock." To attempt to do anything like justice to the paper in the space allowed me would be an injustice, hence I can only say that Rock Hill is to be congratulated on having a pastor who knows so well what a pastor's duties are—and no doubt practices what he preaches. Another conference is to be held next week.

I could write on and on, but I close by saying that it is to be very much regretted that so few ministers and other Christian workers are here to enjoy and profit by the good things that are being dispensed.

D. J. C.

Asheville, Aug. 14th, 1897.

THE JAMES SPRUNT INSTITUTE,

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The announcements for the next session of this school are now ready to be sent out. Who wants to see one? Any man with a girl to educate can get some interesting reading by addressing a postal card to Rev. R. V. Lancaster, Kenansville, N. C. For the motto of the trustees is: The best possible school, for the least possible cost. Session opens September 8th, 1897.

R. V. LANCASTER, President.

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Schedule in Effect May 30th, 1897.

WESTWARD.

		No. 41	No. 403
Lv	Wilmington..	*3 20pm	....
La	Lumberton.	5 26pm	.....
Lv	Maxton.....	6 12pm	....
Lv	Laurinburg..	6 23pm	....
Ar	Hamlet... ...	6 53pm	.....
Lv	Hamlet.....	7 13pm	*5 10 am
Lv	Rockingham.	7 30pm	5 23 am
Lv	Wadesboro...	8 11pm	5 54 am
Lv	Marshville...	8 48pm	6 25 am
Ar	Monroe	9 12pm	6 43 am
Lv	Monroe.....	9 35pm	7 00 am
Ar	Charlotte.....	10 25pm	7 50 am
Ar	Mt. Holly....	.....	9 20 am
Ar	Lincolnton...	.....	10 20 am
Ar	Shelby.....	.... ..	11 18a m
Ar	Ellenboro....	.....	11 55p m
Ar	Rutherfordton	.. ..	12 30p m
†8 40am	Lv....	Hamlet..Ar	6 20p m
10 00am	Ar....	Cheraw..Ar	† 5 00p m

EASTWARD.

		No. 38.	No. 402
Lv	Rutherfordton	.....	*4 35p m
Lv	Ellenboro....	.....	5 15p m
Lv	Shelby.....	.....	6 03p m
Lv	Lincolnton...	.....	7 00p m
Lv	Mt Holly....	.....	7 50p m
Lv	Charlotte....	*5 10am	8 25p m
Ar	Monroe.....	5 55am	9 10p m
Lv	Monroe.....	6 05am	9 40p m
Lv	Marshville...	6 25am	.....
Lv	Wadesboro..	7 01am	10 31 pm
Lv	Rockingham.	7 41am	11 05p m
Ar	Hamlet.....	7 55am	11 23p m
Lv	Hamlet.....	8 20am	.....
Lv	Laurinburg..	8 46am	.....
Lv	Maxton.....	9 05am	.....
Lv	Lumberton...	9 53am	.....
Ar	Wilming on..	12 05pm	.....

NORTHWARD.

Lv	Hamlet.....	*8 15am	*11 20pm
Ar	Raleigh....	11 30am	2 16pm
Ar	Portsmouth..	5 50pm	7 25am
Ar	Richmond...	*6 50pm	* 8 15am
Ar	Washington..	11 10pm	12 31pm
Ar	New York...	6 53am	6 23pm

SOUTHWARD.

Lv	Monroe.....	*6 48am	*9 25p m
Ar	Abbeville....	11 05am	1 40a m
Ar	Athens.....	1 15pm	3 45a m
Ar	Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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T. J. ANDERSON, Gen'l. Pass. Agt.

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PRESBYTERIAL NOTICES.

The Presbytery of Wilmington meets in Grove church (Kenansville) at 7.30 p. m., Sept. 15th, 1897.

A. McFADYEN,
Stated Clerk.

The 255th session of Orange Presbytery will be held at Bethlehem church in Orange county on Tuesday, Sept. 7th, 1897, at 2.30 o'clock p. m.

A Sunday-school convention is ordered for the afternoon of the second day. Sept 8th. Ask for reduced rates of travel.

D. I. CRAIG.
Stated Clerk.

The Presbytery of Abingdon will meet in Draper's Valley, Va., Tuesday, Sept. 7th, at 8 o'clock p. m.

I. N. NAFF,
Stated Clerk.

Presbytery of Mississippi will meet in Natchez, Tuesday, Oct. 5th, 1897, at 7.30 p. m. All missionary societies invited to send delegates to form a Presbyterial union.

S. C. CALDWELL.
Stated Clerk.

WHO'S SHELLABERGER?

He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

SECULAR NEWS.

NORTH CAROLINA.

Splendid crops are reported in the Henderson section.

A new lodge of Odd Fellows was instituted at Wallace last week.

An exchange states that in the cargo of the Atlantic Transport liner Montana, which sailed last week for London, were five hundred pounds of gold ore. It was shipped by Mrs. M. A. Smith, of North Carolina, who consigned it to an agent in Swansea, Wales.

The August crop report recently issued by the State Agricultural Department gives cotton the highest average on record. The condition of the crop compared with last year's is placed at 1024.

Mr. Tinsley P. Junkin has retired from the Presbyterian College for Women leaving Miss Lily W. Long in sole charge as principal.

The first cotton bale of this year's crop to reach Wilmington was sold here on Saturday last to the Sloan Cotton Company. It came from Cameron, S. C.

Although the crops of Granville are in a most flourishing condition, yet a complaint is heard from the farmers on account of the very serious damage which the tobacco worms are inflicting on the plants, thus diminishing very considerably the quantity of wrappers that will be grown for the market this season.

DOMESTIC.

U. S. Senator J. Z. George, of Mississippi, died in Mississippi City on 14th inst. On the 26th of October next, had he lived, he would be 71 years of age. He had been in the U. S. Senate since 1881 and had declined re-election for the next term to come in in 1899. He was a private in the Mexican war and rose in the war of the Codfederacy from a captainey to a brigadier-generalcy. At the time of his election to the senate he was Chief Justice of the Supreme Court of Mississippi.

Mr. Pow Kwang Soh, privy counsellor of Korea and ex-minister to this country, died in Washington City on the 13th inst. Mr. Soh was forty-eight years of age. For a time he was exiled from Korea as a result of political trouble, but with a change of government was placed in the highest office in the gift of his king.

The Wm. Cramp and Sons, Ship Building Co., sues the U. S. government for delays and faults in the construction of various steamers whereby it is claimed the company suffered to the extent of over $1,737,000.

WILMINGTON MARKET.

FOR

WEEK ENDING AUG. 18, 1897.

SPIRITS TURPENTINE: Machine casks 25½ cents and country barrels 25½ cents until Monday when price fell to 25¼ and 25—closing quiet.

ROSIN: Strained $1.20 and Good Strained $1.25—closing quiet.

CRUDE TURPENTINE: $1.30 for Hard, $1.80 for Yellow Dip and $1.90 for Virgin—closing steady.

TAR: Thursday (12th) and Friday $1.15; since $1.10 -closing quiet.

TIMBER: None coming in and nothing doing.

CHEDULE ON WILMINGTON SEACOAST, R. R.

On and after July trains will run as follows:

DAILY EXCEPT SUNDAY.

Leave Wilmington at 6.30 a. m., 10.10 a. m., 2.30 p. m., 5.00 p. m., 7.15 p. m.

Leave Ocean View 7.30 a. m., 11.30 a. m., 3.45 p. m., 6.00 p. m., 10.00 p. m.

SATURDAY SPECIAL

Leave Wilmington at 1.00 p. m., arrive at Ocean View 1.35 p. m.

Leave Ocean View at 1.45 p. m., arrive at Wilmington at 2.15 p. m.

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THINGS USEFUL.

For prickly heat make water slightly slippery with soda and bathe with it.

Wrap your fruit jars in newspaper and set in a cool, dark place. The wrapping will prevent the fruit from bleaching.

M. C. Zinder, of Carroll Station, writes to The Sun to say that small branches or leaves of elder spread around will drive away red ants. "I always keep these leaves among my jellies and preserves" the letter says, "and I am not troubled any more."

A simple dessert for the children's table is any dried and sugared fruit, like dates of figs, chopped fine and mixed with their oatmeal or farina, or any cereal; then serve with whipped cream.

Potato Pone.—Mash seven or eight potatoes while very hot, season with tablespoonful of butter, half teaspoonful salt; beat into it with a wooden spoon a half cup of cream: this makes it very white and light. Shape into a cone. Pour over it an egg lightly beaten and allow it to stand in the hot oven five minutes: no longer.

Pepper Catsup.—Add the juice of two lemons to a quart of water. Pound two ounces of pepper-corns, half a dozen whole cloves, two heads of garlic, one small onion, and a pod of chilli together; mix in the water with a teaspoonful of curry powder and put in a preserve-kettle; set over the fire and let it simmer for half an hour; strain, bottle and cork.

Tracts and Tract Volumes.

Presbyterian Committee of Publication.

Early Presbyterian Missions, by A. D. Tadlock	5c
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Take My Yoke Upon You, by T. F. Hay,	5c
What We Believe, by L. P. Bowen, D. D.,	3c
Relation of Presbyterian Church to Other Denominations, by J. C. Malloy	5c
What Is To Be Your Life-Work? by A. W. Fraser,	5c
Latest Infidelity, by Dr. R. L. Dabney,	10c
Five Points of Calvinism, by Dr. Dabney,	10c
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Presbyterianism in Catechetical Form, by Mrs. M. W. Pratt,	10c
Romanism, by Dr. T. D. Witherspoon,	15c
Assurance of Grace and Salvation, by Dr. W. S. Plumer,	5c
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The Presbyterian Church, by Dr. J. W. Primrose,	5c
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New Series—VOL. XXIX—No. 1,546. WILMINGTON, N C., THURSDAY, AUGUST 26, 1897. Old Series. Vol. XXXIX—No. 2,706

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(For Contents see Second Page.)

"THE GREAT ASSEMBLY."

"Gone home to be with God."
So runs the news
Which comes in day by day;
I cannot choose
But picture that great host
Gone on before,
And those who now pass through
The open door.

How does it swell and grow—
That multitude!
The "many mansions" fill.
Earth's solitude
Is deeper than of yore,
But that Home-place—
How beautiful it grows
In Joy and grace!

Float down the welcome songs
That greet them there;
I hear them from afar
Through the still air.
Ah! happy they, at rest,
Who rough ways trod.
Absent from us, they are
At home with God.

How safe, how free, how glad
They all must be!
They find themselves across
The dreaded sea.
The burden of their care
Has been laid down,
The cross they bore exchanged
For victor's crown.

Yet is their greatest joy
That they can see
The face of Him who died
To set them free.
We weep, but how can they
Do aught but sing?
No tears have they, whose eyes
Have seen the King.

So little while have we
To mourn and wait!
Christ has no orphaned souls
Left desolate;
Let us then weep no more,
But lift our eyes,
And watch till day shall break
Across our skies.

—*Marianne Farningham, in Christian World.*

The Master's work may make weary feet, but it leaves the spirit glad.

REV. S. M. RANKIN.

We introduce to our readers this week Rev. Samuel M. Rankin, of Red Springs, N. C. While he is one of our young men, having been in the ministry only three years, yet he has abounded in labors and the Lord has greatly blessed him in his work.



He was born in Guilford county, N. C., July 30th, 1864, on the old original Rankin homestead. His great-grandfather John Rankin, entered this tract of land about the year 1759, and it still remains the property of the Rankin family.

Both parents are of Scoth-Irish descent. His father Robert C. Rankin is an elder in Bethel Presbyterian church and by his support and influence has been, and is, a great power for good in the Master's service. His mother's maiden name was Mary A. McLean, daughter of Col. Joel McLean. She was reared under the ministry and tuition of Rev. Eli W. Caruthers, D. D.

The subject of this sketch was baptized by Rev. J. C. Alexander, whose preaching and influence did much toward impressing his mind and heart with the importance of devoting his life to the Lord's service. He made a public profession of his faith and united with the church just before his sixteenth birthday, and about the same time the Holy Spirit pressed upon him the call to the ministry.

His father not being able to give his children the advantages of a liberal education, Samuel was left to a great extent to the resources of his own energies and determination to secure these privileges. For some time the way seemed dark and gloomy, but after a few years of prayer and toiling the way opened for him to enter a preparatory school, and then Davidson College. While in school and college his vacations were spent in earning money to enable him to continue his studies. During his last vacation at college the Y. M. C. A. sent him as their delegate to Moody's summer conference of Y. M. C. A. workers at Northfield, Mass.

After leaving college he became principal of Swain High School, Stedman, N. C., and taught one year before entering the seminary.

His theological education was received at Union Seminary, Va. He was invited to supply the churches of Mebane and Bethlehem in Orange Presbytery during his first vacation, which he did with acceptance. Seventeen were received into the membership of these churches that summer. He was also instrumental in bringing before Orange Presbytery the advisability and importance of establishing a Presbyterian High School for boys at Mebane which was done at the following meeting of that Presbytery.

His second vacation was spent in the field which he now occupies at Red Springs, N. C. At the close of this summer's work he was invited to remain and become pastor, but wishing to complete his course at the seminary he declined the invitation; however he consented to become pastor the following January on condition that the churches would grant him a four months vacation in which to complete his theological course, beginning the first of the succeeding January.

He was ordained to the full work of the ministry, February 22nd, 1894, and soon after was installed pastor of Red Springs, Philadelphus and Antioch churches. During the three years which have followed these churches have greatly prospered under his ministry. Each church has had a most precious revival of religion and one hundred and seventy-two have been added to the membership of the churches, and thirty-nine families have been added to the pastorate. Antioch church has been painted and a nice chapel built at Aberdeen. Red Springs church has been thoroughly overhauled inside, and Philadelphus is now being remodeled. The churches are all in good working condition and large and attentive congregations assemble every Sabbath to hear his plain practical sermons.

Mr. Rankin is an earnest, effective preacher and fearlessly declares the whole counsel of God. His voice is clear and delivery good and Christ the Saviour is the great theme of his preaching. He is also a faithful and conscientious pastor. His people are very much attached to him and appreciate his labors of love.

In addition to his work in his large pastorate, Mr. Rankin has done much for the cause of Christian Education in Fayetteville Presbytery. It was by his influence and personal effort that Red Springs was enabled to make the bid which secured the location of Presbytery's school for girls. Then as agent of that institution he raised the money to erect and equip the buildings, at the same time acting as Chairman of the Building Committee and Secretary and Treasurer of the Board of Trustees. It may truly be said that Red Springs Seminary of Fayetteville Presbytery owes its existence in a great measure to his hard work and energetic and business management.

On January 18th, 1894, Mr. Rankin was happily married to Miss Mary Lee Wharton, of Greensboro, N. C., and much of his success is due to her counsel and encouragement.

[To the regret of his many friends, Mr. Rankin accepted a call on April last to the pastorate of the church at Jackson, Ky., where he is effectively serving his Master in his chosen profession.

That the sketch was written before the change just referred to will be evident to the reader. ED. N. C. P.]

The remedy for the Church's barrenness is to be found in old-fashioned faith and repentance, and not in any new theories or fads. We need not so much new measures or new theories, or new organizations, or new men as a new infusion of spiritual life which comes by faith in Christ and repentance through the power of the Holy Ghost.—*J. S. Watkins.*

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NORTHFIELD NOTES.

No. 2.

Our party planned to take in several points of interest and have so far succeeded by going first to Baltimore and from there using a summer excursion ticket, one of many arranged by the Pennsylvania railroad with stop-over privileges. Our stop over for Northfield is at Miller's Falls, nine miles away. Special rates to Northfield and return direct or by boat on Long Island Sound can be had from Washington and all points north and east of that starting point. It is worth while for business men to come here for physical and mental rest and escape from the cares of daily life. The atmosphere is pure and invigorating in these Berkshire Hills. The views in every direction can hardly be surpassed. The accommodations and expenses can be of any sort and to suit any taste or pocket book.

The young men, and many grey-haired men feel young enough in that way to enjoy the Camp Northfield where tents are pitched in the pines in the sound of a babbling brook and well up the mountain side. Four persons occupy a tent and the cost to each tenter is only five dollars a week. All about the Seminary grounds tents are pitched and men, women and children live at the cost of five dollars a week, each, by renting a tent and taking meals in one of the halls. This Northfield Seminary was founded by Mr. Moody for the education of girls at a small cost, and where girls can do much to work their way to a liberal education. The buildings are open as boarding places during the several conferences. The last conference for the summer is held early in August for Christian workers, especially for Bible study and the deepening of spiritual life.

For this year the leaders and chief speakers are two, Rev. G. Campbell Morgan and Rev. G. H. C. MacGregor. Both are pastors in London of Presbyterian churches. Mr. Morgan is a Welshman, lately a pastor in Birmingham, and Mr. MacGregor is a Scotchman not long ago a pastor in Aberdeen. They are young men, neither of them being thirty-five years of age. They are carrying forward the teachings here for several years recently past. That teaching is profoundly spiritual and above all Scriptural. These men are examples of what they teach and preach. They give the chief addresses of the day at the morning hour, comparing spiritual things with spiritual, and with the standing challenge to the great audiences to search the Scriptures daily whether these things are so.

Into this company come many missionaries at work both at home and abroad. The evening meeting is often given up to consider the cause of missionaries. This year these meetings have been the very best of the conference. Mr. V. D David, the Tamil evangelist of India, brought to Christ nineteen years ago by the instrumentality of his wife is here and holds a service every day. God has greatly used him in many lands. It is said that he has been the means of bringing ten thousand or more to Christ. A native of Natal, a Zulu, and his wife also a native, both well educated and earnest workers, are here and have been heard. Indeed, representatives of all lands and evangelical churches are here to speak for Christ and His cause.

The name of H. Grattan Guinness, founder and head of the missionary training school of East London, is, or should be, well known to all Christians. His son who is both a physician for the body and a preacher of the Gospel, and who has been so largely indentified with the workof the Congo Valley, is here and has presided at the missionary meetings. His words are mighty and his direction of the meetings has been to make them successful.

Dr. W. J. Erdman, who is well known in Wilmington, daily at four o'clock in the afternoon answers questions sent to him in writing, as few men have the training, skill and wisdom to do so well.

Last Sabbath there were meetings at every hour from six in the morning to half past ten at night. Of these and many other meetings and means of spiritual help or guidance the visitor is invited to take his choice and as much as is good for each one. There is enough for all, and in such kind that no one need fail to receive a rich portion.

A. D. M.

OUR OBITUARY columns tell the sad tale that Little Kate McKelway has passed from earth to Heaven. The announcement sent a shaft both sure and true into our inmost soul. As we knew her she was a goodly child; sweet and pure and gentle as the breath of Heaven. God pity the bereaved!

THE FACT that three of the faculty of Princeton University—all of them Presbyterians, and one of them, a Doctor of Divinity—signed a petition asking for the licensure of a barroom in Princeton Inn has justly caused a great deal of stir. Other petitioners to the total number of twelve also signed—some of them being wives or other relatives of professors—among the signers too was Grover Cleveland late President of the United States. How we do hate to write that! The terrible significance of this matter consists in the fact that without these signatures the license to sell liquors could not have been obtained. We have no heart to comment upon it further than to say that the shameful act of these individuals, does not indicate that the Presbyterian Church endorses their conduct—nor does the act of the professors brand Princeton University as favoring the liquor traffic, for there are fifty professors or more in the institution. Nevertheless we wish it could be that the University would express officially condemnation of the course of these professors.

It is heart-sickening to note the indifference that seems to exist in church courts, sometimes, with regard to the liquor-traffic. At times one might almost suppose from the agitation produced by a resolution looking to restriction that the church was opposed to total abstinence. Is it not possible for the Church to take a bold, decided, unmistakable stand against any form of alcoholic intemperance, or anything that leads thereto, without getting into partizan politics? We believe it is.

WE ANNOUNCED last week the death of Mrs. Little, in Japan, and promised publication of the letter containing notice of the sad bereavement. We give it here;

KARUIZAWA, JAPAN,
July 27th, 1897.

A shade has been cast over our little missionary community summering in this little mountain village, by the death of Mrs. Pauline DuBose Little, the fair young wife of Rev. Lacy Little. She died at four o'clock on Sunday, 25th inst., having been confined to her bed less than twenty-four hours; cause of death acute Bright's disease. The remains were taken to Yokohoma for interment. Dr. Worth, Rev. Messrs. Haden, Hudson, Buchanan and Price with Mrs. Haden, and Misses Wimbish, Patton and Torrance, accompanied Mr. Little on the sad and wearying journey. Rev. Messrs. McAlpine and Grinnan will probably reach Yokohoma at same time from Kobe. Dr. DuBose was expected in Japan this weeks. Mrs. Dubose and Miss DuBose are to return from America in a few week. To the stricken ones in other lands hundreds of hearts go out in sympathy.

Including children there are forty-four Southern Presbyterians here, twenty-three of whom are from China."

Mrs. Little was born in Shanghai, in January, 1876. After graduating from Mary Baldwin Seminary with highest honors, she returned to China, reaching Shanghai on the 10th of September, 1895. Hers was the distinction of being the first child of a missionary of our Church to return to the field for service. She was united in marriage to Rev. Lacy L. Little on June 30th, 1896.

IN THE DEATH of Prof. Vinson Davidson College has lost one of the finest scholars and purest of Christian gentlemen. For particulars we refer to Davidson Notes.

Charity indeed we owe to the dead as well as to the living; but not that erroneous charity by which truth is violated and undeserved commendation lavished on those whom truth could no longer injure.

For the N. C. Presbyterian.

HAMPDEN-SIDNEY, VA.

The next session of Union Theological Seminary will open on Wednesday, Sept. 1st, at four o'clock, with an address by Rev. C. C. Hersman, D. D. After the address the matriculation and enrollment of students will take place. We wish to take this opportunity to refresh the minds of the students in regard to the new rule concerning rooms. No room will be held for a student longer than two days after the opening of the session unless the intendant or faculty receive a notice from the student concerning his tardiness and the reasons therefor. Students not complying with this rule will be compelled to take such rooms as may be vacant when they arrive.

There is a rare treat in store for the students of the Seminary this year in the lectures on Hymnology which are to be delivered during the session by the Rev. W. S. Lacy, D. D., of Norfolk. No man in the Church is more competent than Dr. Lacy to discuss the great hymns and hymn writers with fullness of learning and correctness of taste and in such a way as to promote, through our students for the ministry, the spiritual end of praise.

Rev. James A. Worden, D. D., of Philadelphia, who is perhaps the best lecturer on Sunday-school work in the world, is also under promise to deliver a series of lectures at the seminary on that important subject, at a time not yet fixed.

Rev. W. W. Moore, D. D., has been appointed to deliver the Reinicke Lecture at the Episcopal Theological Seminary at Alexandria, Va., next December. This is a gratifying expression of fraternity and appreciation on the part of our Episcopal brethren.

There has been a marked increase in the number of inquiries and applications from prospective students since the announcement was made that the seminary would shortly remove to its new buildings in Richmond. The intendant's book shows a larger number of applications from new students, for rooms than we have had in years.

We really think our

STAR BINDER

is a most desirable article to have in any household where the PRESBYTERIAN is taken. It holds the successive issues together in most convenient form, costs no labor and requires no special pains in its adjustment. What a fine Synodical Album a year's gathering would thus constitute!

Sent to any address for forty cents.

For the N. C. Presbyterian.

DAVIDSON NOTES.

Once more within the last two years Davidson College mourns the loss of one of her ablest and most popular Professors. At three o'clock on the morning of the 20th, Prof. William Daniel Vinson, M. A., LL.D., who has filled the chair of Mathematics here for the past fourteen years, died suddenly of heart-disease.

Prof. Vinson was born in Sumter county S. C., in 1849. At the tender age of three he was left an orphan by the death of both his father and mother. An uncle and aunt took him for years into their home. When a mere lad he went to Chester, and lived with relatives there till the close of the war. For the years immediately succeeding the surrender he attended Washington and Lee University, then presided over by that idol of the young men of the South, Gen. Robert E. Lee. As a student at Washington and Lee he was distinguished as the ablest and most versatile man in the University, winning the Robinson Medal, an honorary scholarship, and the Cincinnati Oration. In 1872 he was awarded the degree of Master of Arts, and appointed tutor in Greek. In 1874 he was elected Professor in the Female College of Waco, Texas, and a few years later Professor of Mathematics in Austin College, Texas. Here he remained with growing reputation till 1883, when he was selected to fill the same chair at Davidson College.

During the fourteen years of his life at Davidson he was never absent from a single recitation, and undoubtedly his unremitting labors were the indirect cause of the breaking down of his originally rugged and virile constitution. Last spring he began to suffer with heart trouble, but continued to perform all his duties with steadfast punctuality till the end of the term. During the vacation the disease assumed a more threatening form, and for days his death was expected at any moment. Again his wonderful constitution rallied from the attack, and he seemed to be slowly recovering his strength, when the end came suddenly and he was called to his reward.

Prof. Vinson was a remarkable man, of unusual powers as a mathematician, gifted with the most remarkable memory I have ever known, widely read in English Literature and Political Economy, yet modest, unassuming, and one of the most approachable of men. This hearty goodfellowship, joined to sound judgment and rare conversational powers, made him always popular and much respected on the campus. In all matters of college management he was wise, firm, and conservative. During his illness he frequently declared his entire willingness to go if the Lord had no more work for him to do, and he died in the full triumph of the Christian's faith.

The funeral was held on Saturday morning, conducted by Rev. A. T. Graham, Dr. Shearer, and Rev. Mr. Irving. The class of '97, half of whose members were present, sorrowfully bore the body of their honored instructor to his last resting-place, which his many friends covered deep with flowers.

Steps have already been taken by the Faculty and the Executive Committee to fill his place by selecting one of his old students and favorites, who has distinguished himself at Johns Hopkins as a mathematician, and made a wide reputation as an unusually gifted teacher. His name will be announced in a few days, and all confidently predict that the mantle of his distinguished predecessor will not fall upon unworthy shoulders.

L.

Davidson, N. C., Aug. 21st, '97.

A teacher who can inspire his students with love for their studies, is a great teacher. If, in addition, he can inspire them with a love of truth and rectitude and with respect for their fellow students and make them desire their own good and the good of humanity, this is a teacher that words cannot sufficiently praise. This was the secret of Dr. Arnold's teaching, to make his boys brave and high-minded scholars and men. This power is not given to all teachers; let us be thankful if we have some who do it in part.—*Southern Churchman.*

There are two things which we must uphold and hold first, the sacrifice of Christ upon the cross and the priesthood of Christ in heaven.—*Andrew A. Bonar.*

Nothing holds a man like his word, and nothing so fully fixes the course of action of the Lord our God as His own promise.—*Selected.*

The Wilmington Messenger in that spirit of enterprise which actuates its proprietors, Jackson and Bell, has issued a very large illustrated four page extra edition showing the principal public buildings and private residences on Ocean View and Carolina beaches and the attractive objects of interest at these places and other summer resorts near Wilmington. They have issued several thousand copies of the extra. This is the energy that deserves success.

By the way, the month of September is the pleasantest and for other reasons the most attractive on the coast. Ocean View hotel will remain open as long as the travel holds on and the Sea Coast Company will continue to give dispatch with ample accommodation and willing service. The fishermen already are patrolling the coast on the lookout for the mullet run and seine hauling soon will be in full swing.

WHAT SHALL I DO WITH MY BOY?

No question of greater importance than this confronts parents. He who solves it satisfactorily is a benefactor to his race. The boy must be educated to accomplish much in life. Growing up in ignorance, he must be a hewer of wood, and a drawer of water to those more highly favored in intellectual development than he. Hoping to help the parent solve this problem, we call your attention to a School well equipped to give your son all the help he needs in the way of academic training. We speak what we know and testify to what we have seen, when we say that the Fayetteville Military Academy offers the best opportunities for the moral and mental training of the youth of this State, and of all who may wish to avail themselves of its benefits.

The official report of the remarkable attendance last year of the students of this school, at Church and Sunday-school justifies the belief that this record is not surpassed.

1st. The moral and religious influences of the School are first-class, while its discipline is calculated to build up moral character, without which education is a curse. While the school is in no sense sectarian, or denominational, the principal is a Christian gentlemen who places a high value on Christian character.

2nd. The literary advantages are second to none. The principal, Col. T. J. Drewry, is ably assisted by a faculty of well qualified teachers and the work done is thorough and faithful.

3rd. The location of the school is very desirable. It enjoys a healthful climate, and is in the midst of a refined and cultured people. While there was whisky sold in the town last year in the open Saloon, such was the discipline of the School that no student was ever known to visit a saloon, or indulge in any intoxicating liquors. Now there are no saloons in the city.

In view of the above facts, and many others that might be mentioned, if you have a boy to educate, we take great pleasure in recommending the Fayetteville Military Academy to your favorable consideration.

H. Tucker Graham, Pastor Presbyterian Church.

L. L. Nash, D. D., Pastor M. E. Church.

Chas. A. G. Thomas, Pastor Baptist Church.

Isaac Wayne Hughes, Rector of Saint John's Church.

A. J. McKelway, Pastor Presbyterian Church.

For the N. C. Presbyterian.

THE TRAINING OF LABORERS FOR THE MEXICAN HARVEST.

BY THE REV. H. B. PRATT, LAREDO, TEXAS.

MR. EDITOR:—At the request of Dr. Craig, I beg leave to lay before your readers, in advance of the September collection for the cause of Home Missions, some facts in reference to our Bible Training School in Laredo, and plead for a heartier support of this and of our Texas-Mexican work in general, by our people at home.

The idea of such a school and its practical inception arose out of an imperious necessity. Even if we had the means to call to our Texas work preachers trained in Mexico, it is only here and there we can find one adapted to our ideas of the work to be done. Indeed, without exception, all the missions are greatly disappointed with the practical results of ministerial training in Mexico, and are casting about for some radical change in the system hitherto pursued. Our plan is our own and on entirely new lines, but the results of eight months experiment on these lines convince me and all who take the trouble to look into it, that we are on the right track for procuring the most efficient workmen at the least cost of time and money, and of putting self-support within the reach of our poor and scattered congregations.

In our Laredo Bible School we receive no boys, and take only men of matured character able to read and write, of good natural abilities, of tested religious character, already given to Christian work, and wishing to qualify themselves for better service therein. It is fair to assume that if God has a work among the Mexicans for us to do, he will himself provide us with suitable men to carry it on. It is His to furnish the laborers of natural and spiritual endowments for the work, and ours to give them proper training, and then set them to the work. If God does not furnish the men, I do not think we are justified in furnishing substitutes of our own. I believe the bane of ministerial education in our Mexican work (and probably in our Roman Catholic missions generally) has been the taking of boys and untried men, and educating them for the work, according to our home ideas of an all around education, and with the security of a "comfortable support" out of the mission treasury—as at home we would not dream of doing.

So we have made a new departure in Texas, and the three students God has given us to begin with, together with one I hope soon to get from a Cuban prison, after eighteen months of ineffectual effort, are as good specimens of Christian manhood, and of as decided promise and natural capacity as I care to hope for. And I do not see why, if this work is of God, rather than of men, out of some twelve or fifteen thousand communicants in Mexico, our different missions should not expect to have at least fifty men a year, of equal promise, who with two years of thorough Bible training, would be able to go to work in the most effective way, more on a level with the people they belong to, and are to serve, and with far less drain on the missionary treasury.

The education we give is strictly Biblical, all other education coming in incidentally. Two hours a day and often more are spent in reading the Bible in course, the modern version of course, which, with all its present defects, competent judges declare to be the simplest and most comprehensible ever made—receiving such suggestions and explanations, the while as may be needed, an hour is devoted daily to memorizing Scripture; special books and topics are are specially studied; the Shorter Catechism with analysis and proof texts is given due attention; Bible doctrine in biblical shape supplies the place of systematic theology, while Prof. Torrey's "*How to Bring Men to Christ*," which has been translated and published in Spanish furnishes them with the theory of Christian work, which they put in practice among the ten thousand Mexicans in Laredo, and in the neighborhood and open-air meetings in which they lead or take part several nights in the week. Two years of constant and enthusiastic study of Bible and of practical work will come nearer the three years of training our Lord gave his apostles (the rest of them did not fare so well) then any course of theological training I know of, for our work.

Having devoted most of my life to the study of the Bible and of the Spanish language, I have experienced no difficulty in awakening the deepest and most unflagging interest of these young men in the study of the Bible, and this in turn has drawn out and unfolded their naturally good powers, as I am certain no other study could do, promoting their intelligence in every line, and developing preaching abilities such as in another year, will with the favor and blessing of God, render them pleasant and effective speakers any where.

The Rev. Messrs. McMurray and Walls published some weeks ago in "The Laredo Times" a report of their examination of my students, near the close of our first session of only eight months, in which they say among other agreeable things, "that on a strict grading they would average from 80 to 90 per cent," and add, "We are deeply impressed with the evident earnestness, zeal, good spirit and solid Christian character of these three young men."

On this solid basis, then, of Bible study and practical training we propose to send out three young men and others who shall enter, raised but little socially above their former condition of life and leave them to do the rest for themselves, by a course of self-education; which will certainly determine whether the Lord calls them to the ministry of the gospel or not. The young men educated thus at expense of Presbytery are to labor under its direction for at least three years, if it has work for them; otherwise they are at liberty to go where they please.

The cost of this kind of education has been about $6 a month for bed and board, fuel, lights and washing (or $120 for the two years of ten months each) the school being on an "industrial" basis, and everything but laundry work being done among ourselves. If young men can elsewhere be educated in the whole round of Bible truth and practical Christian work in two years time and at the like cost I have yet to learn of it. The board of students in our Tuscaloosa colored institute is reported at $8 per month and the course is perhaps five or six years. Our foreign missionary committtee expends seven or eight thousand dollars on its Mexican work and that is little enough, but Dr. Craig writes that that committee could not see their way clear to promise us more than $1,900 the current financial year for our work among the 100,000 Mexicans on the Texas side of the Rio Grande; identically the same work, and for the same people except that that goes under the name of Foreign Missions while we call this Home Missions! Let then our people hear this earnest appeal, and come quickly to our help. We need a house of our own with room for the students who desire to qualify for work along the lines indicated. We need books, wall maps, and other conveniences. We need a day-school for our own children and to attract the children of outsiders and their parents as well. We ask help in our Master's name and for His work. To all who desire to do the most good for the least money the work presented ought to be an attractive one.

Saltillo, Mexico, Aug. 11, '97.

For the N. C. Presbyterian.

CENTENNIAL OF BUFFALO CHURCH.

The Centennial of Buffalo church, Fayetteville Presbytery, celebrated August 12th and 13th, was an occasion of note, enjoyable and edifying, beyond the expectation of the most sanguine. A very large crowd, representing almost every condition and age of life, assembled to celebrate the one hundredth anniversary of the venerable church. It was a great gathering of the Scotch clans. The spacious church was crowded and many, unable to get seats, spent the time socially in the magnificent grove. The weather was beautiful. General good feeling and fraternal love and greeting prevailed. Here families met after long separation, and friends in youth here again clasped hands as yet friends in age. After an address of welcome by the pastor, Rev. H. G. Hill, D. D., preached the centennial sermon. His theme was, "God's Love for His Church," from Isaiah 43 and 44. The speaker was at his best and preached with great clearness, eloquence, pathos and power.

Rev. K. M. McIntyre followed in the afternoon with a scholarly, concise and logical address on "The Polity of the Presbyterian Church."

The next speaker was Prof. Alexander McIver, a venerable and learned father in Israel with a vivid recollection of the past. He carried us back even to the days of "camp-meetings" at Buffalo and interested us in many reminiscenses down the decades. The first speaker for the second day was Rev. J. M. Wicker. He handled his subject, "The Distinctive Doctrines of the Presbyterian Church" in a very comprehensive and effective manner. He was followed by Rev. W. S. Lacy, D. D., who delivered the historical address. This is a glorious history briefly and charmingly written. The writer's diction is beautiful, his method of arrangement excellent and his delivery of this production, in which he has done the church an invaluable service, was in a most effective manner. This address will be published in pamphlet form. The last speaker was Rev. D. N. McLauchlin on "The Glorious Past and the Hope for the Future." He recounted briefly but graphically the glorious past of the Presbyterian Church. His eloquence of speech, earnestness of manner, and attractive presentation of facts held the large audience in rapt attention from first to last. Among the visiting ministers were Revs. A. N. Ferguson, M. N. McIver, D. M. McIver and W. F. Thom. We mention among distinguished educators present, Prof. Jno. E. Kelly and Dr. Chas. D. McIver, President Normal and Industrial College.

M. D. MCNEILL.

A CLOUD RECEIVED HIM.

Our Lord withdrew from visible presence among His disciples and His ascending majesty was enveloped in a cloud that received Him out of their sight. Thus He parted from them plainly till a glorious robe veiled Him from the eyes of the wondering men of Galilee assembled on the mount of Olives. His ascension was open, a real transaction for mortal eyes to behold. Had He secretly left the earth at some time and place where there were no human witnesses there might have been more room for uncertain conjecture and imaginative speculation as to what had become of the risen Christ. In open day, before His chosen ones, He stood and with outspread hands, while in the act of blessing them, finally He leaves the scenes of His earthly labors, sufferings, teachings and triumphs.

Fit ending, indeed, was this to all that was to be witnessed! Clouds are emblems of glorious majesty. They robe the heavens with tracery of ineffable glory. You have seen the indescribable beauty, the grandeur, and amethyst radiance, and tinted splendor of the cloud-banked sky at sunset. Nothing else can so much remind you of what you imagine must be the entrance gateway to the beautiful city of God, who clothes Himself with such clouds of light as with a garment. Great mysteries lie behind the clouds of heavenly covering that shut out from our view what is beyond as yet unseen and eternal. The cloud that received our ascending Jesus was a wonder to the gazing disciples, and it has not lost its winning power to beckon our expectant souls towards the throne of the great Victor, the Captain of our salvation.

The overwhelmed followers of Jesus stood disappointed at first, while they looked vainly for the immediate return of their Lord to the earth. Like the astounded sons of the prophets, when they saw the chariot of fire take up Elijah, and expected to see the vision completed in his coming down again, so the disciples were not prepared to accept this miraculous ascension of Jesus as the end of their earthly intercourse with Him. A special embassy of angels was required to tell them that He was gone into the heavens, there to remain till He shall come again in like glory arrayed to judge the world at the end of time. At the birth of Jesus the heavenly visitants had a message for men. And now another commisson is given them to notify these men that Christ had really ascended to the exalted throne of the King of glory.

Behind the cloud there is much of interest for our souls. He is not there as a disinterested absent one for those that He left on the earth. There our dear Redeemer dwells with full purpose of meeting all His promises to the members of His Church. Thence, He is giving gifts unto men. He is there preparing a place for us in the many mansions of our Father's house. Our glorious High Priest has entered within the veil with all prevailing intercessory power. Jesus, our forerunner, is more for us there, since the cloud received him, than He would have been if He had not transcended the bounds of human vision. In the highest honor and power, He reigns head over all things, for the sake of His body, the Church. The enrobing cloud received our ascending Saviour till He comes to judge the world.—*German Reformed Messenger.*

LITTLE THINGS OF LIFE.

Why is it that we so easily forget that the little things of life are what make it easy or hard? A few pleasant words, a warm handclasp, a cordial letter, are simple things, but they are mighty in their influence on the lives of those about us, adding a ray of hope to many disconsolate hearts, giving a bit of courage to disappointed, weary ones, and helping to make our own lives sweeter at the same time. Few people realize how much the little attentions of everyday life mean to their associates in the home, the church, the business place. It is generally a lack of consideration which makes one forget the tiny pleasantries, but lack of consideration is really one form of selfishness, and selfishness is not considered a desirable quality. Remember that the little things in life, whether good or bad, count for more with those we love than we ever know, and we should be watchful of our actions and our words.—*Sel.*

A man lives by believing something, not by debating and arguing about things.

Do live the life of faith. Begin to live it now, looking out for, and making use of, God's supplies, and learning day by day how rich and strong and glad that life is, which goes without scrip or change of coat, because it, gathers up as it goes the things which God hath prepared for loyal and loving hearts that wait for him.—*Rev. F. B. Meyer.*

LITERARY JOTTINGS.

Duncan Rose, than whom there are few pleasanter writers or more careful delineators of striking or important incidents, or writers more exact in statements of historical facts, gives the public thro' the American Historical Register an article entitled "Flora McDonald and the Scottish Highlanders in America." In the article which is illustrated, we have views of Cross Creek, interesting of itself, but specially famous as the locality of the first residence of Flora McDonald in this country—of old Barbeque church, where Flora and Allan her husband worshiped—and other views, which with appropriate notes accompany and verify what we have said.

We read the article with special pleasure, because it told what every Scotsman and his sons and his grandsons ought to know and never to forget of one who was—we will never believe otherwise—one of the grandest heroines that history records; notwithstanding the life she saved was hardly worth the saving. Mr. Rose may think what she did was "not very remarkable, nor very unselfish, nor extremely dangerous," but not so have we learned it and we can truly say—if it is an illusion we are under, we do not want it dispelled. Not very unselfish! we cannot think it!

But despite disagreement with our author here, we find ourselves in full sympathy in the vindication of the record of the Highlanders in the Revolutionary war—a vindication which necessarily ennobles them, as a people who having sworn to their own hurt would not change, who having vowed allegiance to their persecutors yet would not forswear themselves and would even risk life itself that they might be true to their words, counting this their greatest title to honor that they never proved false to any engagement.

We trust Mr. Rose will give us more sketches for he wields "the pen of a ready writer."

The sculptor of the monument in San Francisco to the memory of Robert Louis Stevenson has chosen as his design the carved image of a sailing-ship.

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Charles and Reese Voorhees, sons of the late Senator Voorhees, and Miss Hallie, his daughter and secretary, are preparing a two-volume edition of the senator's speeches.

Sir John Skelton, the author known by the nom de plume of "Shirley," is dead. He was born at Edinburgh, in 1831, and was educated at St. Andrew's and Edinburgh University. He was an advocate of the Scottish bar, but retired on account of ill health and accepted the office of secretary of the Poor Law Board for Scotland, which office he held from 1868 to 1891. Since 1894 he has served as Vice-President and Chairman of the local Government Board (Scotland). After his retirement from the Scottish bar he was a constant contributor to periodical literature. "Nugae Criticae," "A Campaigner at Home," "The Essays of Shirley," "Maitland of Lethington," "Mary Stuart," "The Table Talk of Shirley," "Reminiscences of J. A. Froude and Others," and "Works on Poor Law and Public Health," are some of his works.

In 1850 you could buy a man in the Fiji Islands for $7.00, butcher him, and eat him, without even public remonstrance. To-day the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for public worship. What about the power and profit of foreign missions?—*The Missionary Review of the World.*

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. W. J. McMillan, from New Iberia, La., to Acworth, Ga.

NORTH CAROLINA.

Wilmington Churches:

First Church:—Rev. Dr. P. H. Hoge, the pastor, preached in the forenoon of of last Sabbath.

St. Andrews:—Rev. A. D. McClure, who has just returned from Northfield occupied his pulpit morning and evening.

Immanuel Church:—Rev. Byron Clark, of Mt. Washington, Md., preached here last Sabbath. Rev. P. C. Morton holds special services during the present week.

Gulf:—Rev. Wm. S. Lacy, of Norfolk, Va., preached here on Sunday, August 15th. The sacrament of the Lord's Supper was administered and one person was received into the church—a young man whose father was an elder in Gulf, and whose grandfather and great-grandfather were elders in Buffalo. The Rev. W. F. Thom, pastor.

Pineville:—We have just closed one of the most successful meetings held in Pineville in years. The latter part of July, "Uncle Joe" Hopper, the well known evangelist of Kentucky, came to the assistance of the pastor (Rev. W. K. Forsyth) and for two weeks preached morning and night to large congregations. His preaching was the old story of sin and grace, plain, practical, pungent and the spirit honored His word. No "modern methods" were used. There were twenty additions to our church and one to the Methodist. Three infants were baptized at the closing of communion service. The other denominations of the town as well as our church were greatly revived. The Lord has done great things for us. To Him be all the praise.

Steele Creek:—The midsummer week of worship began at this church Sabbath, August 1st. The Rev. M. McG Shields of Gastonia assisted the pastor, preaching twice a day until Friday morning. His sermons were clear, forceful and Scriptural, delivered with great earnestness and enjoyed by the large congregations present. The pastor took up the work Friday morning The meeting closed with the sacrament of the Lord's Supper on Sabbath, August 8th. Four was added to the church on profession of faith.

Beatie's Chapel:—The pastor commenced a week of worship at this outport of Steele Creek church Sabbath night, August 8th, preaching twice daily to good-sized congregations. Considerable interest was manifested. The meeting closed Sabbath, August 15th, with the administration of the Lord's Supper, the addition of nine to the roll of the church—the baptism of four infants and two adults.

There have been sixteen additions to Steele Creek church since April 1st, and in spite of severe losses from death the membership is now 602.

Mecklenburg Presbytery:—A called meeting was held in Charlotte on Tuesday of last week. Rev. A. J. Dorritee was received into the Presbytery and Rev. J. H. Grey dismissed to Orange Presbytery. Mr. Walter N. Walsh was received as a candidate for the gospel ministry.

VIRGINIA.

Round Hill:—Rev. R. W. Carter has tendered his resignation of the pastorate of this church to take effect October first.

MISSISSIPPI.

Hamilton:—A protracted meeting was held here the latter part of last month. Rev. Dr. W. D. Morton assisted Rev. J. G. Lane. Great interest was manifested. Eight united with the church and several others expressed interest in the matter of their salvation.

Ellisville:—The church here had four additions on the first Sabbath, inst., two of whom came from the Methodist church. Rev. R. F. Campbell, pastor.

LOUISIANA.

New Iberia:—Rev. W. J. McMillan has resigned charge of this church.

TENNESSEE.

Davis Chapel:—A meeting held by Rev. Wm. Thorne, of Tiptonville. Thirteen professions.

New Hope:—A meeting here conducted by Rev. J. C. Garth and Rev. J. T. Rothrock. Six additions and the church greatly revived.

Second Church, Bristol:—Within a few weeks past there has been a revival of interest here and ten persons have united with this church—seven upon profession and three by letter. Rev. Cochran Preston is pastor.

Bethel Church, near Lexington:—Three persons added to the membership recently. Fruits in part of a preaching service in which Rev. R. E. Douglas assisted the pastor, Rev. C. T. Thomson.

KENTUCKY.

Jellico:—The new church recently organized in Jellico, Transylvania Presbytery, has now thirty-four members. It was organized about a month ago by Synod's evangelist, Rev. Henry Miller, assisted by Revs. Wm. Crow, J. H. Hopper and W. K. Forsyth. For the present it will be under the charge of Mr. Forsyth.

GENERAL.

The last annual report of the Mission to Lepers in India and the East, says that more 200 of the inmates of the different leper asylums have been baptized, and that there are now over one thousand professed Christians in these asylums. There are 900 adults and children in the homes of the mission, and about 1,700 in institutions under the care of other organizations but assisted by it.

The Baltimore Sun gives us this piece of time news: Two missionaries of the Presbyterian Church have sent to the Klondike gold fields. They are the Rev. S. Hall Young, of Wooster, Ohio, and the Rev. George A. McEwen, of Farmington, Mo. Soon after the rush to the newly found region of gold mines began, the Presbyterian Board of Home Missions considered the advisability of sending ministers out to the Yukon territory, and as a result of those deliberations the two missionaries started upon their journey through the wilds of Alaska on Friday last. The selection of the two men best fitted for the undertaking was left to the Rev. D. J. McMillan, the corresponding secretary of the board, and in the Rev. Messrs. Young and McEwen he has alighted upon two vigorous and aggressive ministers of the church, who have both had many years' experience in Alaska in teaching the Gospel to the natives. The missionaries will proceed by way of the Chilkoot Pass to their destination.

During the last twelve months so the news comes from the veteran missionary, Rev. John G. Paton—there has been an ingathering in the New Hebrides of eleven hundred and twenty souls.

By the death of Mrs. Pringle, of Inverness. several large charitable bequests under her husband's will now become payable, including about £2,000 to the Presbyterian Orphan Society, Belfast; £500 to the poor of the First Presbyterian church, Larne; £500 to the poor of the Second Presbyterian church, Larne, and £1,000 to the Society for the Orphans of Presbyterian Ministers and Missionaries.

PERSONALS.

Rev. B. E. Wallace began work in his new field by preaching at Belle Haven in the Virginia Peninsula last Sabbath.

Rev. W. Lee Harrell has returned to his ministrations at High Point, N. C We are glad to know that he is greatly improved in health.

Rev. A. D. McClure and Messrs. Oscar Pearsall and William Sprunt have returned from their visit to Northfield and the northern cities. Mr. McClure reports having seen the Rev. Dr. J. R. Wilson at Saratoga, who we are glad to learn is in excellent health and spirits.

Rev. William Black and family have returned to their home from Wrightsville. Mr. Black will visit Shelby before again entering his field of labor.

Rev. E. L. Wilson is visiting friends at Maxton, N. C., before returning to the seminary at Louisville. Mr. Wilson spent his last vacation at Maxton working in the mission field. This summer he has been supplying the Third church of Louisville.

Rev. Dr. Geo. L. Summey, of Clarksville recently visited his former charge at Graham, N. C., and also spent a day with his friend and classmate, Dr. L. B. Turnbull of Durham.

Rev. J. E. Thacker and wife of Alexandria, Va., are visiting at Shelby, N. C.

Rev. and Mrs. S. O. Hall of Greensboro have returned from a visit to relatives in Virginia.

Rev. J.M. Clark, who has been visiting old friends in this State has returned to his home at Denton, Texas.

We regret to learn from an exchange of a painful accident to the son of Rev. W. R. Coppedge.

Rev. D. W. Fox, of Lumberton, has been called to the pastorate of Red Springs and Antioch churches.

Rev. James Y. Fair, of Savannah will spend the remainder of the summer at New York and Saratoga. The Independent and Second churches will unite, the services being conducted by Rev. W. A. Nisbet, pastor of the latter church.

A series of meetings will be conducted at Williams Memorial church the first week of September conducted by the pastor, assisted by Rev. Wm. Black.

Mr. R. B. Hudson, of Louisville Seminary, who has been assisting Rev. W. K. Forsyth for the summer has been forced to give up his work on account of his ill health and is now at his home in Dublin, Va.

Rev. W. K. Forsyth has declined the call of Orange Presbytery to become the evangelist of Stakes county.

Rev. Dr. J. C. Barr of Charleston, W. Va., is spending his vacation in the mountains,

Rev. K. McDonald writes: We had the pleasure of having Bro. J. S. Black, now of Red Springs, preach on last Sabbath at Black River church, he gave us a good sermon. Text: Rev. 3:20. Bro. Colin Shaw was also present and many were the hearty handshakes with these brethren. Both having preached at this church, years gone by.

Bro. Black and I were invited to dine with Bro. Shaw on yesterday, the 16th, which marked the 85th birthday of this good brother. Bro. Shaw and his good wife are in good health. May their bow abide in strength to show for the loving kindness of God and verify the promise: "With long life will I satisfy him and show him my salvation."

Rev. H. T. Darnall is spending a few weeks in recuperation at Millboro Springs, Va.

Rev. G. L. Cook, of Bainbridge, Ga. filled the pulpit of Rev. Dr. J. A. Ramsay, in Hickory on 15th inst., and spent a few days there last week visiting friends.

We regret to see the announcement of the death of the little three year old son of Rev. Dr. and Mrs. J. B. Mack of Fort Mill, S. C.

Rev. J. B. Morton has returned to his home at Tarboro. He has greatly enjoyed the peculiar privileges of Chautauqua and returns to his pastorate much refreshed.

The Charlotte Observer of the 22d says: Rev. Mr. Cumming and wife (Miss Ona Patterson) returned missionaries of the Presbyterian Church from China, who, as previously noted in the Observer, landed several days ago are now visiting friends in Hampton Va. They will reach Charlotte on their way to Hopewell, about Tuesday.

Rev. Dr. J. R. Howerton, pastor of the First church, Charlotte, left on Tuesday for Baltimore. He will be absent about two weeks.

Rev. Dr. H. G. Hill, of Maxton, N. C., and Rev. C. G. Vardell of Red Springs are in attendance upon a meeting of the Board of Regents at Barium Springs Orphanage.

We learn from the Charlotte Observer that Mr. Edmonds Brown, son of the late Col. John E. Brown, will enter Union Theological Seminary this fall to prepare himself for the ministry of the Presbyterian Church.

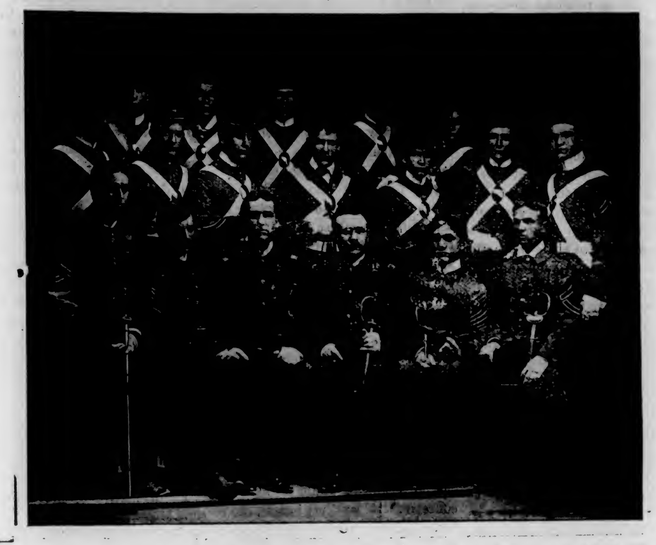
BEREAVEMENTS: The family of Mr. George Harriss has again been sadly bereaved by the death at Wrightsville on Saturday last of Miss Julia S., a daughter in the full flush of joyous young womanhood.

On the morning of 23d inst., in Hickory, N. C., died Mrs. S. S. Hamilton, mother of Mrs. W. H. Sprunt of this city and wife of H. C. Hamilton, for years a venerable ruling elder in the church at Hickory. Mrs. Hamilton was in her 76th year and had spent fifty-five years happily in married life.

The sympathies of this community have been deeply stirred towards those upon whom these afflictive blows have fallen.

The Presbyterian College for Women at Columbia, S. C. This institution makes a specialty of giving young ladies as high and as full courses as are offered in male colleges. It guarantees the most careful individual attention and training, both within and outside of the class room. Its teachers are A. B., A. M., and Ph. D., graduates of such institutions as Wellesley, University of Toronto, University of Michigan, &c., and several of them spend their summers pursuing their studies abroad. A resident lady physician cares for the health of the pupils and a course preliminary to the study of medicine will be offered. Extensive courses in special subjects are open to those who wish to devote themselves to two or three branches. The President, Rev R. P. Pell, will be glad to correspond with young ladies desiring such courses.

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For the N. C. Presbyterian.

WAY AND AIM.

Life and its relations to-day are often very complex. The command of the Scriptures to Christians is: "Be ye separate." Yet true children of God, because of the complexity of life and its varied relations sometimes "get things mixed" instead of always keeping separate. They are often in doubt, and sometimes in delusion, as to just what they may or may not lawfully do. Some allow and encourage what others condemn. Now in such a case what are we to do? How are we to settle the matter as to whether or not such and such a line of conduct is right?

Remembering that every true Christian wants to know the right and do it, I believe that a single sentence in Matthew Henry's Commentary (on the 14th chapter of Romans) contains a principle which, properly applied, will solve every such problem for those who are true Christians. "If we would know what way we walk *in*, we must inquire what end we walk *toward*," he says. We walk in the right way, when we walk toward the right end; and we walk in the wrong way, when we walk toward the wrong end. And the right end toward which we must walk is the glory of God our Father, and the way and path in which we walk must agree with the end toward which we are walking. "Do all to the glory of God." And what you can't do to God's glory you'd better not do at all. D. J. C.

For the N. C. Prebyterian.

THE SUFFERING IN INDIA.

Owing to the diverse reports sent out by the different agencies in India, in regard to the true condition of that country, the Cosmopolitan determined to send a trustworthy representative out there whose mission should be to give to the public accurate information regarding the situation. Mr Julian Hawthorne accepted this dangerous post, and last February sailed for India. For three months he was there in company with the officials of the British government and the missionaries. He went with them in their regular rounds, into the dens of the cities and the villages of the districts. He was thus enabled to acquire accurate knowledge of the plague, and of the way it is being treated by the two agencies, viz: The State and the Church. Mr. Hawthorne declares, that the natives hide the true facts of their condition from the government agents, and therefore the agent cannot give a correct estimate of that condition. "What he sees is never the whole truth, or the worst side of the truth, and often is not the truth at all. The only persons of white blood in India who know what is going on, are the missionaries, for they go about quietly everywhere, see everything and cannot be deceived or put off the scent by native subordinates. Nor are the latter much concerned to deceive them, for they know that what a missionary says would not be accepted by the government if it contradicted the report of its own agent. A missionary in the eye of the government is a worthy, but sentimental personage, whose sympathies are readily worked upon, and who knows nothing of political economy. The weight to be attached to their assertions is therefore, the government thinks, entitled to the respect which belongs to good intentions, but little more. Now anything further from the truth, than is this prepossession, on the part of the government, would be hard to conceive. It was my great, good fortune, to be thrown with the missionaries from the start, and I was able to compare their methods with those of the government people. It was as if you should sit with the audience in the front of a theatre and witness the performance from that point of view and then should go behind the scenes and see the reality. The first is the position of the government, the latter, that of the missionaries. "It is not the government's fault, but its misfortune."

He then tells in graphic language of the sufferings of the starving, plague-stricken millions, of whom more than *eight millions* have perished already. For the relief of those who have not yet succumbed, he says:

"There is one thing we can do to help India, and one only. We can send money. If we would (and how easily we could) raise a hundred million dollars, and cause as much as possible of it to be distributed through the various missionaries on the ground—if we do this, we would almost dispose of any further dauger of starvation in India. The missionaries do not work through the native officials; the money they distribute is given by them directly into the hands of the starving persons themselves. Of course the number of missionaries is very limited, and the number of persons they can reach, correspondingly so. Send money and it will enable those who need grain to buy it. If we wont send a hundred million dollars, let us send fifty, twenty, ten or one. Let us remember that one dollar properly applied will keep a human being alive in India a month. How many of us can afford to let that dollar stay in our pockets, or let it go in tips to the waiter or in peanuts at a base-ball game, or in cigars? A score of persons have died in India while you have been reading the above passage."

After a days tour with the resident American missionary Mr. Hawthorne says:

"I went home with the good missionary who had invited me to spend the night at his bungalow, and when before we went to bed, he knelt down and asked God to bless the poor heathen, I silently joined in the prayer with all my heart."

Are these voluntary words of praise not brave and staunch?

For the N. C. Presbyterian.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met in regular session in the Secretaey's office, Nashville, Tenn., Tuesday morning August 10th.

Present: Dr. R. C. Reed, Chairman; Mr. W. H. Raymond, Second Vice Chairman; Dr. J. W. Bachman, Mr. G. H. Baskette, Prof. J. D. Blanton, Mr. R. J. Gordon, Maj. Joseph Hardie and Dr. James H. McNeilly, members.

After prayer the docket was taken up. Rev. D. W. Snyder's plan for returning to the Congo Mission, Africa, in October, 1897, was approved: and it was ordered that he be requested to visit the Committee in Nashville, Sept. 14th.

The Treasurer's report showed $12,854.20 received during July, 1897, and $11,431.29 paid out for the Missions, during the same month. Of the receipts $4,540 41 were from legacies.

Ordered that Miss M. Blanche Dunlap be instructed to go to Southern Brazil (to relieve Mrs. F. A. Cowan, at Araguary) as early as she can; and that the bequest of Miss Martha E. Harmon be appropriated for her traveling expenses, as far as necessary.

Dr. and Mrs. J. E. Skinner having received an appointment by the Northern Methodist Board, with a prospect of being sent to China at an early date, their names were ordered to be dropped from the roll of appointees, of the Executive Committee.

Ordered that Rev. D. W. Snyder be requested to visit Missouri, before coming to meet the Committee in September.

The Committee was informed of the agreement of SteeleCreek church, Shopton, N. C., to support (temporarily) L. L. Moore, M. D., who is now en route to China as a medical missionary.

The request of Rev. J. L. Stuart to return with Mrs. Stuart to China, on or after September 15th, 1897, was granted. A report of his work in this country was read and approved.

The Committee approved the action of the Directing Committee in declining the applications of those whose papers showed their lack of experience, and insufficient age. This action did not in any wise reflect, however, on the good intentions and commendable zeal of the applicants. One great need in our Mission work is for *Ministers of the Gospel*, and *experienced* workers. The Manual states that "except in extraordinary cases, of which the Committee shall be the judge, applications for appointment should be made at least one year before departure for the field." This being the case, ministers and others who wish to go as missionaries, can send in their applications regardless of the state of the treasury, with the assurance, that if called to the foreign work, God will certainly, through His Church, or otherwise, provide the means.

Ordered that Rev. Harry W. Myers, under appointment as a missionary, be instructed to make his arrangements to go out as soon as possible, to the Japan Mission.

Rev. James E. Bear, who, in company with Dr. S. H. Chestar, Secretary, and a party of missionaries, is now en route to the East, sent word from San Francisco, August 5th, "We are now on the eve of embarking. All have stood the trip so far very well. While there have been several railroad wrecks before and behind us, we were brought safely by God's goodness.

For the N. C. Presbyterian.

NOTES FROM CHAUTAUQUA.

In writing from Chautauqua, the original mother Chautauqua, one scarcely knows where to begin, or where to end.

Chautauqua takes its Indian name from that of a beautiful lake in western New York, upon whose shores it is situated.

Twenty-five years ago it was a Methodist camp-ground, but a company of large-hearted, long-headed men bought the land, about three hundred acres beautifully diversified with hills, rills and natural groves.

The original distinguishing feature of Chautauqua was its normal class, for the instruction of Sabbath-school teachers. This however rapidly extended and developed itself into summer schools for instruction in all the departments of learning, including ancient and modern languages and history; the arts and sciences putting special emphasis upon music, and not neglecting the more utilitarian and practical things such as penmanship, bookkeeping, shorthand, telegraphy, photography, cooking, &c. I. T. Robert is now teaching a class in "Parlimentary Laws" making plain the standard work of his brother on that topic. The great characteristic feature of Chautauqua is however its reading course extending over four years and including some twenty-five volumes of general literature. This course, familiarly known as the C. L. S. C., Chautauqua Literary and Scientific Circle, numbers its readers by the hundreds of thousands, and every summer hundreds of diplomas are awarded to those who have completed the four years course of reading.

Age seems to be no barrier in taking this course and graduating from this large and widely scattered college. At the head of a graduating class I noticed a lady eighty-six years of age leaning upon the arm of the class president while a man of eighty-four walked just behind the Vice-President. It is said that this keeping abreast of the times in the moving current of literature tends to prevent one from getting, or rather feeling old, and that one of these octogenarian ladies when purchasing material for a gown, was advised by the young sales-woman to select a more subdued color with the question as she pointed out a dark material. "Do you not think this would suit an old person better than that bright stuff?" "Yes, was the reply of the maiden of eighty-three, that would suit an old person, but this (the bright) suits *me* the best."

Chautauqua is altogether undenominational and yet the different denominations are represented and, to some extent, separated. On Wednesday evening, the different denominations meet at their respective headquarters, where we are reminded of similar meetings of our various home churches and our prayers uniting with theirs ascend to a common throne of grace.

Sunday, the beautiful Sabbath we have just passed, for instance, is unique, and well nigh ideal at Chautauqua. The world is shut out. The city of ten thousand is shut in. Of the beautiful steamers which have been arriving at, and departing from the pier every hour, not one touches. No trains, no stores, no mails. All gates are locked. No one can go out, no one can come in. The Bible is studied in some way almost all the day, including the public service in the ampitheathre where some seven thousand people assemble, taking part in the devotions and hearing an earnest, practical sermon.

But as I feared, my letter is growing too long. Why have I said so much about a place which has afforded me such delightful retreat for a vacation for many years? In order that I might persuade all others to do likewise? Certainly not that we should all come from our dear old North State to this distant point. But can we not develop out of our beginning at Asheville, a genuine Chautauqua? One which may be kept open for at least two months. Our theological seminaries give long vacations and the professors would not hesitate to give liberally of their time during the vacation for the education of the people in the Bible and kindred topics. Could we not add to this instruction in various directions under the management of specialists in their several departments? It is thrown out as a leader. Let us ruminate and act.

J. B. MORTON.

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Third Quarter—Lesson X.

Sept. 5th, 1897.—2 Cor. ix : 1-11.

Commit to memory verses 6-8.

Subject. Gentiles Giving for Jewish Christians.

Golden Text. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich." 2 Cor. viii : 9.

CATECHISM.

Question 56. What is the reason annexed to the Third Commandment?

Answer. The reason annexed to the Third Commandment is, that, however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape His righteous judgment.

Time. A. D. 57 or 58.

Place. Probably Philippi.

INTRODUCTORY.

After the great uproar in Ephesus of which we studied in our last lesson, Paul left that city for Troas, 150 miles to the northwest. Titus did not meet him here, as he expected. So we learn from 2 Cor. ii : 13. Paul therefore went on to Macedonia. Here Titus rejoined him. He reported good news, but also reported such false charges that Paul immediately wrote to the Corinthians this second letter. He sought to remove, as far as possible, every hindrance to the Gospel.

This epistle has much of the personal element in it. Paul had been bitterly attacked at Corinth with every weapon of fanatical religious hatred. His character had been slandered. Paul was human and did not pretend that such slander did not hurt his feelings, though in reality they did not harm him. Slanders harm those that utter them, not those against whom they are directed. These stung Paul because they came upon him at a time of great discouragement and physical prostration. Satan seeks such occasion against Christians, but God overrules all for their good. This Epistle so rich and helpful was called forth by the slanders, and Paul can understand now. It was written from some place in Macedonia, probably Philippi. It was sent by Titus who was accompanied by two noted brethren, to complete the collection already begun. It was near the end of Paul's third missionary journey.

LESSON NOTES.

We learn from 2 Cor. 1 : 8, that Paul was in ill health and depressed in spirit. Still he did not forget the needs of others. He was 55 or 56 years of age.

Vs. 1. *Ministering to the saints.* This refers to the collection Paul was taking in Macedonia and Greece for the poor saints at Jerusalem. He had gone to Jerusalem before with contributions from the Gentile church at Antioch. (Acts xi : 29, 30.) This had been suggested again at the conference (Acts xv.) Paul had set this in motion (Gal. ii : 9-10) by means of weekly offerings (1 Cor. xvi : 1). Timothy (1 Cor. xvi : 10) Erastus (Acts xix : 22) and Titus (2 Cor. viii : 6, 16, 17,) were sent to carry on the work. *It is superfluous for me to write to you* of a duty you are performing so well. (Vs. 2). But he needed to make brief remarks concerning it.

Vs. 2. *Achaia.* Greece, of which Corinth was the chief city, in which was the principal church, *was ready a year ago* having decided to raise the money and begun with enthusiasm, but having apparently lost some zeal and moved slowly. *Provoked.* In the good sense of having stirred up, or awakened similar interest.

Vs. 3. *The brethren.* Titus and the two companions mentioned in chapter viii. *Lest our boasting* : praise of your generosity, *should be in vain.* It would be a shame to then give Paul pain, and be a bad example. *Ye may be ready.* With the money collected from week to week as the Lord had prospered them. (1 Cor. xvi : 1-4.)

Vs. 4. *They of Macedonia.* Travelling companies such as conducted him on his way and ministered to him. (1 Cor. xiv : 6, Rom. xv : 24. *Should be ordained.* Notice the delicacy of the words. *We, that we say not ye.*

Vs. 5. *To exhort.* Entreat *the brethren* to work they did not like to do. *Your bounty.* Literally "your blessing" expressed in your gifts. "So in English, *a blessing* is either a prayer for good, or the good itself." *Hodge. Bounty.* As above "blessing" of free-hearted giving, *not as of covetousness* or "extortion" wrung out unwillingly from covetous hearts, "by such obstinacy as covetous people themselves use when their own gain is concerned." *Doddridge.* Or given to get more, selfishly.

Vs. 6. *Soweth sparingly.* Universal law. *Bountifully.* "With blessings. The plural denotes a variety of blessings." *Beet.*

Vs. 7. *Purposeth in his heart.* As his heart with liberal impulses of generous sympathy decides. Giving should be more of the heart to help, than the head to count. *Not grudgingly.* Literally "out of sorrow," constrained to give when he would rather not. *A cheerful giver.* "The word is *hilarious.* There is no mistaking its import. God loves a whole-souled 'hilarious' giver—one who is not ashamed of the cause for which he gives—one.... who gives freely, heartily and with a serving." *Pres. Merrill E. Gates.*

Vs. 8. *Grace.* Favor, gift, the means of giving as well as cheerfulness in the act. "Here the reference is clearly to earthly good ; that kind of good or favor is intended which enables those who receive it to give abundantly." *Hodge. Abound,* Make to overflow. "He can make your wealth to overflow so that having a sufficiency for yourselves you may overflow in good deeds to others." *Stanley.* Success in life depends largely on things beyond our control, but God can control them, and will. *All sufficiency.* "All kinds of sufficiency." *May abound to every good work.* God deals bountifully with us that we may be able to be bountiful in dealing with others. We long to see the vast money power of Christians consecrated to the service of our Lord Jesus Christ.

Vs. 9. *It is written.* Psalm cxii : 9, describing a good man. *He hath dispersed.* Scattered his good things as the sower scatters seed. *His righteousness.* The spirit of benevolence and the means to give.

Vs. 10. *He that ministereth.* God who supplies the wants of the sower and consumer in the natural world will supply yours also. *Stanley.* This is not a prayer, statement of fact.

Vs. 11. *Being enriched in everything.* Temporally and spiritually. *Bountifulness.* The apostle loves the words that express large-heartedness.

PRACTICAL POINTS.

1. Paul had a hard time, more than we, to gather the gifts of God's people.

2. Giving should be systematic. Christians ought not to give less than a tenth of their income, not as under law, but under grace.

3. God does not need the gifts. He only wishes His children to know by experience, "It is more blessed to give than to receive."

N. B.—He will never suffer His children to lose anything by giving liberally for Christ's sake.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Sept 5th, 1897.

GIFTS.

Text for the week :

Thanks be unto God for His unspeakable gift. 2 Cor. 9 : 15.

Daily Readings :

Monday, From God—Many Gifts, 1 Cor. 12 : 5-11.

Tuesday, Natural Gifts, Ps. 104 : 1-35.

Wednesday, The Great Gift, 2 Cor. 9 : 7-15.

Thursday, To God — Liberal Gifts, Ezra. 1 : 1-6 ; 2 : 68, 69.

Friday, Kingly Gifts, Matt. 2 : 1-12.

Saturday, A Noble Gift, Matt. 12 : 38-44.

Sunday, Topic : Our Gifts From God : Our Gifts to God, Rom. 8 : 26-39.

Notes :

God gives from the store-house of nature alike to just and to unjust, the light and the warmth, the very air by which we breath. These he gives unstintedly alike to all. He gives food to every living thing so that even the young lions do roar and seek their meat from God. From the springs and the valleys He gives drink to every living thing, and so to man—to all men—through God's hand—nature yields her stores But for those that love God are reserved the richest gifts of His limitless love. Every good and every perfect gift cometh down from Him ; every motive actually to a deed of good ; every inspiration to a holy thought ; gifts of every diversity of nature, whereby man may profit withal, to the strengthening of his own soul or of helpfulness to the spiritual life of others.

But what is God's greatest gift to man ? Is it not that love that prompted the eternal Trinity to enter into covenant for the salvation of sinful man —that love of God through Christ Jesus our Lord from which no power of earth or hell can separate the believer—from which, as God is true, no power of heaven, or earth, or hell ever shall. The concrete expression of which love is this : "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And shall He not with Him freely give us all things ?

And what is the greatest gift of man to God ? The gift God prizes over and above all else ? It is our love. Man's gifts to God can never be aught else ; or other, than return of God's gifts to man. It is our love in return God craves. "My son, give me thine heart," is a Father's appeal. That is the gift which represents loving submission to every command, and patient submission to every phase of providence, however seeming ill, as well as joyful recognition of all we are wont to call life's blessings. When the heart surrenders all else goes with it, the means which enable others to God's service, and the personal readiness which finds in God's work a delight ; which immolating self upon the altar of love to God finds exercise, full and free, in helpful service to our fellowman.

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PUZZLE DEPARTMENT.

Answers for August 12th.

Noah was 60 years old when the flood came—Maggie Hall, Cornie and Myrtle Wilkinson, Edward Wood, Gertrude and Maggie McArtan.

Goliath was six cubits and a span high when David slew him. 1 Samuel 17 : 4—Maggie Hall, Cornie and Myrtle Wilkinson, Edward Wood, Gertrude and Maggie McArtan.

In 2 Kings 6 : 18, is recorded a whole army was smitten with blindness—Maggie Hall, Cornie and Myrtle Wilkinson, Edward Wood, Gertrude and Maggie McArtan.

The witch was at Endor when Saul consulted her—Maggie Hall, Gertrude and Maggie McArtan.

Who in the Bible is mentioned as an evangelist ? Walter Sprunt.

Where is earth mentioned in the Bible three times in succession.

Gertrude and Maggie McArtan.

Who was Absalon's mother ?

I. H. N.

How many days after the ark was finished and all were gathered in for safety, before the destruction?

Myrtle Wilkinson.

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MARRIED.

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McLAUCHLIN — THOMPSON.—On July 21st, 1897, in the M. E. Church, Mount Gilead, N. C., by Rev. J. E. Thompson, Rev. Archie McLauchlin and Miss Norma E. Thompson, daughter of the officiating minister—both of Mt. Gilead, N. C.

DIED.

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McKELWAY.—Fell asleep in Jesus at the Manse in Fayetteville, N. C., in the early morning of August 30th, after a brief illness from pneumonia, Kate Comfort, little daughter of Rev. Alexander J. and Ruth Smith McKelway, aged five years and four months. A sunny happy little life has gone out—a little voice like a bird's is still—on earth. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

JOHNSON.—On August 16th, 1897, at her home in Madison, Rockingham county, N.C., of paralysis, Mrs. Sarah A. Johnson, in her 62nd year. She made a profession of religion at the age of sixteen. She united with the Presbyterian church, August, 1891.

She leaves an aged husband and a loving son to mourn her loss. Mrs. Johnson was regarded by all who knew her as a faithful Christian. "Now we see through a glass darkly, but then face to face."

McDONALD.—In Charlotte, on 28th of June, 1897, Mrs. Nona Caldwell McDonald, aged 24 years. She left a sorrowing young husband, three little children, (one who has since passed away) a tender mother, a devoted brother, a host of relatives and friends. She was a consistent member of the Presbyterian church. Ours is a bitter grief, but our consolation is,

"To us the emptiness and gloom,
To her the heaven's completeness."

G. M. P.

BARNWELL.—At her home near Pleasant Grove, N. C., on Thursday, August 5th, Miss Dora E. Barnwell, just in the morning of young womanhood, having completed her 21st year only a few days before. The heavenly birthday had almost fallen upon the earthly. After a year at the Normal and Collegiate Institute, Asheville, N. C., she returned home only to sicken, linger for a while and die. She had been a member of Cross Roads church for about ten years —a quiet, earnest, thoughtful Christian. Her last days were full of pain, but we trust that God Himself has wiped away all tears from her eyes.

BROWNING.—At his home near Pleasant Grove, N. C., on Thursday, August 12th, Mr. Wm. Porter Browning, in his 67th year. Mr. Browning had been a member of Cross Roads church for nearly forty years, known of all men as an earnest, devoted Christian. Doubtless through all these years he had been growing in grace, and the roots of his faith striking deeper in the soil of God's truth. But the last year especially had been one of growth and ripening, as it was of affliction. Borrow upon sorrow fell upon him. Up to this time death had never invaded the large family circle. But now, first the beloved wife, after a lingering illness, was taken. Then one son, just ready to begin practice as a physician, then another, a teacher in Oak Ridge Institute, followed in quick succession. The husband and father (like Job of old) only bowed low and said : "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Within a few months the call came to him also. It found him ready and at peace. "Mark the perfect man and behold the upright, for the end of that man is peace."

"How blest the righteous when he dies !
When sinks a weary soul to rest,
How mildly beam the closing eyes !
How gently heaves the expiring breast !"

So passed our brother from earth.

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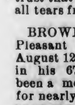
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FOR THE FAMILY.

LOST.

Lost—A day from a box of gems,
Whose morning fair was jewel set,
Whose evening, shot with golden bars,
And crowned with heaven's holy stars
Whose winds breathed thro' white lily stems
Sweet as a magic flageolet.

Lost—A day in the chasm of Time:
Whose hours fell light as the trip of a rhyme,
Whose moments throbbed with a music mute
As the perfect theme ere it strikes the lute.

The shuttles of fate fly back and forth,
But the web they weave is dull and gray;
For the cloth of gold of priceless worth
Is sealed in a secret crypt away.

And the dawn may come on soft and sweet,
And the lily bloom, and the lute may play,
But Time's wings, cruel as they are fleet,
Bring never again that perfect day.

—*Ida Cole, in Picayune.*

"POOR MATT,"

OR "THE CLOUDED INTELLECT."

The background of the story is a lonely sea-coast, somewhere off the British Isles, where are scattered a few fishermen's cottages. A lady from a neighboring resort comes upon it one day, in her wanderings, and is attracted when quite a distance away by the figure of a boy standing motionless and gazing up into a rift in the clouds. So intent, so immovable was his attitude that she goes up to him and asks what he is doing. But not until she takes hold of him and repeats her question several times does he finally look away from the sky, and turn to her. Then with distressful earnestness, he says:

"Matt was looking for God—Matt wants to see God."

She was astonished and shocked at such an answer, but she soon saw that "the clouded intellect" meant no disrespect or irreverence in thus "looking for God." Great clouds were rolling up in the heavens, and he explained, "There was a great hole—Matt wanted to see God.

The lady at once became interested in the boy. She learned that his parents had died when he was an infant and that he had been reared by his great-grandfather and an old aunt. A little neighbor girl who was very kind to him, said to the lady: "He's a *natural*, ma'am; he don't know how to get into mischief *like us that have sense.*" In answer to her many inquiries this new friend also learned that it was hard to get anything into his head; but when once that's done, there was no fear of his ever forgetting it.

So interested did she become in this singular child, that day after day she would come and sit and teach him. One of the things he learned was that a penny would get five apples, (of which he was very fond) and that if people didn't pay they were "bad men, bad men—put 'em in prison."

This idea of "not paying" took fast hold of him, and led to the next step in his dim mind towards his comprehension of God and his plan of salvation. One day the "parson" for whom he had great reverence, read the parable of the "king that would take account of his servants." The boy was so intensely interested that he begged for more. So the minister to make it very plain and vivid, told it over in his own words rather than read it. When he came to the part where the king said he shall be put in prison and never come out "until he has paid all this money," poor Matt became so distressed that he fled from the cottage. The lady who was present at the time followed and found him lying on the beach "talking to God" he said.

"And what did Matt say?" she asked. His reply was:

"God, God—*Matt has no money to pay.*"

She took both of his hand in hers, and looking at him, said cheerfully: "Jesus Christ has paid for poor Matt." Then she added, the child repeating it after her, very slowly: "God will not put Matt in prison *now.* Jesus Christ *has* paid for poor Matt." This good news gave him great satisfaction, and after hearing it over and over again, he walked a little way off, and lifting his arms and face to heaven cried in a clear voice:

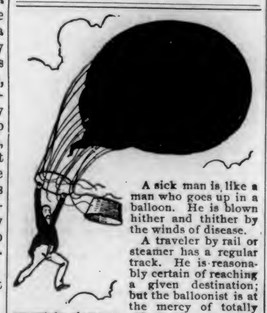
"Man that paid, man that paid, Matt says, thank you, thank you."

A strange sight, and strange words to hear!" "The clouded intellect" had grasped the whole plan of salvation. We cannot follow out the whole of this little story, but there is one more incident that we must mention.

The old grandfather died, and Matt was told that "God had sent to fetch him." He at once wanted to go too. The friend then assured him that God would send for him *some* day. But that *some* day did not pacify him, he must know *what* day. So, with much difficulty, she made him understand that she could not say *when*, but that it might be *any* day. This he understood, and at once got up and went towards the cottage. When the lady asked what he wanted, he looked at his hands, and said:

"Matt must have his hands washed; Matt must be ready."

And ever after that he was always striving to be *ready.*—*Jean Ingelow.*



A sick man is like a man who goes up in a balloon. He is blown hither and thither by the winds of disease.

A traveler by rail or steamer has a regular track. He is reasonably certain of reaching a given destination; but the balloonist is at the mercy of totally uncertain elements. No track, no course, no rudder, no certainty that any breeze may not bring destruction.

So with the sick man. His disordered constitution renders every natural operation uncertain. No organ can be depended on to do its normal work. The stomach will not digest food; the liver will not filter bilious poisons from the blood; the kidneys and skin will not excrete the waste. No regular nourishing or purifying process is going on. There is no certainty except the certainty of suffering.

In all dyspeptic, bilious, debilitated conditions, what is needed is to change the abnormal, erratic operations of the system into a natural, regular, straightforward progress in the right direction. Nothing in the world will do this so rapidly and certainly as Dr. Pierce's Golden Medical Discovery. It directly regulates the vitalizing functions. It sets the stomach and liver into natural, healthy operation and gives the blood-making glands power to manufacture an abundance of pure, rich blood.

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PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

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W., N. & N. RAILWAY.

In Effect Sunday, Oct, 27, 1895.

DAILY EXCEPT SUNDAY.

NORTH BOUND.		STATIONS.	SOUTH BOUND.	
8			7	
P. M.		— WILMINGTON —	P. M.	
2	00	Lv Mulberry St. Ar	12	40
3	58	Lv Jacksonville Lv	10	42
4	30	Lv..Maysville..Lv	10	09
4	44	Lv Pollocksville Lv	9	55
5	20	Ar..Newbern..Lv	9	30
P. M.			A. M.	

Trains 8 and 7 p m make connection with trains on A & N C R R for Morehead City and Beaufort.

Connection with Steamer Neuse at Newbern to and from Elizabeth City and Norfolk Monday, Wednesday and Friday.

Steamer Geo D Purdy makes daily trips between Jacksonville and New River points.

H. A. WHITING, General Manager.
J. W. MARTENIS, Traffic Manager.

CHILDREN'S COLUMN.

ONCE UPON A TIME.

"Oh dear!" sighed lonely little Bess, "it must have been such fun
To be living 'once upon a time,' when the world was just begun;
When all the nice things happened—that grandma says are true.
I wish I had been living then. Don't you?

"Grandma was just a little girl about as old as me.
She had a swing where she could touch the top branch of the tree;
She used to go to pasture to drive the old cow home,
And get a cup of milk with warm, white foam.

"And when they baked, she always had a little apple tart,
And sugar cookies scolloped, or else cut in a heart
The robins built a nest in the lilac-tree so low
She could see the eggs standing on tip-toe.

"And once she was awake when her ear ached 'most all night,
And heard the katydids sing out in the pale moonlight.
A big white owl lived in the top of the old hollow tree,
But when the sun shined bright he couldn't see.

"Oh, yes, and when they cut the grass and made it into hay,
She had a little rake and used to help them every day;
And when she went to church she always took some dill,
To eat in sermon-time to keep her still.

"It seems so lonesome nowadays—we never have such fun;
'Once upon a time' is gone, all the nice things have been done,
And nothing happens any more; and, oh dear me! I do
Wish I had lived when grandma did. Don't you?"

—*Mrs. F. L. Ballard, in Herald and Presbyter.*

HONOR ROLL.

For perfectly reciting the Westminster Shorter Catechism, "Myrtle Allison Stevenson," Statesville, N.C. She is only eight years old.

For the N. C. Presbyterian.

GUESSING AT HEROES AGAIN.

TWO BIBLE HEROES THIS TIME.

1 Chapter 1.

I hope that the children who read the stories in the N. C. PRESBYTERIAN have not forgotten dear old Grandma Bright and the Allan and Barker children who loved so well to gather around her and play Guessing at Heroes?

They may remember that the last time we heard of them, grandma was going off on a visit. She was gone several months, instead of a few weeks as she first expected, and when she came home the children were getting ready for a month's holiday in the mountains, and after they had settled down again after their holiday, there was so much for grandma to tell about her visit, and so much for them to tell about their wonderful trip, that grandma waited for the first cool evening in October, when she could have a bright fire burning to welcome them. Then she blew a little silver whistle that used to belong to grandpa, and Artie and Nita, aunt Martie's little girl, who had been playing together on the porch, came running in.

"Vat's it Gamma? asked Artie. Why, I want all the children for a little while, I have something to propose."

Now, neither of the little folks knew what that big word meant, but they both knew that when grandma wanted all the children, there was something nice in store.

Artie clapped his hands gleefully, saying: "All yite," which he thought a great improvement on "All wite."

"Chillen! chillen! oh! ugh! Dack! Come on! come on! Gamma is callin' er'y body!"

Hugh was just finishing a lesson and Jack was playing one last game of marbles with Will in the back yard, but they all pricked up their ears and were ready to go.

"Somebody run across the street and asked Nellie if she wants to come too," said grandma when they all came bursting into her room.

Artie, always willing to run on gamma's errands, pushed through the group, saying:

"Me, gamma! Me—I, vant to go!"

Artie was trying hard to talk English, his papa said.

Away he ran, calling out as he burst open Mr. Barker's hall door.

"Nellie! Nellie! come kick, Gamma's got somefin' to—to—pur—pose. Come on!"

Mrs. Barker heard him and smiled, but she called out:

"Nellie! Nellie Barker! run over and see what Grandma Bright wants."

Nellie did not even wait for her hat, but crossed the street, and running quickly to grandma's door, tapped softly.

"Come in! come in! come in!" came from all the children, and in a moment she was in her place, too much out of breath to speak."

"Well, children, this looks like old times. And now, let's come to business," and grandma wrapped on the table, for order.

"I called you together to see if the Guess Club was ready to meet agai n All in favor, hold up a hand."

All the hands were up!

"Well, now suppose we take Bible Heroes this time. I think it would be very pleasant, and besides that, I think it will make us all read our Bibles more carefully."

"Nita shall have everything explained to her, and mama will help Artie, if he needs it, but I believe he knows a good many heroes in the Bible now."

Artie patted Gamma's hand, highly pleased at this praise.

We will have only one meeting a week—on Friday—if nothing prevent and I will give a prize at the end of two months, for the one who has guessed most correctly, and we will invite Mr. and Mrs. Barker, and papa and mama."

Then the dear, wonderful old grandma opened her table drawer, and drew out a little square box.

"Here" she said, "are the badges for the members of the Guess Club," and she took out the cutest little rosettes of red ribbon with a silver pin to stick them on, and the figure on it looked just like a question mark!

After she had pinned on all of the badges, there were two left in the box. "Who for Gamma?" asked Artie. "Why, we want to make papa and mama honorary members so that they can help some time."

"Vat's dat Gamma?" of course Artie was going to ask, Grandma was certain of that; but from the frowns on some other faces, she thought there were others who would like to know too.

"Honorary members are those who are allowed to join just as a compliment to them. They are not obliged to come every time; nor to try for the prize, but we like to have them with us." "Does my little man understand." He nodded his head again and again very confidently, and then Grandma said:—

"I will have a hero for you to guess on Friday evening, and you must be here by seven."

She had just finished in time for supper bell rang, and she put down her knitting and went right off to supper. D.

(To be continued.)

POWER OF A JUST PRESENCE.

Virtue is stronger than vice. Virtue has a commanding presence, which vice has not. With all its braggart effrontery, vice feels a restraint when in the simple presence of virtue. The vicious man does not like the restraint. "Men always hate the one they lie to," says Hugo. When one finds himself thus hated for righteousness' sake, he may know that he is not taking a right stand for nothing. By simply being rigorously right one may at least cripple, even though he cannot wholly overthrow, wrong.—*Sunday School Times.*

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JOHN B. BURWELL, President,

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The next session of above Institution will commence on Wednesday, the 8th of September, 1897, and close the 1st of June, 1898.

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The Rev. Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

The Rev. Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden Sidney, Va.,

For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

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SECULAR NEWS.

NORTH CAROLINA.

The Banner Rolling Flouring Mills of Lincolnton are running day and night. Notwithstanding the high price of wheat, orders are rolling in.

A gold mine will be opened up near Rimers not far from Concord. Mr. Miller of Salisbury will be the superintendent.

The wood-working factory of the Morganton Manufactury and Trading Company is running now at night to keep up with orders.

DOMESTIC.

Evidences of prosperity, North, are increasing the mills for cotton goods are starting up in all departments and on full time. The prices of cotton goods are improving.

The President has ssgned the commission of Ethan A. Hitchcock of Missouri as minister to Russia.

From Florida as elsewhere cheering news comes in anent the the growing crops. Caterpillars, however, are stripping the pecan-trees of their foliage.

The Chinese minister at Washington proposes to correct the Chinese calendar now in use in this country, which was calculated at Hong Kong, but is one day out of true reckoning, when used in this country, no allowance being made for the difference in longitude. Acting on instructions from the Chinese minister, the Chinese consular agent at San Francisco has just issued a proclamation, which was on August 11th posted in Chinatown and sent out to other places in this State, setting forth the error and the reason of it, that it shall be corrected.

A letter from Orlando, Fla., to an exchange says: "The velvet bean is growing in popular favor as it is more generally tested. The acreage planted in this bean this year is ten times greater than in any former year. It is fully sustaining its reputation as a renewer of land, while it furnishes more stock feed to the acre than any other plant known in the State."

The wheat crop of Nebraska is estimated at 40,000,000 bushels and the corn crop with favorable weather to the middle of September will be nearly 400,000,000 bushels.

FOREIGN.

The Belgian government is about to allow an export bounty on Dutch refined sugars, and it is likely the Netherlands government will do likewise.

The Peruvian government has ordered that its postage stamps be made in this country. An order for one million 5 cent stamps has been given the American Bank Note Company, and another order for two million stamps of other denominations will follow.

The Bank of Costa Rica sold its supply of silver before the recent decline and is said to have made a good profit. The Costa Rican government asks the United States mints to coin its gold for it. It adopts the gold basis.

The prospect for cereal crops in the Argentine Republic is excellent.

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Session opens September 15, 1897.
For further information write to
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CHEDULE ON WILMINGTON SEACOAST, R. R.

On and after July trains will run as follows :

DAILY EXCEPT SUNDAY.

Leave Wilmington at 6.30 a m., 10.10 a. m., 2.30 p. m., 6.00 p. m., 7.15 p. m.
Leave Ocean View 7.30 a. m., 11.30 a. m., 3.45 p. m., 6.00 p. m., 10.00 p. m.

SATURDAY SPECIAL.

Leave Wilmington at 1.00 p. m., arrive at Ocean View 1.35 p. m.

Leave Ocean View at 1.45 p. m., arrive at Wilmington at 2.15 p. m.

This train stops only at Wrightsville, Seashore Hotel and Ocean View.

R. OSCAR GRANT,
Superintendent.

C. F. & Y. V. Railway Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
Arrive Sanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave WalnutCove	9.08 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7.19 "
Leave Stokesdale	7.52 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.29 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
ArriveMaxton	9.00 "
LeaveMaxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.36 "
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p m
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton	6.11 "
Leave Maxton	6.15 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16 Mixed. Daily ex Sunday.
Leave Ramseur	7.40a.m
Leave Climax	9.33 "
Arrive Greensboro	10.20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.20p.m
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	3.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 "

†Meals.

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Centra Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway; at Walnut Cove with Norfolk & Western Railway.

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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
LvWilmington..	*3 30pm	.....
LA Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 33pm	.....
Ar Hamlet.....	6 58pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro...	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe.....	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 30 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
ArRutherfordton	.....	12 30p m
†8 40am Lv....Hamlet..Ar		6 20p m
10 00am Ar....Cheraw..Ar		† 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 35p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming'on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 58am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)...	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

Both trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon, Florida.

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PRESBYTERIAL NOTICES.

The Presbytery of Asheville will meet at Bryson City on Sept. 14th, 1897, at 8 p. m.

E. A. SAMPLE,
Stated Clerk.

Tombeckbee Presbytery will meet at Ellisville, Miss., Thursday, October 7th, 11 a. m.

A. B. CORY,
Stated Clerk.

The Presbytery of Wilmington meets in Grove church (Kenansville) at 7.30 p. m., Sept. 15th, 1897.

A. MCFADYEN,
Stated Clerk.

The delegates to Wilmington Presbytery will please notify Dr. Jas. W Blount, Kenansville, N. C., as to when they expect to arrive and whether by public or private conveyance. Magnolia is our depot.

R. V. LANCASTER.

The 255th session of Orange Presbytery will be held at Bethlehem church in Orange county on Tuesday, Sept. 7th, 1897, at 2.30 o'clock p. m.

A Sunday-school convention is ordered for the afternoon of the second day, Sept 8th. Ask for reduced rates of travel.

D. I. CRAIG.
Stated Clerk.

The Presbytery of Abingdon will meet in Draper's Valley, Va., Tuesday, Sept. 7th, at 8 o'clock p. m.

I. N. NAFF,
Stated Clerk.

Presbytery of Mississippi will meet in Natchez, Tuesday, Oct. 5th, 1897, at 7.30 p. m. All missionary societies invited to send delegates to form a Presbyterial union.

S. C. CALDWELL.
Stated Clerk.

WILMINGTON MARKET.
FOR
WEEK ENDING AUG. 25, 1897.

SPIRITS TURPENTINE: Machine casks 25½ cents and country barrels 25 cents throughout—closing steady.

ROSIN: On 19th, Strained $1.20 and Good Strained $1.25; since $1.15 and $1.20 respectively—closing steady.

CRUDE TURPENTINE: $1.30 for Hard, $1.80 for Yellow Dip and $1.90 for Virgin—closing steady.

TAR: Receipts taken day by day at $1.10 -closing quiet.

TIMBER: Logs are coming in and find ready sale at standard prices—otherwise nothing doing.

ATLANTIC COAST LINE.

Schedule in Effect Aug. 16th 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY No. 48—Passenger —Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 58 a m †Boston 3 00 pm.

DAILY No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington; 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 08 p m, Boston 9 00 p m.

DAILY No. 60—Passenger—Due Jacksonville 3 58 p m, Newbern 5 20 except Sdnday p m. This train leaves from 2 00 P M Walnut street.

SOUTHBOUND.

DAILY No. 55—Passenger —Due Lake 4:00 P M Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 48 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY No. 49—Passenger—Leave Bos 5:45 P M ton †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY No. 41—Passenger—Leave Bos 9:30 AM ton 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY No. 61—Passenge—Leave Newexcept bern 9 20 a m, Jacksonville 10 42 Sunday a m. This train arrives at Wal-12 40 P M nut street.

FROM THE SOUTH.

DAILY No. 54— Passenger — Leave 12:15 P M Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Co lumbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55, pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at †1 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m, and 2 40 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 3 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 30 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning eaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 03 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, arrive Wilson 1 42 p m, 12 10 a m.

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A soft cloth wet with milk and rubbed over boots and shoes three or four times a month will improve the appearance of the leather and help to keep it soft, and thus make it last longer.

Lettuce and Lemon Salad — Wash the lettuce and chop rather fine. Slice a lemon very thin after peeling, removing all the seeds. Mix the sliced lemon thoroughly through the salad, with two sliced hard-boiled eggs. Sprinkle a handful of sugar over the top and serve very cold.

Fruit Filling.—Take four tablespoonfuls of very fine chopped citron, four tablespoonfuls of finely chopped raisins (seeded), half a cup of blanched almonds chopped fine, and a quarter of a pound of finely chopped figs. Beat the whites of three eggs to a stiff froth, adding half a cup of sugar, then mix in the chopped ingredients. Put it between the layers of cake while the cake is very hot, so that the egg may cook a little. This filling is delicious.

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Christian Baptism

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For the N. C. Presbyterian.

DR. DABNEY'S REPLY.

MR. EDITOR:—It has come to my knowledge that objections have been made to the speech which I uttered in the Charlotte Assembly upon the question of the annual election of the Assembly's Secretary of Home Missions. It is intimated that I was discourteous and unjust to the venerable Synod of North Carolina, in imputing to the Synod as such, factious opposition to the Assembly's secretary, and in charging her with disobedience to the Assembly's rule. I did make the latter charge: I entirely disclaim the former.

As to how I came to make those brief remarks, I wish to state a few simple facts; 1. I had not the faintest surmise or suspicion that the attacks so unfortunately made upon the Assembly's secretary, in previous Assemblies, would be renewed at Charlotte, until the Rev. A. A. Little of Mecklenburg Presbytery, proceeded with his speech to my equal surprise and regret. Therefore there could be no previous conference or preparation as to what I should say. 2. I had not one word with the Assembly's secretary on the subject either before or during the whole Assembly. He is as absolutely irresponsible for my speech and everything in it, as King Melchizedek. 3. "But where did Dr. Dabney get his facts?" Not one of them from the Assembly's secretary. What call is there to raise that question when every fact which I used was a perfectly patent and public fact, open to the eye of every Presbyterian minister, in the church journals, and the Assembly's statistical reports? 4. I did not charge opposition to the Assembly's secretary upon your Synod. There was abundance of gratifying evidence before the eyes and ears of the Assembly that day that the Synod as a body, was not and is not in sympathy with this opposition: evidence consisting in the voice and prudent remarks of a leading member of the Synod, and in the votes of other excellent members against the agitation. I did point to the fact that the opposition came from persons in that Synod, and is that not a fact? Who led the assault on the Assembly's Secretary in the Assembly at Nashville? An able member of your Synod. Who led it at Dallas? Another such member of your Synod. Who led it in Charlotte? Another able member of the same Synod, formerly a favorite pupil of my own. I said that the assault came from North Carolina. Was not that true? I did not say it came from the Synod of North Carolina. I never heard that the Synod endorsed it. 5. I did not express opposition to the present plan of Synodical Home Missions. I approve of it. I rejoice in all its legitimate successes. I was aware that the Assemblies, after some years of uncertain action and several changes, have settled down upon the permanent sanction and approval of the plan of Synodical Home Missions. And while they enjoin upon their preachers to ask of every congregation five monthly collections per year for this great work, they generously give to the Synod three of them, requiring two for their own central committee, to sustain the work in weak Synods and our frontiers. I do not wish to disturb this plan, so wisely and deliberately adopted. I wish to see it faithfully carried out by everybody. 6. After this distasteful debate began, it was still my purpose to take no part in it. While it proceeded, I was more than twice approached with whispered entreaties to take part in it, entreaties coming from ministers of high standing, from remote parts of the Church, having no connection with the Atlanta committee. My reply was, that I wished not take part in it, personalities being very distasteful to me. And I trusted that it would be unnecessary. Thus, my purpose to speak was nearly as impromptu as the speech itself. Then, what prompted me to speak? Simply a strong *sense of justice*. My remarks had virtually two connected points: That these assaults came with bad grace from members of the Synod of North Carolina, seeing that that Synod was itself in delinquency to the Assembly's rules concerning the Home Mission work. And that it was very unjust for gentlemen in this Synod and sustaining the Synod's delinquency to charge the Assembly's secretary with a crippled work, while their own delinquency was one of the very things that crippled it. Our Saviour's judgment was certainly a fair one: "Let him who is without sin among you first cast the stone at her." Let other people do their duty to the Assembly's Home Missions; and then, if any of the Assembly's officials are found inefficient, we will justly drop him. If that is any more than plain justice and common sense, then I never knew what they are.

My charge upon the Synod was and is simply true: it was declared so upon the floor. The Synod's own records of October, 1892, contain a formal resolution, allowing to the General Assembly's Committee only one annual collection, where the Assembly had ordered two. Mr. Little's Presbytery expressly refused it any collection at all, until 1896. If this "go-as-you-please" disobedience to the supreme court is Presbyterianism, then I never knew what Presbyterianism was.

It has been pleaded that while technically the Synod had not complied with the rule, virtually it had done so, because in its last collection it had given the Assembly's treasury considerably more money than in the previous one. This is well: we hope that it looks towards a righteous repentance for its wrong doing. But we submit that it is not full justification for the disobedient child to say: "Well, I didn't do as ill the last time as I did the time before."

It seems to be intimated that Dr. Dabney's contention was very unwise and unfortunate, because it is going to produce a permanent antagonism of the Synod assailed against the Assembly's Committee. I need no other reply to this than the inspired words of the Apostle: "Am I your enemy because I have told you the truth?" Did I slander the Synod? Show me that I did, and I will endeavor to creep to its next approaching meeting, in spite of my blindness, and wretched health, and I will there ask its pardon on my knees, and the pardon of God. But if I told only the truth, and any brother is pinched by it because it is true and puts him in the wrong, and is thereby prompted to a further rejection of duty, and to resentment against the Assembly's long-established and lawful agency which had nothing on earth to do with bringing about the disclosure, this would be another and a worse injustice. There is a better way. Let us all say: "Faithful are the wounds of a friend;" and let us all resolve to be good Presbyterians in action as well as in name. R. L. D.

[Dr. Dabney we consider entitled in simple justice to the opportunity to reply through our columns. We regard it as well that the matter of disagreement has been fully brought out, and that it has been presented so forcefully and yet so courteously on both sides. Here we presume the discussion will end, but if any one can present a reasonable grievance as having resulted from these publications, our columns are still open—it being premised always that further discussion will be properly conducted.—Ed. N. C. P.]

BY THE WAY.

This caption is not meant to introduce an illustration or to brighten a sentence with an aside, but to describe the general situation in which these notes are written. In the shade of the oaks, surrounded by blue-grass and clover, with peach-trees and vegetables in sight, in the garden, growing, this home in Tennessee is bright with the presence of mother and kindred, in the town which must ever be dear to our Dr. Egbert Smith, as he found his wife here, and to our honored secretary, Dr. Chester, as he had a pastorate here. Beyond that the place shall be nameless.

It is near enough to the city of Nashville to spend the day at the Tennessee Centennial and see the great Exposition which is an honor to my native State and believed by every loyal native to be greater than Atlanta's great trades display. That is high praise. If there is any doubt as to its truth the railroads of the South have such low rates for ten or twenty days excursion tickets that your readers can come and see for themselves. All the ways have their claims. The Seaboard Air Line offers every reasonable inducement to the traveller. The trains are complete in appointments, of rapid rate of speed, and over a good roadbed, with most courteous service. The connections are good. The best of all is the through car service from Portsmouth, Va., to Nashville, with which our train, and the parlor car through to Charlotte, makes pleasant connection at Hamlet.

This grain and grass country, with more and severer cold than we have by the sea, has many things to be desired. But the heat of this summer time is more severe than ours at Wilmington and our resorts at the sea-shore. Our people ought to realize that we have a superior summer climate. Saratoga, for instance, has its springs and waters, not to be found elsewhere, but it has not our sea-shore. The season at Saratogo is short, saving the Sanatarium of Dr. Strong or others, being little more than two months.

The scenery of the way from Atlanta to Nashville is varied and delightful. A soldier of the civil war will be much interested in the battlefields and the great height and strength of Lookout Mountain in the shadow of which the great battle of Chickamauga and Missionary Ridge was fought. The fruitgrower will be pleased to find the pears and peaches of Georgia so juicy and sweet. The cattle-raiser will see cows, horses and mules to his heart's content. The farms yield great harvests of corn and small grain. Minerals and mineral springs call for miners and offer health to all.

The news dealer on the train offered for sale the printed lectures of the now famous Governor Bob Taylor, who is said to have won his way with the people by being a fine fiddler. This book is better than the trash or even readable books commonly sold on trains. But better than these for our people to take with them are the books being published by The Colportage Library Association of Chicago and East Northfield, Mass. A postal card to Mr. A. P. Fitt, East Northfield, Mass., will secure a list of the publications. The story of "The Probable Sons" issued by this association has been sold by tens of thousands of copies and read by multitudes. These books bound better than many more costly publications can be had postpaid two copies for twenty five cents or ten copies for one dollar. Many Sabbath-schools or Young People's Societies would do well to get these books for personal or general reading or free distribution. Better still would it be to take copies of the NORTH CAROLINA PRESBYTERIAN and read, ponder, and inwardly digest the contents. The pastor of the First church, Richmond, Va., recently spoke most cordially of your paper. Not counting my contributions as of much moment or value, this paper is very excellent and much read and appreciated. The parents who will put this paper in the hands of their children for weekly reading will be molding their characters and purifying and elevating their tastes more than they think. Many ministers owe to such papers their earliest acquaintance with the great work of the Church, the great needs of the work, the great opportunities to work for Christ and the great possibilities of life. The stories interest children sooner than we think. It is to their credit that they write, and read the contents of their column. The housewife has her part which is always good and useful. In short the contents are all good and will not leave the taste for such stuff as the newsdealers offer, any place or power.

If it were not that the statement would advertise the corrupting publication sit would be well to give a sweeping condemnation of the illustrated papers too often sold and read on our trains. Let the day come speedily when pure papers and periodicals put down the impure and corrupting. A. D. M.

MRS. DR. GEORGE C. WORTH has kindly sent us the following slip from the Yokohoma Gazette, relative to the funeral obsequies of Mrs. Lacy L. Little. We omit such notes as have already been published:

The funeral obsequies took place this morning [July 27th] at the Union church. There were not many of the residents cognizant of the event and so could not be present; but those who were there must have been impressed with the appropriateness of the musical and liturgical service, there being no address. The Rev. Mr. Price came up from Kobe to officiate. Mr. F. Whitefield, assisted by Mr. Gale, kindly led the musical parts of the service, the former playing at the close the "Dead March in Saul" with much feeling. The Rev. R. E. McAlpine of Kobe, an uncle of the deceased on her mother's side, arrived in time for the service. Six young missionaries acted as pallbearers, carrying the casket out of the church and walking beside the hearse the entire distance of the Bund and up the Camp-hill to the missionary plot near the entrance of the cemetery. Here a number of friends with floral tributes were in waiting. The services were again as at the church, simply Scripture selections, with the hymn "Asleep in Jesus," closing with doxology and benediction. Another feature of the interment unusual in the East, but common in the Southern States of America, was that the pall-bearers filled up the grave, they not regarding it respectful to the deceased to delegate it to other hands or employed labor. A friend of the deceased and resident here, whilst this work of love was taking place improved the opportunity to point out the providence that brought this young yet esteemed sister from China to lie down with the honored dead who lie buried in this little plot, among whom is the veteran pioneer of the American Baptist Mission, Dr. Nathan Brown; also a young wife, like herself, near by; then Miss Sarah B. Higgins, the pioneer lady of the Methodist Episcopal Mission; Mrs. Dr. R. S. Maclay, and several little children, whose graves and memory are still kept fresh with flowers. Sweetest of all was the light and love that robbed death of its gloom and the grave of all victory.—*Communicated.*

In her letter Mrs. Worth writes:

We are spending our summer with Miss Leete in a delightful, cool mountain town in Japan. The thermometer has not been above 80° and we sleep under blankets nearly every night, while in Shanghai the thermometer is standing at 100° in the shade day after day, and very little better at night. We are taking long walks and climbs and growing stronger and better prepared for our work in the winter.

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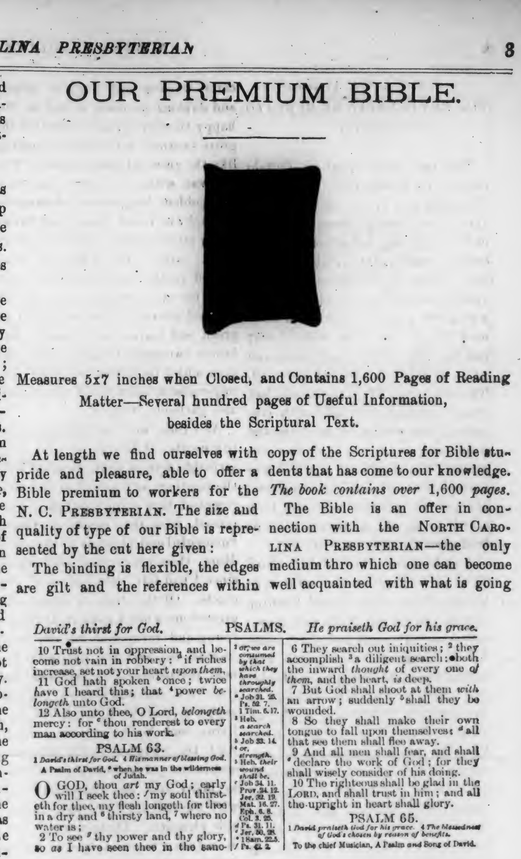
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We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon *them.*
11 God hath spoken [a]once; twice have I heard this; that [b]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [c]thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His remembrance of blessing God. 8 A Psalm of David, [d]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [e]my soul thirsteth for thee, my flesh longeth for thee in a dry and [f]thirsty land, [g]where no water is;
2 To see [h]thy power and thy glory, so *as* I have seen thee in the sanc-

[a] Or, we are consumed by that which they know thoroughly searched. [a] Job 21. 25. Ps. 52. 7. [b] 1 Tim. 6.17. [b] Heb. a search searched. [b] Job 35. 14. [c] or, strength. [c] Heb. their wealth is. [d] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Col. 3. 25. [d] 2 Pt. 3. 11. [e] Jer. 10. 10. [f] Num. 20. 5. [g] Ps. 42. 2.

6 They search out iniquities; [a]they accomplish [b]a diligent search: [c]both the inward *thought* of every one of them, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [d]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [e]all that see them shall flee away.
9 And all men shall fear, and shall [f]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits. To the chief Musician, A Psalm *and* Song of David.

[a] Or, we are consumed by that which they know thoroughly searched. [a] Job 21. 25. Ps. 52. 7. [b] 1 Tim. 6.17. [b] Heb. a search searched. [b] Job 35. 14. [c] or, strength. [c] Heb. their wealth is. [d] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Col. 3. 25. [d] 2 Pt. 3. 11. [e] Jer. 10. 10. [f] Num. 20. 5. [g] Ps. 42. 2.

Meet the first beginnings: look to the budding mischief before it has time to ripen to maturity.—Shakespeare.

Exercise your souls in a loving sympathy with sorrow in every form.—Butler.

Seize this moment of excited curiosity on any subject to solve your doubts; for, if you let it pass, the desire may never return, and you may remain in ignorance.—Wirt.

For the N. C. Presbyterian.

THE CENTENNIAL OF BUFFALO CHURCH.

The two days spent at Buffalo church in Fayetteville Presbytery, Thursday and Friday, the 12th and 13th of August, in commemoration of its centennial, constituted an occasion worthy of special chronicle and enduring remembrance. Providence smiled on the celebration of a hundred years of useful and honored life; for the days were lovely and fair, albeit somewhat warm, and great crowds were enabled to attend. The committee of arrangements had chosen a fortunate time—with cessation from the toil of the farm and propitious weather. And the programme that had been provided was carried out, with but one exception: one of the speakers who had been asked to speak on Home Missions being unable to be present.

You have been to Buffalo? No? Then your education is so far neglected. It is a dear typical country church, where old-fashioned hospitality still abounds and the simple hearty ways of true people still charm the soul. The present building, which is the fourth building on the same site, stands on a gentle acclivity—from which in every direction the water flows—and is surrounded by a fine grove of native oaks--some handsome trees among them. The grounds are spacious and undulating--here and there level spaces--and a well laid-out graveyard some distance in front and to the right—to the left and in rear, rolling ground, declining to a bubbling spring that furnishes the water for the insatiable thirst of the young people who for a hundred years have strolled thitherward. I hardly know a prettier churchyard—of twelve or fifteen acres, without the adornments of art. The building itself erected in 1880 is modest and comely, a handsome and substantial country church, needing now to be painted without--though within seeming still daintily fresh and neat. Such was the place selected by the good Scotch settlers in the last century, where they erected a log building for the worship of God—before 1797, when the first pastor was called and ordained.

Evidently company was expected, and the old mother had put on a fresh cap to welcome the scattered children to the homestead. The grounds had been cleared off, the paths in the cemetery put in order, and there was a look of smartness and expectancy everywhere. And the company came! Carriages and carts, wagons and buggies, jerseys and daytons, on horse and afoot, the happy thronging people came till the grove swarmed with people, looking like the good old times indeed. The sky was without a speck or stain. The golden August sun shimmered through the forest leaves and strewed its lavish wealth upon the fresh sweet earth. The soft west wind stirred gently—and the serene beauty of the late summer, with golden rod and asters in fence corners, dark green oak leaves, and scarlet and bronze sweetgum foliage in the forests, added its inimitable glory—the imperishable splendor of the perishable garlands of nature.

And these were but fitting accompaniments of the sacred and indescribable delight that mingled with the meetings and greetings and welcomes of this auspicious time—some indeed, like the music of Ossian "mournful and pleasant to the soul." More than nine years had passed since I had left these hallowed precincts. Of the body of elders that greeted me when I came in 1873, me, young and inexperienced, and prayed with me and for me—and upheld my hands--six good men and true--not one was here to meet me at this memorable festival, one only living and he in another charge. And the changes in the diaconate and in the private membership were as many and as saddening. Yet with the sadness there was unspeakable pleasure. There were the children grown to maturity--occupying positions of usefulness and service in the church—some at the head of happy homes and taking the places of their fathers. As among the hundreds whom I met and shook hands with, I could recognize the child of some dear friend of days in the family likeness, or see how others had grown in grace and knowledge, I wondered if there were not some foretastes of that bliss which is beyond in this glad gathering.

> "Ah! then what raptured greetings
> On Canaan's happy shore!
> What knitting severed friendships up
> Where partings are no more!"

The exercises were carried out according to the programme. On Thursday, at 10.30 a. m., after a brief service of prayer and praise, the pastor of Buffalo church, Rev. M. D. McNeill, gave an address of welcome, earnest and cordial, which went to the heart of every one of the vast audience present. These were the words that came to visitors like cold waters to a thirsty soul. The Centennial sermon was delivered by the Rev. H. G. Hill, D. D., of Maxton, from Isaiah xliii: 4. "Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life." His theme: "Jehovah's Love for His People." How this love was shown and proven Dr. Hill went on to illustrate by what God has done to redeem, preserve and develop His people. Many thought it the best of the many good sermons they have ever heard from this able and beloved minister. It was certainly a nourishing exposition of divine truth--full of rich consolation as well as practical suggestion, and most appropriate to the occasion. Dr. Hill never does anything in a shipshod way. The discourse was carefully wrought out in thought and expression, and delivered with impressive earnestness. A good brother said to me (you may guess his business) "Wasn't that a fine sermon, every part dovetailed, every nail clinched."

In the afternoon, the Rev. Kenneth M. McIntyre delivered a discourse on the Polity of the Presbyterian Church. Mr. McIntyre believes in and maintains a *jure divino* Presbyterianism—and pressing the principles of the Book of Church Order to logical conclusions, and the teaching of God's word on which the government of the Church is based, would eliminate all the other agencies for the support of the Church, and the work of the Church than the Scriptural—all fairs, suppers, &c., and all societies. The Church itself is the divine institute, with its officers and means of grace. Following Mr. McIntyre, Professor Alexander McIver gave personal reminiscences of the church, its ministers and members, its methods and meetings, more than fifty years ago. He told of the camp-meetings that used to be held when he was a boy, of the preaching of Mr. McMillan and Mr. McCallum which he remembered, and of some of the prominent members of the church of that day.

On Friday, Rev. James M. Wicker spoke on the doctrines of the Presbyterian Church. I remember well hearing that George Francis Train once at dinner, sitting by a distinguished friend said: "I have five minutes. Tell me all you know." People clamor to-day like Mr. Train for *multum in parvo*—or what Mr. Ruskin calls the modern lecture, "wisdom bottled up." Mr. Wicker in the brief compass of an hour gave an unusually clear, succinct, luminous and compact system of theology. What he said, without sign of note or scrap of paper, in perfect and accurate diction, would make an admirable tract on "What Presbyterians Believe."

After Mr. Wicker came the present writer, for fifteen years the minister to this church, who delivered the "historical address." Do not feel alarmed lest I give you an outline of a discourse that occupied considerably over an hour. I have the satisfaction of *thinking* that the audience was not tired. Certainly if the tribute of attention is satisfying to a speaker I am more than satisfied.

A log building was raised, and a minister was called in 1797. This argues that a church existed anterior to that date. But the chronicles of the church only go so far. The first minister was Rev. Wm. D. Paisley from 1797 to 1801. The Rev. James Gillespie after an intermission of a year from 1802 to 1804. The Rev. Murdock McMillan became pastor in 1804 and so continued for twenty-six years. The Rev. Angus McCallum served as pastor from 1831 to 1838. The Rev. Samuel Paisley till 1843. The Rev. Neill McKay from 1845 till 1870. The Rev. Martin McQueen as supply till 1872. I came in June 1873 and left in June 1888. The Rev. W. S. Friend for less than a year, the Rev. D. N. McLauchlin for two years, and the Rev. M. D. McNeill since 1894 have been in charge.

Out of Buffalo have gone—chiefly or largely made of members of Buffalo—the following goodly array of churches: Euphronia 1821. St. Andrews 1863. Salem 1864. Gulf 1880. White Hill 1881. Jonesboro 1885. Pocket 1890. Sanford 1893. (My Mss is not before me and I am giving dates from memory.)

Buffalo has given the following ministers to the Presbyterian Church, besides others to other churches. (May I ask you to note these names, their evident Scotch ancestry?) Rev. Alexander McIver, Rev. Peter McNab, Rev. Daniel McGilvary, D. D., Rev. Kenneth M. McIntyre, Rev. William Malcom McGilvary, Rev. Evander B. McGilvary, Rev. James McIver Wicker, Rev. Malcom N. McIver, Rev. D. M. McIver, Rev. Jesse L. Wicker—besides two who died while in the course of preparation, Mr. Duncan M. Phillips and Mr. John D. Arnold.

The following who have attained eminence as educators were reared in Buffalo church: Alexander McIver, A. M., for many years professor in Davidson College and in the University of North Carolina, and at one time Superintendent of Public Instruction for the State of North Carolina; Charles D. McIver, A.M., D. Litt., President of the North Carolina Normal and Industrial School for Women; Evander J. McIver of Union Springs, Alabama Evander B. McGilvary, Professor in the University of California.

Among eminent lawyers and jurists are the late Hugh McQueen, the late Kenneth McIver, Judge James D. McIver of North Carolina, and Judge Alexander McIver of Texas.

And what shall I say more! Time (and space) fail me! But it is well to treasure the names and memories of those whom Buffalo has trained for usefulness, and to chronicle her services to the world. Shorn of her members on every side, with a flock of churches who have gone forth from her on every side, shorn of her magnificent domain that once swept with Buffalo as a centre for twenty miles in some directions and ten in others, the old mother is enfeebled and unable to maintain her ancient power in the Presbytery. Still the same blood is found on the waters of Buffalo, and many of the same names abide to govern its destinies, and we cannot but believe that the old church has still a future and a sphere of honorable usefulness.

The closing exercise was the noble and inspiring address of Rev. Dugald Neill McLauchlin pastor of Buffalo from 1890 to 1892. Mr. McLauchlin's theme was "The Glorious Past and the Hope of the Future." The torrent of his oratory swept every one before it, as he depicted the work accomplished by the Presbyterian Church and its place in history. Mr. McLauchlin is not one of the "coming" men. He has come! Impetuous in delivery, forceful in thought, finished in diction he has all the elements that go to make up the orator, and he *is* one. Some of his passages and especially his peroration thrill one like the fanfare of a trumpet.

This chronicle would be incomplete if no reference is made to the lavish, sincere, enjoyable hopitality extended the muiltitudes in attendance. The noon repast served by fair and willing hands under every green tree to the soft music of nature, the profusion and elegance of the supplies, the glad welcome that made the feast the more delightful, all added to the social pleasure of those days. Nor should the narrative close without allusion to the music. The hymns were old and familiar—the singing congregational, hearty and enthusiastic. What an inspiration in the vast volume of sound from a great congregation!

The question may be asked *cui bono?* Well, the centennial gave an opportunity to recount God's goodness in the past and make mention of His doings among the people. A thousand happy worshippers met, and their religious fervor was rekindled. Friendships were renewed and cemented. And to some of the old it was a precious season of memorial. Ten Presbyterian ministers were present, and uncounted elders and deacons. And all felt that it was good to be there.

W. S. L.

GOLD DUST.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair,
When I have time.
Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year;
Now is the time.
—*Medical Missionary Record.*

* * *

We need all our strength and all the grace God can give us for to-day's burdens and to-day's battle. To-morrow belongs to our Heavenly Father.—*Theodore Cuyler, D. D.*

* * *

Discontents is the want of self reliance: it is the infirmity will.—*Emerson.*

* * *

A small circle of usefulness is not to be despised. A light that doesn't shine beautifully around the family table at home is not fit to take a long way off to do a great service somewhere else.—*J. Hudson Taylor.*

RIGHT A BETTER MOTIVE THAN HAPPINESS.

The natural effect of a course of conduct may be very different from the right motive to adopting it. Men acquire strength by the use of food, but the healthy man eats to satisfy natural hunger, and lets strength take care of itself. So the natural result of right-doing is happinesss, but no man in sound moral health does right in order to be happy. He does it because it is right on instinct, on reflection, or because it conforms to the will of God. If he acts on any lower motive, occasions are sure to arise in which the lower motive will fail him. He will come to situations in which the balance of happiness will appear so distinctly on the side of wrong-doing as to leave no doubt of his going wrong if he goes in search of pleasure. The basis for a solid character is to do the right, and leave happiness to take care of itself.—*Sunday School Times.*

LITERARY JOTTINGS.

Hopkinson Smith, who treats of the Tennessee Centennial Exposition in the September *Scribner's*, went to Nashville as one of the art judges for the Fair. He made the illustrations on the spot and writes with enthusiasm of what he saw.

The Bookman states that George Meredith has written a long poem on the French Revolution, which will probably be published very soon in a volume by itself.

Prominent among the articles of special interest in *Appleton's Popular Science Monthly* for September will be one on Spanish Experiments in Coinage, by Henry C. Lea, which describes the result of that country's continual tampering with the national currency, and points a very obvious moral for our government.

An edition of the Scriptures in the Uganda language has recently been issued by the British and Foreign Bible Society, of very unique proportions. It is only three inches wide and three inches thick, but very long. This size is adopted that, to protect it from the destructive white ants in Central Africa, it may fit into a certain size of tin cracker-boxes of an English firm, which are extensively used in Uganda families. The box is just large enough to take in this Bible, with a small prayer-book and hymnal, and a little Biblical history. This little library is certain to have a powerful influence in the development of Ugandese Christian character.—*Church at Home and Abroad.*

In the summer of 1896, when John Muir, the explorer of Alaska and Sierra, and godfather of the Muir Glacier, came east to get an honorary degree from Harvard, he delighted his friends in New York and Boston with a certain "dog story" the fame of which had preceded him. The editor of *The Century* has prevailed upon Mr. Muir to write out this tale and the hair-breadth escape—for such it is—will appear in the September number under the title, "An Adventure with a Dog and a Glacier." By a coincidence the same number of *The Century* will contain an episode with similar *dramatis personæ* in Mrs. Marion Manville Pope's "Up the Matterhorn in a Boat"—one of the characters of which is a dog, which by an extraordinary series of incidents is brought into relations with a glacier.

Mark Twain's English publishers state: "Twain's new book, 'More Tramps Abroad,' will be issued either in November or December. The edition is a large one and the book has over 500 pages. The book is fully up to the author's former writings, and develops a vein of seriousness which we expect will attract a new class of readers. A large portion of the work is devoted to the present condition of India, and Twain gives forcible expression to his opinions on religious life there."

TWO NEW BOOKS.

Close upon the publication of "Waiting Upon God," by Rev. Andrew Murray, Fleming H. Revell Co., have issued two books of the same style of cloth binding and of the same size, being from 140 to 150 pages each 16mo., at the same price fifty cents each. The covers are neatly ornamented, silver and black. But the excellence of the binding and press-work is not comparable with the rich Scriptural and spiritual material in the contents. The first is under the title, "The Holy Life," by Rev. H. G. C. Macgregor, who is a Presbyterian and holds fast to the standards in all his teachings. This is a sequel to "The Great Salvation" a small 12mo., and carries forward the truth, taught therein. This volume is complete in its statement and will greatly help those who wish to be more like Christ and to live a more holy life.

The other volume is by Rev. F. B. Meyer, of London, already favorably known on both sides of the Atlantic. His subject is "Saved And Kept," in twenty-three short chapters, being the study of as many texts in connection with the solemn reflection of having passed his fiftieth birthday. The volume is equal to the best of Mr. Meyer's many excellent, practical, devotional books.

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E. & S. FREY, Baltimore, Md.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. A. E. Baker, from Baltimore, Md., to Sykesville, Md.

Rev. B. E. Wallace, from Soddy, Tenn., to Belle Haven, Va.

NORTH CAROLINA.

Immanuel Church, Wilmington:—Is enjoying a season of grace. Thus far several persons have professed. There have been two accessions and a number have asked for prayer. Believers have been strengthened and unified. They had a precious communion season last Sabbath night and the interest manifested called for a continuance of the meetings through Wednesday night. The Morning Star says: Rev. P. C. Morton, who is conducting the services, was a chaplain in the Army of Northern Virginia, and his varied experience lends great interest to his preaching. His sermons are especially liked by the young.

White Hill Church, Fayetteville Presbytery:—This church has just been greatly refreshed by a gracious baptism of the Holy Ghost. Rev. D. M. McIver preached for us on the third Sabbath in August a most excellent sermon; his many friends were glad to hear him again. The service was continued by the pastor who is indebted much to candidate Allen Jones, Jr., for his efficient aid, especially for the two good sermons he preached on Wednesday. All God's people were strengthened and edified. Several professed faith in Christ. Ten were added to the church by profession and one by transfer.

Sanford:—Sanford Presbyterian church was dedicated to Almighty God, August 22nd, 1897, by Rev. D. N. McLauchlin. His sermons morning and night combined, in a happy degree, the elements of brilliancy, learning and consecration. Rev. M. D. McNeill, pastor.

Patterson Mill Church:—During a recent meeting conducted by Revs. W. C. Alexander and Charles F. Rankin there were fourteen additions to the membership, all on profession of faith.

Concord:—Work has begun on the new Presbyterian chapel at Connorsville. The building will be of brick. A fine site has been secured and the building when finished will be handsome and commodious. We have a fine Sabbath School at this point.

Rutherfordton:—This church and community have just passed through a very precious season of grace. For twelve days, Rev. T. M. Lowry preached twice a day; his preaching was Scriptural, doctrinal, practical, simple, earnest, and in the power of the Spirit. God's blessing follows him. No "methods" were used; the Holy Spirit was honored and He wrought powerfully in the hearts of the people. Rev. G. A. Hough and Rev. M. A. Henderson were with us and worked faithfully, God using them to bring a number of souls to Christ. Many Christians were awakened and stimulated and strengthened in their faith and life, and moved to do much "personal" work. The burden of the unsaved was rolled upon God's people; they took it to the Lord in prayer and in many cases the burden was removed by the salvation of the unsaved. There were two additions by letter and twenty eight on profession of faith. The scene this morning, when these twenty-eight souls stood before the pulpit and said to the world "I here and now take Christ as my Saviour," will not soon be forgotten by this old town. Among that number was the mother of grown sons and daughters, and at least six others who had no past Presbyterian affiliation, also four young men, six young ladies and the other young people between ten and fifteen years of age, most of the latter being the children of the covenant. Many eyes, even of strong men, were filled with tears; not a few hearts were moved to strong emotion by the scene. It was an impressive and glorious scene. Among many beautiful incidents is this one; a little girl of fourteen from South Carolina who with her mother was visiting the native home of her departed father, was herself visited by the Holy Spirit and brought to confess Christ. Another pleasant featnre was the attendance of the members of the sister churches and their heartily entering into all the services.

Our little church is greatly encouraged and uplifted; looking backward we thank God, looking forward we take courage and press on. To His holy name be all the praise and glory.

W. R. M.

Rockfish and Duplin Road:—We have just closed an eight day's meeting at Rockfish in the a. m. and Duplin Road in the p. m. We had large and attentive congregations and the singing seemed soul inspiring, and resulted in eight additions to to the former and sixteen to the latter, greatly to the glory of God. The meeting was conducted by Mr. Robert M. Williams, one of the Seminary students, who has supplied these churches very acceptably during his summer vacation. He was assisted by Brother R. V. Lancaster two days and by Brother Forbes, of the Methodist church, whose able discourses were highly appreciated. On next Sabbath, September 5th, Mr. Williams closes his service here in this field and returns to the Seminary, leaving the churches of this group vacant. We hope the brethren from the churches of the group will go to Presbytery at Kenansville prepared to talk in regard to a supply and that the way will be clear for us to get a supply.

TEXAS.

Rev. S. F. Tenney writes:

Protracted Meetings:—Have lately been held at Concord, Beulah, Lovelady, Oakland, and Nevill's Prairie churches. Rev. W. J. Sechrest assisted in these meetings, doing most of the preaching. Mrs. Sechrest also rendered valuable assistance by her sweet singing. Brother Sechrest is not only a good preacher, but also a fine musician, and he and his wife sing nicely together. These services generally were attended by large and attentive congregations. One member was added by profession to each of the last named churches.

Crockett, Tex.

Corpus Christi:—The Rev. A. Walker White has requested the congregation of the Second Presbyterian church, Corpus Christi, Texas, to unite with him in asking the Presbytery of Western, Texas, to dissolve the pastoral relation existing between him and that church. He has been led to make this request by the opinion of his wife's physicians, who say that she should not go back to the immediate coast for quite a long while at least. If this relation is dissolved, a desirable field, in good healthy, spiritual condition will be left vacant, and Mr. White will want work somewhere away from the immediate coast.

PERSONALS.

Rev. Harry W. Myers will visit his home at Lexington, Va., before sailing for Japan, to which field he has been assigned by the Foreign Mission Committee.

Rev. O. B. Wilson, of Tuscaloosa, Ala., is visiting churches in the Valley of Virginia and presenting the cause of Tuscaloosa Institute.

Rev. B. E. Wallace entered upon his duties with Belle Haven and Powelton churches, in Norfolk Presbytery, on Sunday, August 22d, preaching to crowded houses. He writes that the country is fine; most excellent people good churches and a fine field to work. He is more than delighted with the outlook. At Belle Haven there is a pretty manse where he and Mrs. Wallace make their home. The people gave them a most cordial welcome. They are solid, substantial Presbyterians. Mrs. Wallace is supremely happy in the new field.

Rev. Chas. F. Rankin, of Concord N. C., is supplying the pulpit of Rev. J. E. Thacker, of Alexandria, Va., until Sept. 15th.

Rev. J. I. Vance, D.D., of Nashville, is spending his vacation at Alexandria, Va.

Rev. C. A. Munroe will assist Rev. W. C. Brown in a protracted meeting at Clio, N. C., embracing the second Sabbath in September.

Rev. A. J. McKelway was to have begun a series of services at Rockfish and Wallace churches on the 26th, assisting Mr. R. M. Williams.

A protracted meeting began at Hopewell, Mecklenburg Presbytery on the 28th. Rev. Wm. Black is conducting the services.

Rev. D. W. Snyder will sail for Africa on Oct. 6th.

Rev. Jas. E. Green formerly of Springdale, Ark., has entered upon his labors at Morrillton in the same State.

Rev. C. S. Newman, of Canton, Miss., has returned to his pastoral labors. His vacation was spent at Holston Bridge, Va.

Rev. S. S. Oliver, who has been spending his vacation at Madison, N. C., has returned to Union Seminary. He writes that six of the Senior Class were present at the opening of the term.

Rev. W. E. McIlwain spent last Sabbath in Salisbury, N. C., preaching at the evening service.

Rev. E. P. Bradley, who has been serving Mt. Holly church during his vacation, visited his old home at Salisbury before returning to Hampden Sidney.

During the sickness of the pastor, Rev. W. C. Alexander, who has had malarial fever, the pulpit of the First church of Concord was kindly supplied for three Sabbaths by Dr. J. Y. Allison, of Baton Rouge, La. Dr. Allison is the son of R. W. Allison, Esq., of Concord, and his many friends always welcome him gladly to the First church. The pulpit was most acceptably supplied for one Sabbath by Rev. Prof. D. G. Caldwell, of Due West, S. C.

Rev. Wm. Black occupied the pulpit of St. Andrew's church, morning and evening, on last Sabbath.

Rev. D. W. Fox, of Lumberton, who has accepted the calls to Red Springs and Antioch churches, Fayetteville Presbytery, will enter upon his labors in October.

Rev. J. G. Allison, D. D., of Baton Rouge, La., who has been visiting at Concord, N. C., is now at Roanoke, Va.

Rev. A. D. McClure is visiting his sister at Franklin, Tenn.

Rev. Alex. Sprunt returns to his labors next week after spending his vacation at Fort Defiance, Va.

The deepest sympathy of many friends is extended to Rev. Dr. A. D. Tadlock. His daughter, nineteen years old, died of typhoid fever last week in the mountains of East Tennessee, near Bristol, where they were spending the summer vacation.

The death of Rev. D. X. LaFar is announced. He has of late been serving Corinth and Richmond churches in Harmony Presbytery. He has spent a good long life of quiet, faithful service. The News and Courier of Charleston says: Mr. LaFar did noble service for his fellowman during the war by remaining in the besieged city and ministering to the bodily and spiritual wants of those who were obliged to linger here, either as home guards or non-combatants.

The Board of Regents of the Barium Springs Orphanage at their meeting last week elected Mr. Peter Marshall Brown to fill the vacancy in the board occasioned by the death of Mr. John E. Oates. The Charlotte Observer says: "It could have made no better selection."

We learn from the Baltimore Sun that Rev. R. A. Robinson, pastor of the Colley Memorial Presbyterian church, Atlantic City ward, Norfolk, has accepted a call to the pastorate of the First Congregational church at Williamstown, Mass.

For the N. C. Presbyterian.

PROF. JOHN L. DOUGLAS, M. A.

RECENTLY APPOINTED ACTING PROFESSOR OF MATHEMATICS AT DAVIDSON COLLEGE.

Prof. Douglas was born in 1864, at Winnsboro, S. C. When quite young his father, Jas. Douglas, moved to Yorkville to assume the Presidency of the Presbyterian Female College there. During the five years of his life at Yorkville, Prof. Douglas made his first acquaintance with schools and schoolteachers. For three years thereafter the family lived on a farm at Whitecak, S. C., and John exchanged the textbook and pencil for the "shovel and the hoe." In 1877 Prof. Jas. Douglas carried his family to Blackstock, S. C., which has remained the home-place of his large family ever since. John L., who was the eldest of a large number of sons, was thoroughly prepared for Davidson College by Col. A. R. Banks, at the Banks school in Fort Mill, where he spent two years of most successful study.

In 1884 he entered the Freshman class at Davidson, and took a high stand both in the class-room and on the campus from the very beginning of his course. He was a "First honor man" from the start to the finish of his college career. Lack of means, which would have daunted most young men, caused his withdrawal from college at the close of his sophomore year. He taught a year at his home, then was elected to a larger school at Hampton, S. C. His success here led to his election the next year as first assistant in the Rock Hill Graded School, where he taught two years. At the close of this period he was appointed superintendent of the Chester City Schools at an increased salary. The Rock Hill School was determined to retain his services, and there was some spirited bidding against one another, which ran the salary offered to nearly double what it had been before. Finally Prof. Douglas accepted the superintendency of the Chester Schools, and spent two years there, with growing reputation.

In '92 he gave up this desirable position in order to carry on his education, and re-entered Davidson. The following June he was graduated with the highest honors, winning the Debaters' Medal in his Literary Society. During his whole course his average grade was 98.

The following October he entered Johns Hopkins University, taking graduate courses in Mathematics, Physics and Chemistry. After spending three years of profitable and successful study here, and completing the Ph.D. course with the exception of his thesis, he was elected to the chair of Sciences in the Chatham Academy, a richly endowed institution of Savannah, Ga. Last year was spent in Savannah filling most acceptably the chair aforesaid. This year to the gratification of all who are acquainted with him and with Davidson College, he comes back to his Alma Mater as Professor of Mathematics to take up the work laid down by his old instructor, Dr. W. D. Vinson.

Prof. Douglas comes of a family noted for the gift of teaching. He has not only had long training in College and University, but six years of most varied class-room experience, beginning with a country school, and ending with the superintendcy of a city system. All who know him, and have followed his career as student and teacher, confidently predict a brilliant success for him in his new field of labor. L.

For the N. C. Prebyterian.

LETTER FROM DR. CHESTER.

HONOLULU, August 13th.

Our missionary party has been wending its way very pleasantly across the Pacific to this point. Some of them indulged in a little seasickness at first, not because the behaviour of the sea justified it, for it has been—as seas go—beautifully smooth and placid; but evidently just to carry out their previously arranged plans.

We have in all fifteen missionaries aboard, two secretaries, and one secretary's wife. (Would there were two of them also). We have two foreign ministers (Mexico and Norway) to Japan, two consuls, one Rear Admiral and two lieutenants of the U. S. N., and two lieutenants of the Russian navy, bound for Vladivostock, where they will assist in the designs of that Empire to put itself in practical possession of China and Korea and then to do—no one yet knows what—to Japan.

As for this island of Oahu and this city of Honolulu, it would be an unwarranted presumption for any but a poet to attempt to describe it. Surveying the landscape from the top of the Punch Bowl, one might imagine himself standing on the Delectable Mountains with the valleys of the land of Beulah spread out before him. Standing in the valley in looking at the green mountains, shrouded in mist and crowned with rainbows, on the one hand, and at the water of the harbor on the other, varying in color from emerald to amethyst, one simply has nothing to say.

The villas of the well to do lie along a thoroughfare leading down to the beach, embowered in gardens and surrounded by groves of royal and cocoanut palms, red flowering mimosas, oleanders and pomegranates. From end to end this street is a vision of enchanting beauty.

Foreigners of every nationality congregate here, the Portuguese being in the majority. But the smart New Englander has the government and with it the lion's share of the good things that are going. The native, who, though fast decreasing, still outnumbers all the others, takes with a sort of sullen resignation what his friends who have come so far to sojourn with him are pleased to give him.

The native man is a fine looking specimen, physically, with a fairly well-shaped head well set on broad, square shoulders. But he is lacking in toughness of fibre, his eyes are dull and his brain is jelly. Most of those on this island are nominally Christians; many, it is to be hoped, really so, but in no respect are they stalwart or enduring. The women are inclined to obesity, wear "Mother Hubbard" wrappers, and in spite of the beautiful flower wreaths on their hats, do not achieve much in the way of picturesque appearance. The flower wreaths are worn by the men also, some of whom are well dressed and look quite handsome.

We reached here Wednesday morning, the 11th, expecting to remain one day, but find ourselves involved in international complications over the registry of our ship, and to-day, Friday, the bulletin announces that "the sailing of the China is indefinitely postponed." Worst of all, we leave the harbor to-night and go out to anchor.

We hope however, that Monday will find us moving on. The trouble is we have no flag. The owners of the China, which was built in England, thought to get her under the American flag by first adopting the Hawaian and then coming in when annexation occurs. But the Hawaian government refuses the registration. The vessel can make time however, when it tries, and we shall probably get in to Shanghai by the schedule in spite of the detention.

But I must mail this letter now.

Yours truly,

S. H. CHESTER.

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"COME TO JESUS."

In times of great awakening when the cry is heard, "What shall we do to be saved?" we are accustomed to say with one consent, "Come to Jesus." To us it seems the one thing necessary to be done; all the promises of God are conditional upon it. The assurance of pardon, sanctifying grace, rest, refuge, water of life, are given to those who "come;" and only to those. But what is it to come to Jesus?

Some of the simplest things in this world are hardest to understand. The most difficult problem in astronomy is easy when compared with the mystery of a leaf or a grain of sand. The wisest of the philosophers would have been puzzled if required to explain the philosophy of love; how it is that a new-born child finds its way to its mother's heart. So in religion. It is easier to draw up a whole system of theology than to analyze the first impulse of the soul upward toward God.

We may analyze, explain, paraphrase as we will; in a reduction of the thought to its simplest terms this after all is ultimate, "Come." There are three indispensables. They may be far apart, separated by years, or they may be simultaneous; but no soul ever yet came to Christ without them.

First. A conviction of need.

Second. A persuasion that Jesus alone can satisfy it.

Third. An acceptance of Him.

A sense of guilt is common to all classes of men. We may differ in everything else; we are as diverse in our experiences of sorrow and joy as the autumn leaves. But we are all alike in this, that we have sinned and are conscious of it. The most degraded tribe in the jungles of Africa has its days of heart trouble when all, with one consent, beat upon their breasts and utter their rude confession at the smoking altars of their fetish. We may walk about with an outward look of complacency, binding broad phylacteries upon our foreheads and blazoning our goodness at the street-corners; and in so doing we may deceive others, but never ourselves. We feel the cancer eating inwardly. The spot is on our own souls, dark as that on the hand of Lady Macbeth, which all the waters of the multitudinous seas could not wash out. There is no need to waste argument in convincing men of guilt; the white scales of leprosy are upon them; and though they be clothed in purple and fine linen they know the more appropriate garb is sackcloth and ashes. All of us have reason to walk softly before Him against whose laws we have offended, saying, like good George Herbert, "Sorrie I am, my God, sorrie I am!" But whether this be our attitude or not, we know ourselves to be sinners and feel our need of one mighty to save.

It is further necessary that in some way the Gospel should be revealed to us as the only "power of God unto salvation." So long as we are able to conceive of any other plan we are infinitely far from the Christian life. "As Moses lifted up the serpent in the wilderness, even so has the Son of man been lifted up that whosoever believeth in him should not perish, but have everlasting life." But in order to find the advantage of this Gospel of Christ we must turn our eyes away from everything else and believe that there is none other name given under heaven or among men whereby we can be saved. To believe in the atoning worth of morality is to reject Christ; to say that baptism or any other ordinance has saying virtue in it is to refuse His grace. His blood *alone* has power to cleanse from sin, or else it cannot cleanse at all.

The reason why all men are not Christians is not because they do not feel their need of Christ (for the whole world groaneth and travaileth in pain together until now, waiting—for what? for the coming of the great Cross bearer), but because they are unconvinced that Jesus is the only one. Every man has a Christ, *i. e.*, every man has a more or less confident trust in something as his deliverer from the just penalty of sin. The moralist's Christ is his morality: the Pharisee's is his piety; the Universalist's is God's alleged indifference to affront. From these they derive their hopes for the eternal world; to these they look for deliverance from guilt and suffering. But they are false Christs; deceivers, anti-Christs. They cannot save any more than that Simon of old who led his followers out into the wilderness and there abandoned them. In order to reach the true, it is first required to turn our backs upon the false. We cannot dwell both in Sodom and Zoar. "Ye shall seek me," says the Redeemer. "Ye shall seek me and find me when ye shall search for me with all your heart."

Having reached this point we are ready to take the third and last step which brings us into perfect at-one-ment with God. Thus far all has been preliminary to the consummating act. Now we cross the threshold of the Father's house.

We may know that we are guilty and be fully persuaded that Christ alone can save us, and yet remain forever guilty and unsaved. A man, knowing himself to be penniless, may stand with inexhaustible mines of treasure under his feet and be a pauper still, for it is gold in the hand, not in the mine, that cancels debt. So in the matter of salvation, it is neither creed nor feeling that saves us, but appropriating the living God to be our God and Christ to be our Redeemer. The manna provided for the children of Israel was plenty for all. No toiling at the plow, no sowing or reaping, no grinding or baking was necessary; bread enough and to spare lay scattered through the camp, needing only to be gathered. So free and plenteous is redeeming grace, but unless it be gathered up it cannot satify the hunger of our souls. The bread must be taken and eaten; it must be received into the body and assimilated with the forces of life. This was Christ's meaning when He said: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you."

We may admire Christ as the most perfect man who ever walked on earth, the chiefest among ten thousand; we may revere Him as the only begotten Son of God, co-equal and co-eternal with Him; we may hold to the most orthodox view of the atonement—convinced that He bare the world's sin in His own body on the tree; and yet may be forever lost. It is said by the rabbis that when Aaron made confession of the sins of the people, he laid his hands upon the head of the sin-offering, and pressed with all his might. Would you, friend, escape from the punishment that justly follows a misspent life? There is no other way but to lay your guilt upon Him who was offered up for our transgressions. As you lay hold upon His promise, press hard. Let His love come into your life, and fill it as the rising sun fills the world with glory. This is the last step in "coming to Christ;" nay, rather, it is the only step; and it leaves us at rest in the shelter of His arms, crying with our hearts full of love: "Whom have I in heaven but thee and there is none upon earth that I desire besides thee."—*Rev. David James Burrell, D. D., in Christian Intelligencer.*

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BLESSINGS OF AFFLICTION.

One of the heavy trials of life that comes to some is continaed ill-health. He who has been sick for a few days or weeks thinks he knows the value of health by being deprived of it, but he doesn't know it like the one who has been tanght in the school of ill-health for years. It requires far less faith and patience to bear even a severe spell of sickness than to hold up under the continued loss of health. Most of us could bear a heavy burden for awhile, but if we were compelled to carry even a moderate load on and on with no prospect of relief we should become tired and despondent.

But this is not only one of the heaviest trials of life but one of the most sanctifying as well. Severe pain does not discipline the will and purify the affections as continued suffering or weakness. Even though there be but little suffering yet being denied the pleasures and comforts of life by the loss of health tends to chasten the heart and purge us of worldly-mindedness.

We wonder sometimes at the cheerfulness and unselfishness of those who have long been afflicted, when in truth that long affliction has developed these traits of character. They are not cheerful in spite of, but because of their affliction.

Bitter experiences in life with God's grace takes out the bitter elements of our nature. If we were to look for the purest, sweetest Christian character we should doubtless find it in one whose life had been purified with long affliction and sweetened with bitter providences.—*Exchange.*

"IN ALL THY WAYS ACKNOWLEDGE HIM.

Perhaps we acknowledge God in spiritual things, but shut Him out of the other parts of our life. We talk to Him about our souls, but not about our daily work, our weekday life. What did you pray for yesterday? Did you men talk to God about your business, your buying and selling, your farm work, your common taskwork? Did you women pray about your household affairs, asking God to help you keep tidy homes, to train your children well, to be sweet-tempered, gentle, patient, thoughtful? Did you young people talk with God about your studies, your amusements, your friendships, your books? We make a mistake when we take God into our counsel in any mere section of our life.—*J. R. Miller.*

GOD ALL-SUFFICIENT.

God should be all in all to us; he is "God all-sufficient." Let us part even with common, lawful comforts, and try if he alone be not better than all. Like the child with the stalk of grapes, who picked one grape after another from the cluster, and held it out to her father, till—as affection waxed warmed and self faded—she gaily flung the whole into her father's bosom, and smiled in his face with triumphant delight; so let us do, until—loosening from every comfort, and independent of the help of broken cisterns, we can say, "I am not my own! Whom have I in heaven but Thee? and there is none on earth whom I desire besides. Thou art to me as Thou wert to David at the gates of death, "all my salvation and all my desire." After so much love on God's part to us, displayed in rich variety of type and shadow, shall we count any sacrifice hard?—*Dr. A. A. Bonar.*

COMMONPLACE WORKERS.

Commonplace things are the world's greatest treasures, in the sphere of mind and matter. Air and light, and heat and cold, are commonplace helps to human life, but none of us can get along without them. They are worth more than occasional meteors, and auroras, and eclipses, and cyclones, even though these attract more attention for the time being, Commonsense and ordinary sympathy and average ability do more for mankind than great talent and surpassing genius. A hundred persons can be reached and understood and influenced by an average man, where one can feel in his heart the power of a mighty mind. If we are nothing more than common, let us thank God that we can be God's messengers of love and help to the great mass of our fellows.—*Exchange.*

Life is not mere living. It is worship—it is the surrender of the soul to God, and the power to see the face of God; and it is service—it is to feel that when we die, whether praised or blamed, whether appreciated or misinterpreted, whether honored or ignored, whether wealthy or destitute—we have done something to make the world better and happier—we have tried to cast upon the waters some seeds which, long after we are dead, may still bring forth their flowers of Paradise. The seed dies, but the harvest lives. Sacrifice is always fruitful, and there is nothing fruitful else. * * * Out of the suffering comes the serious mind; out of the salvation, the grateful heart; out of the endurance, the fortitude; out of the deliverance, the faith.—*Rev. Frederic W. Farrar, Dean of Canterbury.*

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Third Quarter—Lesson XI.

Sept. 12th, 1897.—Rom. xii. 9-21.

Commit to memory verses 16-18.

Subject. Christian Living.

Golden Text "Be not overcome of evil, bnt overcome evil with good. Rom. xii. 21.

CATECHISM.

Question 57. Which is the fourth commandment.

Answer. The fourth commandment is: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

Time. Early in A. D. 58.

Place. Corinth.

INTRODUCTORY.

In the second quarter's lessons one was taken from the Epistle of Paul to the Romans, but it was out of the order of time in the Acts. This lesson is chosen both for the instruction suited to follow the last lesson and because the Epistle was written at the place to which the book of Acts had brought us. It was written from Corinth at the close of the three month's residence of Acts xx. 3, and in the "wintering" of 1 Cor. xvi. 6 Paul had never been to Rome. He had often desired to go, but was hindered hitherto. This letter was next best to seeing the Christians there and instructing them by word of mouth. This Epistle is in more logical form than any other. The doctrinal part extends to the end of the eleventh chapter. The practical part begins with this twelfth chapter, which should be read by Christians very often as it contains the great principles and chief points of daily living. It is well to read the whole book before studying the lesson.

LESSON NOTES.

Vs. 9. *Love.* Sincere love, not sentiment or sensuality, but the out-reaching and out-going of heart in affectionate desire and earnest effort to do good to the object of love, whether it be in gratitude and service to God or devotion to our fellowman. *Without dissimulation*, without hypocrisy or mere pretense, not a mere form, not an outward politeness, but a real love. "This brief clause is the title of the entire section *Schaff. Abhor*, &c. "Let you love arise from genuine deep emotion; let the basis of your character be an intense hatred of evil, and as strong an adhesion to God" *Sunday.*

Vs. 10. *Be kindly affectioned* &c., R. V. "In love of the brethren be tenderly affectioned one to another" The word used is that applied to family affection *In honor preferring one another*, ready to do the work, foremost in undertaking duties, even the lowly and unrecognized duties, but bestow the honor that men make on others, not seeking, not even claiming honor, but to be faithful, loving and true.

Vs. 11. *Not slothful in business*, R. V., "In diligence not slothful." In whatever Christian duty requires your diligence not to be slothful. *Fervent in spirit*, seething, boiling, like a hot spring, the human spirit should be not as natural, bnt as regenerated, for Christians are addressed The opposite of mere animal excitement is meant, in the stirring of the Holy Spirit. *Serving the Lord*, in whatever we do whether of play or work, whether in temporal or eternal things. In one's daily task, adapting one's self to the necessities of the hour with the self-denying discretion of love true love.

Vs. 12 *Rejoicing in hope*: in hope rejoicing, as the thing hoped for is the ground rather than the object of the rejoicing. *Patient in tribulation* Tribulation is both the school and the test of patience. All sorrow, distress or adversity is included. *Continuing instant*, urgent, pressing, persevering in prayer.

Vs. 13. *Distributing:* from a Greek word meaning having all things in common, taking part in necessities of others as if onr own: *Saints*, not holy as sinless, but a name of Christians as belonging, being dedicated, wholly to God.

Vs. 14. *Bless them which persecute you.* A quotation from the Sermon on the Mount which Paul practiced and knew the importance of.

Vs. 15. *Rejoice*, &c., sympathize with others both in joy and sorrow. Verse 14 gives what is proper for antipathy and verse 15 for sympathy. This last is not less difficnlt than forgiveness.

Vs. 16. *Be of the same mind*, exercise the same kind feeling to all, whether rich or poor, high or low. *Mind not*, do not give undue regard to *high things*, such as social distinction or objects of personal ambition. *But condescend*, Greek "be carried away with," *them of low degree*, them that are lowly whether men or things.

Vs. 17. *Recompense*, &c. See vs. 19. *Provide*, take thought and care beforehand *in the sight of all men*, not to gain their praise but to silence criticism and convince of the sincerity of profession.

Vs. 18. *If it be possible*, so far as others are concerned, but not to be one's fault, *so far as lies in you, live peaceably with all men.* The words "possible" and "you" should be emphasized. The R. V. says "be at peace," not merely to live so bnt have right disposition.

Vs. 19. *Give place unto wrath.* The wrath of God. Do not attempt to execute it.

Vs. 20. *Therefore*, but as the contrary, follow the proverb. Prov. xxv:21. Coals of fire must mean pangs of shame in him who is treated kindly when good is returned for evil, which may produce penitence and contrition.

Vs. 21. *Be not overcome of evil*, injnry done yon, or malice or hate manipulated against you—"as you will if you let the evil of others kindle wrong passions in your soul or lead you to do unheavenly things." *Peloubet. But overcome evil.* This is the positive part required of Christians, *With good.* A forgiving disposition. Prayer to God to bless our enemies and deeds of kindness and helpfulness whenever opportunity offers. As darkness is overcome with light and love conquers the bitterest foe.

PRACTICAL POINTS.

It is plain that we cannot live these teachings in our own strength. They are possible only as Christ liveth in us.

1. We must confess our failure and inability to do these things.

2. We must surrender to the complete dominion in us of Jesus our Lord.

3. We must yield our members as instruments of righteousness unto God. The Holy Spirit will make the life of Christ effectual to do in us all that is required of us.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Sept 12th, 1897.

PRACTICAL DIRECTIONS.

Text for the week:

Be ye doers of the Word and not hearers only—James 1:22.

Daily Readings:

Monday. Simple clothing. 1 Tim. 1:1-10.
Tuesday. Simple food. Num 11:1-9.
Wednesday. Industry. Prov. 10:4, 5, 15, 16.
Thursday. Sound sleep. Eccl. 5:8-20.
Friday. Use of money. Luke 16:1-12.
Saturday, Talking. Ps. 12:1-8.
Sunday. Topic. Bible directions for practical life. Eph. 6:1. (A memory meeting suggested.)

Notes:

It is not well to decry theory that we may exalt practice, for all effective, useful, or otherwise desirable practice must be founded on, even if it be not the accurate and exact working out of correct theory. It may be well enough too to note that practical means far more than practicable. Practicable signifies capable of being put into practice; but practical implies fit and proper to be used or employed in practice as well as capable of application in that way.

The Bible is the all-sufficient and proper rule for faith and for practice; it is God's revelation to man of what he is to believe and of what he is to do. It inculcates and urges the employment of the energies of body as well as of heart and soul in doing things which will enable and contribnte to our happiness here and hereafter. It tells how to live holily and so to please God; it tells how to employ the faculties of body and mind so as to secure health, physical and spiritual, and to procnre that happiness which will come from rewarded effort and which consists with a contented spirit and a conscience void of offence toward God and man.

It lays down rules for using the gifts which God bestows in the most useful way; for overcoming the temptations and trials of daily life; for regulating our social intercourse and our business intercourse with others; in short for making the most and the best of the life we are living; and for making the best preparation for the life which is to come.

To moralize upon specific applications of these general suggestions would consume space to little profit, as no Ironclad rule can be made to fit every phase of human life and conduct under the immensely diverse circumstances under which such life and conduct must exist.

PUZZLE DEPARTMENT.

Answers for August 19th.

Christ was called bishop. 1 Peter 2:25—Cornie and Myrtle Wilkinson.

Noah was in the ark 150 days—Cornie and Myrtle Wilkinson.

Ps. 107:1 and Ps. 136:1 are alike—Cornie and Myrtle Wilkinson.

[The answer given by the questioner was Isa. 38 and II. Kings 20.]

Where was Elisha born?
Myrtle Wilkinson.

Where do we first read in the Bible of making bricks?
M. S.

What prophet put bands and yokes on his neck and why?
Edward S. Wood.

For the N. C. Presbyterian.

THE SOUTHERN BIBLICAL ASSEMBLY.

CLOSING SESSIONS.

If any have been kind enough to read the two preceding articles on the Southern Biblical Assembly, it is due them that something be said as to what was done at the closing sessions of the Assembly.

The three schools in connection with the Assembly continued their work according to the plan laid down and with increased interest. In the adult school of Bible study Dr. Shearer gave on Monday and Tuesday two of his best lectures, "Christ's Sabbath and Other Controversies" and "Christ's Prayers." Because of pressing business his Wednesday lecture on the Holy Spirit was omitted much to the regret of the class and Dr. and Mrs. Shearer returned to Davidson on Tuesday afternoon. At the conclusion of his Tuesday lecture the Doctor thanked the class for their kind attention and in turn with unanimous and rising vote the class thanked Dr. Shearer for his able and profitable lectures. (By the way, let me say just here that somebody connected with Davidson ought to let our people know more about the splendid course of lectures that is there offered to our young men. Besides the other advantages offered there, the course of Bible study at Davidson, from which Dr. Shearer culled his Assembly lectnres, should be a strong inducement to young men to go there). Mrs. Bell's Juvenile School closed Wednesday with an enthusiastic meeting in which Mrs. Bell showed her kindly feeling to the class by giving out presents to the little ones who had attended her lectures and the children showed their regard and warm appreciation of Mrs. Bell by presenting to her two beautiful silver tokens.

Miss Nowlin conducted her school of Primary Methods by discussing the snbject of Teaching in the primary classes of the Sunday-school, showing what is the first requisite of teaching, the simple laws of teaching, the three processes of teaching, and the accessories—and by giving some general and helpful hints as to the work of the primary teacher.

On Monday afternoon the last ministers' conference was held in the Presbyterian church, and after a splendid paper by Rev. W. H. Brandenburg, of Winston, on "The Minister and his Master as a Man of Prayer," general discussion was engaged in by a number of ministers present and thus the last conference was made one of the best.

On Saturday and Tuesday nights Rev. Mr. Ennis of Washington, D. C., gave his last two illustrated lectures on the life of Christ, his subject Saturday night being "The Parables" and Tuesday night, "His Passion." These illustrated lectures were largely attended and by many the stereopticon views greatly enjoyed.

The closing lecture of the Assembly by Dr. Otts was, on account of the very stormy weather Monday night, postponed until Wednesday night, and so I did not have the pleasure of hearing it as I left Asheville on Wednesday afternoon. The subject of the lecture was, "The Incarnate Saviour, the Desire of all Nations" This was the last exercise of the Assembly.

The writer does not feel competent to sit in judgment on the Southern Biblical Assembly or to discuss its merits. He can only say that on the whole he enjoyed its sessions very much indeed. Dr. Shearer's lectures alone were worth the trip Besides it was exceedingly pleasant to meet several old friends and to have had the pleasure of making the acquaintance of some of the finest characters he has ever met.

Where the next session of the Assembly will be held has not yet been decided. For some reasons it would seem best, perhaps, to move the Assembly and so it was decided by the proper parties to negotiate with cities like Nashville, Knoxville, and Louisville, as well as Asheville, to find what inducements each would offer to be allowed to have the next Assembly. D. J. C.

Chapel Hill, N. C., Aug. 23d, '97.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

ADAMS. At the home of her parents in Statesville, N. C., August 18th, 1897, Mary Rebecca, infant daughter of Dr. and Mrs. M. R. Adams. Age three months and ten days. "Safe in the arms of Jesus."

YOUNG. At Warwick, N. Y., on the 21st of August, Sarah McInnis, youngest child of Daniel Kissam and Mary McInnis Young of New York City. Aged one year and eight months. "Of such is the kingdom of heaven."

BOSTIAN. Mrs. Louisiana A. Bostian, of Statesville, N. C., died at Banner Elk, N. C., on August 15th, 1897. Aged 56 years, 3 months, 2 days. She was a faithful member of Front Street church. A loving mother, a kind friend and noble Christian has entered into rest. Her chief delight was in ministering to Christ's "little ones" in this world. Her death was triumphant. Ps. 116:15.

BROWN. Joseph Mott Brown, son of Mr. J. Calvin Brown, of New Sterling, N. C., died at his home on August 22d, 1897. Aged 17 years, 5 months and 26 days. Ps. 39:4.

PATTON. At her home in Asheville, N. C., July 8th, 1897. Mrs. Cornelia C. Patton, widow of the late James W. Patton.

Mrs. Patton was the daughter of the late Rev. Dr. Cyrus Johnson, pastor of the First Presbyterian church, Charlotte, N. C., and was born Nov. 11th, 1834.

She was a woman of strong faith and of beautiful Christian character, gentle, prayerful, patient, sympathetic. All who knew her testify to the grace of God that strengthened, sweetened and sanctified her life.

The five surviving children will carry with them to the end sweet memories of a devoted mother and the influence of a life hallowed by communion with God. May they all meet her in His presence, where there is fullness of joy, and at His right hand, where there are pleasures forevermore! R. F. C.

MRS. SUSAN SMITH HAMILTON

At her home in Hickory, N. C., August 23d, 1897, Mrs. Susan S. Hamilton, wife of H. C. Hamilton, in the seventy-sixth year of her age.

Mrs. Hamilton was the daughter of Gideon and Susan S. Massie, and was born in Lynchburg, Va., May 28th, 1822 Early in life she professed faith in Christ, and united with Unity church, Lincoln county, N. C., during the pastorate of Rev. R. H. Morrison, D. D.

August 8th, 1843, she was married to Mr. H. C. Hamilton, and thus for fifty-four years they walked together in "sunshine and shade."

As a wife she was gentle and devoted, even more watchful and solicitous for the comfort and welfare of her companion, than for her own.

As a mother she was tender and loving; earnestly endeavoring to rear her children in the faith of that Church she loved so well. For many years it was her custom every day to be alone with God pleading for the children whom He had given her.

Her Christian life was beautiful, exhibiting in a marked degree the graces of humility, love and trust.

Yet she did not escape those seasons of gloom and doubt which are common to Christians, and especially to those of her temperament.

There was no place dearer to her than the house of God; and often has there been noticed the unconscious shining of the face as she sat and listened to the "glorious Gospel of the Son of God."

In her last illness she often suffered much, but all was borne without a murmur, in calmness and patient waiting on the Lord.

Only a few hours before death, as her pastor was about to read and pray with her again, she asked that he would sing her favorite hymn, "Jesus lover of my soul," &c. She then spoke of the sweet assurance she enjoyed of the rod and staff of God supporting her as she was going down into the valley, and so in a few hours, with a mind clear to the last, she passed over the river "to rest under the shade of the trees"

An aged husband, four daughters, one son and many grandchildren survive to mourn her loss; but who, looking back over her life, must say of her, "And to die is gain."

In Memoriam

ALEXANDER. Lee Monteith Alexander, the son of W. Abner and Margaret Hampton Alexander, was born July 20th, 1879, and died May 13th, 1897.

There was something particularly sad in the manner of his death. He had left his home for a short visit to relatives near Huntersville, N. C., and in company with some of his near friends, was out in the fields engaged in hunting, when a gun in the hands of one of the boys was accidentally discharged, the entire load entering Lee's breast, causing almost instant death. The news came like a shock to the whole community. And fell as a terrible blow upon the family To the mother who had watched her boy leave home, and followed him with earnest prayer for God's blessing upon him, is brought the awful message that her son has been killed and in a few hours his lifeless body will be brought back to the home

Lee grew up in Hopewell congregation, where his brief young life was spent. He was a favorite among his associates, and made many friends, having a gentleness of manner that would win its way. He was a devoted brother, a loving and obedient son.

Almost a year before his death he made a profession of religion, and united with the church. He was a regular attendant at Sunday-school and public worship. At home he would frequently come in and ask his mother to play and sing for him some of the familiar hymns. His favorite ones being "Just as I am," "There is a fountain," "Come thou fount of every blessing" and "Why not come to Him now?"

His familiar face is no longer seen in our Sunday-school and church. A dark shadow rests upon the home where he is so much missed, but Christian faith and submission will support these friends in their trial.

"Behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own."

PASTOR.

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A. R. BANKS,
Principals.

A few references:—

Dr. J. B. Shearer, President of Davidson College, N. C.; Rev. O. G. Jones, Rock Hill, S. C.; Rev. T. R. English, D. D., Union Seminary, Va., Rev. C. A. Munroe, Lenior, N. C.; Rev. R. P. Smith, Gastonia, N. C.; Capt. J. G. Morrison, Mariposa, N. C.; Dr. E. Porter, Rocky Point, N. C.

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FOR THE FAMILY.

THE PEACEMAKERS.

I thought I saw upon the shining coast
A mighty host.
Their eyes were luminous with joy and peace
That would not cease.
Somehow they seemed more loyal and more blest
Than all the rest.
Yet ever did they wonder that their names
Met loud acclaims;
And that such honor unto them was given
In highest heaven.
They had not borne the banner in the strife
Of mortal life.
Their foreheads had not felt the touch of wreathes
Which fame bequeathes
To conquering heroes, as they homeward march
Through victory's arch.
These were the souls, that when the strife was high,
Made soft reply.
The men and women who could patient stand,
And make demand
For peace, peace only, though their pride was crossed,
Their dear hopes lost.
Oft had they caught with soft and naked hands,
The flaming brands
Which anger hurled, and quenched, before it fell,
Some fire of hell.
They did not dream how great their souls had grown;
No sculptured stone
Was piled above their ashes while they slept;
But God had kept
Their faces in His sight; He knew the cost,
When, passion tossed
And sorely hurt, they patient came and went,
On peace intent.
Now they are "blessed" evermore, and lo!
Where'er they go,
The angels look on them, and smile, and say,
"God's children they!"

—*Ellen H. M. Gates, in Baptist Herald.*

GOOD MUSIC POPULAR.

The women of Nashville, have commenced with renewed vigor the convocations and musicales which made their building so attractive during May and June. The visit of the New Orleans and Louisiana party, who not only made their State day a success, but exercised a pleasing influence during the whole week of their stay here, gave a new impetus to the musical interest. The several sweet singers which accompanied the party not only gave their services freely during that week, but Madamn Corinne Bouligny Nott has remained to charm hundreds of hearers on more than one occasion in the Woman's Building. Her voice has won for her a triumph.

Mrs. M. S. Lebeck, who is chairman of the musical committee, has given up her usual summer trip in the interest of her work, and has maintained a fairly constant run of attractions during the summer months. Now she is in correspondence with some of the best-known musical celebrities in the country, and her fall programmes promise a series of treats. Anton Seidl, among others, has expressed a willingness to perform in the beautiful Woman's Building.

The star attraction engaged for next week is Victor Herbert, whose Twenty-second Regiment Band is now the leading musical attraction of the exposition. Though Herbert has been here three weeks, he has not demonstrated his well-known ability as a 'cellist, and his first appearance as a soloist will be in the Woman's Building next Thursday. Miss Marie Louise Bailey, a Nashville girl, who has won great success as a concert artist in Vienna and Germany, will give a recital September 25th, when a party of titled Germans will visit the exposition. Miss Bailey has lately announced her engagement to an officer in the Austrian army, and this facts lends a new interest to her next public appearance at her old home.

The music committee has worked with the convocation committee of the Woman's Department with the end in view of making each convocation more attractive by the addition of appropriate musical features.

Blind-fold.

A woman has no right to "go



it blind" in matters of life and health. She has no right to shut her eyes to the plain facts of her physical being and the consequences of neglect. She has no right to be wretched and ill when she might be happy and free from pain.

Women who drag through life weighed down by some torturing, dragging weakness or disease of their sex are not doing their full duty to themselves. They are not taking the means which enlightened science affords them of being well and strong and capable.

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Dr. Pierce's thousand-page illustrated book, "The People's Common Sense Medical Adviser" contains information of priceless value to women. A paper-bound copy will be sent absolutely free on receipt of 21 one-cent stamps to pay the cost of mailing *only*. Address World's Dispensary Medical Association, Buffalo, N.Y. For a handsome cloth-bound copy send 31 stamps.

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The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

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CHILDREN'S COLUMN.

SEPTEMBER.

The month when sweet apples begin to turn red,
And ripen and mellow on boughs overhead.
Morning-glories have climbed to the top window-ledge,
And goldenrod waves by the roadside and hedge.
The days become shorter and breezes are cool,
And little folks have to go back to their school;
For vacation is over, the Summer is gone,
And Autumn and Winter are now coming on.

—*Ladies' Home Journal.*

GUESSING AT BIBLE HEROES.

CHAPTER 2.

WILL'S HERO.

Grandma noticed the next Sunday afternoon that Hugh and Jack were very busy over their Bibles, and she was very glad of it.

Then, at supper time Mrs. Allan said: "Grandma Bright gave us a lovely Sunday afternoon, did'nt she Artie?"

"Yesh'em said Artie, shaking his head very earnestly.

"Yesh, an' me—I—know a good liewo, I tell you!"

Nita Morgan who did not feel quite at home with her cousins yet, was afraid to say anything, but she looked very pleased, for auntie had been telling Artie and herself about some splendid Bible boys, and they had both selected heroes for their turn.

Friday afternoon grandma was busy getting her room ready for the Guess Club, and one of the first things she did, was to put on her badge.

Behind her pretty screen, she set a waiter of apples, and several ears of pop corn, so you see the Guess Club, did not spend all the time guessing at heroes!

Very soon after sundown there was a tap at the door.

"Come in!" said grandma, and in walked Artie, followed by Nita, and each of them had a small chair, so that they could sit close to grandma.

Then Artie said:

"Gamma, you weekon dose boys forgot? Maybe I better go call 'em an' Nellie too." Grandma smiled and kissed the eager face.

"Well, you can call them, but I think that their memories, maybe, are as long as yours."

"I bet you dey forgot," said Artie, as he ran out—but he came back quickly: "Oh, g'amma, lemme blow de fistle!" Grandma gave him the pretty silver whistle, and he stood on the porch outside of her door and blew the whistle until grandma called out:

"Artie! Artie! that will do dear!" and when he came in his face was so rosy that grandma took her fingers out of her ear and laughted heartily.

Directly Hugh and Will came, and then Nellie, and lastly Jack, who only put his marbles into his pocket after he got inside the door.

"Where are your badges, boys?" asked grandma, for Nellie was the only one besides grandma, who had remembered to put on her badge.

The boys did not wait to reply, but ran out and soon all came back with their badges pinned on.

"We must wear our badges for more than one reason," said grandma, "first, to let people see that we belong to the "G. C." and second, to remind ourselves, so that we can be looking up heroes all the while."

"And now, we are all here. Will, I believe it is your evening to give us a hero."

"Let us remember that there are more ways than one of being a hero."

Will's face flushed a little, but he soon took courage and began.

"My hero was an Ephrathrite. He had to go away from home when he was a little boy. I think his mother must have prayed for him a great deal, for he seemed to be a good boy all the time. She loved him very much, but she had promised to lend him to God as long as he lived. She used to go to see him every year, and she carried something to him every time that she went.

He had to wait on an old man and one night after the lights were all out and he had laid down to sleep on his pallet he heard some one call him, and he ran to the old man's side and said:

"Here am I," and the old man told him he never called.

He heard the voice three times before he found out who it was called him."

Grandma and Hugh were both holding up their hands by this time, and Nellie looked as if she almost knew. Jack, I am afraid, was thinking more of his game of marbles than of Will's hero, for he had one hand in his pocket, and you could hear the marbles knocking together, as if somebody was anxious to get out and to have another game.

"Yes," said Grandma, he was a brave boy, and the very youngest child God ever spoke to, unless we except the Child Jesus, to whom God must have spoken even when He was a little child.

I wonder who can tell me some ways of honoring God?"

Nellie's hand was promptly held up. "By keeping the Sabbath day."

"That is a good answer dear. Now who else can suggest something?"

Hugh said; By keeping His commandments."

Firstrate, for that means in every way honoring Him."

Nita's hand was timidly raised, and Grandma encouraged her by saying:

"Speak out dear, I'm sure you can tell us another way to honor God."

"By telling people about Jesus."

Grandma thought that a very lovely way to honor God, for when we tell people of Jesus' love—we must honor Him.

"Why, why! how times flies here. That was the supper bell, I believe. I had something else for you all to do. Will, can't you and Nellie come back after supper? Just look what we have to do yet.

As grandma said this she pushed aside one fold of her pretty screens, and there was a waiter of apples, and several ears of pop corn!

Everybody clapped hands, and Will cried out;

"We'll come back! Yes'm, this is Friday night. I'm sure mama will say yes. "Who must give us a hero next time Gramma?"

"Did anybody besides Hugh guess Will's hero!"

I *'most* got him, Gramma, said Nellie, softly, but "most getting" did not count in this game, and so Grandma told Hugh he must have a hero ready for next time.

After supper they had a grand time popping corn and eating apples, and all the children decided over again, that Grandma was the greatest grandma in the land! D.

LETTER-BOX.

Dear Mr. McLaurin: As there was only one letter in the PRESBYTERIAN week before last I thought I would send you one for publication. I am a pretty big little boy eight years old. I live near Lincolnton, but I am staying at grandpa Pegrum's now, he lives near Stanley. I am having a nice time here. Grandpa has so many grapes, watermelons, cantaloups and big red apples. He has a gray horse named Charlie, I ride him to Stanley and get the mail. I think it is much nicer in the country in summer time than in town. I have some pet chickens, one of them has three feet, two on one leg. Sister Lena is staying in Newton now. Papa and brother Steve are going to Wilmington this week. Mamma will be surprised when she sees this in the paper.

Your little friend,
ERNEST VICTOR REINHARDT.

When we see men spending all their time and all the energies of analytical criticism on the Bible, the Observer says, we recall the story of the little girl who, when writing her geography lesson on the Arctic Ocean, said, among other things: "The Arctic Ocean is used principally for purposes of exploration." The Bible with some people is principally used for purposes of criticism.—*Watchman.*

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STATESVIE, N. C.

The next session of above Institution will commence on Wednesday, the 8th of September, 1897, and close the 1st of June, 1898.

Board, including furnished room, heat and lights, with Tuition in all English Branches and Latin for entire School Year, $112.00.

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The Rev. Charles C. Hersman, D.D., LL.D., Henry Young Professor of Biblical Literature and Interpretation of the New Testament.

The Rev. Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

The Rev. Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden Sidney, Va.

For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

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SECULAR NEWS.

NORTH CAROLINA.

Monroe will soon have a system of water works.

The new annex of the Marine Hospital Wilmington, has been completed. The total cost, including heating arrangements, will be between $9,000 and $10,000.

Wholesale dealers of Wilmington report trade better than for years past Transportation companies tell the same story. Buildings are being erected over the city and the prospects are bright for the fall and winter.

The news from the Mt. Airy section is encouraging. The fruit and tobacco crops are in perfect condition.

Oxford is feeling the rich developments in Granville county. Forty carloads of copper were recently shipped from Gillis's mine, and there are good prospects for gold.

Crops are suffering from dry weather in the Wadesboro section.

A large number of farms have been purchased in the Burgaw section and will be devoted to the strawberry culture.

The increase in valuation of property in Durham county is half a million dollars as compared with last year.

DOMESTIC.

The first shipment ever made direct from Texas to Spain was on the 23d inst., when 235 bales were shipped to Barcelona.

Two hundred persons, fifty of whom are in a serious condition, were poisoned at Anderson, Ind., by lemonade, which had been made with tartaric acid.

A $35,000 fire occurred at Penis, five miles from Cordele, Ga., on the 27th. The saw mill of B. P. O'Neal was destroyed also, dry kilns and a large quantity of lumber. The insurance was $17,000.

Nearly the entire business section of Virginia, Ill., was destroyed by fire on the 28th ult. The loss is over $100,000.

The cotton mills are resuming work in Massachusetts.

An old brass kettle belonging to Daniel Boone was unearthed on the 27th by a workman near Bluff City, Tenn. The kettle had the inscription, D. Boon, 1760.

The town of Damascus, Va., fifteen miles south of Abingdon, at one time bought by the Damascus Enterprise Co., for $8,000 was recently sold for $4,000. There are about 300 acres of land, a part of which contains valuable deposits of manganese and other ores.

Stelhs & Co., silk manufacturers of Switzerland, are coming to this country with their whole outfit in order to protect their American trade which is threatened by the Dingley tariff bill.

For some years bicycles have been carried free on the Baltimore & Onio railroad, but no responsibility was assumed by the company. Now wheels and baby carriages will be checked and taken as regular baggage.

The drought in the Port Hudson section, La., has destroyed cotton about 25 per cent.

FOREIGN.

It is stated that the Brazilian government's receipts for the fiscal year will fall $34,000,000 below the expenditure provided for in the budget.

Count Matsu, ex minister of foreign affairs and Japanese minister for the United States in 1888 died last week of lung trouble.

TO THE LADIES
—OF—
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Session opens September 15, 1897. For further information write to

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SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after July trains will run as follows :

DAILY EXCEPT SUNDAY.

Leave Wilmington at 6.30 a m., 10.10 a. m , 2.30 p. m., 5.00 p. m., 7.15 p. m, Leave Ocean View 7.30 a. m., 11.30 a. m., 3.45 p. m., 6.00 p m., 10.00 p. m.

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CONDENSED SCHEDULE.
IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
ArriveSanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.35 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave WalnutCove	9.03 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7-19 "
Leave Stokesdale	7.52 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.39 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
ArriveMaxton	9.00 "
LeaveMaxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 '
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p m
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton	6.11 "
Leave Maxton	6.15 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16 Mixed. Daily ex Sunday.
Leave Ramseur	7.40 a.m
Leave Climax	9.33 "
Arrive Greensboro	10.20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.20 p.m
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	2.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 "

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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
Lv Wilmington..	*3 20pm	.....
Lv Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 23pm	.....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro...	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
ArRutherfordton	.....	12 30p m
†8 40am Lv.... Hamlet.. Ar		6 20p m
10 00am Ar.... Cheraw.. Ar		† 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton...	.....	7 00p m
Lv Mt Holly.....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro...	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond....	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 23pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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PRESBYTERIAL NOTICES.

Presbytery of Albemarle meets at Littleton, Halifax county, Tuesday, October 5th, at 7.30 p. m.

F. H. JOHNSTON,
Stated Clerk.

Concord Presbytery will meet in Taylorsville, N. C., on Friday, Sept. 24th, 1897, at 7.30 p. m.

W. R. MCLELLAND,
Stated Clerk.

The Presbytery of Asheville will meet at Bryson City on Sept. 14th, 1897, at 8 p. m.

E. A. SAMPLE,
Stated Clerk.

Tombeckbee Presbytery will meet at Ellisville, Miss., Thursday, October 7th, 11 a. m.

A. B. COIT,
Stated Clerk.

The Presbytery of Wilmington meets in Grove church (Kenansville) at 7.30 p. m., Sept. 15th, 1897.

A. MCFADYEN,
Stated Clerk.

The delegates to Wilmington Presbytery will please notify Dr. Jas. W Blount, Kenansville, N. C., as to when they expect to arrive and whether by public or private conveyance. Magnolia is our depot.

R. V. LANCASTER.

The 255th session of Orange Presbytery will be held at Bethlehem church in Orange county on Tuesday, Sept. 7th, 1897, at 2.30 o'clock p. m.

A Sunday-school convention is ordered for the afternoon of the second day, Sept 8th. Ask for reduced rates of travel.

D. I. CRAIG.
Stated Clerk.

WILMINGTON MARKET.
FOR
WEEK ENDING SEPT. 1, 1897.

SPIRITS TURPENTINE: Has steadily advanced during the week from 25½ cents for machine barrels and 25½ for country barrels to 27 cents and 26½ respectively—closing steady.

ROSIN: Steady at $1.15 for strained and $1.20 for good strained throughout.

CRUDE TURPENTINE: $1.30 for Hard, $1.80 for Yellow Dip and $1.90 for Virgin—closing steady.

TAR: Receipts taken day by day at $1.10 –closing firm.

TIMBER: None coming in.

ATLANTIC COAST LINE.
Schedule in Effect Aug. 16th 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY No. 48—Passenger —Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 pm, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 08 p m, Boston 9 00 p m.

DAILY No. 60—Passenger—Due Jacksonville except Sunday 3 58 p m, Newbern 5 20 p m. This train leaves from Walnut street.

SOUTHBOUND.

DAILY No. 55—Passenger —Due Lake Waccamaw 5 00 p m, Chadbourn 5 40 p m, Marion 6 43 p m, Florence 7 35 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY No. 49—Passenger—Leave Bos 5:45 P M ton †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY No. 41—Passenger—Leave Bos- 9:30 AM ton 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY No. 61—Passenge—Leave New- except bern 9 20 a m, Jacksonville 10 42 Sunday a m. This train arrives at Wal- 12 40 P M nut street.

FROM THE SOUTH.

DAILY No. 54— Passenger — Leave 12:15 P M Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 05 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m, and 2 40 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leave Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning leaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 00 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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THINGS USEFUL.

The most delicate way to boil an egg is to pour boiling water over it, and allow it to remain, without boiling, for ten minutes. It will be found to be perfectly cooked.

An excellent device for holding the jelly bag, when straining jelly, is a three-fold towel rack fastened securely to the kitchen wall near the stove or sink. The bag should be provided with four loops of strong tape. Slip the two loops opposite each other on the outer arms of the rail and the alternate ones on the middle arm. This is more convenient than trying to bag to the back of legs of chairs.

Tomato Jelly.—To make tomato jelly or salads, take a can of tomatoes, or, in tomato season, eight medium-sized tomatoes, skinned and stewed. Take also one-fourth of a box of gelatine. Pass the tomatoes through a sieve or strainer to remove the seeds, etc. Season with pepper and salt, and then add the gelatine, which has previously been melted in hot water. It is now ready to be poured into a mold, and then should be placed on the ice to set. When cold, garnish with crisp lettuce leaves and pour over the whole a mayonnaise dressing. Or the jelly may be broken up and used as a garnish itself, with the lettuce and dressing in the center of the dish.



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(For Contents see Second Page)

ANOINTED.

Thou can'st not to thy place by accident;
It is the very place God meant for thee;
And shouldst thou there small scope for action see,
Do not for this give room to discontent;
Nor let the time thou owest to God be spent
In idly dreaming how thou mighest be;
In what concerns thy spiritual life more free
From outward hindrance or impediment;
For presently this hindrance thou shalt find
That without which all goodness were a task
So slight, that Virtue never could grow strong;
And wouldst thou do one duty to his mind,
The Imposer's—overburdened thou shalt ask;
And own the need of grace to help, ere long.

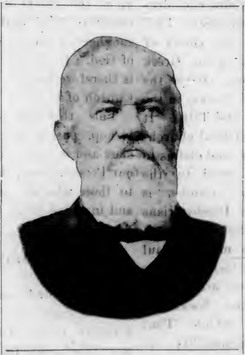
—*Archbishop Trench.*

"THY WILL BE DONE."

God's will for us leads on earth to the noblest, truest, most Christ-like character, and then beyond this world to glory and eternal life. For you, whatever your experiences, however hard and painful life may seem to you, God's will is the very hand of divine love to lead you on toward all that is good and beautiful and blessed. Never doubt it, even in the darkest hour, or when the pain is sorest, or when the cross is heaviest. God's will holds you ever close to God, and leads you ever toward and into God's sweetest rest. It brings peace to the heart—a peace that never can come in any way of our own choosing—to be able aways to say: "Thy will be done."—*Selected.*

The more thoroughly a man believes in heaven, the better citizen of earth does he become.

REV. K. M. McINTYRE.



Rev. Kenneth M. McIntyre, as his name indicates, is of Scotch descent, his father being Peter McIntyre, and his mother a McIver, of Buffalo congregation in Fayetteville Presbytery. He was born February 10th, 1836; united with Buffalo church under the pastoral charge of Rev. Neill McKay, D. D., in October, 1850. Even at that early age indications were given of his future career. His was a serious nature, his mind active, acquisitive and logical, and seeking for the truth in its proper order and relations. He was fond of reading, and his supply of reading at his home being of a religious and solid kind, he early read and mastered such books as the Shorter Catechism, Bunyan's Pilgrim's Progress, James's Anxious Inquirer, Doddridge's Rise and Progress, Baxter's Call to the Unconverted, and Baxter's Saints' Rest. His father being a farmer and mechanic and of moderate means only, the son was, according to the custom, a farm hand during the spring and summer, and attended school in the fall and winter. Reaching the age of fourteen, he was anxious to secure an education, and his academic training was at Rock Springs (near Pocket) Academy under his brother a well known teacher, Mr. Daniel McIntyre, and at Summerville, Harnett county, under Gen. A. D. McLean and Mr. Daniel McIntyre. At school, having greater religious and Scriptural knowledge than his companions, perhaps as a pastime, but it proved a prophecy, he "preached" to his fellow schoolmates delivering religious instruction from a rude pulpit of rails constructed by them. His collegiate training was at the University of North Carolina where he completed the Sophomore year with second honors. Then after teaching, for thus he made his way, teaching one year and pursuing his studies the next; he spent one year at the University of Virginia, taking the Master of Arts course, and graduating in Moral Philosophy under the distinguished Professor Dr. McGuffey. His Seminary course was at Columbia and at Union—and was interrupted by the war. In March, 1862, he enlisted as a private and served to the close, surrendering with Johnston at Greensboro, April, 1865. In 1863, he was received under care of Presbytery and licensed to preach, and during his military service he preached when circumstances permitted. He returned to Union Seminary after the war, spending a year, entered on the work of the ministry in September, 1867, ordained in April, 1868, pastor of Jackson Springs church, supplying Macedonia, Pee Dee and Sharon —and after surrendering Jackson Springs, took charge of Ben Salem, supplying from two to four churches from his home in Montgomery county. Here he now resides in the bosom of an interesting family and labors with diligence and fidelity in fields accessible to him. In October, 1874, he was happily married to Miss Nannie Gillis, and seven children have been born to them, five daughters and two sons.

Mr. McIntyre's ministry has been altogether in the Presbytery in which he was born and reared—and has been quiet, uneventful, but eminently useful. Disdaining all the maneuvers of human machinery to move the heart rather than to change it through the Word by the Holy Spirit, his churches have grown albeit slowly, steadily and solidly. As a preacher, he usually writes in full, reads rapidly, distinctly and impressively, and is strong, logical, instructive, edifying and convincing.

Notwithstanding his early promise as speaker, and his success as a preacher, it is with the pen that this brother is most effective and powerful. He has written much and well, specially on questions of theology, worship and order, in this paper, in the *Christian Observer* and other journals, and has contributed articles of marked ability to the *Southern Presbyterian Review* and *The Presbyterian Quarterly*. His essays are characterized by original investigation, vigor of thought and clearness and force of expression.

Mr. McIntyre is an able, adroit argumentative debater—a capable dialectician, an adversary in discussion to be dreaded and worthy of any foeman's steel, and an ally whose advocacy leaves nothing to be desired. His eminent abilities, his wise views on all questions of church polity, views which though at first seeming too rigid, the Church has in every instance approved, are known only to the brethren of his Presbytery. His voice is rarely heard in higher courts, for his modesty obscures his learning. It is not surprising that his distinguished pastor, Rev. Dr. McKay, that man of affairs who knew men, and who was himself an able debater, spoke of the young pupil in his church as his Timothy, the new Thornwell, and presaged for him a career of usefulness and influence. May he long be spared to benefit the Church by his wise counsels, to set the example of godly simplicity of life, and by his own contentment with inconspicuous usefulness to protest against the restless and ambitious self-seeking of the age. His friends sincerely hope that in the ripeness of his matured powers he may present to the Church and the world some treatise rich in thought and wisdom which the world will not willingly let die.

Prayer is a privilege, rather than a duty. God does not need our prayers, but we need His help and grace. It is a great condescension on His part to ask us to make known our requests unto Him, infinitely more so than it would be for a king to invite the petitions of his humble subjects. But God knoweth our frame; He remembereth that we are dust, and, as He is our Father in Christ Jesus, He pitieth His children and is not deaf to their sighings and longings.—*Lutheran.*

Exercise your souls in a loving sympathy with sorrow in every form —*Butler.*

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ELDERS.

The lesson notes for the Sabbath, September 19th, will be found in this issue of the PRESBYTERIAN (as usual a week ahead) that they may be in the possession of our Sabbath-school workers before hand. We are quite sure that the study of the Sabbath-school lessons will be very profitable to all our people whether they attend the schools or not. This particular lesson brings to our notice the elders of a particular church. They had come to meet the great apostle on his way to Jerusalem.

After some words general and personal as to his own life the apostle charges the elders in the words of the twenty-eighth verse of the twentieth chapter of the Acts as recorded in the lesson. This verse is one of the proof texts of our Presbyterian polity. It contains the doctrine and duties involved in the office of elder.

Three names are implied. In a previous verse of the chapter it is said that Paul sent for the elders of the church at Ephesus to meet him at Miletus. This word translated elders is actually *presbyters* the very word in the Greek from which we get our words Presbytery and Presbyterian. If our Baptist brother was right in claiming Scripture warrant for the existence of his Church because he found "John the Baptist" in the Scriptures, much more may we Presbyterians say that the term "Presbytery" in the Scriptures warrants our claim that the Presbyterian Church is distinctly recognized and approved. The translation "Elders" in verse seventeen is correct. The Presbyterian Church polity is that of a church governed and administered in all its affairs by elders. In 1 Timothy v. 17, two classes of elders are mentioned, those that rule and those that labor in word and doctrine, from which we get our warrant for the distinction between ruling elders and pastors.

In the verse we are now considering the word used is overseers. That is what Paul calls the elders of Ephesus. The word of the Greek means literally bishops. It is the same word translated bishop in the Epistles to Timothy and Titus. It is the word which prelatical churches use in their names and claims to be Episcopal. The word in the Greek and singular number is *Episcopos*. But we Presbyterians are the most truly entitled to the office of bishop, in as much as Paul here calls the elders bishops. The fact is that all elders are bishops as overseers of the flock. It is not a title which Paul uses but a responsibility to which he refers, a grave and solemn responsibility of elders to take oversight of the Church as the flock. So, it was not merely a bit of pleasantry, but as tatement of fact which has been attributed to Rev. Dr. Atkinson of our Presbyterian Church. We have heard that when his brother the beloved minister of the Episcopal Church was ordained bishop, not hearing from this Presbyterian brother for some days, he wrote to ask why he had not been congratulated upon his elevation to the office of bishop. The Presbyterian brother answered that he did not see any occasion for congratulation as he had been bishop for twenty-five years. And so he had been, for every elder of the Presbyterian church is a bishop, an overseer.

When Paul tells these elders and charges them *to feed* the Church of God he uses a word that is very frequently fonnd in the Bible. It means literally, to shepherd the flock. The combined thought is that the elders should take oversight of the flock as shepherds. To feed the sheep is only a part, albeit a characteristic and very important part, of the shepherd in caring for the sheep. The Great Shepherd, our Lord Jesus Christ, is described in the twenty-third Psalm. Every true elder should be a shepherd after the pattern and example found there. The more our elders seek to be such, the greater will be their efficiency and the larger their success in their office.

There is a word of our language which has come to us from the Latin and is familiar to Presbyterians. It is the word pastor. It is now used as the distinctive title of the elder who is set over the flock to labor in word and doctrine. It has come to this rather by usage and accommodation. It means shepherd. It carries the meaning of this responsibility which Paul plainly puts upon the elders of Ephesus. It is therefore true that every elder is a shepherd of the flock, in the church of God. Every elder is a pastor and is therefore taught here to feed the Church of God.

This threefold office of elder, bishop, pastor belongs to the one class and is correctly interpreted in our Presbyterian polity as belonging to those who are elected, ordained and installed to the office of elder.

AN APPEAL.

The Support Fund of the Orphans' Home is completely exhausted—not a dollar in it. Christian friends, more than eighty fatherless ones wait on you for the supplying of their daily wants. Their faith and our faith in your willingness and readiness to supply all their wants is unwavering. Every summer we experience a time of scarcity, but the Orphans' Home year, which closes with the 30th of September, has never found the Home in debt for food and clothing. Shall the present year be an exception ? Do we hear you say no, no ? Doubtless the present embarrassment arises in part from the death of our beloved Treasurer. Friends have held their contributions not knowing where to send them. But now a new Treasurer has been elected. Let all money be forwarded to him with all possible dispatch, that he may be encouraged in his labor of love, and the wants of the fatherless supplied.

Send all money to Mr. P. M. Brown, Charlotte, N. C., Treasurer of the Orphans' Home.

In the care of the fatherless,

R. W. BOYD,
Supt. Orphans' Home.

WE HAVE not been greatly surprised that our friends have not been paying us readily during the past summer season, but now that the crops are gathering and that funds for them are being realized we appeal most earnestly to those who are indebted to us to make prompt payment. Our list shows some long in arrears ; those we urge to pay in part at least, that we may keep moving in our work without embarrassment. Please do not neglect this.

The N. C. PRESBYTERIAN depends for its support mainly upon the Presbyterians of North Carolina. And has it not a right to expect that they will give it a generous support ? Year in and year out it is its special work, engaging all the talent and energies of its conductors and yielding every facility at its command to publishing what the Synods and the Presbyteries require, at the same time serving as the most efficient means of communication between the ministers and churches of the State.

Has it not become by this long and faithful service entitled to special recognition and support ? We appeal to the ministers and elders of our churches to place an influential and energetic agent, who will actively canvas for the paper, in every congregation. We will gladly pay all expenses incurred and add satisfactory remuneration for time and trouble.

Our Album has up to date given to the Presbyterians of the Synod of North Carolina such an amount of biography of its ministers and elders and such a history of its churches as could not, or can not, otherwise be obtained from any source whatever. It is our purpose to continue this, but we specially desire that photographs and sketches of our deceased ministers may be sent to us that we may make the service we are rendering more extensive and the history more complete. Already we have promise of some of these,

We will be glad too to publish sketches of churches, with cuts. What a fine thing it would be for every Presbyterian church in North Carolina to thus have its history preserved. Will be glad to hear from churches desiring this. It will be necessary for such churches to furnish the cuts, which will be returned to them of course. If they will furnish us good photographs we can obtain for them excellent engravings at very moderate cost.

REV. DR. RICHARD S. STORRS has announced his determination in October next to retire from the Presi-

ncy of the A. B. C. F. M.—the ongregational Board of Foreign issions, commonly known as the merican Board. He is now 76 ars old and has held the office uring the past ten years during hich the Board has seen exceeding- stormy times. To the superb anagement of Dr. Storrs is due, in rge measure, the successful exit of e Board from these trials. At resent like most institutions deending upon the gifts of the people e treasury of the Board is far om repletion, but as the resident assures the friends of the oard this does not influence his deision to retire. During his term of ffice missions have been established China, Japan, Persia, the islands the Pacific and other places. hen such men as Dr. Storrs retire e are apt to think the cause must ffer seriously—sometimes almost collapse, but God makes opportunities and raises men to meet them.

The Independent says : "Dr. Schell, e Rector of the University of Wurzburg, and head of the Catholic faculty at that institution discusses oman Catholicism as a principle of rogress, and criticises in a most deided way the trend and tendencies f modern Roman Catholicism, doing all this, however, in the interests f the Church of which he is a deoted adherent. Within a few weeks he book has been published in five ditions and is the most discussed heological work of the day. Schell penly acknowledges that in modern ife and thought Protestantism is a nuch more decided factor and force han Roman Catholicism is. The easons he gives which hinder the atter Church from being the power should have been in modern life re the following : 1. The lack of lergy that is thoroughly trained cientifically and economically ; 2, he shallowness of Roman Catholic preaching ; 3, crowding the Scriptures into the background ; 4, the endency of restricting the active race of God and the real spirit of oliness and true morality and eighborly life to the confines of he Catholic Church ; 5, the Sacramentalism of the Catholic clergy, the anger of their becoming mass-riests and sacrament-merchants (*Sakraments-kramer*) ; 6, the officious ctivity of the priests ; 7, their preference of polemics ; 8, their love or controversy ; 9, last, and decidedly not least, the influnce of the Jesuit order. Schell's ssociates in the Wurzburg Faculty have declared against him, and the Catholic press of the Continent criticises him severely. It is thought that this theological school will be boycotted by many Catholic students as long as Schell continues there as a leading teacher."

The above shows the Presbyterian Church is not alone in its troubles with erratic preachers: The Roman Catholic Church should not be blamed for proceeding against Dr. Schell, albeit he is no doubt right in point of fact. He is not right as a Roman Catholic.

ON FRIDAY night last, at 8 o'clock, Mrs. Nannie Tillett Allison, wife of Rev. T. J. Allison, pastor of Sugar Creek church, died at Morganton, N. C., after many months of greatest suffering. A fitting memorial tribute to her pure and lovely character doubtless will appear later. The simple announcement will draw deeply upon the sympathies of the friends of Brother Allison throughout our Synod and the South and upon the friends of those so sadly bereaved with him.

AN ORDER of the Roman Catholic Church that its priests shall not ride the bicycle has an odd sound. It would be undignified of course and dignity stands in great stead where persons occupy positions where a word is law. A bishop in Hungary forbade his priests to ride the bicycle. They remonstrated ; the matter was appealed to the "Sacred congregation of the Bishops and Regulars" at Rome and the answer received it may be admitted is reasonable and weighty from the Roman Catholic point of view :

"This Sacred congregation has subjected to careful scrutiny the inquiry which your Grace has presented in reference to priests who use the wheel called *velocipede*. The aforesaid Sacred Congregation praises and commends the zeal and prudence of your Grace, because a prohibition of this sort not only frees the priests themselves from the perils of the body, but averts scandals and derision of priests by the faithful."

In Europe it is said the prohibition put upon the priests is common, but it has not been heard of in this country.

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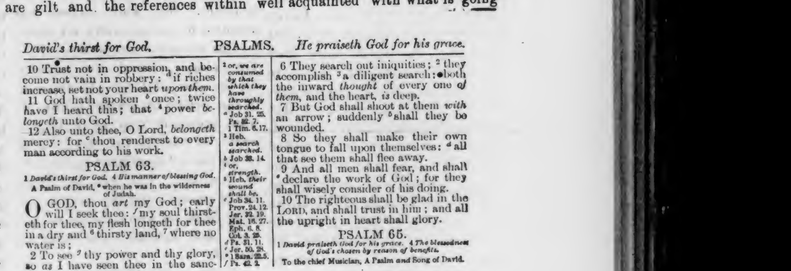
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The binding is flexible, the edges medium thro which one can become are gilt and the references within well acquainted with what is going



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery : if riches increase, set not your heart upon them.
11 God hath spoken [a]once ; twice have I heard this ; that [b]power belongeth unto God.
12 Also unto thee, O Lord, belongeth mercy : for [c]thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [a]when he was in the wilderness of Judah.

O GOD, thou *art* my God ; early will I seek thee : [b]my soul thirsteth for thee, my flesh longeth for thee in a dry and [c]thirsty land, [d]where no water is ;
2 To see [e]thy power and thy glory, so *as* I have seen thee in the sanc-

[1] or, we are consumed by that which they have thoroughly searched. [a] Job 31. 25. Ps. 62. 7. 1 Tim. 6. 17. [b] Heb. a search searched. [c] Job 35. 14. [a] Heb. their sword shall go. [e] Job 36. 11. Prov. 28. 12. Jer. 32. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25. [f] Ps. 31. 17. Jer. 50. 29. [g] Rom. 12. 3. [h] Ps. 42. 2.

6 They search out iniquities ; [1] they accomplish [2]a diligent search : [3]both the inward *thought* of every one of *them*, and the heart, is deep.
7 But God shall shoot at them *with* an arrow ; suddenly [4]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves : [4]all that see them shall flee away.
9 And all men shall fear, and shall [4]declare the work of God ; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him ; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else ; making altogether the most desirable

Narrow minded people who have not a thought beyond the little sphere of their own vision recall the Hindoo saying, *"The snail sees nothing but his own shell and thinks it the grandest in the universe."*

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JOHN McLAURIN,
Manager N. C. Presbyterian.

A courteous disposition becomes the elect of God ; for the design of the gospel is not only to soften the minds of men, but to sweeten them, and to promote friendship among men, as well as reconciliation with God.

For the N. C. Presbyterian.

THE WORK OF JESUS CHRIST.

BY REV. EDGAR TUFTS.

The first recorded words of Jesus are: "Wist ye not that I must be about my Father's business." These were spoken when He was only twelve years of age among circumstances too familiar to need repeating. Later in life He said: "I must work the works of Him that sent Me while it is day." In His prayer for His disciples just before He was crucified, He said: "I have finished the work which Thou gavest me to do." The last words that He spoke before yeilding up the ghost on the cross were: "It is finished!" From these few expressions uttered at different periods of His life, it is evident that Jesus was conscious of the fact that He had a work to do. That this was true we naturally conclude from the fact that God never creates anything without giving to it some special work to perform. The sun has its special work, which is to give heat and light. The winds have their special work to perform, and if we could thoroughly understand everything in nature we would see that even the annoying insects and poisonous serpents have their special work. In a high sense is this true of man. Every man has a special work to do. To some it is given to rule; to others to teach; while to others it is given to perform the humbler duties of life. But in every case God has given to each man a special work to perform. This being true we are not surprised that Jesus was conscious that he had a work to perform, or that He should have spoken of it as often as He did. But what is this work which he felt weighing upon Him at the early age of twelve, and to which He referred when at the close of life He said: "It is finished."? It shall be the purpose of the balance of this article to show, first, what this work was; second, how it was accomplished; third, that it has been approved, and accepted and fourth, for what purpose it was accomplished.

The work which Jesus came to perform was to save men from their sins. This we prove: (*a*) from the meaning of His name. Before He was born we are told that an angel appeared unto Joseph and announced to him that his espoused wife should "bring forth a son, and thou shall call His name Jesus; *for He shall save His people from their sins.*" It is a noteworthy fact that nearly all Scriptural proper names have a special significance in their meaning. Sometimes they signify the meaning of the character of the persons which they represent; sometimes titles. As an example of the first we notice *Jacob* which means supplanter. He was given this name because he supplanted his brother Esau in his birthright. His name was afterwards changed to Israel, which means to strive with, because he wrestled with the angel all night. Another example is Abram, which means father of eleven. This was changed to Abraham which means father of a multitude. As an example of a person's name meaning a title we have Malachi, which means one sent, a messenger. Another example is Jeremiah, which means one whom Jehovah has appointed. So the name Jesus means Saviour. It was because he would save His people from their sins that He was given this name. It carries with it the very meaning of His character and the nature of His work. Likewise His other name Christ, means to anoint. But when anyone was anointed he was generally set apart by this act and consecrated to office. For example, David was anointed for the office of king. In the case of the priests they were nearly always inducted into office in this way. So that the full significance of the name Jesus Christ is, *Saviour, the anointed.* The first signifying his character, and the second his title, both of which relate to His work and indicate the meaning thereof.

(*b*) From the fact that Jesus declared this to be His work. He says: "The Son of man came to seek and to save that which was lost." Surely he ought to have known what His work was! If a man professes to be a physician and proves it by healing the sick and shows his credentials that he has graduated from a medical college, we are bound to believe that he is what he claims to be. This is what was true of Jesus. He claimed to save men and proved it by saving every one that ever came to Him. He had with him credentials in the divine power to work miracles, which proves that he came from heaven. So that if we treat Him as honestly and fairly as we do other men we are bound to acknowledge that His work was to save men from their sins.

(*c*) From the fact that God implied as much on two different occasions by a voice from heaven. When Jesus was baptized there came a voice from heaven saying: "This is my beloved Son, in whom I am well pleased." Surely we cannot believe that God would have testified that this was His beloved Son and that He was pleased in Him if it were not true. And how could God have been pleased in one who was then getting ready to deceive the people? Again, when Jesus was on the Mount of Transfiguration, there came a voice from heaven saying: "This is my beloved Son; hear Him." Here God commands us to hear Jesus. Would he have commanded this if Jesus had been a fraud? By these voices from heaven God declares that He is pleased with Jesus' work and that we are to hear Him, when he tells us what this work is.

Having seen from the significance of His names, from His own testimony and from the testimony of God himself that Jesus' work was to save men from their sins, let us now see how this was accomplished. The first thing that Jesus had to do in order to accomplish this was to become man. Not a semblance of a man, but a real, true man, with every essential mark that goes to make up man. He had to assume the same physical form, with all the natural appetites of man and all the infirmities of the flesh, *except sin.* (Why not sin? Because sin is not one of the essential marks of man. Adam existed as man complete before sin came into the world.) He was born of a woman, he grew in human wisdom and physical statue and was subject to his parents just as other children. He was subject to hunger and thirst, and weariness just as other men. Death laid its cold grasp upon him just as it sooner or later will do upon every mortal. So that in every sense Jesus was man. But why did He become man? Could He not have come to this world in the form of an angel or some other supernatural being? Surely He could, but if He had He could not have represented man. It was man who broke the law, and therefore none other than man could pay the penalty which God's justice required for the transgression of His law. In order therefore for Jesus to perform His work of saving man from His sins He had to become man so that He could take His place. No other being in heaven, in earth, or in hell could have filled this place!

(*b*) But not only did Jesus have to become man, He also had to obey the law which man had broken in order that He might transfer its perfect obedience to man. Before Jesus became man He was above the law and in no wise subject to it. He himself had made the law. A master can make certain laws for his slaves and not be subject to them himself. For example, he can require of them a certain amount of work performed by a certain specified time and in a specified way. This illustrates the way in which Jesus being above the law became subject to it. The very moment He became man, he then became subject to the law, for it is binding on every man. That He obeyed the law, both ceremonial and moral perfectly, we prove from the fact that the overscrupulous, camel-swallowing and great straining priests could not find anything against him. They then sent him to Pilate the Roman Governor who said: "I find no fault in Him." At the cross one of the soldiers who helped to crucify Him testified saying, "Certainly this was a righteous man." Jesus himself claimed that he had kept the law perfectly and challenged anyone to find any sin in Him. But it is not necessary to dwell upon this point longer here, for when we show that God has accepted and approved of His work, we will show that His obedience to the law must have been perfect and complete, otherwise God could not have accepted it.

(*c*) But it was not enough for Jesus to become man and then obey the law perfectly. He had in the third place to suffer and die to save man from his sins. The righteousness which Jesus worked out for man in obeying the law would not do him any good, though it were imputed to him, so long as he remained a lawful captive in the hands of Satan. So that before this spotless robe of Christ's righteousness could be given to man he had to be redeemed from the clutches of hell, and the only way that this could be done was for Christ to suffer the penalty of death upon the cross. In dying on the cross the wrath of God was poured out on him, that was due to those men whom by that act he saved from this wrath. If Jesus, after He had wrought out man's righteousness, returned to heaven without suffering the penalty of death for man, then would have been the strange anomoly of God's elect souls, clothed in Christ's righteousness and at the sams time lawful captives of satan and his host. On the other hand if Jesus had simply died for man without having lived in perfect obedience to the law there would have been the no less strange anomoly of God's elect souls redeemed from hell, but not clothed with any righteousness sufficient to give them an entrance to heaven—so that we see that both were necessary, and they both had to be done by *man.*

(Continued.)

For the N. C. Presbyterian.

CHILDREN'S DAY FOR HOME MISSIONS.

The General Assembly has already been asking the Sabbath-school to contribute on fifth Sabbaths for support of Christian schools in the Indian territory. That may be called children's work for children. The last Assembly took action intended to bring the children of the Church into close sympathy with the entire home missionary work of the Assembly. The Assembly adopted the report of its standing committee on Sabbath-schools and set apart "the last Sabbath of September for Children's Day for Home Missions to correspond with Children's Day for Foreign Missions." There are special reasons why the children should enter heartily upon the observance of this day. This is their country in which they are to spend their lives. If we allow the reached word to cease, our churches to be closed, our Sabbaths to be destroyed, a generation of grown men and women, *heathen*, would be here in thirty years from to day. But if our home missionary work we can be instrumental in having this nation to be a people whose God is the Lord, souls will be saved, righteousness will exalt this nation and the home-land of the children of today will be a happy land in the years when these children shall be full grown men and women.

A suitable exercise, (a number of copies) has been mailed to all superintendents whose address we know and to the pastors where we have not the address of superintendents, and now we trust that all teachers, superintendents, pastors and parents will interest themselves in this good work. The money will go to support 85 or 90 missionary ministers and to aid in erecting church buildings in Arkansas and west of the Mississipi river. Prompt remittance requested. Urge the children to earn money for this purpose.

Fraternally,

J. N. CRAIG,
Secretary.

Atlanta. Ga., Sept. 1st, '97.

The list of advanced subscribers to the Memorial Volume of the Westminster Assembly Celebration is now nearly 1,300, and names are still coming in. The volume will be out early in September, and an edition of 2,000 will likely be issued at first. Those desiring the advantage of the reduction in price for advanced subscriptions should send in their names to Dr. Hazen, Richmond, Va., at once.

FRANCIS R. BEATTIE.

Aug. 10th, 1897.

THE OPEN BIBLE.

So far as, and so long as England remains true to that simple, unadulterated Word of God which has been purchased for us by the misery of exiles and the blood of martyrs; so far and so long as she stands fast in the freedom wherewith God has made her free, and is not again entangled with the yoke of bondage—so far and so long as she refuses to be either driven into indifference by disgust or seduced into delusion by false religion; so far and so long will she maintain the honor of this great people. All else—call itself by what sounding name it will—will prove to be but booming brass and tinkling cymbal. Let England cling to her open Bible, let her learn from it the broad truths of primitive Christianity, and be faithful to them; let her teach it to her children, and her children to their children, and their children to generations yet unborn, and then no wind that blows, no storm that beats, will shake her invincible foundations, for she will be founded upon a rock! But let her apostasize from its pure lessons into humanly invented falsities, and I would not give fifty years' purchase either for her greatness or for the inablity of her Church.—*Dean Farar.*

It is the habit of the age to glory in its own triumphs, its conquests of material forces, its philanthropic and educational achievements. There is a question if there is not too much self-satisfaction in these respects. No doubt the world moves, but progress is not uniform. In the great struggle of development there may, on the whole, be gain, but there are many points at which there is failure to preserve results already secured. A marked instance of this is the failure to preserve in the minds of children the habits of obedience and respect for authority, which were so carefully taught a few generations ago.—*Springfield Republican.*

LITERARY JOTTINGS.

Mr. John Russell Young, superintendent of the new congressional library, will introduce a department for the blind. There are now a number of volumes in the raised letter and Mr. Young intends making the list complete.

On August 6th, the birthday of Alfred Tennyson, the memorial beacon was dedicated at Freshwater, in the Isle of Wight. It is in the form of an Iona cross of white Cornish granite, and stands upon "the ridge of a noble down," of which Tennyson wrote when he invited Maurice to Farringford. The inscription, unveiled by the Dean of Westminster, reads: "In memory of Alfred Lord Tennyson, this cross is raised, a beacon to sailors, by the people of Freshwater and other friends in England and America."

The September installment of David A. Wells's series on Taxation, in Appletons' Popular Science Monthly will discuss real and personal taxes. Some entertaining and instructive incidents are given which have arisen out of the efforts of the law to establish a sharp dividing line between the two.

Hall Caine's "Scapegoat" is based upon the 16th chapter of Leviticus, which contains an account of the sending of the Scapegoat into the wilderness as a live sacrifice for the sins of Israel. It is a well known fact that the author bases his stories upon some Biblical event or custom.

A final paper made up from the journals of the late E. J. Glave appears in the September Century under the title of "Cruelty in the Congo Free State." Mr. Glave was sent to Africa to investigate the slave trade for The Century, and he successfully crossed the continent only to die at the mouth of the Congo. In Mr. Glave's diaries were found many references to cruelties practiced in the name of the Congo Free State by its soldiers and the Arabs in its employ. The article will have many illustrations from photographs.

The invention of geometry is attributed by some to the Assyrians or Chaldean philosophers, by others to the Egyptians. Geometry was brought into Greece by Thales, in 600 B. C. The study was greatly improved by Pythagoras, and brought to perfection by Euclid, 300 years B. C. The researches of Archimedes were made in the third century before Christ.

BOOKS.

A Retrospect of the Reign, The New Astronomy, An English Square in Paris, An Indian Romance, British Interests, and the Walcott Commision, Marston Moor—July 2d, 1644, The Growth of Caste in the United States, A New Fibre, The Present Government in Turkey, An Angler's Summer Eve and The Story of the First Chartered Company are among the articles in September *Eclectic.* E. R. Pelton, Publisher, New York.

In glancing over *The Bookman* for September we see the faces of Hall Caine, Louis Becke, Elbridge S. Brooks, Fontura Xavier, Artemus Ward, B. P Shillaber (Mrs. Partington) Josh Billings and John G. Saxe which, with the knowledge that *The Bookman* is always good, denotes that a treat is in store. Dodd, Mead & Co. New York.

For a short history of Germany we would recommend the little work of Kate Freiligrath Kroeker, published by D. Appleton & Co., New York, price 60 cents. *Germany* is one of a series of history for young readers sent out by this enterprising firm and is a most charming book. It embraces the salient points of interest and all is told in clear, concise style, adapted for the school room. The book is strongly and pretily bound and is of a convenient size.

We have read with pleasure the third of Mrs. Kingsley's works upon New Testament characters. Titus and Stephen are widely known and have been well received. *Paul a Herald of the Cross* is equally worthy of wide distribution. Mrs. Kingsley draws her characters well and shows in the background of her story much study and great familiarity with the manners and customs of the early Christian era. Her vivid imagination has excellent material to work upon. Paul is more a collection of pen pictures than a continued story, but whether the scene be among the humble followers of the Nazarene or in the gaudy halls of Roman glory, the attention is held and the beauty and peace of the Christian life is set forth. Henry Altemus, publisher, Philadelphia.

Handbook of Greek and Roman History. By George Castegnier, B. S., Bl. Flexible cloth, 12mo, 110 pages. Price, 50 cents. American Book Company, New York, Cincinnati and Chicago. We have in this compact little volume a cyclopædia of Greek and Roman history which will at once command favor for two qualities—brevity and convenience. The book contains just the facts in regard to important persons, places and events of ancient history which every scholar ought to know or have at instant command. It is intended primarily to facilitate the work of students in reviewing subjects already studied in larger text-books, and in preparing for college examinations, but will also be found useful for general readers who wish to refresh their minds on classical and historical subjects.

MAGAZINES.

Popular Science News for the month has been received. It is an excellent magazine and up to date in its special line. Single copies 15 cents. New York.

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. R. W. Hines, from Indianola, Miss., to Bairds, Miss. Change of postoffice only.

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

NORTH CAROLINA.

Evangelistic Notes, September:—Encouraging tidings come from all parts of the field. At Shallotte in Brunswick county, the people have completed arrangements for a good house of worship, and this will give a new impetus to the work there. Mr. J. E. Ballou has completed his summer's work in Madison county, and his tours of exploration and the admirable reports he has made of the field will be of great srrvice in the future. Mr. Ballou has walked 360 miles, visited 150 families, and held 40 services or public worship, besides conducting family worship in 58 homes. This has all been done in a little over two months. Before his return to the seminary he had a conference with Rev. E. MacDavis who now takes charge of the Madison county work, and whose services the committee has been most fortunate in securing.

Rev. L. A. McLaurin writes that as a result of the meeting held at South Toe, there were 48 professions of faith and that there are 27 applicants for membership in a church to he organized there, the first Presbyterian church in Yancey county. Thus our gracious Master is blessing work done in His name.

September is one of the months set apart by the Synod for regular contributions to the Synod's Evangelistic Work. The Presbyteries, with the exception of Mecklenburg and Asheville have made the same order. Envelopes for distribution among the people have been sent to the pastors. The money is needed for the payment of our worthy and faithful workers who are doing so much for the welfare of our beloved Church and for the glory of Christ. With an earnest and concerted effort on the part of the pastors to raise the full amount apportioned their churches, it will be possible to make the reports to the Synod that we owe no man anything save to love one another.

A. J. McKELWAY,
Superintendent.

New Hope Church, Brunswick County:—Has recently enjoyed a rare treat. Rev. R. V. Lancaster was with us for two days. On Saturday night, he gave a lecture on China and her People. Bro. Lancaster had his curios which he brought back from China with him, and our people became very much interested in China and her customs. On Sunday we had two good gospel sermons which did us all good. Brother Lancaster's preaching is plain, spiritual and pointed. We all enjoyed his short visit and hope we can have him back again soon for a longer stay.

Alamance:—This historic old church has passed through a season of refreshing from the presence of the Lord which resulted in fifteen accessions. Rev. R. A. Brown preached on the fifth Sabbath in August. Rev. M. H. Hartsell, of the M. P. church on Monday, and Rev. C. W. Maxwell of Durham, for four days following told the Old, Old Story with such tenderness and simplicity that God's people were strengthened and thirteen young persons came out on the Lord's side. To God be all the glory. Rev. H. D. Lequeux is pastor of this church.

Hawfields:—We have had a time of refreshing at Hawfields this week and last. Brother C. W. Robinson did most of the preaching, and close searching preaching it was. The congregations were large, and pervaded by a spirit of solemnity and prayerful expectation. Christians were much revived, and more than twenty persons confessed Christ. It was a tender season of drawing near to the Saviour, and reconsecration to His service.

Pocket Church:—We have just closed a meeting of several days at this church. The Holy Spirit honored and made effectual the services. God's people were edified and drawn closer together. Sinners were converted, and seven were added to the church on profession of faith in Christ. Rev. Messrs. K. A. McLeod and J. M. Wicker preached with great power and we yet expect a greater harvest from their earnest weighty words. This church, comparatively young, is now erecting a house of worship. M. D. M.

New Hope Church, in Orange Presbytery: Has lately enjoyed an eight days meeting in which Dr. E. C. Murray preached for five days with great acceptance by the people. His clear, pointed sermons —mostly to Christians—did us good. The pastor continued the services for three days after Dr. Murray left us and at the last service the Lord's Supper was administered and one infant and one adult received the sacrament of baptism. During the meeting two members were received on professien of faith and others are expected to joln soon.

D. J. C.

VIRGINIA.

Belle Haven:—The work of Rev. B. E. Wallace is opening up brightly. One young man was received on profession of faith on Sunday, 29th ult.

FLORIDA.

Kanapaha:—On Aug. 29th, Messrs. Z. T. Taylor, Jr., and L. W. Haile were elected elders and Mr. Z. J. Law, deacon. Services both morning and evening were conducted by Rev. T. E. Smith of Archer.

TEXAS.

Prairie Plains:—The Trans-Mississippi Presbyterian states that a church of sixteen or more members has recently been organized at this place by Rev. E. C. Boaz, by direction of Brazos Presbytery.

ARKANSAS.

Iona:—Rev. J. M Grier, pastor. This, the only Presbyterian church in Pike county, has recently enjoyed a precious series of services. Two were received upon profession of faith.

GENERAL.

Rev. Samuel MacComb of Belfast, Ireland, has arrived in this country and taken charge of Rutgers Riverside church, New York City.

PERSONALS.

Rev. L. E. Wells has returned to Union Seminary from Teachey's, N. C

Rev. W. C. Underwood, of Hopewell, N. C., has returned to Union Seminary from Sharp's Wharf, Va.

Rev. M. McG. Shields, who has been visiting with his family at Carthage, N. C., has returned to his labors at Gastonia.

Our sympathy is extended Rev. J. E. Thacker upon the death of his grandfather, Mr. J. E. Thom, which occurred at Greensboro on August 30th.

Rev. Henry A. Young, of Craigville, Va., is visiting his parents near Lexington, Mo.

Rev. J. E. Travis, a recent graduate of Louisville Seminary, has accepted a call to the church of Florida, Mo.

Rev. J. W. Stagg has returned to Charlotte after a delightful summer spent in Europe.

Rev. Geo. G. Woodbridge of Houston, Texas, is spending the month at La Porte, Texas.

We learn from the Charlotte Observer that Miss Claude Grier of Tokushima, Japan, was married on August 23d to Rev. J. Mercer Blair of Kiahing, China. Mr. and Mrs. Blair were among the party who sailed from this country in Nov ber last. We extend to them our cerest wishes, and trust that the intercourse between Mrs. Blair and N. C. P. will be continued, and that may hear from her from her new fiel labor.

The Bi-monthly Letter of the Laos Mission for June states that and Mrs. L. W. Curtis have been on the mountain for about two mo and report that the time has been fitable for comfort, health and st They have been much missed, an are glad that they are to return soon

For the N. C. Presbyteria

SEMINARY NOTES.

Union Seminary opened on last nesday with an address by Dr. C. Hersman. He spoke very earnestly feelingly on the dangers that beset dents in their seminary life. The pect for the year is very encourag Twenty-six new students are alre here and several more are expected. health of both professors and stud is generally good. We are all gl see Dr. Johnson looking so well. Mr Anderson, a member of the senior is ill with typhoid fever at his home. are hoping for his speedy reco Messrs L. E Boston and E. P. Br both of whom have been out a yea with us again. The faculty and wives will give a reception to (Monday) to the students.

A NEW PRESBYTERIAN CHU

Rev. L. A. McLaurin, our evan in Mitchell county, assisted by Weston R. Gales has just closed a ing of eight days in Yancey county, a result there were forty-eight fessions, thirty-seven of whom ex a preference for the Presbyterian ch This point is eight miles from Spr Pine, the nearest Presbyterian ch Hence a new organization will be ne sary. Bro. McLaurin has been pre ing there once a month since March June our school began, taught by Josephine English, a member of Sp Pine church. The work is in a he ful country at the foot of the Blacks and among a sturdy, good, ple. The outlook here is most prom Bro. McLaurin has the hearts of people, and the whole work wea hand. The school at this place w taught by Mr. J. A. Winn, of Dec Ga., a Davidson student. He wi assisted by Miss English. Bro. Laurin meets large and attentive gregations at all points. We have reason to be thankful for this field.

Visitor

Spruce Pine, N. C., Aug. 30, '97.

THE NEW PEACE INSTITU

This delightful summer morning ter a refreshing shower last ni strolled over to Peace Institute. grounds are carpeted in living the flowers are blooming along the ders of the walks, and the great oa In all their summer glory. And look upward toward the Institute b

ing, you exclaim, "Why, our always lovable Peace has renewed her youth!" For, from head to foot, she has a new attire of white and green on all the window blinds, cornices and majestic columns. The immense white pillars fairly glisten! You think this is elegant; but step within and you shall see some thing better still. Hundreds of dollars have been spent this summer and the whole interior of the building has undergone thorough renovation — the greatest work of twenty years. As you are about to put foot upon the floor, you become an oriental and feel like removing your sandals; from the first story to the fourth, in all the halls and rooms, you walk upon freshly stained floors. And the walls are white and pure, in their fresh dress. The renovation has extended to the recitation rooms and the rooms for piano practice, the dining-room, sitting-rooms, parlors, the cosy place that some people will persist in calling "the infirmary"—as if there could ever be "infirmity" amongst those happy-hearted girls at Peace Institute! Just wait ten days and then see them coming in on every train. We can hear their merry voices ring out in glad surprise as they see how lovely everything has been made, to welcome them. The indications are most encouraging. The year promises prosperity and happiness. All the teachers except one will return. Reluctantly, after much dubiety, we have been compelled to see that her excuse is rational She has married!

E. DANIEL.

Raleigh, N. C., Sept. 3, 1897.

EXTRACTS "FROM FIRST IMPRESSIONS OF INDIA."

BY GEORGE SHERWOOD EDDY.

[At this time anything concerning India possesses some element of timeliness and we give the following article in connection with Young People's work from "The Stundent Volunteer" with much pleasure.]

From Poona I crossed the country to Calcutta. If in an ordinary western American landscape you insert a few lazy palm trees; for bustling cities imagine countless villages of mud houses sleeping peacefully beneath their grass roofs; people the land with millions of dark skinned, half-clad natives in almost unbroken heathenism, you have India.

I find work to do in English on every hand. At a railway station, a native gentleman asks me for the best authority upon the American revolution. The conversation takes a deeper turn, and he shakes hands, giving his word to read the New Testament with open mind. In the train is an attractive Parsee boy. I cannot keep from putting my arms around him, as I tell again the old sweet story which sounds so new out here in India. The seed is sown, and we exchange a loving good-bye, knowing that if the truth takes hold it will cost him persecution and the loss of all things. Yet Heaven is on the horizon here in India, and a life that costs us something brings God near.

At Calcutta I was asked to become a College Secretary of the Young Men's Christian Association in India, in addition to the work of Traveling Secretary of the Student Volunteer Movement. I started through the colleges of the Bombay Presidency in January. The opportunity of the work is simply overwhelming. I have had two and three meetings a day in nearly every college, and have had to leave much undone. To think of touching in the course of the year a large part of the 1,700 missionaries in India (shall they be touched in the weakness of self or the mighty power of Christ's presence?); to see the possibility of preaching the Gospel in the power of the Holy Ghost to thousands of the heathen students of this great land; and to touch nearly every Christian student in India, helping to organize these men who are to mould the future Church of India! The opportunity is far greater than it was even in the American colleges. I would rather have five years here in the power of God than a life-time at home. When I hear of dear Donald Fraser, through the power of prayer behind him, seeing six hundred students brought to Christ in the last three months in South Africa; and then turn to the students of India, whom I have found thus far standing in almost unbroken ranks against the power of the Gospel, men who are going out of the universities to lead their people for or against Christianity, can you imagine how thirsty it makes me for this dear land of India, and how it makes me turn to plead with all of you at home who are willing to test the power of prayer to call down showers of blessing on these students, and through them upon the hundred millions of this needy land.

In the striking statement of 2 Corinthians, i. 11, Paul directly attributes his power to the numbers who were behind him in prayer. The clouds seem all ready to burst here. They only wait the fire from heaven called down by you. Shall we be able to do no mighty work here because of unbelief, or shall we all join in thanksgiving as the men begin to come? Mere talking seems wasted on these men. No appeal seems to touch them. The most convincing argument does not move them. After an hour's address on the atonement in a college recently visited, I sat answering their questions by the hour one afternoon until it grew dark, and I could only see the white marks of their idols on their foreheads like brands of Satan. The questions flew from every quarter. (If you will try to answer each one, you will see how far they reach. "How could a divine Christ pray for the removal of the cup?" "Why cannot a merciful God forgive without an atonement?" "If we believe in God and serve Him, why do we need Christ?" "How could a just God let punishment come upon Christ, who was innocent, instead of on sinners who were guilty?" "What of those who never heard of Christ?" "Is not Hinduism sufficient to save us?" "Have you proof that Jesus was divine and that our incarnations were not?" "If I worship the one true God, why should I not place before me some idol to help me concentrate my thoughts and call Him to mind?"

The Holy Spirit suggested the answers as fast as the questions came. For instance, to the last question on idolatry I replied, "My own father is no longer living on earth, but when I wish to recall his loving character I do not place before me some hideous monster or horrible contortion of some reptile. It would degrade my love for him as idoiatry has degraded the people of India. Nothing but a perfect photograph is fit to represent my father to me. God has given us His photograph in Christ, and we need only His portrait preserved in the Gospels to recall our Father in Heaven."

DR. BARROWS ON THE WORK OF MISSIONARIES.

The following from an address by the Rev. Dr. John H. Barrows is an effectual reply to the enemies of Missions who persist in the assertion that they are a failure. They who decry Missions and belittle the work of the missionaries are blinded by prejudice, and are blind leaders of the blind. Says Dr. Barrows, who speaks from personal observation and knowledge:

Let one visit a hundred Christian schools in which I have seen gathered the dark-eyed boys and girls of Ankrot, Bengal and the Punjab; let him see the native congregations of Christians in Lucknow and Palamcotta, in Ahmednafar and Madras, and contrast their homes with the conditions out of which they came; let him visit the hospital work in Amritsar and Indore; let him study the various forms of organized Christian labor by which the Church Missionary Society teaches the ignorant, the benighted, the blind, the deaf, the dumb and the poor in Palamcotta; let him see what the Pundita Ramabai is doing in Poona for the relief and instruction of Hindoo high-caste widows; let him mark the Biblical, literary and scientific instruction given to the eighteen hundred boys and young men in the Christian College, Madras, and to the hundreds in Duff College, Calcutta; Forman College, Lahore; Reid College, Lucknow; Wilson College, Bombay; Wesley College, Bangalore; St. John's College, Agra; St. Stephen's College, Delhi; let him follow the Bible women in their diligent teaching of the Scriptures; let him hear the reports of the great army of Christian women who are carrying light and cheer, comfort and hope into the darkened zenanas; let him note how millions of printed Christian pages are spreading all abroad the mighty Gospel of redemption; let him study such huge turnings to Christ as have followed the teachings of the Baptists among the Telugus and of the Methodists in Northern India; let him renew his acquaintance with the monstrous usages which prevailed eighty years ago, and which Christian civilization in India has swept away; let him note the one hundred signs that the old Hindooism is decadent and doomed; let him study the reformatory movements which the presence and power of Christianity have started into life; let him remember that, with all the forces which keep people back from open confession, the membership of native churches in India has increased more rapidly during the last twenty years than has the population, and he will be convinced that, though only a good beginning has been made and many generations of Christian effort are yet required to do for the Empire of India what the Gospel wrought for the regeneration of ancient Rome, still, he has seen and learned enough to dispel the error contained in the remark that Indian missions are a failure.

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OUR LIFE-MOSAIC.

Once, when I was child, I was shown a delicate bit of mosaic work; a tiny brooch; and was told how, in a far away southland, there were many patient workers, who spent their days in carefully fitting these bright stone fragments together, little by little, bit by bit, now a gleaming rose petal, then a glowing emerald leaf, or glittering amethyst bud; filling in with patient care the tiny crevices, till at last the jewel-picture was complete.

Since then I have so often thought how like our lives were to these mosaic-pictures; how like *we* were to those jewel-artists over the sea.

The great mass of us cannot go forth into the world to choose our opportunities; we are surrounded by little commonplace duties and every-day cares, that demand the energies of brain and hand. We may not choose our life-elements.

We are but mosaic-workers in the great work-house of God, and He knoweth 'tis best to give us, children that we are, the tiny jewels one by one, now dark, now bright; and we, day by day, fit in these jewel-bits with careful hand; waiting until the last day to see the picture in all its marvellous completeness.

We cannot say, "Master, give me more of the blue of the sapphire, or the glittering gold of fame;" or "Father, thou givest me too much of mournful carnelian, too little healing amethyst." We can but take them as He gives them; yet though He give much of the jewel of suffering, He will give due meed of courage; and though He give not at all the hard, glittering jewel of fame, there is no life that has not at least one emerald of hope.

Those careful workers over the sea arrange their jewel-bits with thoughtful care; mingling, with patient hand, the light amid the dark, 'till the beautiful intricate pattern shines out, all-perfect.

'Tis so that we must weave our life-mosaic; not heedlessly or fretfully lest we make a sad failure of it all; but with gentle, patient hand and thoughtful care; peacefully biding the time till we may at last see it in all its beautiful completeness. The little corner that we can see as we work, does not always seem beautiful to us, even when we do the best we can; but, by and by, when we can see the whole together, we will see how each bit, even the darkest and seemingly the ugliest, contributed to the harmony of the whole.

Though we may not be able to choose the stones whereof our life-mosaic shall be wrought; yet we may so arrange the bits that are given us, so mingle the bright with the dark, that at the end of our life-time when we give the jewel-picture into the hands of God it will be far more beautiful than if, granted many brighter stones, given much more of the priceless jewel of time, and that rare, sharp-cutting jewel called "power," we had yet wrought so carelessly that there was naught to tell of our rich gifts save a dazzling chaos.

And as we work, though our hands may falter, though our hearts may grow faint and weary, and our eyes grow dim; yet God watches over our work, and guides our faltering hands, so that they cannot go far astray.—*Cor. of Southern Presbyterian.*

THE FULLNESS OF CHRIST.

Christ is more precious to His people the longer and the better they know Him. I have heard it said that the feeling of many persons, when they first see the far-famed Cathedral of St. Peter's at Rome, is one of disappointment. The building seems neither so large, nor so grand, nor so imposing, nor so beautiful, as they had expected it to be. But when they become better acquainted with it the feeling of disappointment passes away. The visitor walks again and again in these magnificent aisles, and his eyes become educated by degrees to appreciate the scene. The beauty, the glory, grows upon him. The marvel of the structure opens out to his perception more and more, and at every visit he discovers some grandeur, some loveliness, some exquisiteness of proportion, or some finish of detail, which he had not detected before. And is it not so with that grandest of all objects, with Jesus Christ, with Him who is "the chiefest among ten thousand, and altogether lovely." I do not mean, of course, to say that our first feeling about Christ, when we come to Him, is one of disappointment. Far from it! Christ at a distance, Christ unknown, Christ unsympathised with, may be, I grant you, an unattractive object. "He has no form nor comeliness," as the prophet says, that we should desire. But Christ, when we have accepted Him, answers all our expectations from the very first. He meets all our wishes. He satisfies all our desires. But this is what I mean, that what we knew and appreciated of Christ when we first put ourselves into His hands is as nothing when compared with what we know and appreciate of Him upon further acquaintance. He grows upon us day by day. Day by day we see more of the wonders of His person and of His work. Day by day fresh beauties, fresh grandeurs, fresh glories, unfold themselves. And the reason is that our inner spiritual eye is being educated by the Spirit of God, and that we are being enabled to "comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ that passeth knowledge."—*Prebendary Gordon Calthrop.*

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THE DREARY NIGHT.

A loved one, who has since entered into the realities of the future life, always thought that one of the most fascinating characteristics of that life and the heavenly country was the absence of night there, and none of Adam's children have better acquaintance with the depression of the night watches than those shut in from active, daily duties. It is a well-proved fact that physical vitality is lowered at night time, which accounts for the disproportionate number of deaths which occur at that season.

Unable to enjoy that active, physical exercise which is the surest means of courting sleep, those shut in by God's hand know as none others can, the fears, the doubts, the pain and the nameless horrors of the wakeful night. Yet to them it is also given as to few besides to have sweet experience of songs in the night. Cut off from human aid and sympathy, tossing it may be on beds of pain and restlessness, they may yet know that peace which passeth all understanding, and realize the nearness of Him whom their soul loveth. If their trials have been the means of bringing them close to God by faith in Christ, to them he is indeed precious when earthly comfort flees. To all such it is permitted to lift up their souls to their reconciled Father, and to recognize his hand in their trials, and to rest thereupon with unfaltering confidence and love. He does not see fit to remove the thorn in the flesh, but his grace is sufficient. To those thus spiritually enlightened, the abundant promises become actual experiences. They shall not be afraid for the terror by night, because their Father neither slumbers nor sleeps. Knowing the love of God who so loved the world, they can lie passive in his hand, which is as powerful as his mercy is far-reaching, and look forward with undiminished confidence that he will keep that committed to him. From present pain they raise their expectant souls, for joy cometh in the morning.—*Episcopal Recorder.*

THE HIDDEN CROSS.

To all, sooner or later, Christ comes to baptize them with fire. But do not think that the baptism of fire comes once for all to a man in some terrible affliction, some one awful conviction of his own sinfulness and nothingness. No; with many—and those, perhaps, the best people—it goes on month after month, and year after year. By secret trials, chastenings which none but they and God can understand, the Lord is cleansing them from their faults and making them to understand wisdom secretly, burning out of them the chaff of self-will and self-conceit and vanity, and leaving only the pure gold of righteousness. How many sweet, holy souls, who look cheerful enough before the eyes of man, yet have their secret sorrows! They carry their cross unseen all day long, and lie down to sleep on it at night, and they will carry it, perhaps, for years and years, and to their graves, and to the throne of Christ, before they lay it down; and none but they and Christ ever will know what it was, what was the secret of bitter chastisement which God sent to make that soul better, which seemed to us already too good for earth.—*Chas. Kingsley.*

LI HUNG CHANG AGAIN.

On the return voyage to China of this distinguished statesman, he sought the acquaintance of a Christian young lady of his own nation, on the same steamer, who had been attending school in our country, the daughter of a Chinaman of high degree. Several most interesting interviews followed between the modest young woman and the grand viceroy, which resulted in his appointing her to represent China at the World's Congress of Representative Women at Edinburgh in 1898, under the patronage of Lady Aberdeen. As a companion delegate, the viceroy designated Dr. Hu King Eng, the first Chinese woman to study medicine in this country, and practice it in China. She is the daughter of an eloquent and efficient native minister of the Foreign Conference of the Methodist Episcopal Church. Such incidents shed fresh light on the great statesman's nobility of character, but are most significant as pointing to the commanding position which Christian Chinese women are sure to occupy in the eyes of their own and other nations in the coming years.—*Canada Presbyterian.*

COVERED BY CHRIST.

Two Americans who were crossing the Atlantic, met in the cabin on Sunday night to sing hymns. As they sang the last hymn, "Jesus lover of my soul," one of them heard an exceedingly rich and beautiful voice behind him. He looked around and although he did not know the face he thought that he knew the voice, so when the music ceased, he turned and asked the man if he had not been in the civil war. The man replied that he had been a Confederate soldier. "Were you at such a place on such a night?" asked the first, "Yes," he replied, "and a curious thing happened that night which this hymn has recalled to my mind. I was posted on sentry duty near the edge of a wood. It was a dark night and very cold and I was a little frightened because the enemy were supposed to be very near. About midnight when everything was very still and I was homesick and miserable and weary, I thought that I would comfort myself by praying and singing a hymn. I remember singing this hymn,

"All my trust on Thee is stayed.
All my help from Thee I bring,
Cover my defenceless head
With the shadow of Thy wing.'

After singing that a strange peace came down upon me, and through the long night I felt no more fear."

"Now," said the other, "listen to *my* story. I was a Union soldier and was in the woods that night with a party of scouts. I saw you standing, although I did not see your face. My men had their rifles focussed upon you, waiting the word to fire, but when you sang out,

"'Cover my defenceless head
With the shadow of Thy wing,'

I said, 'Boys, lower your rifles, we will go home.'"—*Henry Drummond.*

GOD'S WILL OR GOD'S HELP.

All of us want God's help. Not so many of us want to give God help. We are ever ready to let God know what we want from Him. We are not always so ready to learn what God wants from us. A great deal of our earnest praying is in order to have God understand our will and wish, rather than to bring us into accord with God's wish and will. We try one way and another to see what we think God would have us do. If the plan shows that God seems to think as we do, we are restfully satisfied. If it seems to show that God's plan is at variance with ours, we think there is some mistake about it. Persons sometimes "draw cuts" when they are in doubt, in order to find what God would have them do, If the "cut" drawn accords with their wish, it is all right; but if it comes out the other way, they think they had better try it over again. This talk of ours about wanting to know God's will, is often only an evidence that God is wanted to approve our will.—*Sunday School Times.*

The devoted follower of Christ willingly loses what the world seeks in order that he may gain what the world does not desire.—*Lutheran Observer.*

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Third Quarter—Lesson XII.

Sept. 19th, 1897.—Acts. xx : 22-35.

Commit to memory verses 22-24.

Subject. Paul's Address to the Ephesian Elders.

Golden Text. "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Acts xx : 35.

CATECHISM.

Question 58. What is required in the fourth commandment?

Answer. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in His Word; expressly one whole day in seven to be a holy Sabbath to Himself.

Time. April A. D. 58.

Place. Miletus.

INTRODUCTORY.

With this lesson we return to the narrative in the Acts which we left at the close of Lesson ix. It will be well to review that lesson and trace the travels of Paul from Ephesus to Miletus. This is near the close of the third missionary journey the latter part of the fourth year of this tour while Paul was on his way to Jerusalem with the collection for the saints. Second Corinthians, Galatians and Romans were written during this time. Paul had extended his journeyings into regions not hitherto reached by him and going as far as Illyricum on the Adriatic. Paul had started on his journey from Corinth to Jerusalem hoping to reach the holy city before Pentecost. Seven companions are named as sent with Paul as far as Asia, probably as his body guards and delegates from the churches in sending their contributions. They would also be auditors of his accounts as Paul, and all moderns ought to do, saw the need of ministers of the Word being clean-handed in money matters. A plot being discovered against Paul he suddenly changed his plans, and went to Philippi while his companions went to Troas by sea. The dates of the journey are made out by Professor Ramsay who shows this interview with the elders from Ephesus to have been at Miletus on the Sabbath, April 25th, 58. Our lesson is a part of Paul's address to them.

LESSON NOTES.

Vs. 22. *Bound in the spirit.* Not referring to the Holy Spirit who is mentioned in the next verse, but so constrained by his sense of duty that nothing detained, no prospect of danger deterred him. *Not knowing the things.* The particular events as Paul like us was dependent on the Divine leading through faith, one step at a time, the general direction being made known.

Vs. 23. *The Holy Ghost testifieth.* With more than mere inward revelations and in His "ministration" to the saints in the service of our Lord Jesus. *That bonds.* Chains, imprisonment as at Cesarea and Rome. *Afflictions.* Pointed out in the later chapters of the Acts. *Abide me.* Strange, indefinable, but terrible.

Vs. 24. With all in this in prospect how wondrous is the courage and faithfulness of the apostle in his devotion to Jesus his Lord as shown in his being unmoved from the path of duty and counting not his very life as dear to himself. *My course.* His life compared to running a race, which he again uses four years later when near the end of the race. *With joy.* Of having been faithful. *The ministry.* The appointment and service to minister to others in the name of Jesus. *To testify.* To bear witness, not to originate the *Gospel of the grace of God*, nor yet with all his learning to criticize this Gospel, or deny it or set aside, or anything else. The good news of God's favor and forgiving love through the righteousness and redemption of His Son was better than all else.

Vs. 25. *I know.* I am convinced. But he was not infallible as he probably did revisit the churches of Asia after his liberations from Roman imprisonment. Compare 2 Timothy 15 and Titus i : 5, with especial reference to 2 Tim. iv : 20.

Vs. 26. *I take you to record.* Call you to witness. *I am pure, &c.* The thought is from Ezekiel iii : 18. He, Paul, was innocent of any neglect of duty to them. His ceaseless, self-denying labors was his ground of confidence.

Vs. 27. *The whole counsel of God.* His method and means of redemption and grace which he summed up in the words, Vs. 20, "Repentance towards God and faith towards our Lord Jesus Christ." This too indicates that the Ephesians heard him with understanding.

Vs. 28. *Take heed therefore.* This is spoken of the elders of the church because the responsibility for the church was on them and it was very great. *Unto yourselves.* That you are truly regenerated and growing in grace, that your character and conduct commend you to the flock, and commend Christ to the lost, that you have a right view of the purpose of the Church and its province as spiritual and the representative of Christ here in the world. *Overseers.* Means literally bishops. Paul is speaking to the elders of the church and calls them bishops, showing two names for the same persons and not orders of rank in the Church. *To feed.* Is to shepherd giving the third name for elders as pastors. This whole verse is very rich and show that Christ is God and as Mediator shed His blood to redeem the Church.

Vs. 29. *Grievous wolves:* Enemies of the cross of Christ and of the Church, it may be in sheep's clothing, ravenous and selfish, from without.

Vs. 30. *Of your own selves.* From within. *Speaking perverse things.* Truth perverted from its true spiritual meaning.

Vs. 31. *Watch.* Sleepiessly on the alert. *Remember.* All the truth.

Vs. 32. *Build you up.* On the true foundation which is Jesus Christ.

Vs 33. I have sought you and not yours.

Vs 35 I have not asked for support.

Vs. 35. But have followed the words of Christ which are not found written in the Gospels, as many other things He said are not.

PRACTICAL POINTS.

The first is that by the power of the Holy Ghost coming upon the servants of Jesus Christ makes witnesses such as Paul was, patient, persevering and powerful. The second is that the Church of God is the only divine institution in the world and we should live for it. The third is that in giving for Christ and His Church We meet His mind in saying, "It is more blessed to give than to receive."

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Lesson for week ending Sunday, Sept 19th, 1897.

LOSING AND FINDING LIFE.

Text for the week:

He that findeth his life shall lose it; and he that loseth his life for My sake shall find it. Matt. 10 : 39.

Daily Readings:

Monday, Losing—Like Pilate, Matt. 27 : 11-26.

Tuesday, Like Herod, Mark 6 : 14-29.

Wednesday, Like Felix, Acts 24 : 22-27.

Thursday, Finding—Like Paul, Acts 20 : 17-25.

Friday, Like Stephen, Acts 6 : 8-15; 7 : 54-60.

Saturday, Like John the Baptist, Matt. 14 : 1-12.

Sunday, Topic, Losing one's life and finding it. John 12 : 1-8, 20-26.

Notes:

The paradox contained in our text for the week can only be explained, but can be satisfactorily explained, by taking the term life in the two senses in which it is in most general use. The former implying the present state of physical existence with all that pertains to it, and the latter referring to that acceptance with God and possession of His favor which secures the exercise and full enjoyment of the gifts and graces of holiness, now and to all eternity.

Physiologists tell us that the process of gaining and losing physical life proceeds from the cradle to the grave. The body gaining, in its vital process when normal conditions exist as in perfect health, over and above all processes of decay until full maturity is reached, and then the reverse process, slowly at first, but increasingly diminishing the vital conditions until life has ceased. So, in the life of spirit: as the love of this world, with its affections and lusts, lose hold, there comes growth in holiness and advance in spiritual life—too often subject to intermissions of spiritual decline—until, the present physical existence being over the soul lives and rejoices in God unto all eternity.

The text then inculcates the utter and entire surrendering of all in physical life that may or does war against the soul—the sacrificing of all hindrances for Christ's sake that the spiritual and eternal life may be secured.

The cases given in the daily readings set forth vividly how men lose or find the spiritual life, in seeking or surrendering the militating forces of the natural life. They are concrete illustrations fraught with instruction. Pilate lost eternal life from craven fear of man; Herod from senselessly wicked love of pleasure in which he stifled the voice of conscience; Felix by procrastination induced by covetousness. Lost opportunities: eternally fateful crises these, which may come to any man and call us to halt and consider lest we let slip the proffered opportunity—Now! is the day of salvation.

PUZZLE DEPARTMENT.

Answers for August 26th.

Philip is mentioned in the Bible as an evangelist. Acts 21 : 8. Mellie C. Coney, Cornie and Myrtle Wilkinson, Maggie Hall.

Earth is mentioned in Gen. 1 : 10; 11; 12. Cornie and Myrtle Wilkinson. Three times in Jer. 22 : 29. Maggie Hall.

Absalom's mother was Maacah. 2 Sam. 2 : 3. Cornie and Myrtle Wilkinson, Maggie Hall.

It was seven days after the ark was finished and living creatures were gathered in for safety before the destruction. Gen. 7 : 10. Mellie C. Coney, Maggie Hall.

What was Noah's first act when he came from the ark? M.

How many times is the word charity mentioned in the New Testament?

Myrtle Wilkinson.

How long was Absalom's hair at the end of every year? Maggie Hall.

How old was Noah when the flood came? Edward S. Wood.

The new *Mittheilungen und Nachrichten*, published by the German Palestine Society, No. 3, bring interesting details of improved transportation means in Palestine, both completed and projected. As is known Jaffa and Jerusalem are now connected by a railroad. In the near future Beirut on the sea coast, and that pearl of the Orient, ancient Damascus, will also be joined in the same way. Work has progressed so rapidly on this improvement that within a very few months the road can be opened. In the beginning it is thought that it will take nine hours to reach Damascus; but a projected consolidation will cut down the time to four and a half hours. At present the omnibus trip takes fully twelve hours. The Damascus-Rauran Railroad is constantly growing in popularity. According to the report published in the Arabic paper, *El-Bashir*, no fewer than 14,000 persons made use of this road from July 18th to December 31st, 1894, and from the latter date to April 8th, 1895, the number was 5,007. Other railroads are projected, from Beirut to Tripoli and Saida, from Haifa and Acre to Damascus and finally from Egypt by way of Gaza and Jaffa along the coast to Saida, and then via Homs, Hamath, Aleppo to Birejik, making connection with the Euphrates and the Anatolian railroads. In connection with the Syrian coast tramway road Tripoli-Beirut Saida branch roads are in contemplation to Der-el-Hamar, Bikfaya and Ghazir, as also from Tripoli to Damascus, for which road a Belgian company has secured a firman from the Turkish government. The contemplated Egyptian-Syrian road is also to be built by a Belgian company. Among other plans of this kind is included also the project of connecting Constantinople, from Scutari, by railroad directly with the leading centers of the Orient, Beirut, Damascus, Jerusalem, Mosul, Diabekr, as also with Cairo and Alexandria. If the projects are carried out the trade of Syria and Palestine will doubtless develop to an extraordinary degree. A similar project by the Turkish government is the building of the first motor boat for the Dead Sea, which has been

ordered from the house of Schmitt in Rotterdam. Since 1893, there have been one metal rowboat and one metal sailboat used on these waters belonging to the Sultan, the owner of this sea, and employed for businesss purposes. As the sailboat recently was wrecked in a storm, the new motor boat is to be finished in the immediate future. It will be a petroleum boat, as coal can scarcely be used as a motive power in consequence of the extraordinary depression of the Dead Sea and the consequent heat. Petroleum as a motive power is selected because it practically makes no heat. The boat is to be 18 meters in length, 4 meters wide and 1.90 meters deep, drawing 0.90 meters water. In the front there will be a second cabin, and behind this the first cabin, both on the deck, and together furnishing accommodations for fifty passengers and a small amount of freight. It is also to be used as a tug for other vessels. The trips are to extend from Jericho in the north to Kerak, near the southeast coast of the sea, a place that has in recent years assumed considerable prominence, and is situated on the plain of Moab. The Sultan has also furnished the money for building a road from Kerak down to the east coast of the sea. Through this project the distance from Jericho to Kerak is decreased fully a day's journey. The principal freight will be asphalt and and salt.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

FOSTER—DUPUY.—On Sept. 2nd, 1897, at the residence of the bride's parents, Colley Avenue, Norfolk, Va., by the Rev. Wm. S. Lacy, D. D., Mr. Edmund Foster, Jr., of Boston, Mass., and Miss Nannie Cortlandt Dupuy, daughter of Dr. H. R. Dupuy, of Norfolk, Va.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

DARDEN.—In Salisbury, N. C., Aug. 4th, 1897, little Willie, son of Mrs. Jessie Darden, fell asleep in Jesus, aged two years and two months. "Suffer the little children to come unto Me and forbid them not for of such is the kingdom of heaven."

"Safe in the arms of Jesus,
Safe in His gentle breast."

X.

BASS. Mrs. Jinnette, wife of Mr. Shepherd Bass at Sanford, N. C., 23d of August in the 32d year of her age

She had been an invalid a number of years and a member of the church a long time. Most probably her prolonged sufferings had been to her a means of sanctification and death came as a blessed change. Her remains were brought to Lumber Bridge by her sorrowing children and laid to rest. Our sympathies go out to the bereaved ones. P.

MONROE.—On Sept. 2nd, 1897, at his home in Union congregation, Mr. Martin Alexander Monroe, in his 70th year. He was one of the most estimable, lovable Christian gentlemen that we have ever known. For many years he was a wise conservative ruling elder in Union church. To know him was to love him. We laid his body to rest with the full assurance of the life everlasting.

"Blessed are the dead who die in the Lord."

COBB.—Mrs. Ellen C. wife of Mr. J. D. Cobb, at her home near Shannon, 16th of August. It was a happy Christian death. She was fully persuaded the end was at hand and it appeared to grow on her continually as a source of joy. Therefore there was no murmuring. She passed away most gladly and triumphantly. She left a husband and three little children and a large family connection to sorrow over her departure. "But she is gone to the home of the blessed." P.

PERKINS. — At his home near Morganton, N. C., August 16th, 1897, Alexander E. Perkins, in the 75th year of his age, and for more than twenty five years a ruling elder of the Presbyterian church of Morganton. His death was sudden and wholly unexpected. Retiring Sabbath night, apparently in perfect health, he awakened Monday morning in heaven to enter upon the joys and blessedness of an eternal day. He was a man universally respected and loved, "an Israelite indeed in whom there was no guile." A man in whose Christian character and integrity all men confided. A faithful and honored ruling elder. His brethren will sorely miss him. "The God of all comfort" graciously sustain his afflicted family! PASTOR.

In Memoriam.

Mrs. D. E. SMITH.—This estimable lady died at her home in Mt. Olive, Aug. 25th, 1897, after an illness of three weeks. Mrs. Smith was for years a consistent member of the Presbyterian church at Mt. Olive and was faithful in the performance of all her church obligations. She was a sincere and humble Christian and leaves a bright example to her kindred and numerous friends, to whom much sympathy is extended by the community.

Tribute of Respect.

WHEREAS, God in His wisdom and love has called from labor to rest our fellow-worker, Mrs. H. C. HAMILTON, therefore,

Resolved, 1st. That in the death of Mrs. Hamilton the Ladies' Missionary Society has lost a valued and faithful member.

2. That we thank God for her life of devoted piety, earnest and faithful service and that example of Christian living whereby she adorned "the doctrine of God our Saviour in all things."

3. That we extend to the bereaved our sincere Christian sympathy, praying that "God who comforteth those that are cast down" may comfort and sustain them.

4. That a copy of these resolutions be sent to the family, be also spread upon our minutes, and sent to "Hickory Times and N. C. PRESBYTERIAN for publication.

Mrs. L. M. Totten,
Mrs. N. M. Seagler,
Mrs. T. L. Gibson,
Committee.

SECULAR NEWS.

NORTH CAROLINA.

Tobacco in Transylvania county was hurt last week by a severe hail storm.

The crops around Newton Grove, Sampson county, have been injured by the recent heavy rains.

The cotton mills at Hope Mills are running full time and have orders ahead for twelve months.

From August 3rd to September 3rd the tobacco market of Kinston amounted to from 350,000 to 400,000 lbs.

The condition of Mrs. Stonewall Jackson has improved to the extent that she hopes to return to Charlotte within the next few weeks.

The cornerstone of the public library at Durham was laid with Masonic and civic honors last week.

The dépot of the Southern Railway at Reidsville was struck by lightning last week.

A serious wreck occurred at Tunis on the Norfolk and Carolina Railroad last week. The engineer failed to observe the signal on the bridge and the engine plunged into the open draw. One car was suspended on the track.

DOMESTIC.

Hon. Seth Low has accepfed the nomi nationof the Citizen's Union to become mayor of Greater New York.

A gas explosion at Broad River Ripple, Ind., killed two men and seriously injured two.

The cultivation of the guavs is being carried on a large scale at Malabar, Florida.

The recent hot wave in Nebraska has matured an immense corn crop in that State.

Gen. Fitzhugh Lee sailed for the United States on the 4th inst.

Heavy frost was reported on August 30th in Michigan doing much damage. Light frost was seen at Dubuque, Iowa, but did no harm.

Judge Geo. C. Thomas of Georgia has drafted a bill to admit women to the University of that State and will introduce it in the Legislature next month.

Thirteen persons were poisoned near Metropolis, Ill., from rough on rats being thrown down a well. Three have died and more are not expected to live.

Yellow fever is reported at Ocean Springs, Miss., and a case here and there elsewhere in the State—one case at New Orleans—all traceable to Ocean Springs. The denial is made that it is yellow fever, but that is always the case at first.

Pearl bearing mussels have been found in the St. Francis river, Arkansas. The pearls are of a dark color, are handsomely shaped and of good size. Should they prove of commercial value, cotton will suffer for want of pickers as the river banks are lined with whites and negroes digging for the pearls.

The result of the South Carolina primaries gives U. S. Senator John L. McLaurin several thousand votes more than those that fell to his competitors Irby and Evans combined. This gives him a full term of the senatorship and South Carolina papers say is cause for highest congratulation, as it means purer politics in the future.

The Maryland Steel Company have struck off neat paper weights of steel as souvenirs of rails made for a railroad in India and commemorative of the first ship leaving a port of the United States with a full cargo of rails for Calcutta. The works are also making rails for Mexico and for Argentine 85 pounds to the yard. The rails for India are 75 pounds to the yard.

FOREIGN.

On the 2nd inst, four of a party of Alpine tourists were swept by an avalanche into a crevasse a thousand feet deep. The party were led by Pastor Gouin, of Lion.

An asylum for the insane at Montreaux, Switzerland, collapsed in the course of erection, burying a number of workmen in the ruins.

The flooding of the Rio Bravo river in Mexico has destroyed the crops in the valley. The houses in Boquellas have been deserted.

The government of Great Britain will send a large expedition against the Afridis who have raised the standard of war in India. General Lockhart, commander-in-chief in the Punjab, but now on furlough has been recalled to take command.

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THOS. P. HARRISON, PH.D.,
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The announcements for the next session of this school are now ready to be sent out. Who wants to see one? Any man with a girl to educate can get some interesting reading by addressing a postal card to Rev. R. V. Lancaster, Kenansville, N. C. For the motto of the trustees is: The best possible school, for the least possible cost. Session opens September 8th, 1897.

R. V. LANCASTER, President.

FOR THE FAMILY.

WHAT TIME IS IT?

What time is it?
Time to do well—
Time to live better—
Give up that grudge—
Answer that letter—
Speak that kind word to sweeten a sorrow;
Do that good deed you would leave till to-morrow.
Time to try hard
In that new situation—
Time to build upon
A solid foundation.
Giving up needlessly, changing and drifting,
Leaving the quicksands that ever are shifting.

What time is it?
Time to be earnest,
Laying up treasure;
Time to be thoughtful,
Choosing true pleasure.
Loving stern justice—of truth being fond,
Making your word just as good as your bond.
Time to be happy,
Doing your best—
Time to be trustful,
Leaving the rest,
Knowing; in whatever county or clime,
Ne'er can we call back one minute of time.

—Liverpool Mail.

THE MERRY LITTLE ORPHANS.

Within the shadow of the great asylum on Camp street, which her generosity helped to found and still maintains, rises the statue of Margaret, the baker woman who at her death left thousands of dollars for the support of refuges and asylums for the helpless little ones of New Orleans. Very fragrant and green is the pretty square these early autumn days; the fountain plays in rippling murmurs at the base of the monument, the flowers bloom fresh and fair around and from her great arm chair the face of the beneficent Margaret smiles down just as she used to smile in life in pity and love upon hundreds of little orphans who gather in the evening light to play their merry go-rounds about the knee and watch the first star of night as it glimmered in the heavens and make "a wish that was sure to be granted."

It was the custom of this kind old baker woman to gather the little orphans of this asylum in Olio street on the pretty green of an evening and watch their merry gambolings as they grew strong and rosy with the invigorating breath of the evening air. Twenty years and more have passed, but the work of Margaret still goes on in the asylums, and many of the sweet little customs she loved are still cherished. She believed that little children growing up in a great crowded city should have all the air that nature could supply them with, and many were the outings she planned for the children of the New Orleans Female Orphan Asylum, which was one of her special charities. The children growing up in the asylum to-day do not get as many outings as did the little orphans in the days of Margaret, but there is one outing that costs nothing, and that is a merry hour or two of an evening in Margaret place. Here any evening the passers by may see a couple of hundred of little girls in pink dresses and white aprons running and playing ring and gamboling on the green sward. Sisters of Charity are always seated on a bench near by watching children in their sport and gently chiding if at any time the noise and laughter becomes too uproarious. A word is sufficient, and the children go on singing their songs and playing "Here we go round the mulberry bush" and kindred games, till the stars begin to twinkle in the heavens. Their cheeks glow with the roses of health, their eyes sparkle, their whole frames seem invigorated by the pure fresh air that comes sweeping through the park and wooing them to life and strength.

And sometimes there is a purse in the play and they all come and seat themselves at the foot of the monument and ask the gentle Sister of Charity to tell them something again about "our dear Mother Margaret," and nothing loath, she goes over the sweet old story of Margaret's love for the little orphan and how her life was a work of devotion that they might live and learn to love and serve God whom she loved so well.

Oh, they are a happy, merry band, these little ones of the great Camp street asylum; happy in the light of God's pure heaven which spreads its canopy alike over the children of the poor as well as the children of the rich, the pure, fresh air which is the heaven-born right of the orphan child as of the millionaire, and the fresh, sweet flowers that bloom in the open place and are just as much their own as the flowers that bloom for the child of wealth in the great private garden ove the way. Never a thought beyond the pure fresh evening enters their mind while playing in Margaret place. They look up at her statue, smiling down and know that she has been their mother and that her charity has secured for them a loving home in this great haven instead of having to drag out their poor little miserable lives in the attic room of some old tenement house, dependent upon the charity of first one and then another, with a home never.—*Picayune*

"CONDEMNED."



When an innocent man is condemned for any crime he doesn't lose hope. His lawyers appeal from one court to another. They are bound to save him, if he can be saved. It is the same way with a good doctor when his patient seems condemned to death by disease.

But doctors make mistakes sometimes; they lose heart too soon. After they have tried everything they know and the patient is no better, they think there is nothing more to be done. They don't always get at the root of the disease. They frequently give a patient up to die of consumption, and are afterwards surprised to see him get strong and well again.

Mrs. W. B. Duncan, of Arlington, Phelps Co., Mo., writes: "My husband took four bottles of Dr. Pierce's Golden Medical Discovery when he was (as he thought) almost into consumption, and we were very thankful that such a medicine could be found. I wish all persons troubled with cough would take it. Long may the 'Golden Medical Discovery' and 'Favorite Prescription' be made. I shall always recommend and praise these medicines."

All lung and bronchial diseases are cured by Dr. Pierce's Golden Medical Discovery, because it supplies the system with healthy blood. It puts the vital forces into action and fills the circulation with the life-giving red corpuscles which builds up solid, muscular flesh and healthy nerve-force.

As a medical author, Dr. Pierce holds an eminent place in his profession. His great thousand-page illustrated book, "The People's Common Sense Medical Adviser" is one of the standard medical works of the English language. Nearly 700,000 copies were sold at $1.50 each. A paper-bound copy will be sent *absolutely free* for the cost of mailing *only*, 21 one-cent stamps; or, cloth-bound for 31 stamps. World's Dispensary Medical Association, Buffalo, N.Y.

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No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Oents' Gold Watch: Hunting case jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

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No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' old Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw bezel—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

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Any paid up subscriber to the PRESBYTERIAN can obtain this book upon remitting 25 cents.

CHILDREN'S COLUMN.

A LONG-FELT WANT.

One day wee Willie and his dog
Sprawled on the nursery floor.
He had a florist's catalogue,
And turned the pages o'er.

'Till all at once he gave a spring,
"Hurrah!" he cried with joy;
Mama, here's just the very thing
To give your little boy!

For when we fellows go to school,
We lose our things, you know;
And in that little vestibule
They do get mixed up so.

And as you often say you can't
Take care of 'em for me.
Why don't you buy a *rubber plant*
And an *umbrella tree?*
—Carolyn Wells, in St Nicholas.

ACTING A LIE.

Dolly had been told never to meddle with a beautiful vase that stood on a bracket over the piano. "It will break very easily," her mother said. Now, Dolly had an intense desire to take the vase down and examine it—probably because she had been told not to do so. One day, when she was alone, she made up her mind to gratify her curiosity. She took the vase down without breaking it, but on trying to put it back the bracket slipped off its nail, and the vase fell to the floor, and was broken into a dozen pieces. Dolly was frightened. As she stood there trying to think her way out of the dilemma her kitten came into the room.

"I'll shut Spotty into the room, and mamma'll think she did it," decided Dolly, "and Spotty can't tell."

So the kitten was shut up in the parlor, and when Dolly's mother came home she found Spotty there, and the vase broken.

"Do you s'pose Spotty did it?" asked Dolly.

"I think she must have done so," answered her mother. "You don't know anything about it, do you?"

Dolly pretended that she did'nt hear the question, and got out of the room as soon as possible. That night she couldn't sleep. "You lied," something said to her. "No, I didn't" she said. "I didn't say I didn't break it." "But you might just as well have said so," the voice of conscience told her. "If you didn't tell a lie you acted one, and that's just as bad as telling one."

Dolly stood it as long she could. She got up and went to her mother's bed.

"Mamma, I broke the vase," she sobbed out. "I thought if I acted a lie you wouldn't find out about it, but I can't sleep for thinking that God knows, if you don't."

Ah, that's it—God knows, if no one else. We cannot deceive Him.
—New York Observer.

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender fatherhood, of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength.

LETTER-BOX.

Dear Editor:—As your last paper did not have any letters in it from the young folks I will write you one. I am sorry they do not write more. I enjoy reading them. I guess the children are all off enjoying vacation which will soon be over. I have been visiting for nearly three weeks. I am so glad to be at home again. Our school begins very soon. We have a new school with new teachers for next year. I must tell you about our Sunday-school picnic. Last Wednesday we went in wagons and buggies five miles out in the country to old Salem camp-meeting ground where there is a beautiful grove of large oaks, under which we we spread our dinner for ninety-six hungry people to eat. Near by is the famous arsenic spring of fine sparkling water, so clear and cold, we enjoyed carrying it up the steep hill. This old town has been quite gay this summer. More visitors have been here than for many years. The little children, young folks and I believe some of the older people too have been enjoying the "Merry go Round" that came to town several weeks ago, but this is its last night. I think it will move on rejoicing at its success here. For fear our kind Mr. Editor will think I am consuming all the space alloted to little folks I will close hoping to find a great many letters this winter.

Your little friend,
LENA F. REINHARDT.

My papa and little brother ran into Wilmington last week and had such a gay time on the beach. I am going next summer.

Lincolnton, N. C.

Dear Presbyterian:—I don't believe I have written a letter to the "Letter Box" in some time, so I will now write one. We received our paper to-day and read of the sad death of Prof. Vinson. We did not know him, but brother went to school at Davidson and he thought so much of him, and was so sorry to hear of his death. Presbytery is about thirty miles from us, but I hope to attend, and hope to meet some of the correspondents there. I never attended but one, and enjoyed that one so much. Mama and Brother Clair went to Norfolk on an excursion the last of July. Mama left me as housekeeper, and of course like all children I felt large. I have a cousin from Durham visiting me now and we have some gay times. I would like to know if the Editor gets tired of putting mine and Myrtle's questions in the paper? We send one every week to try to keep the "Puzzle Department" from getting empty. I wish the cousins would write more. I enjoy their letters so much. We have not had our protracted meeting at Griers yet, I do not know when we will have it. We had Mr. Hill Williamson to preach for us last first Sabbath. Our pastor, Mr. Evans, will preach the fifth and first Sundays for us. Well, I will close as I do not want to take up all of the column. I will answer the questions and write one.

Your friend,
CORNIE WILKINSON.

Ridgeville, N.C.

[We wish with Cornie that more children would send us contributions, but do not in the least tire of hearing from our two little friends, Cornie and Myrtle. We are often told by those who do not send in their answers that they enjoy looking up the questions. So we will continue trusting that the boys and girls will keep us in good supply.]

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FEMALE COLLEGE.
JOHN B. BURWELL, President,

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NEW BOOKS
FOR THE
Sunday-School Library.

We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of 40 per cent. Discount of 33⅓ per cent on any of our own books.

By Mrs. M. E. Ireland:
The Siberian Exile. 122 pages..... $ 60
The Shepherd's Family. Translated from the German. 112 pages..... 60
Adolph's Victories. 314 pages..... 1 00
Christian Beck's Grandson. 222 pages. 1 00
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CONDENSED SCHEDULE.

IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
Arrive Sanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave WalnutCove	9.08 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7.19 "
Leave Stokesdale	7.52 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.29 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
ArriveMaxton	9.00 "
LeaveMaxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 "
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p m
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton	6.11 "
Leave Maxton	6.15 "
ArriveBennettsville	7.30 "

NORTH BOUND.	No. 16 Mixed. Daily ex Sunday.
Leave Ramseur	7.40a. m
Leave Climax	9.33 "
Arrive Greensboro	10.20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.20 p.m
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	2.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 "

†Meals.

CONNECTIONS,

at Fayetteville with the Atlantic Coas Line, at Maxton with Carolina Centra Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway; at Walnut Cove with Norfolk & Western Railway.

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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
LvWilmington..	*3 20pm	....
LA Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	....
Lv Laurinburg..	6 28pm	....
Ar Hamlet... ...	6 53pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 28 am
Lv Wadesboro..	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe.....	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte.....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
ArRutherfordton	.. ..	12 30p m
†8 40am Lv....Hamlet..Ar		6 20p m
10 00am Ar....Cheraw..Ar		† 5 00p m

EASTWARD.

	No. 38.	No. 402
LvRutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 08p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming'on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 58am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville will meet in Jackson Springs church at 12 m., Wednesday, October 6th, 1897.
P. R. LAW,
Stated Clerk.

Presbytery of Albemarle meets at Littleton, Halifax county, Tuesday, October 5th, at 7.30 p. m.
F. H. JOHNSTON,
Stated Clerk.

Concord Presbytery will meet in Taylorsville, N. C., on Friday, Sept. 24th, 1897, at 7. 30 p. m.
W. R. McLELLAND,
Stated Clerk.

The Presbytery of Asheville will meet at Bryson City on Sept. 14th, 1897, at 8 p. m.
E. A. SAMPLE,
Stated Clerk.

Tombeckbee Presbytery will meet at Ellisville, Miss., Thursday, October 7th, 11 a. m.
A. B. COIT,
Stated Clerk.

The Presbytery of Wilmington meets in Grove church (Kenansville) at 7.30 p. m., Sept. 15th, 1897.
A. McFADYEN,
Stated Clerk.

The delegates to Wilmington Presbytery will please notify Dr. Jas. W Blount, Kenansville, N. C., as to when they expect to arrive and whether by public or private conveyance. Magnolia is our depot.
R. V. LANCASTER.

The Presbytery of Eastern Texas stands adjourned to meet at Henderson, Tuesday, Oct. 5th, at 2 p. m.
S. F. TENNEY,
Stated Clerk.

The Presbytery of Pee Dee will meet in Hartsville, S. C., Oct. 13th, 1897, at 11 a. m.
A. H. McAEN,
Stated Clerk.

Bethel Presbytery will meet in regular session at Richburg, S. C., October 7th, 1897, 7.30 p. m. Send narratives to stated Clerk by October 1st.
ALEXANDER SPRUNT,
Stated Clerk.

Presbytery of Mississippi will meet in Natchez, Tuesday, Oct. 5th, 1897, at 7.30 p. m. All missionary societies invited to send delegates to form a Presbyterial union.
S. C. CALDWELL.
Stated Clerk.

ATLANTIC COAST LINE.

Schedule in Effect Aug. 16th 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 48 pm, Rocky Mount 1 30 p m, Tarboro 2 08 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 58 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 03 p m, Boston 9 00 p m.

DAILY except Sonday — No. 60—Passenger—Due Jacksonville 3 58 p m, Newbern 5 20 p m. This train leaves from 2 00 P M Walnut street.

SOUTHBOUND.

DAILY 4:00 P M — No. 55—Passenger —Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 43 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m. Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—
FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 3 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY except Sunday — No. 61—Passenge—Leave Newbern 9 20 a m, Jacksonville 10 42 Sunday a m. This train arrives at Wal- 12 40 P M nut street.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m, and 2 40 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning eaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 03 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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—o—

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.,

For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

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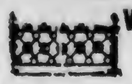
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(For Contents see Second Page.)

For the N. C. Presbyterian.

THE TRUEST SERVICE.

A LEGEND IN VERSE.

Once, long ago a temple lifted high
Its gilded dome unto the sunlit sky;
It was the offering of a king who thought
By works his Lord's approval could be bought.

"When all the work is done," well pleased He said,
"My fame to distant lands will surely spread,
Pilgrims will flock unto this splendid shrine
And God and man will praise this deed of mine."

Then he, alas!—his pride the bolder grown—
Decreed that on the very topmost stone,
His name be writ in gold that all might see
Who 'twas that made this noble offering free.

That night in dreams he saw a hand efface,
His name, and on the stone another trace!
"What meanest thou?" the king in fury cried,
When he the angel's action strange espied.

"Whose name is that which thou hast dared to write
In place of mine upon the tablet white?
A woman's too, unknown, unsung, while mine
Upon Fame's gilded pillar high doth shine!"

To which the angel answer gently made
"Unknown to thee, yet by Heaven's balance weighed
Her name deserves a higher place than thine,
Her loving labor than thy costly shrine."

"For all through summer sunshine did she speed
The weary beasts that toiled for thee, to feed,
To quench their thirst she brought the fresh moist grass
While others let this simple duty pass."

"Would'st thou, O king, the truest service know
By which thou mayst the heart's devotion show,
In His name seek and help, where'er they are
The weary and the thirsty near, and far
"For what thou doest unto the least," said He
Be sure that I will count as done to Me."

O. H.

REV. WILLIAM GRAVES.

In 1850 Rev. William Graves crossed the mountains which divide western North Carolina from Tennessee, and visited two Scotch Irish Presbyterian settlements on the upper French Broad river, now known as Mills River and Davidson River churches. He found two of the finest valleys in western North Carolina peopled by a number of sturdy Scotchmen. They made a call for his pastoral services, which being accepted, he moved his family and furniture in six wagons to Mills River, Henderson county, N. C. Here he purchased a tract of land, cleared the virgin forest and erected a nice home for his family.



His next care was the erection of church buildings for these two settlements. At Mills River a nice brick structure was erected, while at Davidson River a neat frame building was completed, each with a school room below and a church auditorium above. The former of these buildings is still in use, but the latter was destroyed by fire in 1891, and has been replaced by a new building. Excellent schools were conducted in these buildings by Professors James and John Seneker of Tennesssee. These were able, devoted men and sent forth many noble men and women to the State and church from these schools.

Bro. Graves was a great fireside preacher, and in this way won many souls for the Master. Often now, as I go from home to home in this mountain country, I hear the older members of the families speak of the words of counsel and love that "Uncle Billy," as they call him, gave them, which enabled them to surrender to Christ and live for God. He identified himself with his people, and spent his life with them. He was a strong Calvinist, and laid great emphasis on the study of the catechisms in the Sabbath-schools and in the home. He put the church paper in almost every home of his people at a time when papers were regarded as a luxury.

A man's real worth is frequently seen in the family he leaves behind him. To Bro. Graves and his self-sacrificing devoted wife were born six children. The eldest, Capt. William Graves, conducted a High School for a number of years at Sand Hill Presbyterian church in Buncombe county, and prepared many for life's duties. He fell in defence of his country in the trenches around Petersburg. The second son has long held a responsible position in one of the departments in Washington. The fact that this position has been held under both political parties indicates his worth to the government. The third son lives in Asheville, is one of the best travelling men in the State, and an earnest Christian. The daughter lives at the old homestead, and kindly ministered to her father's wants in his last days.

For a number of years Bro. Graves was colporteur for Mecklenburg Presbytery. He travelled over the eleven counties west of the Blue Ridge, and placed Bibles in more homes where there were none than any other man in the State.

He ceased his earthly labors and went to be with Christ August 2d, 1896. He loved his Father's house to the day of his death, and was never absent from the sanctuary when able to attend. A week before his departure, though in his ninety-sixth year, he walked a mile to worship God. He never murmured amid the great suffering of his last days. When the Recording Angel shall at last make known the deeds of men, Father Graves will receive great honor and reward from the Saviour he served so faithfully.

J. L. W.

The reason why we do not value eternal things is because we do not think of them.

PERSONS AND PAPERS.

Patience is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storm.—*Bishop Hopkins.*

* * *

Our Lord has promised to be always present wherever two or three meet together to pray; but He is also present when they work. One night, when their Master was absent, the disciples went out fishing, but they caught nothing. The next morning, when Jesus came to them and told them to put down a net, they were not able to draw it in for the multitude of fishes. In life we are not alone, and the best companion we can have is Jesus Christ.—*The Colporteur.*

* * *

The seed of a single word
Fell among the furrows deep,
And the sower never an echo heard.
But the blessed Spirit's quickening rain,
Made a golden sheaf of precious grain
For the Harvest Home above.

—*F. R. Havergal.*

* * *

The cross of Christ is the salt which saves our civilization from decomposition—nay, it is as a furnace which welds its heterogeneous and opposing elements together and prevents them from breaking asunder. The cross is the gathering-point, the focus, the source of all that elevates the thought and preserves the hopes of this present time; and, therefore, we may say with all the emphasis of the apostle: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."—*Greenough.*

* * *

The one who desires to subordinate himself to God, to do His will and to do what is right in His sight, and who freely chooses to respect God's law, will grow in strength and purity of character, coming, day by day, to be more like God. In this free and loving obedience comes the strengthening of heart and soul in holy life, and thus, freedom, rightly appreciated and employed, tends to exaltation of character. Human freedom, when only an expression of rebellion against God, is the opportunity for the development of the character which becomes more and more like that of Satan.—*Herald and Presbyter.*

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SANCTIFICATION.

The words sanctification and adoption have both a textual and a theological meaning. In the text Romans viii. 23, "the adoption, *to-wit*, the redemption of our body," we have an instance of a textual meaning of the word adoption. In our Shorter Catechism, "adoption is an act of God's free grace whereby we are received into the number and have a right to all the privileges of the sons of God" is a theological meaning of the word. Both meanings are true and Scriptural. But much confusion may arise by using the word in either of its meanings when our thought might be in the other meaning.

So sanctification as a word has distinctive meaning and incorrect usage has led to confusion of thought and contention even to strife. A third meaning is read oftentime into the word sanctification. This third meaning is neither textual nor theological, and is the false basis of the unwarranted appeals to Christians to become sanctified in the sense of sinless perfection. There is no Scriptural warrant for this which has brought the true doctrine of sanctification into contempt by some well meaning, but badly instructed people.

In the textual use of the word sanctification it means set apart for God, consecrated to God and regarded as belonging to God. That is the primary meaning of the word. It is the meaning of the word in Scripture usage. There is a growing depth of meaning in the word as revelation proceeds from simple to more expanded truths, from principle to their practical application. But no unequivocal example can be given where the word "sanctify" in Scripture means "purify" or make free from sin. The word in the books of Moses means "to set apart for God." To set apart anything for God was to make it holy, to sanctify it. If the meaning of absolute holiness is read into this usage it is unwarranted. Mt. Sinai was holy. The tabernacle and its vessels were holy as were the offerings and the priests. The holiness, the sanctification, is equivalent to our word consecrate or dedicate. There is no need to show here that in our offering and God's acceptance are the two sides to this one act. The thought is that the Scriptures use the word in single and separate texts in this sense alone of dedication and consecration.

There is a consensus of Scripture, a doctrine taught in its entirety which we define as sanctification in the theological meaning. It is therefore in the highest sense Scriptural to teach just what our Shorter Catechism does as the true meaning of sanctification in our logical and consistent system of theology. Sanctification as there taught and explained is not an act, like justification and adoption, on God's part, nor to be attained by an act of surrender or faith on man's part, as claimed by some. It is the WORK of God in transforming the nature and daily quickening and sustaining the life of the justified and adopted one, so that the dying daily unto sin and living unto holiness shall be growth in grace and in the knowledge of our Lord Jesus Christ; putting to death by the Spirit all the deeds of the flesh and making the path of the just as the shining light, that shineth more and more unto the perfect day. This theological meaning of sanctify is to make holy, to purify, to free from sin, to make like Christ.

It is growth. It is a process and a progress. It is accomplished by the use of the means of grace, by the beneficent dealings of God's providence, by our increase of grace and perseverance therein to the end. It is not attained or possible by any experience like a second conversion, or a grasp of faith, or a distinction of the tendency and temptation to sin. "If any sin (even of a saint growing in sanctification) we have an Advocate with the Father, Jesus Christ the righteous."

The trouble about the doctrine of sanctification comes from failure to make this distinction between an act and growth. We are called to become holy. All admit that. But how? Not by one act or a definite transaction with God in one act, but by the work of God in our growth. This is plainer if we notice that Paul writing to Christians at Rome says they are "called saints," and yet goes on to show their remaining sinfulness and need of their becoming holy, pure and free from sin. The most solemn text the professors of a complete sanctification have to weigh and consider is that written by the "beloved disciple" in his age to Christians, that they sin not: "If we say that we have no sin *we deceive ourselves* and the truth is not in us.

DR. BEAN, editor of the Southern Presbyterian, gives notice that at the close of the present year he will give up his work on the paper. The paper after January 1st will be leased for 1898, by Rev. J. Ferdinand Jacobs and Rev. W. States Jacobs, sons of Dr. W. P. Jacobs. We shall regret to have Dr. Bean retire. Our relations have been pleasant as we could hope or desire, and the Southern Presbyterian has certainly under his administration deserved the heartiest support of its constituency.

Dr. Bean would be glad to make some engagement for permanent church work after the close of this year.

OUR READERS who have read the articles entitled "The Work of Jesus Christ," by Rev. Edgar Tufts—in the last issue and the present—have enjoyed a rare treat. The treatment of the subjet is so perfectly clear and plain that an intelligent child can understand it, and at the same time so logically exact and conclusive as to amount to demonstration.

WE HAVE on hand, to be given our readers next week, one of those charming letters from Germany with which Mr. T. W. Liugle has been favoring us all.

AMONG THE evil tendencies of the times, and assuredly not the least, is the growing disposition of parents to tolerate non-attendance on the worship of the church; sometimes it is to be feared even to encourage their children to neglect attendance upon the stated Sabbath services.

The following "wise words" of Dr. Jacob Henry Smith to the Christian parents of his congregation are commended to those who are derelict to duty in this regard:

Now and then a fear has been expressed that in some cases there may be children who are quite old enough for Sabbath-school but who may object to go to the preceding public worship; and the father or mother may be afraid to press or oblige them to go and may think it better to let them stay at home, and perhaps themselves remain with such children, rather than to take them to church against their will. Now every parent knows that there are a great many things that a young and inexperienced child may dislike, to whom yet the parent must not yield, if he would train up his child aright to be a credit to himself and a blessing to society; Many a child protests and sheds tears against leaving home to go to the week school, but no wise parent having in view his child's future life yields to its natural but foolish reluctance. And here is *the point* I wish to press upon every parent who has children old enough to go to church, that point is *the incalculable benefit of forming in early life the habit of attendance on public worship.* Like the influence of family worship it will mould the mind and character of the child more almost than anything else. The associations, the instructions and prayers, the singing, etc., the memories of such Sundays will gradually become one of the strongest cords to bind your child to father and mother, to each brother and sister that sits beside it, to the Church of God and to its Saviour.

The disinclination that at first may be felt in the restraint and novelty of it, will soon pass away, and if the pastor and parents are judicious and wise, the blessed benefits for home and time and eternity will be beyond human words adequately to describe.

"How about responsive Scripture readings, a practice which has been introduced into many Sabbath-schools? Is there not in this practice a tendeucy towards ritualism?"

This from an esteemed correspondent gives expression to a feeling, which in some minds amounts to a fear, that our Church is drifting into ritualism. Nothing can be more certain we think than that the object of the responses and repetitions in our Sunday-schools has in all cases, mainly, and in most cases solely, the design of teaching the children most effectively what it is most desirable they should learn. Our General Assembly for this sole reason, we suppose, encourages Children's Day exercises both for Home and Foreign Missions. The Assembly may have, and probably has, prominently in view as a direct result of this teaching largely increased contributions, but our Supreme Church court would not favor a substitution of ritualistic practices for our present simpler modes—of this we may all be sure.

Nevertheless, we are free to say, in answer to our correspondent, that in our opinion the responses and repetitions in our Sunday-schools do tend towards ritualism and in a very few years this will be patent enough.

IN THE review of the Life of Vance, in its appropriate place, we should have said that the book issued from the Observer Printing and Publishing House of Charlotte and was in every way creditable to the publishers.

REJOICE WITH THE FATHERLESS.

We are happy to inform the readers of the PRESBYTERIAN that at last money sufficient to finish the Centre Building has been received, and the finishing touches are in application. Three years has this house been in building, if the raising of the money for it is included as part of the work, and there are some of us that think this was the hardest part of the work. The first contribution toward the building was made in April, 1894, and was from that earnest, faithful, prayerful man of God, Rev. Cornelius Miller, a donation of $5. And the crowning and completing contribution was made by that noble lady of munificent liberality, Mrs. S. P. Lees, of New York, a donation of $500. So the building was begun and finished in prayer by the hands of the pious, and promises to stand through the generations a blessing to the fatherless. The work is of the most substantial character and although the house has been built at a cost of less than $10,000, persons capable of estimating the cost of buildings tell us it presents the appearance of having cost $12,000 or $14,000. But it is not the appearance but the excellent arrangement and convenience of the building in which the Orphans' Home takes pride. The kitchen, dining room, chapel, school rooms and lodgings for thirty girls are provided for in it.

Let the Church rejoice, let the friends of the fatherless be glad and let us exalt the name of the Lord together!

R. W. BOYD,
Supt. Orphans' Home.
Barium Springs, N. C., Sept. 11, '97.

For the N. C. Presbyterian.

DAVIDSON NOTES.

The college grounds are once more full of students going to and fro between the classroom and dormitories, and the village has waked from the semi-dormant state which characterizes it during the vacation months, and is once more full of life and stir. The enrollment so far exceeds that of last year considerably. About 145 students are on the grounds, and more are coming in every day. The better preparation of the new students has been a noticeable feature of the past two or three years. This fall, for instance, six or eight of them have joined the Sophomore Class in at least a majority of their studies, an occurrence almost unprecedented in our college history.

This morning at prayers the names of the First and Second men of each class were announced by the President, their relative rank being determined by their class standing during the spring term. Their names are as follows: Senior Class; William Gilmer Perry, Rock Hill, S. C., and Jas. Harvey Witherspoon, Yorkville, S. C. Junior Class: Henry Stokes Munroe, Lenoir, N. C., and Jas. Pleasant Matheson, Taylorsville, N. C. Sophomore Class; William Edwin Hill, Wilmington, N. C., and Fred Lewis Smyre, Gastonia, N. C.

The Medical School, which opens at the same time with the College, has an attendance largely in excess of that last year. Within a week the enrollment will probably reach thirty-five or forty. The largest enrolment for any previous year is about thirty-one or thirty-two.

Several new families have recently rented homes in town and moved here to educate their children. Our excellent High School, owned and controlled by the Davidson church, proves quite an attraction. If we had a half dozen houses for rent, they would probably all have been filled by the opening of the session. As it was, there was a scramble for every house, however small and uncomfortable, that could be bought or rented.

The next issue of The Davidson Monthly will be a memorial number in honor of our late Professor of Mathematics, Dr. W. D. Vinson. It will be issued about the middle of September, Any one desiring copies should address editor of The Monthly, Davidson, N. C., immediately, as only a limited edition will be issued. L.

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We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
11 God hath spoken [a]once; twice have I heard this; that [b]power belongeth unto God.
12 Also unto thee, O Lord, belongeth mercy: for [c]thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 5 His manner of blessing God. A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [1]my soul thirsteth for thee, my flesh longeth for thee in a dry and [2]thirsty land, [3]where no water is;
2 To see [3]thy power and thy glory, so *as* I have seen thee in the sanc-

6 They search out iniquities; [2]they accomplish [3]a diligent search: both the inward *thought* of every one of them, and the heart, *is* deep.
7 But God shall shoot at them with an arrow; suddenly [2]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4]all that see them shall flee away.
9 And all men shall fear, and shall [5]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits. To the chief Musician, A Psalm and Song of David.

"There is a greater life and a larger work of Christ of which His life on earth is but a single chapter," says Mr. Patterson.

The difference between praying and saying your prayers is as great as between eating and reading the bill-of-fare.

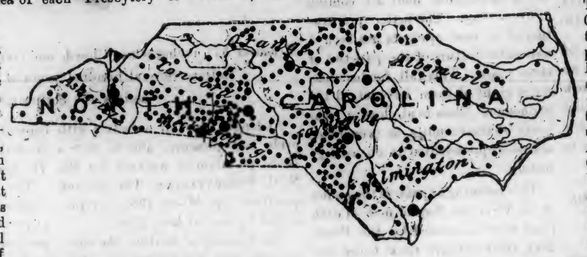
"OURSELVES YOUR SERVANTS FOR JESUS' SAKE."

We present to our readers this weeek, a map of the old North State. It may be studied from several points of view.

The geographer will note the course of the rivers, the Roanoke, the Tar, the Neuse, the Cape Fear, the Yadkin, the Catawba, the French Broad. Their course indicates the sweep of the country from the mountains of the west to the eastern plain. Many facts of interest may be noted. The State has an area of 52,000 square miles and a population bordering upon 2,000,000. The line of its greatest length is 500 miles, of greatest breadth, 190. Swing the State around upon it southwestern corner and its eastern point would pass beyond New Orleans, Little Rock, St. Louis, Springfield, Ill., and would touch Lakes Michigan and Erie. It has the highest mountain east of the Mississippi. It has 5,000 square miles of undrained swamp land that some day will be green with vast fields of corn. Its agricultural products embrace almost everything that can be grown in the United States. Its forest wealth, its mineral resources, its manufacturing industries and its fisheries are note-worthy. A little larger in area than England, the time may come when it will support the population of the "tight little isle." What shall be the character of that population depends upon what is done for our people to-day.

The historian will recall the facts of the settlement of the counties of Albemarle and Clarendon, and their union in 1669, under the name of North Carolina. He will trace the working out of the irrepressible spirit of liberty, in revolts against tyrannical governors, in the North Carolina Tea-Party, antedating that of Boston, in the Mecklenburg Declaration and the vote of the Colony as a unit for Independence (the first vote cast,) in the battles of Moore's Creek and Kings Mountain and Guilford Court House. He will follow the development of the State under conditions of peace, and consider the illustrious names that have adorned that history. Nor is it the least glorious chapter that tells of the reluctance of the State to leave the Union which she had done so much to upbuild, followed by a determination to resist the invasion of her soil that cost her the lives of more brave men than any other State gave to the Southern cause. And from her glorious past he will be able to point out the forces that to-day are pushing the State to the front, and will see in them the prophecy of future greatness.

Let us consider the State from the point of view of Presbyterianism. The Synod of North Carolina is bounded by state lines. Beginning with the southwest we trace the Presbyteries of Asheville, Mecklenberg, Concord, Orange, Fayetteville, Wilmington and Albemarle. The Yadkin River forms the eastern boundary of Concord and Mecklenburg, though this is not brought out clearly on the map. One city in each Presbytery is noted by the large dot, Raleigh in Albemarle, Greensboro in Orange, Charlotte in Mecklenburg; and in Asheville, Concord, Fayetteville and Wilmington, the cities after which the Presbyteries were named. The smaller dots are the Presbyterian churches of the State.



It has been hard to keep pace with this continual dotting of the State with churches during the last few years. The map from which this one was made is comparatively recent. Yet Wilmington, according to the last minutes, is entitled to ten more churches than are represented here, Fayetteville to seven, Concord and Orange to three, while Asheville and Albemarle have each three by anticipation that are not yet organized, and Mecklenburg alone has the same number in the minutes and on the map. But any map will be out of date soon. This one represents with tolerable accuracy the distribution of the churches over the Synod.

Now look at that distribution for a moment. In Fayetteville Presbytery and through a part of Wilmington you see the Scotch settlement, the Nova Scotia of the South. After the battle of Culloden and the ravaging of the Highlands, there was a great exodus from the North of Scotland to America. With Scottish clannishness the greater part of the emigration followed a colony that had already been established on the banks of the Cape Fear and clung together. They were Presbyterians, they spoke the Gælic and they "kept the faith." There is scarcely a name in Crockett's "Men of the Moss-Hags" that is not found within the bounds of what is now Fayetteville Presbytery. During the Revolutionary War the people who had given their word to the House of Hanover remained loyal to the Crown, but after their defeat at Moore's Creek and their parole, it was impossible for Cornwallis to win them to take up arms against the Colonies. Their location upon the map is accurately shown by the position of the churches.

Just west of them are their brethren, the Scotch-Irish. There is a popular misconception that they are of mixed Scotch and Irish blood. It is sometimes unsafe to display just that particular form of ignorance in parts of Mecklenburg Presbytery. They are pure Scotch who came to North Carolina by way of Ireland and Pennsylvania. There is probably not a more Presbyterian section in the United States than where the churches may be seen the thickest in Mecklenburg, and Concord Presbyteries. There is also a very large sprinkling of the Scotch-Irish in the central part of Orange.

Outside of these settlements the churches are few and far between. How far may be imagined when it is known that the scale is 100 miles to the inch. Look at the northeastern corner of the State. There is a territory 125 miles in its greatest length and 40 in its greatest breadth with one Presbyterian church of 25 members. Notice the other bare places in Albemarle Presbytery with great distances between the churches. What opportunity have people, especially the women and children to hear a minister of our faith when it is twenty-five miles or more to the nearest church and preaching there but once a month?

Notice the loneliness of that church in the north-western part of the State. We have three Evangelists working there, and we hope that the next Synodical map will show several dots in the blank place now seen. Then following the western boundary there are several bare spots including sometimes whole counties.

Enough has been said to prove how uneven the distribution of the churches is.

But we are Christians. We believe that there is none other name given under heaven among men whereby we must be saved but the name wherewith we are named. Without the Gospel men must perish. Without its influences civilization departs and barbarism succeeds, woman is degraded and the children grow up in ignorance and vice. There is not only a need of the Gospel in North Carolina, but there is a sore lack of it in some parts of the State. And we are Presbyterians, believing in the same principles of government which enabled the fathers to throw off the British yoke and make North Carolina and America free; believing in that Calvinism that 'founds on a basis of eternal rock one absolute Sovereign to whose will there is no limit; that renders Christ great and the believing sinner infinitely secure in Him; that establishes the highest conceivable standard of righteousness and secures the operation of the most effective motives to obedience; that extinguishes fear, makes victory certain, inspires with enthusiasm.' And we are North Carolinians with the fires of patriotism not yet dead in our souls, and we sing with swelling hearts,

"Carolina, Carolina, Heaven's blessings attend her."

And because we are what we are, for the sake of the Fatherland, for the sake of our beloved Church, and, chief of all, for the sake of Him who preached the Gospel to the poor, we, the Presbyterians of North Carolina, are resolved *to put a church in every county of the State before the century ends.*

This month of September is the last regular opportunity for contributing to the Synodical Work until next June With the exception of Mecklenburg and Asheville, all the Presbyteries have adopted the recommendation of the Synod and devote this month to the cause. We have no wish to interfere with the private arrangements of these two Presbyteries and only express the hope that all their churches will make up their full apportionment before the meeting of Synod. Envelopes with this map on them are sent to the churches to be used in the September collections or as soon thereafter as possible. The June collections were a disappointment. But now, with the abundant crops, with which God has blessed us and the promising outlook which is evident in the business world, it is earnestly hoped that the largest contribution ever given to the Synod's cause will be forwarded this month. A brief explanation of the Presbyterian map of North Carolina, while pastor and people hold the envelopes in their hands will do much to arouse interest in the work. The offer is repeated that the Synodical Evangelist will be sent for one year to all who contribute as much as 25 cents to the cause.

It will be recognized that it is of the utmost importance to the cause that an encouraging report be presented at the meeting of Synod in November. The Superintendent in the Providence of God, to which he bows, has been forced to cancel some of his engagements with the churches and to cease from work a while. He takes this opportunity of thanking his brethren for their messages of sympathy. He would throw upon their strong shoulders the responsibility that rests so sorely upon one. Would it be too much to ask that a sermon be preached by all our ministers upon the subject of Home Missions before the collection is taken up in September. The pulpit is still the noblest agency in the world for enforcing the claims of a holy duty, and the Presbyterian pulpit of North Carolina has in its power to accomplish the speedy evangelization of every part of the State.—*Rev. A. J. McKelway, in Synodical Evangelist.*

UPLIFTING PEACE.

The compass on board an iron steam vessel is placed aloft, so that it may not be so much influenced by the metal of the ship: though surrounded by that which would put it out of place, the needle faithfully adheres to the pole, because it is set above misleading influence. So with the child of God when the Lord has given him peace: he is lifted beyond the supremacy of his sorrowful surroundings, and his heart is delivered from its sadness.—*Selected.*

Rest is the sweeter for the toil or waking, the trouble or agony of pain that precedes it. Rest in God is inexpressibly precious to them who have been tossed and torn with doubt, who have groped blindly in the darkness of sin for a ray of hope, who have learned that it is a fearful thing to confront the living God as rebels. What a rest of peace comes to the troubled soul when it ceases its silly war against God and knows that all its future battles will be fought with him against the common enemy? This is a rest which comforts and sustains through all the troubles and trials which may be cast into our lot. Unless we have it the present is without meaning, and the future utterly without assurance.—*Independent.*

GOLD DUST.

Love thyself last. Cherish those hearts that hate thee
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace
To silence envious tongues. Be just and fear not.

—*Shakespeare.*

* * *

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain. —*Drummond.*

* * *

The chief pang of most trials is not so much the actual suffering itself, as our own spirit of resistance to it.—*Jean Nicolas Grou.*

* * *

Not many lives, but only one have we—
One, only one;
How sacred should that one life ever be—
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

—*Bonar.*

* * *

If we would learn patience, there is no school but in experiences that require us to exercise patience.—*From The Westminster Teacher.*

* * *

All our prayers are but ciphers till Christ's intercession be added,—*C. Love*

LITERARY JOTTINGS.

It is stated that Lord Byron's sword adorns the dining room with two others of historic fame of a gentle white haired widow in Chicago.

William Dean Howells, the novelist, has an uncle living near San Francisco, a physician, who, in his eldest years (he is past seventy) has been doing very creditable work as a portrait sculptor. An ideal bust of Emanuel Swedenburg, now at the Howells homestead, Jefferson, Ohio, is considered to be excellent in design and technique.

Here are the ages of some of the older famous English writers: Mr. Blackmore has just celebrated his seventy-first birthday; George Macdonald is his senior by one year; Mr. Meredith and Mrs. Oliphant are each sixty-eight; Miss Braddon is fifty-nine; Sir Walter Besant, fifty-eight; Ouida, fifty-six, and Mr. William Black, fifty-five.

Everything in the house of Tennyson is cherished as the poet left it. Everywhere some favorite book or picture meets the eye and revives the recollection of some passage in his poems. A statuet of Wordsworth, a portrait of Carlyle, a mask of Shakespeare or Dante, for a moment arrest the attention, which is again diverted by some personal relic of the dead poet. The study where he mused, the large, silent room where he paced to and fro lost in abstraction, are preserved with filial piety. It is as if they waited for his returning presence.

On one occasion, at a large banquet, the peculiarities of American speech were discussed with English bluntness. Lord S—— called to Mr. Lowell loudly, so as to silence all other speakers "There is one new expression invented by your country-men so foolish and vulgar as to be unpardonable. They talk of the ashes of the dead.' We don't burn corpses. No Englishman would use a phrase so absurd." "And yet," said Mr. Lowell, gently, "your poet Gray, says, speaking of the dead, 'E'en in our ashes live their wonted fires." And in the burial service of the Church of England, it is said, 'Dust to dust, and ashes to ashes.' We sin in good company." A cordial burst of applause greeted this prompt rejoinder.

MAGAZINES.

In *The Ladies' Home Journal* for September we find a very attractive table of contents. Its cover is artistically and timely gotten up and every department well supplied. Price $1.00 a year. Address The Curtis Publishing Co., Philadelphia.

The September *St. Nicholas* is enriched with an array of exceedingly interesting articles in prose, poetry and illustrations. Its frontispiece, "A Village School in Brittany" is very picturesque, Geoffroy the painter of it is gifted beyond degree. "The Maid of Hainault" by Emma Huntington Nason adds greatly. Old as well as young folks can be entertained in this charming number. Price $3.00 a year. The Century Co., Union Square New York.

BOOKS.

Those who were fortunate enough to hear the discussion at the late Southern Assembly of "The New Theology and the Old Compared," by Rev. Dr. S. M. Smith—one of the Westminster series of addresses, and certainly one of the ablest of them—will be glad to learn that it has been published in very neat and attractive style in pamphlet form by Whittet & Shepperson, Richmond, Va.

We are indebted to Mr. Clement Dowd, the author, for a copy of the *Life of Vance.* No favor could be more highly appreciated. In the breast of every true-hearted North Carolinian the very name of Vance arouses a feeling of admiration, and all that concerns him awakens liveliest interest. The author may well have felt reluctant to undertake the work that a sense of duty assigned; not because of lack of qualifications for biographical writing, nor of aptitude for it—as he modestly puts it—but because that those who should be readers and judges of his work would hold the standard supremely high. Yet the work is charmingly done. To the qualifications of literary ability are added thorough acquaintance from years of most intimate business association, and other and longer years of tenderest friendship and thorough political accord. Vance was "an extraordinary man" as the late Dr. Pritchard, who knew him intimately, was fond of saying. His natural powers were extraordinary and the versatility of his genius was amazing. His success in law, as Mr. Dowd well shows, was very great, and his attainments in politics, especially when the difficulties encountered are considered were most remarkable. All this we were wont to think was genius, allied to a certain unexplainable and indefinable power of capturing the people. We had never regarded Senator Vance as an industrious worker—he never was nor could be a plodder. Our author disabuses us here and so adds that trait which gives to Vance himself a credit which else had been denied him.

But it was while yet on his progress in political fame, during the trying times of the sixties, that Governor Vance drew to him the hearts of the people in that way that forever linked and locked them to him. His maintenance of civil law and authority against the attempted unjust exercise of military power, it was, that enthroned him on the highest pedestal of the people's esteem. For this he was almost worshipped, and this it was that made him as political leader well nigh invincible. But our pen runs riot on this theme. Mr. Dowd does ample credit to Vance's public career, and gives us what heretofore we have never had, some delightful glimpses into his boyhood days and youthful years, and shows how this idol of the people grew into their affections.

It is a work we are glad to have on our shelves; no library in North Carolina can be complete without it.

When you have made muscle out of gutta-percha, then expect to make patience out of philosophy.

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. James A. Dorritee, from 622 North College Street to care Mecklenburg Mills, Charlotte, N. C.

Rev. R. L. McNair, from Black Mountain, N. C., to Rockville, Md.

Rev. S. W. Mitchell, from Beaver, Oklahoma, to Purcell, Indian Territory, care of Rev. S. G. Fisher, temporarily.

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

NORTH CAROLINA.

Sharon:—A meeting of twelve days was closed last week at Sharon. Except one sermon by Rev. R. C. Morrison the preaching was done by Rev.G.T. Thompson. The people had a mind to work. The Lord blessed us. The church was much revived and twelve were added to the communion and six infants were baptized. The people are very kind to their pastor and his family and have done much for their comfort since their arrival.

Evangelistic Notes:—A good work has been accomplished in Boilston Valley, Transylvania county, N. C. Rev. R. P. Smith and Rev. J. L. Wicker conducted protracted services here for several days including the fifth Sunday of August. Twice a day large congregations came and listened attentively. Several persons professed faith in Christ. It would have interested your readers to have seen as many as three hundred people sitting in solemn stillness under the shade of forest trees anxious to hear every word spoken. Until recently this community has known but little of Presbyterianism. For a year or more Mr. Wicker has been preaching regularly at this place as a mission point. Doubtless a home will soon be provided for this little band.

Winston:—From the Daily Sentinel we get the following interesting item: Our Presbyterian friends are a progressive people. They have decided to make several noticeable improvements to the First church. This was decided upon and the money subscribed in about fifteen minutes just at the close of the morning service (Sunday, Sept. 5th.) The pastor, Rev. Robt. E. Caldwell, presented the matter in a brief address. Several members of the church also spoke in favor of the proposed improvements; in fact the entire membership present manifested a united and enthusiastic spirit when the proposition was presented. The improvements will include a change in the present pulpit arrangement: placing the large pipe organ and choir in the rear of the pulpit, and fitting up the gallery for the infant class department of the Sunday-school. Enough money was raised to make the work certain. It will be done during the next two weeks. A committee was appointed to look after the work. It is composed of Col. A. B. Gorrell, Chairman, A. J. Davis and T. A. Wilson.

Old Fort:—A C. E. Society has been organized here.

Sherrill's Ford:—Rev. J. E. Summers assisted by Rev. Dr. J. A. Ramsay recently conducted a series of services which resulted in five accessions to the church.

Beulah in Concord Presbytery:—On the 12th of September, although there had been no special services, five persons were received into the membership of this church, all on profession of faith. One of these, the young head of a family, and a man who gives promise of much usefulness to the church, was baptized. Beulah has been receiving preaching only one Sabbath a month. Rev. J. E. L. Winecoff has been the supply since May.

VIRGINIA.

Belle Haven:—A Christian Endeavor Society has been organized with eighteen members. Prospects bright.

TEXAS.

Waxahachie:—Rev. W. T. Wadley, pastor. A recent meeting conducted by Rev. J. H. Davies resulted in four accessions upon profession of faith. During the present pastorate of fifteen months twenty-six members have been received. The church is in an excellent financial condition.

WEST VIRGINIA.

Winchester Presbytery:—Met in Giradstown, W. Va, last week—about forty ministers were in attendance. Rev. A. C. Hopkins, Jr., was chosen moderator. Rev. Ivanhoe Robertson was received from Wilmington Presbytery and Licentiate V. G. Smith from Roanoke Presbytery. Rev. H. Tucker Graham was dismissed to Fayetteville Presbytery. A call from Berryhill church placed in the hands of Licentiate D. J. Woods, was declined by him and his request to be transferred to Fort Worth Presbytery was granted. The next meeting will be held at Charlestown.

KENTUCKY.

Valley View, Madison County:—After many years of discouragement a little church has been dedicated here and a Sunday-school organized with seventy-five members. Services have been conducted during the past few weeks by the Evangelist Rev. Henry Miller, Rev. J. K. Smith and Rev. Wm. Crow, Jr. Many have been brought to Christ, and the church is strong enough to have a pastor for half his time.

OKLAHOMA.

Beaver:—The church here has been served for the past three months by Rev. S. W. Mitchell. During this time the church has been reorganized; two elders and two deacons have been elected and six members received.

GENERAL.

Plans are being made for the great Convention of the Andrew and Philip Brotherhood which is to be held in Reading, Pa., in November next. There are sixteen denominations maintaining chapters and it is expected that about 300 delegates will be present from all parts of the country.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington, D. C., Sept. 8th, '97.

The Anti-Saloon League, of the District of Columbia, is making arrangements for a vigorous autumnal campaign against the saloons and in behalf of temperance. At its regular meeting, this week, after hearing a stirring address by Rev. Dr. W. C. Helt, of Greenville, Ohio, who has been temporarily filling the pulpit of Gunton Memorial church, the league appointed a committee to arrange for a series of anti-saloon revival meetings in November, and another to make arrangements for the observance of the second Sunday in October as Temperance Sunday in as many Washington churches as possible.

The first meeting of the new executive committee of the Christian Endeavor Union, of the District of Columbia, was held this week in Calvary Baptist church. The most important action taken by the committee was to change the date for holding the annual District convention from January to October. The new board of officers accepted the tender of the members of the old board to hold a reception in their honor on the occasion of the annual meeting which will be held on the 17th inst.

The pulpit of Calvary Baptist Church was occupied Sunday by Rev. H. M. Wolf, Jr., of Waterford, Conn., who preached an interesting sermon on "Christian Optimists," his arguments being based upon the story of the interpretation of Nebuchadnezzar's dream by the prophet Daniel. His text was Daniel 11:34-35. "Thou sawest that a stone was cut out without hands, which smote the images that were at his feet that were of iron and clay, and broke them into pieces; the images became a great mountain and filled the whole earth."

The latest minister to be credited by rumor to the pastorate of the Metropolitan M. E., ("the President's") church, of this city, is Rev. Dr. Frank Milton Bristol, of Chicago. Dr. Bristol may come, but, as I explained some weeks ago concerning the rumor saying that another minister would come, the matter is as yet necessarily confined to the realms of surmise.

Rev Dr. Byron Sunderland occupied his pulpit Sunday for the first time in about two months, and preached with a vigor which indicated that he had been greatly strengthened, notwithstanding his extreme age, by his vacation. He took for his text Matthew xii:38, "The field is the world." He said that "The whole doctrines of Christ proceeds upon the parallels between human lives and the days of sowing and reaping," and that "The prevalence of Gospel truth and character in the lives of men and women as they are developed in this world, is what is meant by the kingdom of heaven on earth." He closed by asserting, in answer to the claims of those who say that we have passed the Bible age and that the book is as obsolete as the Greek myths, his belief in the continued life of the Bible and its deathless doctrines, his closing words being: "But the old doctrines of the Gospel are not dead. Let a huge catastrophe come, and their vitality springs to light. They are then as virile as ever, while infidelity is dumb."

Mr. Elliott Woods, superintendent of the U. S. Capitol building, has made what is considered to be an important and beneficial discovery in connection with the use of the x-rays. Experience had demonstrated that the use of the x-rays upon human flesh was often more or less injurious, especially when used often, as in the surgical treatment of fractured bones it was necessary to use them, if used at all. For quite a while Mr. Woods has been experimenting with the hope of finding a way that the x-rays could be used by surgeons and physicians in their practice without danger to their patients. A short time ago he hit upon the right idea, and a number of experiments, in conjunction with surgeons, has made him certain that when the light is passed through gold foil it never injures human flesh. A number of Washington surgeons are already making use of Mr. Wood's discovery by having him take shadowgraphs of limbs of their patients, in order that they may note the progress made in the knitting together of bones recently set, and it is expected that it will result in bringing the x-rays into general medical and surgical use. Mr. Woods called himself an amateur in the handling of x-rays, but that does not detract from the value of his discovery.

Two Washington ministers, Dr J. G. Butler, of the Luther Place Memorial church, and Dr. Duncan, of the Eckington Presbyterian church, preached special Labor Day sermons Sunday morning; and Rev. F. D. Power, of the Vermont Avenue Christian church, preached his twenty-second annual sermon, and his congregation included forty of those who were members when he took charge.

T.

Some people, like the earth, have to be broken up before they become useful.

PERSONALS.

Rev. L. A. McLean, Evangelist of Virginia, will begin a meeting at Fair field church, Richmond, on the second Sabbath in October. Rev. D. K. Walthall, pastor.

Rev. W. R. Laird, D. D., pastor of the First church, Danville, has returned from a two months' vacation spent near Lexington, Va.

Rev. A. C. Hopkins, Jr., of Elk Garden, W. Va., has received a call to the church at Piedmont, Mineral county, in the same State.

Rev. Geo. Byron Hanrahan, of Portsmouth, Va., who has been laboring at Lambert's Point during his vacation, has returned to the Seminary.

A Red Springs correspondent of the Fayetteville Observer writes: Rev. D. W. Fox preached at Antioch and at Red Springs Presbyterian churches August 29th, and accepted calls to these churches. October 1st he will preach for us and at Antioch the third Sunday. He has an engagement with Lumberton church until October. He and Mrs. Fox will receive a warm welcome.

Rev. R. A. Brown who has been visiting at Greensboro has returned to his home in Waycross, Ga.

Rev. J. W. Goodman, who has been laboring at Spencer, near Salisbury, N. C., during his vacation has returned to Union Seminary.

On Sunday night, August 29th, services were held in the Baptist church, at Hampton, Va., to extend a welcome to Rev. C. K. Cumming and wife to this country and the home of the latter. The several ministers of the city participated and Mr. Cumming gave a short account of his labors and his outlook for further work in Japan.

Rev. R. L. McNair, of Rockville, Md, has returned to his charge after spending his vacation with his parents at Black Mountain, N. C.

Mr. T. W. Lingle has returned to Germany from Scotland to complete his studies at Leipzig. His address is Albert Strasse 32, III.

Rev. Dr. J. H. Nall, of New Orleans is visiting his brother, Rev. Robt. Nall at Greenwood, S. C.

Rev. W. G. Neville, of Yorkville, S. C., is visiting Walhalla, the home of his childhood, in the same State.

Rev. Sanford M. Logan, of Stanford, Ky, has been called to the church at Middlesboro in the same State.

Rev. H. C. Kegley who has acted as supply at Union City, Tenn., has accepted a call to the pastorate.

Rev. A. C. Hopkins, Jr., has received a call to the pastorate of the church at Keyser, W. Va.

Rev. S. M. Rankin and wife have returned to their work at Jackson, Ky., after a month's vacation most delightfully spent in Nashville, Tenn., and with their parents in Guilford county, N. C.

Rev. T. S. Hubert, of Cleveland, Tenn., is spending his vacation in Jackson, Ky.

Prof. J. M. Moore, of McConnellsville, S. C., has been elected a member of the faculty of the S. P. Lees Collegiate Institute, Jackson, Ky. This Institute now has buildings and property worth about $30,000.

Rev. R. Z. Johnston and Rev. G. A. Sparrow began a series of services at Iron Station, N. C., on the 10th inst.

Rev. R. Z. Johnston recently visited Swannanoa in Buncombe county. He delivered an address upon the occasion of the celebration of the centennial of the pastorate of the late Rev. Dr. McRee.

Montgomery Presbytery has refused to dissolve the pastoral relation between Rev. W. A. Wynne and the church at Bramwell, W. Va. Mr. Wynne had accepted the call to the Graham Street church, Charlotte, and this action on the part of Presbytery will be a great disappointment to that congregation.

Rev. C. H. Dobbs, Jr., is conducting special services at Carthage.

Rev. D. N. McLauchlin, of Chester, S. C., recently visited Aberdeen preaching in the Presbyterian church there on Sunday morning and the Methodist church at night.

Rev. Dr. B. M. Palmer has returned to New Orleans after a three months' sojourn at Bemis Sanitarium, Glen Falls, N. Y., where he has been for the treatment of his eyes. His many friends will learn with pleasure of his improved condition.

Rev. R. A. Webb, D. D., who filled the pulpit of the First church, New Orleans, during the absence of Dr. Palmer, has gone with his family to Clarksville, Tenn.

Rev. Robt. Hill has been received by the Presbytery of Dallas from that of Nashville.

THE RETURN TO PALESTINE.

Whether the Rev. Dr. Arnold W. Miller, of blessed memory would find warrant for rejoicing in the movement given an impetus forward by what is known as the Zionist Conference, we think is doubtful soulful as was his desire that the Hebrews should return to their native land. From the movement referred everything tending to Christianization is avoided. The Sultan it is hoped can be made to see it to his interest to further the plans for the formation of the Jewish state. The means employed to effect this are the purchase through a limited liability company of the Turkish bonds now held throughout Europe; a measure that would impart to the finances of the Porte the sadly needed relief. If the Rothschilds and other bankers take hold the scheme would not seem to be impracticable; in any case there need be no fear that under Hebrew management the financial part of the movement will fail from incompetency.

The Greenville (S. C.) News says: "A number of our contemporaries are gravely debating the question of selling or holding cotton. It is a subject they know nothing about. No newspaper ever knows when it is judicious to sell cotton and when it is more profitable to hold it. The man who markets his cotton as quickly as he can after he gets it out of the field and ginned saves insurance and interest. The man who holds his cotton speculates. Speculation is always costly. As a general rule, it is the part of common sense for a farmer to convert his cotton into cash as soon as practicable. What cotton will be worth a few months hence is guesswork."

The advice, we feel disposed to say, seems very good, only it does not go quite far enough. Get the cash and pay your debts and among the first if not the very first—pay subscription to the N. C. PRESBYTERIAN. Who can better than?

The 50th *Anniversary of the First Presbyterian Church*, is the title of a pamphlet of about 90 pages 8 vo., which fitly and tastely sets forth the Golden Anniversary Exercises of the church of which Rev. E. P. Davis is now pastor. Sunday, February 21st of the present year, was the day that marked the turning point to the second half century. Dr. Burgett, of Mobile, preached a sermon on the forenoon of that day and at night a history of the church was read by Mr. E. P. Morrisette, a history of the former pastors by Rev. E. P. Davis. On following days—until, and through Thursday night—papers were read on the History of Presbyterianism in Alabama, The Organization and Growth of the Central Presbyterian Church of the city; Presbyterian Polity; and Presbyterianism and Education, etc., by Rev. Dr. Burgett, Rev. N. L. Anderson, Prof. Geo. R. McNeill and others—all of which are given in the pamphlet. After the exercises proper were over the ladies gave a reception to Presbyterian and other ministers and their families. A protracted meeting followed through the succeeding week which was greatly blessed in the conversion of sinners.

Copies of the pamphlet can be had of Rev. E. P. Davis, Montgomery, Ala., at 25 cents each.

Our friends sometimes forget—we are presuming they must know—that we need every cent due us. Some are far behind, some not so very far, but we beg one and all to let us have the amount of their subscriptions promptly.

200.00 IN GOLD GIVEN.

International News and Book Company, Baltimore, Md., make a most liberal offer of $200.00 in gold, for selling 200 copies of "Gems of Religious Thought," by Talmage, or "Talks to Children about Jesus." These books are among the most popular ever published. One agent sold 21 in 2 days, another 55 the first week. Freight paid, credit given. Write them immediately. They also publish Bibles, and other popular books, and a beautiful set of children's books for the Christmas Holidays. A few General Agents wanted on salary.

THE JAMES SPRUNT INSTITUTE,

KENANSVILLE, N. C.

The announcements for the next session of this school are now ready to be sent out. Who wants to see one? Any man with a girl to educate can get some interesting reading by addressing a postal card to Rev. R. V. Lancaster, Kenansville, N. C. For the motto of the trustees is: The best possible school, for the least possible cost. Session opens September 8th, 1897.

R. V. LANCASTER, President.

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BY REV. EDGAR TUFTS.

(Continued from last issue.)

But the question arises how could one man's righteousness and death be sufficient for many millions? The answer is, the righteousness and death of one *mere man*, would not be sufficient for more than *one man*, so that if Christ was nothing more than man all that He did was simply what God's law demanded of Him as a man. But Christ was more than man. He was at the same time God. So that he can with one hand—the divine—open the gates of heaven, and with the other—the human—reach down to earth and lift man up to the open gates which lead to God's throne. That He was both God and man His life abundantly proves. Witness Him in His mother's arms as an infant babe and you will see that he is human. Twelve years later witness Him arguing with the chief priests in a way that astonishes them beyond measure, and you will see that He is divine. Eighteen years later witness Him asleep and fatigued in a boat and you will see that the sleeper is human. But a few minutes later witness Him command the winds and waves to be still and they obey His voice, and you will see that He is divine. Again witness Him at the grave of Lazarus weeping with those who had lost a brother and friend and you will see that He is human. But now witness Him say unto the dead come forth, and Lazarus stands before them, and you will see that He is divine. Once again, witness Him nailed to the cross, suffering, bleeding and dying, and you will see that He is human. But three days later, witness Him rise from the tomb and you will see that He is divine. So then we see how Jesus performed His work. He did it by first becoming man; he then obeyed the law perfectly, and then suffered the death of the cross, and in order to give efficiency to his work He never for one moment ceased to be divine!

Let us now see that this work of Jesus' has been approved and accepted by God. The proof of this is first, in the fact that God raised Him from the dead. When the chief priests put Jesus to death they thought that would be the last of Him. But far from it! On the morning of the third day He arose from the grave. By this triumph God set His seal upon the work of Christ as approved and in every respect satisfactory. The skeptical world has tried very strenuously to prove that God did not raise Jesus from the dead on the third day. They recognize that if it is true then all the lesser miracles are true, and if they be true Jesus' work is true and accepted. It is to demolish this that they have agreed that when Jesus was placed in the tomb, He was not literally dead but in a swoon; that He afterwards came too and of His own strength rolled back the stone and came out. Others feeling the weakness of this have argued that He was dead and remained so, but His disciples came by night and stole His body while the soldiers slept. Others seeing the absurdity in each of the foregoing theories have contended that neither is true, but that the disciples *imagined* that they saw the risen Saviour! A moment's reflection in the light of the facts will convince any fair-minded man that all of these theories are as weak as water. Can we believe that the soldiers who were sent to break the bones of Jesus in order to hasten death were deceived when they reported that they found Him dead already; or that the disciples who prepared His body for burial were all the time handling a live body, or that if these were true, that a man who had suffered so great a loss of blood as Jesus had from the effects of the crucifixion and the spear that was thrust into His side, could have rolled back a stone as large as the one that was placed at the tomb and come out without being discovered by the soldiers who were placed there to guard the tomb? Can we believe that that little band of a dozen or two of followers could have overpowered the Roman soldiers and stolen the body away?* Or that they bribed them? Even if such were possible to conceive of, what would have been their object in stealing the body of Jesus? Instead of making them bolder (and we know that from that day on they were a great deal bolder) it would have made cowards of them. Can we believe that eleven men *imagined* that they saw the same object at the same time, and each one of them imagined that that object spoke exactly the same words to them? We have heard of one person imagining that a ghost was in sight, but we have never heard of eleven men imagining such a thing all at exactly the same moment. Yet such would have to be the case if this theory were true. Nay more than this, the record says more than five hundred saw Him at one time after his resurrection. And this continued through a space of forty days in broad daylight. We are compelled to believe that God raised Jesus from the dead and in doing so He testified that His work was approved and accepted.

Another proof of the same thing is seen in every city of our land today, and in every country of the world. Wherever there is a church there is a testimony to the truth of Christ's work and God's acceptance of it. Let those who deny this account for the spread of the Church throughout the whole world and its success. Let them account for the existence of the Church. Certainly it must have had a beginning. Is it of human origin? The man who contends that it is is too ignorant of history and the nature of man to argue with. Did it originate with the devil? Surely not, for it is his only foe. There is no way for it to have come into existence except through the work of Jesus, and there is no way to account for its spread and success except by the blessing of God. But we can not believe that God would bless a work that He would not approve and accept, so that we are convinced that God has accepted the work of Jesus Christ. But God cannot accept anything that is not absolutely perfect, therefore the work of Jesus must be perfect, and if perfect, the folly of man trying to add any of his righteousness to the work that is already perfect and approved and accepted!

We have thus seen from the fact that God raised Jesus from the dead and from the fact that He blesses the work that Jesus did, that He approves and accepts of this work. Let us now see for what purpose Jesus did this work. James tells us in the first chapter and eighteenth verse of his epistle. He says: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of His creatures." He not only tells us that God is the author of our spiritual life and that the means by which it is effected is the "Word of Truth," but also for what purpose He wrought this spiritual life in His people, "that we should be a kind of first fruits of His creatures." He means that our first and best shall be offered to God. Some people treat God just about as insultingly as they would a person if they should eat all the good part of an apple and then offer the core as a gift to that person. They use all their best efforts to gratify self and if there is anything left over that they have no special need for they offer it to God. No wonder that he does not acknowledge such gifts with such blessings! Under the Jewish dispensation God required of every Jew one-tenth of everything he made, and the first fruits of the harvest as typical of the first and best were offered as a wave offering before the Lord. This is what is meant where it says we are to be a kind of first fruits. It is said that Oliver Cromwell once entered one of the great cathedrals and saw standing in the nitches of the walls the statues of twelve men. "What are those men doing up there?" he asked. "They are silver statues of the apostles," he was told. "Take them down," he said "and melt them into coin and let them go about doing good." This is the purpose of Christ's work, that His people might be melted and refined and sent about doing good with His image stamped on them. It wasn't half of His work to redeem us from hell, as great and grand and glorious as the thought of this is. Suppose that there was a drunken wretch asleep in a burning building, and some one were to rush in and wake him from his sleep and save him from a fiery death. This would be a great kindness. But if that person were then to make a new man of him, put a new purpose in his heart, so that he should become an honor to his community and a blessing to his family, he would be doing a great deal more for him. So when Jesus' work made new creatures of his people and put a new heart in them so that for all eternity they will go on and on, growing in wisdom and power and knowledge and likeness to God, he did a great deal more for them than saving them from hell. And all this was done that we might be to the glory of God the Father! When we shall see God's plan of Redemption fully completed, we shall see that everything connected with it is for His glory. Even the lost souls in hell shall acknowledge Him and declare His glory.

Let us then take to heart the meaning of the work of Jesus Christ. It was first to make us the first fruits of all His creatures. It was in the second place that we might be for His glory. If our daily lives do not show to the world that we have consecrated to Him our first and best, and that we are an honor to His name, then we need to question very seriously, whether that work which Jesus wrought out has been made effectual to our lives.

Banner Elk, N. C.

IT is a significant fact that responsible dealers sell and responsible painters use Pure White Lead (see list of genuine brands) and Pure Linseed Oil. They know their business. Those who don't know, try to sell and use the "just-as-good mixtures," "so called White Lead," &c., &c.

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WHERE TO SEEK GOD.

Fenelon says that he sought God in the works of his hands, in creation, and tried to form an idea of him from the beauties of nature; but, he said, "I found him not until I found him seated upon the throne of my own heart, where he is never absent."

Madame Guyon tells us that she used to be very much troubled about prayer, and the presence and nearness of God; sometimes he seemed distant, she could not seem to get across to him. And she said: "God permitted a righteous man to make a visit after a long solitude and my father, knowing the state of mind I was in, advised me to make my condition known, which I had no sooner done than he said: 'Madame, you seek from without what you have within. Accustom yourself to seek God in your heart, and you will find him.'" She said the words were like a flash of lightning, and helped her to discover in her heart what was already there, but she had not enjoyed it for want of knowing it.

Any unbelief may shut out God's presence, so far as our happiness and usefulness are concerned; and yet, if we have been born of him, he is there; he is trying to make himself known. O, how precious it is to know he is in our heart! "Ye are the temple of the Holy Ghost."

Do we realize it, that Jesus dwells in our hearts; that he is ready to do all that he did, and greater works than he did, while here upon earth, because the Holy Ghost was not given? I could tell you of hundreds whom I have seen come to the Saviour directly in answer to prayer, as remarkable and wonderful as anything could be, because the Holy Ghost did the work.

And how he yearns to do it! He sees all these precious souls around us going to perdition; he has died for them; he has been in agony for them; he has wept for them, and yet cannot reach them. Why? At one time, while here upon earth, Jesus could not do any mighty works because of unbelief. Now our unbelief is like that of the Pharisees, who not only would not enter he kingdom of God themselves, but hindered others from entering it. If we would believe God, and take him at his Word, we would not hinder others.—*Times of Refreshing.*

I once asked the greatest of inventors, Thomas A. Edison, if he were a total abstainer; and when he told me that he was, I said, "May I inquire whether it was home influence that made you so?" And he replied, "No, I think it was because I always felt that I had a better use for my head." Who can measure the loss to the world if that wonderful instrument of thought has given us so much of light and leading in the practical mechanism of life had become sodden with drink, instead of electric with original ideas?—*Frances E. Willard.*

The fact that God sees our hearts and knows our motives is a comfort to the Christian, and a cause of alarm to the sinner

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured*. So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours,
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Sabbath School Dep't.

CONDUCTED BY REV. A. D. McCLURE.

Third Quarter—Lesson XIII.

Sept. 26th, 1897.—Review of the Quarter.

Golden Text. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 16.

CATECHISM.

Question 59. Which day of the seven hath God appointed to be the weekly Sabbath.

Answer. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; but the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath.

It is not so much a question of material to occupy the time as of the wise selection and use of material for the hour of quarterly review. If the teachers have been faithful in their study and teaching of each lesson some one prominent thought from each will be at hand for the review. It is much to be desired that each teacher should seek the personal salvation of each member of the class. That is not to be accomplished by lecturing, but by seeking from God the truth to teach so that each member shall be reached. The Holy Spirit alone can and will work regeneration in the heart: But He uses the Word. That is the sword of the Spirit. Let not the teacher think that human words can be this instrument. It is not the teacher who is the wittiest or best talker whose work will be most effectual, but that teacher who will lodge most clearly and firmly the truths of Scripture will be most successful. It is not necessary, it may not be even best, to teach a great deal of Scripture in each lesson. There are teachers who think one hour for the school and of that only twenty or thirty minutes for the lesson is not enough time. That is not time enough to study or teach all the truth in any one lesson. But it is time to teach an illustrate and apply some one most important truth of the lesson in hand. Few persons will carry away more than one such truth.

Here is one great value of a weekly teachers' meeting. The whole lesson can be gone over. Each teacher can contribute to the fund of interpretation and understanding of the lesson. Then each can take out that thought most needed in each class. It is hard to understand how any school can get on without such a weekly teachers' meeting. There are so many lesser things to be discussed as to methods in conducting the school and needs of the teachers and classes and departments of school work. The question will come up as to the exercise for the Home Mission meeting as provided for by our Assembly. Our honored Secretary Dr. Craig send out the programmes. It will be good to use them. Let the teachers think about it, and if it is good, determine to make it a success.

In our school the teachers' weekly meeting promises to be one of the best and most potent factors in our church life for the present year. One thing they do can be done anywhere and is already bearing fruit amongst us. They agree to pray during the week at least once a day for some particular class. Another good result of this meeting is agreement what verses shall be committed to memory during the week to be recited the following Sabbath. One teacher, a mother who has four bright interesting children, reports that the youngest always laments if she should not be awake when mother and brothers go over the verses in the morning together. This is one way of doing double good, getting more Scripture repeated in the school and more interest taken in memorizing the Scriptures at home.

This Quarter has been one of the most helpful in our practical Christian living. The selections from the Epistles of Paul have brought forward the wonderful chapters on consistent Christian conduct and systematic giving. Any one verse of the lesson in Romans xii. or 1 Corinthians ix. will give material and food for the lesson hour. The last lesson from Acts xx. will be most valuable to establish and strengthen us Presbyterians in the polity of our Church.

The greatest lesson of this year thus far is the importance and value of missions. Suppose Paul had remained at home seeking the conversion of all his people before going to the regions beyond. Then the work at home would have been a failure and the work abroad would not have been done. We would be the children of heathen, ourselves more brutal and savage than our fathers. Besides this, from even a selfish view, the argument for missions is strong. Paul and his companions gathered from the Gentile Christians the means to supply the wants of the poor Jewish Christians at home. The principle still prevails that the Church at home will be the gainer by sending the Gospel to those who have it not, and will be the losser for failing to do this. As Mr. Spurgeon said: "If any church puts missions in a corner, God will put that church in a corner."

WANTED AGENTS.

"The Confederate Soldier in the Civil War," just published, contains 500 pages 12x16 inches, and over 1,100 large Battle Scenes, Portraits Maps, etc The greatest and largest War Book ever published, and the only one that does justice to the Confederate soldier and the cause he fought for. Complete in one volume. Agents wanted everywhere to sell this book on our new and easy plan. Many of the lady and gentlemen agents who are at work are making from **$100** to **$200** per month. Veterans, Sons and Daughters of Veterans, and others interested are requested to send for a beautiful illustrated descriptive circular (free) and terms to agents. Address, Courier-Journal Job Printing Co., Louisville, Ky.

The Messrs. Horner of the Horner School, Oxford, N. C., are much pleased with their opening. They have a larger number of new students than for several years.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Sept 26th, 1897.

ETERNITY.

Text for the week:

The Lord is the true God, He is the living God and everlasting King—[a King of eternity.] Jer. 10:10.

Daily Readings:

Monday. The eternal God. Deut. 33:24-29.
Tuesday. Eternal life. Romans 5:15-23.
Wednesday. Eternal redemption. Heb 9:11-15.
Thursday. Eternal purpose. Eph. 3:8-21.
Friday, Eternal home. 2 Cor. 5:1-10.
Saturday. Eternal punishment. Matt. 25:41-46.
Sunday. Topic. Eternity. John 5:17-29.

Notes:

If definition is the fixing of meaning by precisely determining bounds and limitations—then eternity is a word indefinable. Time forever before, time was, and time forever when time shall cease to be—without beginning or end of days or years—how the mind wanders in the oppressive vacancy created by the attempt to grasp the thought. And yet the very exercise may be helpful, and is, if it turns upon man's insignificancy and the ephemeral nature of the present life, and then reverts, almost rebounds, to thoughts of God. God alone of all within the compass of man's conception expresses the eternal —God! "King of eternity!" An uncreated existence before time was, to be forever and forever—when time shall be no longer, one ever present and eternal now. God eternal in His being and in all His attributes. Eternal in that love to man that based His eternal purpose to save man from the eternal fate that befell when sin entered the world. Eternal in His wisdom, power, holiness, justice, goodness and truth. The very thought of God in this connection, has an humbling power. How man shrinks into veriest nothingness before it. And yet withal how the man is uplifted and armed with power to dare and do in the service of right and truth and holiness when the eternal God in Christ, has filled his soul. Stonewall Jackson knew this power. Dr. J. P. Smith, one of his military staff says of him:

"God, God himself, the living, personal and present God, became the one transcendant fact, that dwelt in all his thoughts, and possessed his whole being. It was not God only as the surpassingly glorious subject of reflection, or as living and working and revealing himself in nature and in history, nor as partially known by Hebrew prophets in the childhood of humanity; but God revealed in Christ, the God of law and love, whose law is love, and whose love leads back to law. * * * All things were viewed in the light of the supreme fact of God. All things were referred to it. All things were submitted to the rulings of that fact. It covered all other facts, all other truth, it ruled all action, it answered all questions of duty, and made all his life and service one and simple forever. How inevitably came his humility." Thence came his humility, and thence too came his self-reliance and his astounding success.

But the Scriptures speak of that which is eternal as relating to man. Eternal as implying endless duration in futurity simply—so man is born to life eternal. He cannot dispossess himself, even if he would. His destiny is to joy eternal, or his doom to endless woe. Tremendous thought to carry with us through life, and well to ne'er forget, that the days of time must fix the reward or doom of each one's soul for all eternity. To whosoever will the gates of joy are opened through Christ, the eternal Son. No one has aught but one moment of time, he may call his own, in which to make the choice which fixes his status for all eternity. Yesterday is past; to-morrow may never come; to-day is ours. Now is the accepted time; now is the day of salvation.

HONOR ROLL.

Red Springs church:—Effie Brown, aged ten, the Shorter Catechism. Mary McLean, the Child's Catechism.

These were given a Bible and Testament respectively.

Katie Kime, Gilmer's Store, N. C., eight years, has recited the Child's Catechism.

PUZZLE DEPARTMENT.

Answers for Sept. 2nd.

The instance of making brick is recorded in Gen. 11:3—Cornie and Myrtle Wilkinson.

Jeremiah put bands and yokes on his neck—Cornie and Myrtle Wilkinson.

What soldier smote our Lord with a spear? Cornie Wilkinson.

Of whom was it said in the Old Testament, "She shall be a mother of nations? M. S.

Where is ferry-boat mentioned in the Bible? Mellie C. Coney.

Who acknowledged himself to be "old and grey headed?"

Edward Wood.

The Synod of North Carolina will convene in its eighty-fourth annual session in the First Presbyterian church Salisbury, N. C., on Tuesday, November 2d, 1897, at 7 30 o'clock, p. m.

J. ALSTON RAMSAY,
Stated Clerk.

The Committee of Enrollment will meet in the lecture room of the First Presbyterian church at 4 o'clock p. m., Tuesday, November 2d, 1897.

J. ALSTON RAMSAY,
Chairman.

Dr. Munroe reports, says the Charlotte Observer, that "the North Carolina Medical College at Davidson will have the largest attendance this fall of any it has yet had during its few, but ever increasingly prosperous years."

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

FOX—COBLE. At the home of the bride's father, Mr. G. W. Coble, Siler City, N. C., on September 8th, 1897, by Rev. M. D. McNeill, Rev. Ernest W. Fox of Milton, N. C., and Miss Jennie E. Coble of Siler City, N. C.

LASLEY—OLDHAM. At the residence of Capt. M. W. Moore, in Bingham township, Orange county, N. C., Wednesday, Sept. 1st, 1897, by Rev. W. M. Pike, Mr. W. H. Lasley, of Mebane, N. C., and Miss Sallie Oldham, of Goldsboro, N. C.

COTTRELL — CREIGHTON. At Elm Grove, near Charlotte, N. C., on September 8th, 1897, Mr. J. S Cottrell, of Cedar Key, Fla., and Miss Minnie Creighton, of Mecklenburg, N. C. Rev. J L. Williamson, of Newberry, S. C., officiating.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

CALDWELL. In St. Paul's, Robeson county, N. C., April 23d, 1897, W. D. Caldwell departed this life in the fifty-fourth year of his age.

He was born August 19th, 1843. He was married to Miss Mary E McKinnon December 13th, 1869. Mr. Caldwell was a member of the Presbyterian church at St. Paul's, N. C. He was one of the kindest men the writer ever knew. He was generous to a fault, for he was often hurt by his unselfishness to those unworthy of his kindness, and those who designedly took advantage of his generosity.

MRS. MARY ELIZABETH DIXON.

This most estimable woman is no longer with us. The same Lord who gave her to her parents, her husband, her children her many friends and the church of God has now taken her to Himself. John xiv: 3. She had much to be thankful for. Chief among these earthly blessings was the fact that she was of the "seed of the righteous." Her ancestors on both sides for generations past had feared God and then had nothing else to fear. Her parents, Andrew and Abigail Jones, lived in the bounds of Sugar Creek church where she was born, March 21st, 1832. But from her second year she was brought up and most tenderly cared for in the family of her grandfather, Robert Parks. Such was the happy effect of pious training and Godly example in this home that she felt constrained to give herself to Christ and unite with His Church. This she did, uniting with Sugar Creek church, in her 23d year. And that vow of consecration once solemnly made was no less solemnly kept. *Her* religion was not a mere form. It was a fact—a glorious reality. It took hold upon her strong intellect, her great heart of love, her broad sympathies. Yea her entire personality was laid under tribute to its righteous, and to her, sovereign, omnipotent, claims. She was united in marriage to D. F. Dixon, Esq., Nov. 2d, 1854, and was permitted to be his devoted and faithful companion for more than forty-two years. This marriage was blessed with eight children who arrived at manhood and womanhood. One of these, Mrs. Ida Curry, was called almost from the bridal chamber of earth to the marriage supper of the Lamb. Another, Wm. P. Dixon, in the prime of his young manhood, only recently, hastened on before to meet and greet his mother at her coming. Thomas, Charles and Harry Dixon, Mrs. Sallie Witherspoon, Mrs. Rebecca Doll and Miss Bessie Dixon, remain to cheer their father in his loneliness and grief and to honor the memory of one of the tenderest, truest, best, mothers ever given to a Christian family. How appropriate the words of the wise man: "Her children arise up and call her blessed; her husband also and he praiseth her." Prov. xxxi: 28. Her children have not failed to profit from her wise and holy counsels and her consistent, beautiful, Christian life. Long ere her summons came, with tears of joy, she witnessed the ingathering of all her children into the fold of Christ. For this she ever prayed and prayed not in vain.

Mrs. Dixon was a favorite with all her pastors. It was her fortune to live within the bounds and, with her husband, to become a member of the following churches: Sugar Creek, Mallard Creek, Hopewell, Gastonia and Second church, Charlotte, and in each of these she was greatly beloved by her pastors. And there was a reason for this. She was never absent from her accustomed place in the house of God *without a reason.* And whatever was the size or character of the audience there was present no more intelligent, appreciative or devout listener than Mrs. Dixon She may not have read the latest novel or most recent review article, but she knew the Holy Scriptures in letter and spirit as few know them. Therefore the preaching of the Gospel, in its simplicity, completeness, preciousness and power was to her mind and heart a "feast of fat things." She could truthfully say, "I was glad when they said unto me, Let us go into the house of the Lord." Ps. cxxii. And again, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." Ps. lxxxiv 10. As proof of this when fatal disease had seized upon her and she was no longer able to walk to church she requested to be driven to her church when informed that her former pastor, Rev. R. C. Reed, D. D., would preach during the meeting of the Assembly in Charlotte. This sermon by her warm, personal friend, was her last service on earth. On the 21st of July, 1897, at her home in Charlotte, she died—died as she lived in the full faith and triumph of the Gospel. We say she died. The truth is for such a woman

"There is no death! The stars go down
To rise upon some other shore,
And bright in heaven's jeweled crown
They shine forever more."

WM. E. MCILWAIN.

SECULAR NEWS.

NORTH CAROLINA.

Crop prospect for corn and cotton good in Sigma section, Iredell county.

The corner-stone of the Pickford Sanitarium was laid at Southern Pines on the 11th inst.

The Institute for the Deaf and Dumb at Morganton opened with about 200 students

Crops in the Swansboro section are reported good, cotton especially so.

The tobacco is curing up in fine condition in the Statesville district. The crop is shorter, but of better grade than last year.

The corn crop in the Trinity section is good. Apples are plentiful and quantities of molasses will be made from the abundant growth of sugar cane.

Cotton is opening very rapidly in the Smithfield section and the farmers are beginning to realize that the crop is not so large as was anticipated.

Mr. Andrew Broadfoot of Fayetteville has been successful in raising not only pecans but the Japanese chestnut and English walnuts on his farm—"Ochil." Mr. Broadfoot also has oranges bearing the sour fruit.

The design of a monument to the late Senator Z. B. Vance at Asheville has been decided upon. It will be a shaft about 75 feet high, the core of which will be of brick and the surface of granite. It will stand in the public square in front of the courthouse.

DOMESTIC.

Abbeville, Ga., promises to be an extensive cotton market.

Farmers in Coffee county, Ga., will experiment this year with raising Egyptian cotton.

Newport News, Va., is to have the free mail delivery.

A number of tea plants are growing and flourishing in Orlando, Fla.

The steamer City of Brunswick running between Jacksonville and Mayport, Fla., was burned on the 11th inst.

The prospect for a large crop of peanuts is favorable in two thirds of the peanut belt.

It is estimated that 340,000 men and boys have gone to work this week in the iron furnaces resuming work throughout the country.

Last week Savannah had seven steamers waiting to be loaded with cotton. The longshoremen still refuse to work, but do not interfere with others who are willing to labor without advance of price.

The reduction of duty on American goods by the Cuban tariff is considerable with the exception of crude petroleum which is not changed. Articles of luxury are slightly increased.

September 10th is reported as the hottest September day on record in all States east of the Mississippi Prostrations were great in the larger cities.

A collision between a Denver and Rio Grande passenger train and a Colorado Midland freight caused the death of five persons and the serious injury of many others.

Postmaster-General Gary will recommend early action by congress upon a system of Postal Saving Banks. This plan has worked most successfully in Canada and Mr. Gary will work out a system for this country which he believes will give most satisfactory results.

Already we have reports of suffering from cold and famine on the Yukon gold fields The winter has set in in the mining region and the stores are out of provision until the chartered steamers arrive which will carry also hundreds of men.

The ninth case of yellow fever in New Orleans was announced on the 13th inst. Cities on the coast and river are quarantining. Savannah stands ready for closing her port at any instant. Atlanta has opened her doors to refugees.

A negro woman, twenty-three years of age, was licensed to practice law, at Memphis on the 8th. She is said to be the only colored woman that is a member of the bar in the United States.

The Florida Times-Union and Florida Citizen have been consolidated and now appear under the combined name. The Times-Union and Citizen will be under the previous Citizen management, with Geo. W. Wilson president of the company and editor-in-chief, T. T. Stockton, business manager and Emerson W. Judd, managing editor.

A new light is to be placed on the Diamond Shoal, Hatteras, during the month. The new vessel was constructed at Bath, Me., and cost $59,000, the equipment of same making the sum $80,000. The vessel will be moved to a mooring buoy and it will show a 100 candle-power incandescent light at each masthead and will be visible fifteen miles out at sea.

FOREIGN.

Sir Edward Millais, son of the late John E. Millais, the painter, died in London on the 8th inst.

Out of ninety eight fishing boats sent out from France to Iceland, six foundered and thirty men and boys were drowned.

Red fungus is destroying the fruit on thousands of coffee trees in the departments of Jinotepe and Matagalpa, Nicaragua.

Mrs. Antonio F. de Navarro, Mary Anderson, has agreed to sing one evening in a small village for charity. She will not again appear as a public singer.

The Sultan of Morocco, in response to the demand of United States Consul Burke, has promised to pay an indemnity and punish three Moors for an assault upon a protege of an American citizen residing at Tangier,

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Offers superior advantages in all departments. Specially fine Music and Art Departments. Twenty-two members in the faculty. *Term begins September 2nd. Apply for circulars to

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FOR THE FAMILY.

OUR FRIENDS.

Who are our friends? Are they the crowd
That throng our courts when joy and mrith
Light up with glee a happy home
And gladness sparkles round the hearth,
When life flows on all tranquilly
As summer fountains to the sea,

But when misfortune clouds our lot
And sorrow dims the languid eye
Will shun our dark, deserted home
And meeting pass us heedless by?
These are our summer friends, whose stay
Is like the meteor's transient ray.

But where are those, that faithful few,
Who then seek out our low retreat,
With generous hearts and liberal hands
Our wants and hopeless wishes meet?
Our only friends are those who come
When darkness gathers round our doom.

Go, friend of man, seek the abode
Of cold neglect and poverty,
Bind up the broken heart and raise
The head bow'd down by misery.
Give but a portion of your store,
And God will bless the deed with more.
—*Mary B. Harlan, in New York Ledger.*

A CALIFORNIA WOMAN HONORED.

Mrs. Phoebe Apperson Hearst has been appointed by Governor Budd a regent of the State University, vice Colonel C. F. Crocker, deceased. This is the first time a lady has ever been appointed on the board. Her appointment was asked for by the women graduates of the university. Their petition set forth that, in the various courses at the State University, there are at present nearly 500 women, 400 of these being undergraduates. Also, that "all women's colleges have women on their governing boards, and Cornell and Boston Universities, among co-educational institutions, have found such representation "necessary." Mrs. Hearst, widow of the late Senator George Hearst, has long evinced a strong interest in education, and the University of California is indebted to her generosity in many ways. In 1891 she made provisions for eight $300 scholarships, for worthy young women, binding herself to pay that sum during her lifetime, and providing for a perpetual fund after death. The qualifications for the scholarships are noble character and high aims, it being understood that, without the assistance thus given, the university course would in each case be impossible.—*Picayune.*

BEDS OF PEARLS IN GEORGIA.

A dispatch from Rome, Ga., says: "Since the discovery of pearls in the Arkansas lakes the pearl hunters of North Georgia are going to work with renewed interest. Rivers and creeks are filled with pearl-bearing mussels, which are shell fish, like clams. The Smithsonian Institute sent Prof. Ellsworth Call here a few days ago to study these mussels. Not long ago a pearl was found near here valued at $60. Joe Veal, a well-known jeweler, said to-day that fishermen and trappers sometimes bring him a spoonful of pearls. Most of these are found in holes of muskrats, coons and other animals, which leave the shells and the imbedded pearl after eating the fish."

AN ENGLISH FARM SCHOOL.

The county of Bedford, England, has a farm school established by the Duke of Bedford. The design is to educate boys of the poorer class in the practice and theory of agriculture under the supervision of a practical farmer. There are nineteen boys in the school. They work on the farm alternate days and attend school the rest of the time. The "practical farmer" had the farm rent free and the farm labor free and yet failed to make expenses by over two hundred dollars.

WOMEN IN THIBET.

Miss Taylor, a young English woman who recently returned from Thibet, and is now gathering missionary recruits for that mysterious country, says that men and women who understand medicine will be most successful in that field. The knowledge of drugs, she adds, among the natives is almost equal to that of the English themselves. The position of women, according to Miss Taylor, is higher in Thibet than in any other country in the orient save perhaps Mongolia.



The mystery of womanhood is full of deep unanswerable enigmas. Why should women be compelled to suffer simply because they are women? Why is it that the source of their highest joys is at the same time the cause of their greatest wretchedness? The very attributes which make it possible for women to be happy wives and mothers also render them liable to the utmost physical misery and pain.

The sufferings of body and mind caused by some weakness of the distinctly feminine organs are so almost universal among women that the question might well be asked: "Is this Nature's punishment for the crime of being a woman?"

The true answer is No! These sufferings are neither natural nor necessary. They would not exist if the organism was healthy. No woman ought to endure such troubles. There is no need of it. Dr. Pierce's Favorite Prescription is a perfect and positive cure for feminine weakness and disease.

It gives health and strength to the special organs and nerve-centres; heals inflammation; stops weakening drains; promotes functional regularity, and restores the normal, vigorous and painless condition which Nature intended.

It is the only medicine of its kind invented by an educated and experienced physician. It is the only medicine which makes baby's coming safe and comparatively painless.

Any woman who would like to know more about this medicine and about her own physicial make-up should send 21 one-cent stamps to Dr. R. V. Pierce, Buffalo, N. Y., to pay the cost of mailing *only* on an absolutely free copy of his thousand-page illustrated book, "The People's Common Sense Medical Adviser;" or, 31 stamps for cloth covered.

A sure and permanent cure for constipation is Dr. Pierce's Pellets. One "Pellet" is a gentle laxative, two a mild cathartic.

Cherry Ice.—Remove the stone from two pounds of ripe red cherries, and put them into a preserving pan or saucepan with half a pound of sugar and a little water. Let this come to a boil, remove and strain through a sieve or piece of cloth. Add the juice of two lemons and one pound of sugar boiled slightly. Mix this together, put in the freezer and freeze, stirring occasionally to distribute the cherries. Serve in glasses

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The articles will all be first-class from a jeweller of established reputation.

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For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

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A GOOD THING TO DO.

Hold it back, tie it down,
Bind it fast and tight.
Set your lips together close—
Which will win the fight?

Let it go wild and free,
Running reckless riot!
Surely that will quickly be
An end of peace and quiet.

Strongest men of all you know
Find it hard to do.
If you try your very best,
Victory for you.

Try it hard. Bring to it
Firm determination.
If you rule it well and good,
You can rule a nation.

To all the heroes who have been
Tried and told and sung,
Let us add the sturdy boy
Who can hold his tongue.
—*Sydney Dayre, in Youth's Companion.*

THE LITTLE FIRE-ESCAPE BOY.

BY EMMA L. BURNETT.

"I wish we hadn't any yard; then I shouldn't have to stay in it," pouted Teddie Brownson.

Yet such a delightful place as it was! quite large for a city yard. To be sure, it was not in the closely-built portion of the city, but was a beautiful stretch of grass that didn't have "to be kept off of," and all round by the fence a flower border, part of which was Teddie's very own garden, where he cultivated petunias and onions. Then there was a wide paved walk along the side of the house, leading to the gate opening on the front treet. Here, on hot afternoons, Teddie was allowed to "squirt the hose," as he called it, which was great fun.

He had a set of garden tools, a tent, an express wagon, roller skates, a tricycle, and a little dog. He had no brothers or sisters to play with, but had several nice little friends. Indeed, the Burnside boys spent about half their time there.

Still Teddie was not satisfied. He wanted to play on the street; but, since the trolly cars had begun to run on their street, his mother was so afraid her little boy would get hurt, she was constantly saying, "Now, Teddie, you must stay in the yard."

The day he said he wished they hadn't any yard his mother remarked:

"I know of a little boy who would be very glad to have a yard even a quarter the size of yours. All the out-doors he can get at is the fire-escape."

"The fire-escape!" Teddie exclaimed. "I should like that better than a yard. Does he climb up and down on it?"

"No, indeed. He is lifted out the window to the platform, and there he sits for an hour or two a day, in a little chair, with a pillow supporting his lame back. The noise of the streets comes up to him, and I don't suppose there is a green or growing thing within his sight. But it is the only way he can get any out-door air at all."

"Who is he?" asked Teddie, much interested.

"His name is Jimmie Cummisky. He lives with his mother and two little sisters in one room, in one of those large tenement houses down town that your papa was telling you about the other day. They are very poor. His mother has to work hard to pay the rent and get them something to eat. She is working for Mrs. Storrs, across the street, to-day, and I've just been over to engage her to work for me Thursday."

As Teddie went on with his luncheon he did a good deal of thinking. He came to the conclusion that a grassy, shady yard was a pretty nice thing after all; and he truly pitied the little sick boy whose only chance to be out-doors was to sit on the fire-escape in the midst of the noise and griminess of a miserable part of town. All at once an idea popped into Teddie's curly head, and he exclaimed:

"O mama! why can't you ask Mrs Cummisky to bring Jimmie along Thursday, if it is a good day? While she's working he could lie in the hammock, or sit in my little rocking chair in the yard, and look at the grass and things. I 'spect it would do him lots of good."

"That's an excellent suggestion," Mrs. Brownson replied, "but I have to pay Mrs. Cummisky's car-fare, and, if Jimmie comes, it will take that much more. Who's going to pay that?"

She wanted to see if Teddie pitied the little boy enough to do anything for him himself. Teddie looked very grave. He was saving up his nickels and pennies to buy fire-crackers for the Fourth, and it was pretty hard to give away even ten cents just then. But he had made up his mind that something must be done for the poor little cripple, so in a moment or two his face brightened, and he said:

"I'll give his car-fare as well as the sudjestion."

The result was, the little fire-escape boy, as Teddie called him, had a beautiful day in the yard, which was a perfect paradise to him, besides having a better dinner and supper than he ever had in his life before. His pinched little face was covered with smiles in the evening, when, with his hands filled with roses and woodbine, Teddie and the Burnside boys took him to the Clay Street trolley car in the express wagon.

"It's all done him a wurruld o' good!" said the grateful mother, as she picked up her little boy and clambered into the summer car.

Teddie got his father interested in the Cummiskys, and they went into a kind of partnership to give the poor family some little outings that summer. Teddie generally paid part or all of Jimmie's car-fare, and Mr. Brownson did the rest. It kept Teddie rather low in ice-cream and merry-go-round money, but he liked to think of the crippled boy speeding away on the swift trolleys to the green and flowery parks.—*Sunday School Times.*

LETTER-BOX.

Dear Mr. Editor: I was appointed by our Society to write to your paper. Mrs. Johnston, wife of our dear pastor, Rev. R. J. Johnston, is our president, we all love her so much, and are interested in our society. Our Sunday-school superintendent gave us such a nice picnic last week, we went in wagons five miles in the country. It was a very pretty place for a picnic, and we certainly did have a delightful time. All in our home enjoy your good paper. My little brother calls Sunday night 'reading night.' 'Tis then we have the children's column read to us. Now that my sister and I am older, we can read aloud to our little brother and sister too. I will close for this time.

Your little friend.
KATE E. ROSEMAN.
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CONDENSED SCHEDULE.

IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
ArriveSanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave WalnutCove	9.03 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7.19 "
Leave Stokesdale	7.52 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.39 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
ArriveMaxton	9.00 "
LeaveMaxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 "
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p m
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton	6.11 "
Leave Maxton	6.15 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16 Mixed, Daily ex Sunday.
Leave Ramseur	7.40 a m
Leave Climax	9.33 "
Arrive Greensboro	10.20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.20 p.m
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15. Mixed Daily ex Sunday.
Leave Madison	2.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 "

†Meals.

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway; at Walnut Cove with Norfolk & Western Railway.

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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
Lv Wilmington	*3 20pm	.....
Lv Lumberton	5 26pm	.....
Lv Maxton	6 12pm	.....
Lv Laurinburg	6 33pm	.....
Ar Hamlet	6 53pm	.....
Lv Hamlet	7 13pm	*5 10 am
Lv Rockingham	7 30pm	5 23 am
Lv Wadesboro	8 11pm	5 54 am
Lv Marshville	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe	9 35pm	7 00 am
Ar Charlotte	10 25pm	7 50 am
Ar Mt. Holly	.....	9 20 am
Ar Lincolnton	.....	10 20 am
Ar Shelby	.....	11 18a m
Ar Ellenboro	.....	11 55p m
Ar Rutherfordton	.....	12 30p m
†8 40am	Lv....Hamlet..Ar	6 20p m
10 00am	Ar....Cheraw..Ar	† 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro	.....	5 15p m
Lv Shelby	.....	6 03p m
Lv Lincolnton	.....	7 00p m
Lv Mt Holly	.....	7 50p m
Lv Charlotte	*5 10am	8 25p m
Ar Monroe	5 55am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville	6 25am	.....
Lv Wadesboro	7 01am	10 31 pm
Lv Rockingham	7 41am	11 05p m
Ar Hamlet	7 55am	11 23p m
Lv Hamlet	8 20am	.....
Lv Laurinburg	8 46am	.....
Lv Maxton	9 05am	.....
Lv Lumberton	9 53am	.....
Ar Wilming on	12 05pm	.....

NORTHWARD.

Lv Hamlet	*8 15am	*11 20pm
Ar Raleigh	11 30am	2 16pm
Ar Portsmouth	5 50pm	7 25am
Ar Richmond	*6 50pm	* 8 15am
Ar Washington	11 10pm	12 31pm
Ar New York	6 58am	6 23pm

SOUTHWARD.

Lv Monroe	*6 48am	*9 25p m
Ar Abbeville	11 05am	1 40a m
Ar Athens	1 15pm	3 45a m
Ar Atlanta (Central Time)	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville, will meet in Jackson Springs church at 12 m., Wednesday, October 6th, 1897.

P. R. LAW, Stated Clerk.

Presbytery of Albemarle meets at Littleton, Halifax county, Tuesday, October 5th, at 7.30 p. m.

F. H. JOHNSTON, Stated Clerk.

Concord Presbytery will meet in Taylorsville, N C., on Friday, Sept. 24th, 1897, at 7. 30 p. m.

W. R. MCLELLAND, Stated Clerk.

Louisiana Presbytery will meet in Atchafalaya church on Thursday, October 7th, at 7.30 p. m.

M. B. SHAW, Stated Clerk.

Tombeckbee Presbytery will meet at Ellisville, Miss., Thursday, October 7th, 11 a. m.

A. B. COIT, Stated Clerk.

The delegates to Wilmington Presbytery will please notify Dr. Jas. W Blount, Kenansville, N. C., as to when they expect to arrive and whether by public or private conveyance. Magnolia is our depot.

R. V. LANCASTER.

The Presbytery of Eastern Texas stands adjourned to meet at Henderson, Tuesday, Oct. 5th, at 2 p. m.

S. F. TENNEY, Stated Clerk.

The Presbytery of Pee Dee will meet in Hartsville, S. C., Oct. 13th, 1897, at 11 a. m.

A. H. MCARN, Stated Clerk.

Bethel Presbytery will meet in regular session at Richburg, S. C., October 7th, 1897, 7.30 p. m. Send narratives to stated Clerk by October 1st.

ALEXANDER SPRUNT, Stated Clerk.

Presbytery of Mississippi will meet in Natchez, Tuesday, Oct. 5th, 1897, at 7.30 p. m. All missionary societies invited to send delegates to form a Presbyterial union.

S. C CALDWELL. Stated Clerk.

ATLANTIC COAST LINE.

Schedule in Effect Aug. 16th 1897.

DEPARTURES FROM WILMINGTON — NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger —Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 58 a m, Philadelphia 3 45 a m, New York 6 58 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m, New York 2 03 p m, Boston 9 00 p m.

DAILY except Sonday — No. 60—Passenger—Due Jacksonville 3 58 p m, Newbern 5 20 Sdnday p m. This train leaves from 2 00 P M Walnut street.

SOUTHBOUND

DAILY 4:00 P M — No. 55—Passenger —Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 43 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 08 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston †2 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY except Sunday — No. 61—Passenge—Leave Newbern 9 20 a m, Jacksonville 10 42 a m. This train arrives at Walnut street.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday.

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 38 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a m, and 1 p m, arrive Parmele 9 10 a m, and 2 40 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning leaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 00 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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Graham Pudding.—Heat one pint of milk till lukewarm, add two tablespoonfuls sugar and one teaspoonful vanilla. Dissolve half-tablet of rennet in one teaspoonful cold water and add it to the warm milk. Take three custard cups and put into each one-half tablespoonful Graham bread crumbs. Then fill them with the prepared milk. Set the cups in a warm place until the milk is firm. Then place them for several hours on ice. When ready to serve turn the pudding into individual dishes and serve with cream or plain.

Cabbage Mustard Pickle.—In the bottom of a large stone jar put a layer of finely chopped cabbage, then one-half a cup of chopped white onion, one teaspoonful of salt, one teaspoonful of ground mace, the same of allspice, one teaspoonful of brown mustard seed and one-quarter of a teaspoonful of coarsely ground white pepper. Continue in this order until the jar is filled, pressing it down as firm as possible. When full, pour over sufficient cider vinegar to cover, adding more at intervals for the next three days, as it is absorbed by the cabbage. Then drain off all the liquid, put it in a kettle over the fire, and when steaming hot stir in sufficient ground mustard to make it as thick as good cream. Stir continually until it boils for one minute, then add the contents of the jar, cover and set away for a month, when it will be ready for use; it will keep all winter.

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For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden Sidney, Va.,

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(For Contents see Second Page.)

THE LIFE OF MAN.

Op'ning the map of God's extensive plan,
We find a little isle, this life of man;
Eternity's unknown expanse appears
Circling around and limiting his years.
The busy race examine and explore
Each creek and cavern of the dang'rous shore,
With care collect what in their eyes excels,
Some shining pebbles, and some weeds and shells;
Thus laden, dream that they are rich and great,
And happiest he that groans beneath his weight.
The waves o'ertake them in their serious play,
And ev'ry hour sweep multitudes away;
They shriek and sink, survivors stare and weep,
Pursue their sport, and follow to the deep.

—*William Cowper.*

A thoughtful contemplation of nature must give us higher and happier views of God. As the bosom of mother earth is robed in green velvet and sweet with flowers, we rest on it with thoughts of that divine support, which puts underneath us the Everlasting Arms, and glows in far-reaching love through all the infinite spaces of the summer blue above, and over all the peaceful fields where walk the children of God's care. With this support and warmed through with this pervasive love, we may for a little forget our cares and sins, taking in all its fullness God's forgiveness, and resting with full trust in His abundant care.—*The Treasury of Religious Thought.*

Patience among the virtues is like the pearl among the gems, and by its quiet radiance it heightens every human grace.—*Rev. Robert Allyn, LL. D.*

REV. HUGH CRAIG.

The subject of this sketch belongs to that sturdy race which has accomplished so much on American soil, the Scotch-Irish, and is no unworthy representative. Hugh Craig, son of William and Eliza McElwain Craig, was born in Marlow, Province Quebec, Canada, on the 24th day of November, 1861. His boyhood's years were spent on the farm, and he studied almost entirely at home, the exception being a few months spent at a school in Maine. His home training, however, laid the foundation of wide reading and varied information, which, while it may be advantageously supplemented by the regular curriculum of the schools, is itself indispeneable to a successful career.



Mr. Craig entered college at the age of twenty-five, graduating from McGill University, Montreal, four years later, in 1890, with the degree of Bachelor of Arts. He studied theology with his classical course and completed the full course in that department a year later, being licensed and ordained by the Presbytery of Quebec, in May, 1891. His ordination took place in Chalmers church, Sawyerville. For one year he had charge of a mission field, and was then called to St. Andrew's church, Windsor Mills, Quebec.

Failing health brought him to North Carolina the following winter, and he spent three months at Rowland, in the bounds of Ashpole congregation. He made so favorable an impression while there that upon the resignation of Rev. Joseph Evans, the gifted young Canadian, who had in the mean time returned home, was at once thought of for the pastorate of the Ashpole church and received a hearty call. He accepted that work and was received by Fayetteville Presbytery in August, 1895. Since that time he has been laboring with great energy and success in his large and important field. Besides being pastor of Ashpole with its 330 members, he is stated supply of Iona and Lebanon. But he is much more than the pastor of his own people. Being the only resident minister in the neighborhood, he is frequently called upon in cases of sickness and bereavement, and has become the pastor of all the people. His popularity with other churches is something remarkable, and so acceptable is his preaching that one of his regular appointments is at the Baptist church at Rowland.

He is at the same time a most loyal Presbyterian. Under his efficient conduct of affairs his church is developing in the grace of giving. There were forty-four additions to his field during the past year, on profession of faith. Mr. Craig is a thoughtful, earnest and interesting preacher. His scholarly training has given him a marked clearness of thought and expression, while his broad sympathies render his preaching helpful to a degree. He is heard with delight in other pulpits than his own, though his people do not care for the admiration of other congregations.

He is also a valued Presbyter and his brethren have lately acknowledged his capacity in an executive way by giving him the important position of Treasurer of the Home Mission Committee. He thus has the financial management of the most important work in the Presbytery. He is alway ready for his part in Presbyterial duties, and his work is well done.

By those who know him but slightly he would be remembered probably by his ever ready wit which is original and irresistible. But his people and his fellow Presbyters know also his sterling qualities of mind and heart.

Mr. Craig was married in June, 1895, to Miss Helen Blanche Bowers, daughter of John A. Bowers of Bayonne, N. J. A son has been born to them, and Mr. Craig's father who has gone to live with him completes the charming home circle of the manse at Ashpole. Mrs. Craig is a model pastor's wife and a helpmeet indeed.

PERSONS AND PAPERS.

Our life's floor is laid upon eternity; no crack in it but shows the underlying heaven.—*C. Kingsley.*

* * *

The only safety for liberty and religion is in rigidly enforcing the maxim that the Bible is the positive rule for the Church, a negative rule for the State. The State may do whatever the Bible does not forbid. The Church may do only that which the Bible directs or permits.—*Dr. Peck.*

* * *

Fidelity in trifles and an earnest seeking to please God in little matters is a test of real devotion and love. Let your aim be to please our dear Lord perfectly in little things, and to attain a spirit of childlike simplicity and dependence.—*Jean Nicholaus Grou.*

* * *

Happy those who are able in truth to say, "My Lord and my God!" Here is the noblest inspiration for life, strength for work, comfort in trouble, hope in death. Here is what gives eternity itself its chief interest and joy.—*William Forsythe.*

* * *

Christian faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors. —*Hawthorne.*

* * *

There is no more wisdom in quarreling over denominational differences than there is in quarrelling over a tangled skein. We forget that a thread has two ends.—*Bible Reader.*

* * *

"Our great aim should be nothing less than to keep before us the great purpose of God for our world, the reconciling of it in Christ Jesus unto Himself." How this is to be done by every minister of Christ, by every servant of Christ, is for that minister or that servant to find out for himself. That man is in this world, not to pay Church debts, or to build a fine church, or to have beautiful adornments and lovely singing. These are mere accessories, the *great* purpose to reconcile his congregation to God through Christ, the one Mediator.—*Southern Churchman.*

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2ND PAGE—Editorial: "A Holy Life"—Editorial Notes.

3RDPAGE—Editorial Notes—Davidson Notes.

4TH PAGE—Constance and Its Memories, by T. W. Lingle.

5TH PAGE.—He Knows The Way—Literary Jottings—Books.

6TH PAGE — Religious Intelligence—Personals — Meeting of Wilmington Presbytery.

7TH PAGE—Anniversary Exercises at Swannanoa Church— Foreign Mission Committee Notes—Death of Hon. W. E. Faison.

8TH PAGE—Abstract from the Proceedings of Orange Presbytery in its Two Hundred and Fifty-fifth Session—What Boys Are For.

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11TH PAGE—Obituaries—Marriages—News Secular — Week of Prayer and Foreign Mission.

12TH PAGE. — (For the Family)—Judging (poetry)—Greatest of Hindoo Women.

13TH PAGE—(Children's Column)—Colonel Grumpy (poetry)—His Word—Letter Box.

14TH PAGE—Say Soes—Market—Notice to Fayetteville Presbytery—To The Readers of the PRESBYTERIAN—Odds and Edds—To All Treasurers.

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"A HOLY LIFE."

This is the title of a little book of sermons or addresses by Rev. H. G. C. Macgregor, which we noticed favorably a few weeks ago. We refer to it now only to suggest its helpfulness in the study of the Scriptures and as a starting point for considering the high calling of God in Christ Jesus of our Lord.

Last week we showed that sanctification in the Scripture use of the word has reference to dedication. As a doctrine sanctification holds that God works continuously from justification to glorification death unto sin and life unto righteousness in the believer. Sanctification is the growth of the believer toward Christlikeness, whereby we are renewed in the whole man after the image of God. Sanctification is not sinless perfection.

We must not therefore excuse our yielding to temptation, our falling into sin. We must rather be aroused to seek victory over sin and a life of fruitfulness. We are called to walk in newness of life. This is called by Rev. Mr. Macgregor, "a holy life."

If we understand by this a life fully consecrated to God our way is plain. Thus the priests were sanctified, separated unto the service of God. There is no longer a class set apart as priests to offer literal sacrifices, and we do wrong even to call any class of ministers priests. All Christians are priests. We are a royal priesthood, a kingdom of priests, and are called to sanctify ourselves. We are called to live a holy life.

Many and suggestive examples and descriptive names of this life are found in the Scriptures. Enoch "walked with God," as one of the earliest examples. Abraham was called "the friend of God" as one of the most familiar titles. This is called by some the life of privilege. It may be best not to give any title that could be called a human definition, for in making definitions we often arouse controversy and lose the very good we seek. We will all agree that there is need of much more complete consecration of our lives to God and that we are called to greater joy, power and success than most of us attain. But when we begin to make definitions we shall begin to disagree, not upon what God calls us to, nor what He commands us to be and do, but as to the theological correctness of our definition.

Whatever name we may give, the thing we seek is to live, to be and to do what our Lord meant when He said, "Abide in Me." It is otherwhere spoken of as living in the Spirit. It is a crucified life; "I am crucified with Christ." It is a risen life; "If ye then be risen with Christ," It is a hidden life; "Your life is hid with Christ in God." It is a manifested life; "Living epistles known and read of all men."

It is possible only to those who are "partakers of the divine life." It cannot be attained by any self-help or self-strength. It is not mere morality or growing consistency of conduct, however apparently correct in outward department. It is the outward manifestation of the inwrought Christ by the ministration of the indwelling Holy Spirit. The Spirit dwells in us as believers working our sanctification. He makes the life of Christ effectual in our lives. But this is hindered in the presence and activity of the self-life. "Ye are carnal," wrote the apostle to the Christians at Corinth, This word carnal means fleshly, according to the dictates and desires of the flesh, and flesh is self.

The need is at some point to accept and receive "the promise of the Spirit through faith," to give over to Christ the dominion of our lives, to surrender to Him absolutely and once for all, not only as our Lord, but as our Life, and to yield ourselves to be filled by the Spirit, and led by the Spirit, that we may walk in the Spirit. It is not enough to be reconciled to God by the death of His Son," we are to be saved by His life.

This is to save us from the apostle's severe question to the Galatian Christians; "Having began in the Spirit, are ye now made perfect in the flesh?" With a sense and burden of past failure and a need of grace, we give up and renounce all self-trust and look to Christ to work in us and by us a life of love, joy and power by the Holy Spirit.

ALL DOUBTS have been put to rest as to the prevalence of yellow fever in the coast cities of the Gulf of Mexico, and even of some interior towns of Mississippi. In some cases a panic has ensued which, like all panics, is of course outside and entirely apart from the province of reason. This for instance is the case at Jackson, Miss., where troops have had to be called out to prevent the railroad tracks leading into the city from being torn up; perhaps, may be cited in further illustration, the preventing of the governor of the State from returning from to his home in Brandon to his official duties. But, there may be a course pursued quite the reverse of panic which is liable to work infinite harm. We refer to the throwing open of cities to all refugees. There is something so generous, so noble, so thoroughly charitable to all appearance in this, that one dislikes to criticise it in even the mildest way, and yet the fact is that this may prove to be a most unwise thing to do. Atlanta has chosen this course, avowedly, and of course sincerely, because supposed to be immune, and yet it may prove not so. The fact that under circumstances, so far as can be known very similar, Atlanta has heretofore taken the risk and has escaped is not by any means an absolute guarantee of safety. And there stand on record instances where this generous course has been pursued and has brought consequences most terribly disastrous upon those who have ventured upon it.

It is surprising how many theories are set forward as to immunity of different localities or different classes from yellow fever. The theories do not seem usually to be applied to other forms of infection or contagion. It was at one time a belief almost universal that yellow fever would not attack negroes, and under that belief, in 1862, numbers of slaves were left by in Wilmington by their owners only to die off by scores from the disease. Even now it is said that it cannot go away from water courses and yet hundreds upon hundreds died at Holly Springs, Miss., and many other places far away from any stream at all. Caution may well be exercised in every case, for theories are liable at any time to be exploded, or to melt away, when it is too late to provide against most terrible consequences.

IN THIS day of Summer Schools and modes and appliances for taking rest, without losing time for labor, it may be well to take a look upon the other side of the matter and consider seriously whether there is not danger of pursuing a course that will frustrate the very design of vacation. On this subject the following clipped from the Bookman strikes us well worth pondering, albeit we do not endorse the recommendations in all their fullness:

Teaching is the most exhausting, and takes the most out of one's brain and nerve and general vitality, and in consequence, more than any other human being, the teacher needs in his vacation to get away from the atmosphere of the "shop." For his academic learning, his purely scholastic knowledge, is in reality the less valuable part of his professional equipment. The true teacher is more than a setter of tasks and a hearer of lessons; he is an influence. And his pupils are not, first of all, students, but human beings. Hence, if necessary, a teacher should be willing to sacrifice something from his ideal, in the matter of his own formal preparation, if by doing so he can secure the far greater and more important gifts of bodily and mental health, steady nerves, a sense of balance and proportion, and a profound and sympathetic knowledge of his fellow-men. No one is so dreadfully in danger of getting into a mental rut, of becoming dogmatic, pedantic, and priggish; and the antidote for these things is found in getting absolutely away from his professional environment for as long a time as possible each year, resting his nerves and brain, and, above all, mingling with men and women whose standards and interests are absolutely different from his own. To go from his class-room to a place where the same old grind in another form is still going on, to make one of a crowd of jaded, nervous, sensitive beings who are stewing in their own juice, and gabbling over and over the formulas of the Educationist, so far from being a stimulus and an inspiration, is actually the undoing of a teacher, and sends him back to his work with a still further exhaustion of energy and enthusiasm and sympathy. So we say to the educator if he be a man, Go off somewhere, anywhere, to the place where education doesn't count; bivouac in the woods with a party of stock-brokers, or hobnob with Down East fishermen; and to the woman teacher we recommend the society of the most frivolous, giddy, and flirtatious young girls who infest the myriad resorts in summer. This will keep the balance properly adjusted, replacing hysteria and dullness and nerves by a renewed invigoration, an augmented sense of humour, and a saner and more highly developed insight into human nature.

"AS THOU WILT:" This phrase represents a principle which is the absolute test of all true prayer. Commonly the object of prayer is considered to be a securing of some desirable good, by moving the heart of God to grant our wishes. But this would be to make our wishes determine the will of God and thus virtually to subvert Divine providence and to make natural law subject to the human will. But is not the real purpose of prayer, through the working of God's Spirit upon the heart, to moderate and to correct the human desire and to bring it into strict conformity with the will Divine? This makes prayer not a means of securing some special earthly good, but a means of so merging the human in the Divine will as to insure contentment in what may prove the will of God, either in granting or withholding a request. So our Saviour prayed in His agony, in the garden. "O my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." As objects of prayer any thing is allowable, that is agreeable to the will of God, and nothing else is.

This view of prayer, if we are correct in stating it, is that of F. W. Robertson.

"Our officials do not take kindly to the idea said to have been taken up by numerous European anarchists of coming to the United States to live, and they will stretch their authority to the utmost to prevent the landing of European anarchists upon American soil; but the little law bearing upon the subject is lamentably weak, and unless the anarchists are paupers or convicted criminals it has been found impossible heretofore to prevent their landing. The same methods which were successfully used several years ago to prevent a notorious English anarchist from publicly advocating his incendiary doctrines in the United States, after an attempt to prevent his landing had failed, may be used in dealing with Louise Michel, the French female anarchist, understood to be now on her way to America. Most of the States have stringent laws against the making of seditious speeches and the English anarchist was speedily made aware of their existence and concluded that he didn't care to be locked up."

THIS FROM "Our Washington Letter." There can be no reasonable doubt that the greatest danger ahead of us is the fearful tendency among the depraved classes towards anarchism; in the tolerance which our laws give to this spirit and in the encouragement afforded by influential persons who can use it for their own interest.

For the N. C. Presbyterian.

DAVIDSON NOTES.

The enrolment of students for this season is larger than ever before in the history of the College. The new students number over 70, including those of the Medical College who take regular college studies, and the total enrolment is 164. As others are arriving almost every day, this points to a catalogue enrolment for the year of something like 180. The N. C. Medical College has also a larger enrolment than ever before, and Dr. Munroe expects at least forty students on his roll this year.

All of us, both students and villagers, are looking forward with interest and pleasure to the course of lectures on the Otts Foundation to be delivered here by that Nestor of the Southern Presbyterian Church, Dr. R. L. Dabney. A fuller notice of these lectures and their topics will soon be out. They are to be delivered during the month of October, and will consist of five or six discourses, having for their central theme the Atonement. We hope to see a large attendance from the Presbyterian ministry of our whole State.

The Young Men's Christian Association gave a very successful reception to the new students last Monday evening. All the young ladies of the village, the faculty and its lady-members, and the Alumni on the grounds, were invited to meet the new men, and help dispose of the refreshments liberally provided for the occasion.

Miss Florence Leftwich is visiting her sister, Mrs. T. P. Harrison. She is a member of the faculty of the Female College at Columbus, Miss., and is detained here, waiting till the yellow fever alarm abates sufficiently to allow the college to begin its session.

L.

Davidson, N. C., Sept. 19, '97.

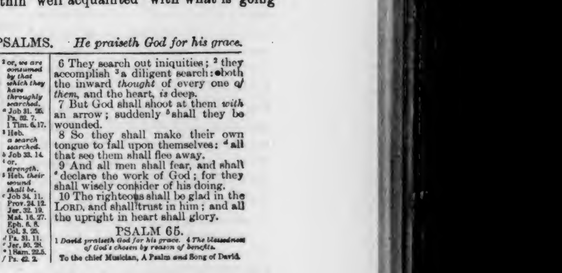
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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
11 God hath spoken once; twice have I heard this; that power belongeth unto God.
12 Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;
2 To see thy power and thy glory, so as I have seen thee in the sanctuary.
3 Because thy lovingkindness is better than life, my lips shall praise thee.
4 Thus will I bless thee while I live: I will lift up my hands in thy name.
5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:
6 When I remember thee upon my bed, and meditate on thee in the night watches.
7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee: thy right hand upholdeth me.
9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
10 They shall fall by the sword: they shall be a portion for foxes.
11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM 64.

1 David's complaint. 3 His petition. 7 God's judgments against his enemies. 10 The joy of the righteous.
To the chief Musician, A Psalm and Song of David.

1 Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.
2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:
3 Who whet their tongue like a sword, and bend their bows to shoot their arrow, even bitter words:
4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.
5 They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?
6 They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.
7 But God shall shoot at them with an arrow; suddenly shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.
9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

1 Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.
2 O thou that hearest prayer, unto thee shall all flesh come.
3 Iniquities prevail against me: as for our transgressions, thou shalt purge them away.
4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.
5 By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:
6 Which by his strength setteth fast the mountains; being girded with power:
7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.
8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.
9 Thou visitest the earth, and waterest it, thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.
10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.
11 Thou crownest the year with thy goodness; and thy paths drop fatness.
12 They drop upon the pastures of the wilderness: and the little hills rejoice on every side.
13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

PSALM 66.

1 He stirreth up all the earth to praise God. 5 He exhorteth to consider his works. 8 He blesseth God for his benefits. 13 He offereth sacrifice. 16 He declareth what God hath done for his soul. 20 He blesseth God.
To the chief Musician, A Song or Psalm.

1 Make a joyful noise unto God, all ye lands:
2 Sing forth the honour of his name: make his praise glorious.
3 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.
4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.
5 Come and see the works of God: he is terrible in his doing toward the children of men.
6 He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.
7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.
8 O bless our God, ye people, and make the voice of his praise to be heard:
9 Which holdeth our soul in life, and suffereth not our feet to be moved.
10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.
11 Thou broughtest us into the net; thou laidst affliction upon our loins.
12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.
13 I will go into thy house with burnt offerings: I will pay thee my vows,
14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.
15 I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.
16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.
17 I cried unto him with my mouth, and he was extolled with my tongue.
18 If I regard iniquity in my heart, the Lord will not hear me:
19 But verily God hath heard me; he hath attended to the voice of my prayer.
20 Blessed be God, which hath not turned away my prayer, nor his mercy from me.

PSALM 67.

1 He prayeth for the mercy of God upon the Church. 3 He stirreth up all people to praise God.
To the chief Musician on Neginoth, A Psalm or Song.

1 God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.
2 That thy way may be known upon earth, thy saving health among all nations.
3 Let the people praise thee, O God; let all the people praise thee.
4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.
5 Let the people praise thee, O God; let all the people praise thee.
6 Then shall the earth yield her increase; and God, even our own God, shall bless us.
7 God shall bless us; and all the ends of the earth shall fear him.

PSALM 68.

1 He prayeth for the dispersion of the wicked. 4 He exhorteth to praise God. 7 He setteth forth his power. 19 He blesseth God.
To the chief Musician, A Psalm or Song of David.

1 Let God arise, let his enemies be scattered: let them also that hate him flee before him.
2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.
3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.
4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.
5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.
6 God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.
7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:
8 The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.
9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.
10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.
11 The Lord gave the word: great was the company of those that published it.
12 Kings of armies did flee apace: and she that tarried at home divided the spoil.
13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.
14 When the Almighty scattered kings in it, it was white as snow in Salmon.
15 The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.
16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.
17 The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.
18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.
19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.
20 He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.
21 But God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses.
22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:
23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.
24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.
25 The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.
26 Bless ye God in the congregations, even the Lord, from the fountain of Israel.
27 There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.
28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.
29 Because of thy temple at Jerusalem shall kings bring presents unto thee.
30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.
31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.
32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:
33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.
34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.
35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

PSALM 69.

1 He complaineth of his afflictions. 13 He prayeth unto God. 30 He praiseth God. 35 He exhorteth to praise God.
To the chief Musician upon Shoshannim, A Psalm of David.

1 Save me, O God; for the waters are come in unto my soul.
2 I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.
3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.
4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.
5 O God, thou knowest my foolishness; and my sins are not hid from thee.
6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.
7 Because for thy sake I have borne reproach; shame hath covered my face.
8 I am become a stranger unto my brethren, and an alien unto my mother's children.
9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.
10 When I wept, and chastened my soul with fasting, that was to my reproach.
11 I made sackcloth also my garment; and I became a proverb to them.
12 They that sit in the gate speak against me; and I was the song of the drunkards.
13 But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.
14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.
15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.
16 Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.
17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.
18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.
19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.
20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.
21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.
22 Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.
23 Let their eyes be darkened, that they see not; and make their loins continually to shake.
24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.
25 Let their habitation be desolate; and let none dwell in their tents.
26 For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.
27 Add iniquity unto their iniquity: and let them not come into thy righteousness.
28 Let them be blotted out of the book of the living, and not be written with the righteous.
29 But I am poor and sorrowful: let thy salvation, O God, set me up on high.
30 I will praise the name of God with a song, and will magnify him with thanksgiving.
31 This also shall please the LORD better than an ox or bullock that hath horns and hoofs.
32 The humble shall see this, and be glad: and your heart shall live that seek God.
33 For the LORD heareth the poor, and despiseth not his prisoners.
34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.
35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.
36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

PSALM 70.

1 He prayeth for speedy help.
To the chief Musician, A Psalm of David, to bring to remembrance.

1 Make haste, O God, to deliver me; make haste to help me, O LORD.
2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.
3 Let them be turned back for a reward of their shame that say, Aha, aha.
4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.
5 But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.

PSALM 71.

1 He prayeth for help. 5 He setteth forth his hope. 9 He prayeth for help against his enemies. 14 He setteth forth his confidence. 17 He setteth forth God's mercies. 22 He promiseth to praise God.

1 In thee, O LORD, do I put my trust: let me never be put to confusion.
2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.
3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.
4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.
5 For thou art my hope, O Lord GOD: thou art my trust from my youth.
6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.
7 I am as a wonder unto many; but thou art my strong refuge.
8 Let my mouth be filled with thy praise and with thy honour all the day.
9 Cast me not off in the time of old age; forsake me not when my strength faileth.
10 For mine enemies speak against me; and they that lay wait for my soul take counsel together,
11 Saying, God hath forsaken him: persecute and take him; for there is none to deliver him.
12 O God, be not far from me: O my God, make haste for my help.
13 Let them be confounded and consumed that are adversaries to my soul: let them be covered with reproach and dishonour that seek my hurt.
14 But I will hope continually, and will yet praise thee more and more.
15 My mouth shall show forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.
16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.
17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.
18 Now also when I am old and grayheaded, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come.
19 Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!
20 Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.
21 Thou shalt increase my greatness, and comfort me on every side.
22 Also I will praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.
23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.
24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

PSALM 72.

1 He prayeth for the prosperity of the kingdom of Christ. 18 He blesseth God.
A Psalm for Solomon.

1 Give the king thy judgments, O God, and thy righteousness unto the king's son.
2 He shall judge thy people with righteousness, and thy poor with judgment.
3 The mountains shall bring peace to the people, and the little hills, by righteousness.
4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.
5 They shall fear thee as long as the sun and moon endure, throughout all generations.
6 He shall come down like rain upon the mown grass: as showers that water the earth.
7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.
8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.
9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.
10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.
11 Yea, all kings shall fall down before him: all nations shall serve him.
12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.
13 He shall spare the poor and needy, and shall save the souls of the needy.
14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.
15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.
16 There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.
17 His name shall endure for ever: his name is continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.
18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.
19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.
20 The prayers of David the son of Jesse are ended.

PSALM 73.

1 He complaineth of the prosperity of the wicked. 13 He setteth forth the vanity of his thoughts. 17 He setteth forth the end of the wicked. 23 He setteth forth God's mercies. 27 He setteth forth the end of the wicked. 28 He setteth forth his confidence.
A Psalm of Asaph.

1 Truly God is good to Israel, even to such as are of a clean heart.
2 But as for me, my feet were almost gone; my steps had well nigh slipped.
3 For I was envious at the foolish, when I saw the prosperity of the wicked.
4 For there are no bands in their death: but their strength is firm.
5 They are not in trouble as other men; neither are they plagued like other men.
6 Therefore pride compasseth them as a chain; violence covereth them as a garment.
7 Their eyes stand out with fatness: they have more than heart could wish.
8 They are corrupt, and speak wickedly concerning oppression: they speak loftily.
9 They set their mouth against the heavens, and their tongue walketh through the earth.
10 Therefore his people return hither: and waters of a full cup are wrung out to them.
11 And they say, How doth God know? and is there knowledge in the Most High?
12 Behold, these are the ungodly, who prosper in the world; they increase in riches.
13 Verily I have cleansed my heart in vain, and washed my hands in innocency.
14 For all the day long have I been plagued, and chastened every morning.
15 If I say, I will speak thus; behold, I should offend against the generation of thy children.
16 When I thought to know this, it was too painful for me;
17 Until I went into the sanctuary of God; then understood I their end.
18 Surely thou didst set them in slippery places: thou castedst them down into destruction.
19 How are they brought into desolation, as in a moment! they are utterly consumed with terrors.
20 As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.
21 Thus my heart was grieved, and I was pricked in my reins.
22 So foolish was I, and ignorant: I was as a beast before thee.
23 Nevertheless I am continually with thee: thou hast holden me by my right hand.
24 Thou shalt guide me with thy counsel, and afterward receive me to glory.
25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.
26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.
27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.
28 But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

PSALM 74.

1 He complaineth of the desolations of the sanctuary. 12 He setteth forth God's power. 18 He prayeth for help against his enemies.
Maschil of Asaph.

1 O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?
2 Remember thy congregation, which thou hast purchased of old, the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.
3 Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.
4 Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.
5 A man was famous according as he had lifted up axes upon the thick trees.
6 But now they break down the carved work thereof at once with axes and hammers.
7 They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.
8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.
9 We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.
10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?
11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.
12 For God is my King of old, working salvation in the midst of the earth.
13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.
14 Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.
15 Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.
16 The day is thine, the night also is thine: thou hast prepared the light and the sun.
17 Thou hast set all the borders of the earth: thou hast made summer and winter.
18 Remember this, that the enemy hath reproached, O LORD, and that the foolish people have blasphemed thy name.
19 O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.
20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.
21 O let not the oppressed return ashamed: let the poor and needy praise thy name.
22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.
23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

PSALM 75.

1 He giveth thanks for God's judgments. 6 He setteth forth God's power. 10 He promiseth to praise God.
To the chief Musician, Al-taschith, A Psalm or Song of Asaph.

1 Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.
2 When I shall receive the congregation I will judge uprightly.
3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.
4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:
5 Lift not up your horn on high: speak not with a stiff neck.
6 For promotion cometh neither from the east, nor from the west, nor from the south.
7 But God is the judge: he putteth down one, and setteth up another.
8 For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.
9 But I will declare for ever; I will sing praises to the God of Jacob.
10 All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

PSALM 76.

1 He setteth forth God's glory. 4 He setteth forth his power. 11 He exhorteth to praise God.
To the chief Musician on Neginoth, A Psalm or Song of Asaph.

1 In Judah is God known: his name is great in Israel.
2 In Salem also is his tabernacle, and his dwelling place in Zion.
3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.
4 Thou art more glorious and excellent than the mountains of prey.
5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.
6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.
7 Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?
8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,
9 When God arose to judgment, to save all the meek of the earth. Selah.
10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.
11 Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.
12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

PSALM 77.

1 He setteth forth his trouble of mind. 4 He complaineth of his grief. 7 He setteth forth the former loving kindness of God. 10 He setteth forth the former works of God. 16 He setteth forth God's power.
To the chief Musician, to Jeduthun, A Psalm of Asaph.

1 I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.
2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.
3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.
4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.
5 I have considered the days of old, the years of ancient times.
6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.
7 Will the Lord cast off for ever? and will he be favourable no more?
8 Is his mercy clean gone for ever? doth his promise fail for evermore?
9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.
10 And I said, This is my infirmity: but I will remember the years of the right hand of the most High.
11 I will remember the works of the LORD: surely I will remember thy wonders of old.
12 I will meditate also of all thy work, and talk of thy doings.
13 Thy way, O God, is in the sanctuary: who is so great a God as our God?
14 Thou art the God that doest wonders: thou hast declared thy strength among the people.
15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.
16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.
17 The clouds poured out water: the skies sent out a sound

For the N. C. Presbyterian.

CONSTANCE AND ITS MEMORIES.

BY T. W. LINGLE.

Like so many other places in Europe, the ancient town of Constance (or Konstong as it is spelled by the inhabitants) is known to the world to-day principally because of a single event in its history. It probably dates its existence from the third century, but first comes into prominence in the eighth, when it became the seat of a bishopric which numbered 87 bishops in succession, until it was secularized in the year 1827. Constance was a free city of the Empire until 1548 when it was presented by Emperor Sigismund to his brother Archduke Ferdinand of Austria, to whose successors it remained until 1805 when it was acquired by the Grandduchy of Baden, and it now lies within the German Empire.

It is at present a town of 18,000 inhabitants, distinctly German in nearly every respect. As one crosses a little stream and steps out of Switzerland into Germany, he is at once hailed by a custom-house officer to learn if he has any dutiable articles with him. On the streets the soldiers appear very numerous, after becoming accustomed to Swiss towns. The merchants say that Constance naturally should belong to Switzerland, and believe that its trade would be much larger if it did, as it is separated from Germany by the Rhine and Lake Constance (called Bodensee by the natives). Besides good railroad connections, steamers ply regularly several times daily between Constance and Schaffhausen, the scene of the falls of the Rhine, the most important waterfall of Europe. Lake Constance is practically alive with vessels plying between towns of Switzerland, Germany and Austria, situated on its shores, and its traffic is by far the most important of that of any of the European lakes. Around its borders rise no majestic peaks like the Pilatees and the Rigi which overlook Lucerne, but the very moderation in the surrounding scenery, and the graceful slopes of the fertile hills give it an enchantment scarcely second to that of Geneva, the queen of the Swiss lakes.

Just as hundreds of other places, Constance has its cathedral overlooking the town, dating from the early middle ages, as well as other handsome churches, both Catholic and Protestant. There are many buildings of mediæval origin in the old part of the town, interesting alike for the antiquary and the historian. In one of the buildings on the main street is a tablet designating the house in which Emperor Friederick Barbarossa concluded peace with the Lombard cities in 1183. An inevitable conflict had arisen at the middle of the twelfth century between the republicanism of the Lombard cities and German feudalism, in the northern portion of the Empire, which embraced all the territory from Naples to the Baltic. Milan at the head of a confederation of cities, in an attempt to throw off allegiance, had challenged the strength of the Empire under one of its sternest emperors. The struggle was a terrible one, at first resulting in favor of Barbarossa, who caused Milan to be laid in ruins. But forces were re-organized from other points and at the battle of Legnano in 1176 the Emperor was utterly defeated and compelled to acknowledge the independence of the Lombard cities in the peace of Constance.

On the same street near the tower of a remnant of the town wall which spans the street is a more humble-looking house bearing two tablets. The oldest of them contains a verse of mockery written in early German. The other is a more recent one placed there by people of Bohemia, reverently pointing out the house in which their countryman John Huss was ruthlessly seized and carried to another part of the town and cast into prison. Huss had been educated at the University of Prague, the oldest of the universities in which the German tongue is used, in 1398 became a member of the faculty, and a few years later was chosen rector or president by his colleagues. About this time Bethlehem chapel was founded and endowed by zealous citizens of Prague for providing good popular preaching of the Gospel in the Bohemian language. The plan was a singularly successful one. Huss was chosen as the preacher and this led him to the earnest and independent study of the Scriptures and had a deep influence on his already vigorous, religious life. He soon saw the value of the philosophical and theological writings of the Englishman, John Wycliffe, and he and many others in Prague became ardent students of these works. For several years Huss continued in perfect accord with his archbishop, but at last came under suspicion of heresy. The Wycliffe writings were ordered burned, and in 1412 Huss was placed under ban by the pope. The populace became his friends and the clergy his enemies, and the disturbance reached the court of the Bohemian king and of the Emperor Sigismund. The Emperor and Pope John XXIII agreed on an accumenical council to be held in Constance to restore unity in the Church generally and to quell the disturbance in Prague. The presence of Huss was requested, and with a presentiment of the result he put his private affairs in order before he went in October 1414. He was accompanied by the king of Bohemia and a number of powerful friends, and was granted a letter of "safe conduct" by the Emperor. But only a short time after his arrival he was seized and thrown into prison until the following July in a monastery on a small island, now used as a hotel. A commission was appointed by the pope to investigate his heresy. The effort of his enemies was to show his accord with the writings of Wycliffe which had already been condemned, especially with his denial of the doctrine of transubstantiation. Huss was allowed no agent in his defense, and the uproar was so great that he himself could not be heard He repudiated the charge that he had abandoned the Catholic doctrine and at the same time gave expression to hearty admiration and respect for the memory of Wycliffe. When requested to make unqualified submission to the council he said he was unable to do so, but stated his willingness in all humility to amend his teachings where they had been shown to be false. Huss maintained that Christ was the head of the Church, not Peter, and that ultimate appeal must be made to Him. The Emperor Sigismund himself said publicly that if Huss refused to recant, there was no remedy but the stake. But the spirit of the martyr arose within Huss and he showed an undeviating loyalty to conviction and to love for truth that has never been surpassed. His soul was formally consigned by all present to the devil, while he in silent prayer with clasped hands and uplifted eyes reverently committed it to Christ. He was then given over to secular forces and led to the scene of execution, while the council in an unconcerned way went on with its daily routine. After he had been bound and faggots piled around him he was for the last time asked to recant. His reply was, "God knows the great object of all my preaching and writing has been to convert men from sin. In the truth of the Gospel which hitherto I have written, taught and preached, I now joyfully die." His voice uttering a prayer was soon stifled in the smoke. When the flames had finished their work, his ashes and the soil on which they lay were gathered up and cast into the Rhine which flows out of Lake Constance only a short distance away. An immense stone with several inscriptions now marks the scene of the cruel death of one of the bravest of martyrs. Huss left many writings behind, the best known of which is his "De Ecclesia," but the most of them are scarcely more than restatements of the teachings of Wycliffe. It cannot be said that he added an iota to the sum total of human knowledge, and many of his teachings would be held even by Protestants as hardly consistent; but he contributed vastly to the moral wealth of the world. He died in the cause of honesty and freedom and progress towards the light, and was the chief intermediary in handing down the writings of Wycliffe to Luther and thus transforming the "morning star of the Reformation" into a noonday sun.

Just behind the Huss house facing another street is still another building of similar interest, bearing the inscription, "Prison house of Jerome of Prague 1415–16." Jerome had studied at Prague, Heidelberg, Cologne, Paris, and above all at Oxford where he became familiar with Lollardism, as the teachings of Wycliffe were called, and when he became a professor in Prague he soon became a devoted friend of Huss, but a far more brillant and accomplished scholar; just as Melanchthan later became the friend and teacher of Luther, the man of more personality and strength of character. Jerome's learning and sagacity soon became such that he was employed by the king of Poland to build up the Polish universities and by the king of Hungary to preach before his court. At the latter he fell under suspicion of Wycliffe heresy and was compelled to leave. He took refuge in Vienna, but was seized and imprisoned, to be released at the entreaties of his friends in Prague. He became again intimately associated with Huss, and when the latter had been imprisoned in Constance he determined to go of his own accord and do what he could for his friend. The circumstances were so discouraging on his arrival that he at once withdrew. As he was returning to Prague he stopped over night at a village in Bavaria, and while there allowed his feelings to get the mastery of him and he gave expression to his disapproval of the council in Constance in strong language in the presence of clergy. By order of the Bavarian duke he was sent back a prisoner to Constance. There he endured close confinement for months, was brought before the Emperor and council where he recanted publicly, especially in regard to the teachings of Wycliffe and Huss. The hall in which the council sat was in the public mart, and is to-day used as dining-hall by a hotel.

But Jerome's enemies were unwilling to acquit him and brought the charge that there were inconsistencies in his recantations. Three times more he was brought before the council. At the last his timidity left him. In bold, unmistakable language he retracted the recantation wrung from him eight months before. "Of all the sins I have committed since my youth, none weight so heavily on my mind and causes me such keen remorse as that which I committed in this evil place when I approved of the iniquitous sentence given against Wycliffe and against the holy martyr John Huss, my master and friend." He was then condemned as a relapsed heretic. He answered by appealing to the Supreme Judge before whom he and his accusers were alike destined to stand. From this time on his countenance was cheerful, and as he was bound to the stake on the spot where Huss had died a year before, he gave the signal for the lighting of the fire and said, "Had I the least fear I would not be standing here." His ashes also were committed to the Rhine. Thus he atoned most loyally for the one moment in which he recanted, and on the same stone with the name of Huss, the memory of Jerome of Pargue is preserved as that of one of the long list of martyrs who not only died, but also lived and worked for the truth and for freedom in belief and worship.

The same council decreed that the bones of Wycliffe which had been quietly resting in their tomb in Lutterworth in western England for thirty years should be dug up and publicly burned. The order was carried out in 1428, and his ashes committed to the river Severn. But what could priest or bishop, cardinal or pope, do to disgrace the memory of the man who first gave the Bible to the English people in their own tongue, caused the Gospel to be preached in a simple way to the poor throughout his native land, and incidentally became the father of English prose, the greatest of all existing literatures! Wycliffe had written with great mental vigor and originality, but the earliest great harvest of the seed sown was reaped not in England but in Bohemia. John Huss with less originality, but far greater simplicity and spiritual force, raised Wycliffism to the dignity of a national religion. Though the followers of Huss were crushed by long years of war, still his spirit lived, and a hundred years later the time was ripe for the appearance of a Luther.

The town of Constance has many other interesting events connected with its history, but it is destined to live in the memory of coming generations as the scene of this famous illustration of the import of our Lord's warning to his disciples in preparing them for their mission into the world; "Ye shall be brought before councils * * * * and before governors and kings for my sake."

Leipzig, Germany, Aug. 31, '97.

HE KNOWS THE WAY.

"When my spirit was overwhelmed within me, then Thou knewest my path," Psalm cxlii: 3,

Giving his own experience in a time of severe trial, when he was feeling in the same condition as the psalmist, a writer in an English magazine relates the following incident. Travelling with his motherless girls, he says; "At one large, busy station, we had to go down a flight of steps, and pass through a dark subway to the other side. I held my little girl by the hand, and as we hurried along to catch the train, she said, nervously and anxiously, 'Where are we going now, papa?' There was no time to explain. I had fast hold of her hand. I knew the way, and said with confidence, 'Come along, my child; it is all right.' As if an angel spoke, I thought I heard a voice from heaven saying to me, in my trouble and distress, 'Come along, My child; it is all right.' My heart responded, 'Yes, it is all right: my Father holds my hand. He is leading me. He knows the way. He doeth all things well. I will trust and not be afraid.'"—*Light-Bearer.*

"In the shadow." We must all go there sometimes. The glare of the daylight is so brilliant our eyes become injured and unable to discern the delicate shades of color, or appreciate natural tints — the shadowed chamber of sickness; the shadowed house of mourning; the shadowed life from which the sunlight has gone. But fear not!—it is the shadow of God's hand. He is leading thee. There are lessons that can only be learned there. The photograph of His face can only be fixed in the dark chamber. But do not suppose that He has cast thee aside. Thou art still in His quiver; He has not flung thee away as a worthless thing. He is only keeping thee close till the moment comes when He can send thee most swiftly and surely on some errand in which He will be glorified. Oh, shadowed solitary ones, remember how closely the quiver is bound to the warrior, within easy reach of the hand, and guarded jealously!—*Rev. B. F. Meyer.*

The resurrection is the principl of all human growth and achievement. We are always dying and being born again into better and larger spheres; always failing that we may succeed, submitting that we may conquer. Every living life is a continuous resurrection.—*Professor Herron.*

LITERARY JOTTINGS.

Boswell's incomparable Life of Johnson is about to be reissued under the editorship of Percy Fitzgerald. The new edition will be published complete in one volume, royal octavo, double column, printed from a new font of type especially cast for it. A unique feature will be a biographical dictionary of every person mentioned in the book, a feature that every lover of the classic will be thankful for. Mr. Thomas Whitaker will have the volume ready about September 1st.

In Appletons' Popular Science Monthly for September will appear a timely article on The Objects and Results of Polar Research, by George Gerland. A brief history of the numerous expeditions from that of Pytheas of Marsellis down to Nansen's, is followed by a consideration of what may be hoped from these regions in the future.

Mrs. Elizabeth Phœbe Howard, daughter of Francis Scott of Kentucky, died last week at her summer home at Oakland, Md., in her 93d year. Mrs. Howard's early education was of a literary character and much of her schooling was obtained from her illustrious father. Mrs. Howard, as well as her husband, Chas. Howard, was a strong Southern sympathizer, and the success of the great charity bazaar held in Baltimore at which $150,000 was raised was due greatly to her influence. Up to the time of Mrs. Howard's death she wrote literary articles and biographical descriptions of her father.

A recently published statistical survey of the university libraries of Europe shows that Germany takes the lead in this respect. The twenty universities of the Fatherland have a total of 5,850,000 volumes in their libraries. This is three millions more than the libraries of Italy which country is the second on the list. Great Britain, Austro-Hungary, and Russia, have each more than 1,800,000 volumes in their university collections, while Sweden and Norway have 790,000 each, and Spain 726,000. It is remarkable that, of the eight European countries included in this list, France, while having a larger number of university libraries than the other countries except Germany and Italy—namely sixteen—has the smallest total of volumes—namely, 692,200; and that Great Britain, which has only nine university libraries, with a total of 1,849,600 volumes, has of these, in the two universities of Oxford and Cambridge alone, more than one million volumes. In this connection, it must be remembered that the great public collections of books, such as the British Museum in London and the *Bibliotheque Nationale* in Paris, the largest libraries in the world, more than make up for the minus of the university libraries. The four largest university libraries in the world are Strassburg, with 704,076 volumes; Leipsic, with 504,683; Oxford, with 530,000; and Cambridge, with 506,500. The libraries at Gottingen, Heidelberg, Munich, Vienna, and St. Petersburg, have each more than 400,000 volumes.—*Sunday School Times.*

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BOOKS

The *Religious Character of Stonewall Jackson*—an address delivered by Rev. Dr. James P. Smith Captain and A. D. C. on General Jackson's staff, at the inauguration of the Stonewall Jackson Memorial Building, Virginia Military Institute, June 23d, 1897—is an exceedingly valuable contribution to the literature concerning the Christian soldier whose memory must always be sacredly dear to every Southerner and especially to every Southern Presbyterian.

SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after July trains will run as follows:

DAILY EXCEPT SUNDAY.

Leave Wilmington at 6.30 a. m., 10.10 a. m., 2.30 p. m., 5.00 p. m., 7.15 p. m.
Leave Ocean View 7.30 a. m., 11.30 a. m., 3.45 p. m., 6.00 p. m., 10.00 p. m.

R. OSCAR GRANT, Superintendent.

Religious Intelligence.

We specially invite News from all quarters for this Department.

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. W. E. McIlwain, from Waynesville, N. C., to Pensacola, Florida.

Rev. Jos. Crockard, from Forest, Ontario, Canada, to Charlotte, N. C.

Rev. M. G. Woodworth, from Hat Creek, Campbell county, Va., to News Ferry Halifax county, Va.

Rev. Jonas Barclay, from Charlotte, N. C., to Wytheville, Va., temporarily.

Rev. W. L. Boggs, from Moore, S. C., to 373 South Broad St. Spartanburg, S. C.

Rev. J. D. Tadlock, D. D, from Holston Valley, Tenn., to Columbia, S. C.

NORTH CAROLINA.

Asheville Presbytery:—Met at Bryson City Sept. 14th, 8 p. m., and was opened with a sermon by Rev. J. B. Cochran. Eight ministers and ten elders were present. Rev. J.L. Wicker was elected moderator and Dr.Mark Killian of Waynesville church, temporary clerk. Revs. T. H. Law, D. D., and W. E. McIlwain were present as corresponding members. Had quite a business and harmonious meeting. Made a general re-grouping of churches which will necessitate three more ministers. Synodical and Presbyterial evangelists (Black and Smith) were present and rendered much assistance. Adjourned Thursday night to meet at Murphy on first Tuesday in May, 1898, at 7.30 p. m.

S.

Dan River Church, Stokes County:—Has recently enjoyed a blessing. Rev. P. C. Morton visited this church and assisted the Evangelist R. W. George for several days. There were twelve additions to the church. Since that time Mr. George has held a meeting at Pine Hall on the W. and N. railroad between Madison and Walnut Cove. Sixteen professions and several additions to our church. All glory to the Master.

Westminster Church, Charlotte:—The Sunday-school is progressing finely. On Sunday there were eighty-nine present.

Oxford:—On last Sunday the 79th anniversary was appropriately commemorated. Rev. C. W. Maxwell, of Durham, preached, the music was remarkably good and the altar adorned with evergreens and flowers.

Mebane:—A Home and Foreign Missionary Society has been organized among the children with a membership of twenty-five. They have chosen the name of Light bearers and have for their president Mrs. E. C. Murray, the wife of their pastor.

Burlington:—Four members recently received. The Westminster League is in excellent condition. Rev. M.W. Doggett, D.D., pastor.

VIRGINIA.

Presbytery of Montgomery:—The stated meeting at Pearisburg, was attended by twenty-three ministers and twenty-one ruling elders, an unusually large attendance for the fall meeting. Foreign Missions and Sabbath-school received special attention. Rev. Jno. Ruff was dismissed to Lexington Presbytery to take charge of Monterey, Pisgah and Crab Bottom churches in Highland county; Rev. R. Eggleston to Norfolk Presbytery to take charge of Portsmouth church. Presbytery refused to place call from Charlotte, N.C.,in the hands of Rev.W.A. Wynne, and supplemented his income to keep him at Bramwell, West Va. Mr. J. C. Shive was licensed to preach the Gospel. Rev. A. S. Rachal was assigned to labor in Roanoke City at Bethany, Woodside and Vinton churches. Letters were received from Rev. P. F. Price and Rev. W. M. Junkin of China, members of the Presbytery, giving an account of their labors. Rev. S. P. Fulton, of Japan, was present and delivered an interesting address.

Scottsville, Albemarle County:—Rev W. C Flournoy was recently installed pastor. Rev. Dr. J. M. Rawlings, Rev. Daniel Blain and Rev. Dr. G. L. Petrie forming the commission of West Hanover Presbytery.

TEXAS.

Milford:—Rev. W. C. Claggett came to Milford August 21st with his Gospel tent and conducted a union meeting for us continuing eighteen days, the various denominations working together harmoniously. The preaching was plain and Scriptural, the congregations large and attentive. There were forty-one confessions during the meeting and much interest among the unsaved. Since the meeting closed fifteen have been received into the membership of the Presbyterian church, fourteen on profession of faith and one by certificate from the Baptist church, one household baptism. Eight have been received into the Baptist church. The other churches will receive members next Sabbath.

Milford, Sept. 15th, '97.

TENNESSEE.

Clarktville:—The twenty-fifth anniversary of the pastorate of Rev. Dr. J. W. Lupton was celebrated recently. Addresses were made by Hon. D. W. Kennedy in behalf of the officers of the church, Rev. Robt. Price, D. D., for the resident Presbyterian ministers and Dr. Lupton, the pastor. The church has increased in membership from one hundred and sixty five to over four hundred. Four mission churches and numerous Sunday-schools have been organized.

KENTUCKY.

First Church, Louisville:—A Westminster League was recently organized with about forty members.

Clinton:—Three persons were recently received upon profession of faith, Two elders and a deacon were installed. This church has been served through the summer by Rev. G. V. Dickey who returns to the Seminary in October.

MISSOURI.

Benton City:—A two weeks service conducted by Rev. J. A. Creighton, of Texas, resulted in twenty-three persons uniting with the church upon profession of faith. This church has been served during the summer by Mr. J. O. Reaves. A call to the pastorate has been extended Mr. Creighton.

GENERAL.

The Chicago Interior states that the Rev. W S. Plummer Bryan, of the Covenant church, is spending his vacation in Colorado. Mrs. Bryan's health will probably compel her to remain in Colorado during the next year.

Great preparations are being made for the celebration of the Jubilee of the Band of Hope movement in GreatBritain. The Band of Hope now numbers some three million children, all of whom are pledged to total abstinence.

PERSONALS.

Rev. W. E McIlwain will return to Pensacola about October 1st, after having spent several weeks among friends in North Carolina.

Rev. Jos. Crockard of Charlotte has returned to his charge, Mulberry church, after a very enjoyable vacation spent in Canada.

Willams Memorial church has granted Rev. Jonas Barclay a month's vacation which he will spend on a visit to his father, Rev. T. P. Barclay, of Wytheville, Va. Mr. Barclay left on the 20th, going by private conveyance over the mountains. He is accompanied by his wife and baby travelling by easy stages and stopping at agreeable points.

Rev. J. M. W. Elder, of Putney's, Va., is spending the week at Town Creek, near Wilmington. Mr. Elder has charge of Bethlehem and Buffalo churches, Virginia. The former church with a membership of eighty five or ninety, has two candidates for the ministry and is represented by two missionaries in the foreign field. Buffalo church has one young lady in training for mission work at Fredericksburg. Before entering the Seminary Mr. Elder did much valuable work in this vicinity and we note his progress with interest.

Rev. John Wakefield, of Town Creek N. C., remained over at Kenansville after the meeting of Presbytery and preached on the Sabbath.

Mr. John Stanley Thomas has taken charge of the Burgaw group of churches.

Rev. A. J. McKelway spent last Sabbath in Salisbury where he preached in the First church in the morning and at Spencer at night. Special services were to be held at the latter point during the week.

Rev W. J. Sechrest of Moscow, Texas, has been called to the Third church, New Orleans.

Rev. Arthur J. Smith has returned to Savannah after a visit to New York and Boston.

Rev J. W. McClure has returned to his field, Claussen, S. C., after a vacation spent in Kentucky.

Rev. R. L. Dabney, D. D., will lecture upon the "Atonement of Christ as a Penal Sacrifice" before the students of Davidson in October.

Rev. Walter H. Robertson, who formerly served Warrenton, Litchfield and Bealeton churches, Virginia, has resigned the former, giving his entire time to the two last named.

Rev. G. B. Strickler, D. D., will supply the Appomattox church, Prince Edward county, during the session of Union Seminary.

Rev. J. A. Ramsay, D. D., will assist Rev. R. E. C. Lawson in a series of services beginning Sunday, October 3d.

Rev. Dr. J. R. Howerton, pastor of the First church, Charlotte, having returned from his vacation preached morning and evening. He was cordially welcomed by his people and preached, the Observer says, two of the ablest sermons ever heard in the city.

PRESBYTERY OF WILMINGTON.

Met in Grove church, Kenansville, at 7.30 p. m, September 13th, and the opening sermon was preached by the retiring moderator, Rev. T H. Newkirk.

Rev. John Wakefield was chosen moderator and Ruling Elders W. J. Boney and W. I. Hall, temporary clerks.

Rev. Paul C. Morton was received from the Presbytery of Orange and elected evangelist of the Presbytery.

Rev. Mr. Shive is expected to take a field in our bounds. Candidate Jno.Stanly Thomas who has been successful in city mission work will supply the Burgaw field until the next spring Presbytery and Candidate George M. Mathis the Warsaw field. All our churches are now provided for except the Onslow field. The narrative was encouraging.

A careful inspection of our school, the James Sprunt Institute, located in Kenansville impressed the Presbytery very favorably.

Rev. B. E. Wallace was dismissed to the Presbytery of Norfolk.

The people of Kenansville were unbounded in their kindness and hospitality, so much so that we wish to return soon to the same place.

Two churches were recently organized, one at Chadbourn and the other at Hub, growing towns in Columbus county. There is a church already occupied and a flourishing well conducted Sabbath-school at Hub and a commodious house of worship soon to be erected at Chadbourn. The last named is the center of a flourishing colony largely engaged in truck farming. They made wonderful profits on strawberries the past year and new settlers are coming in with a great spirit of improvement.

Presbytery meets at Burgaw at 7.30 p m, on Tuesday before the second Sabbath in April, 1898.

For the N. C. Presbyterian.

ANNIVERSARY EXERCISES AT SWANNANOA CHURCH ASHEVILLE PRESBYTERY.

The oldest Presbyterian church west of the Blue Ridge in North Carolina is situated in the valley of the Swannanoa river ten miles east of Asheville The building in which the congregation now worship is the third erected since the foundation of the church. The second of these edifices was dedicated on the 8th day of September, 1839, by the Rev. Dr. James McRee This event is recorded in a quaint old tablet which hangs in a black wooden frame, fourteen by twenty inches, on the wall behind the pulpit:

Long may this building be sustained
A Temple for the God of Love:
And children's children here be trained
For glory in the world above.

Minister, take heed *how* you preach.
People, take heed *how* you hear.

Dedicated on the eighth of September, 1839, By the Rev. James McRee, D.D., in the 86th year of his age.

"How dreadful is this place." "Keep thy feet (be serious, be devout,) when thou comest into the House of God."

Dr. McRee is buried in the graveyard a few yards north of the church, but no stone has ever been erected to mark the spot, though the majority of the people living in this little valley are his descendants.

Rev. R. P. Smith, evangelist of Mecklenburg and Asheville Presbyteries, while recently holding a series of services in this field conceived the idea of gathering together the McRee descendants on the fifty-eighth anniversary of the dedication of the church by their ancestor, and of making this the occasion for raising funds to erect a suitable monument at his grave.

A committee of arrangements was at once appointed, and Rev. R. Z. Johnston of Lincolnton and Rev. R.F. Campbell of Asheville were invited to prepare addresses.

Dr. Johnston spoke most interestingly and instructively on the Influence of Presbyterianism on the Lives of the People. Mr. Campbell read a sketch of Dr. McRee.

After the services in the church, which

was crowded to its utmost capacity, the congregation gathered around the grave of Dr. McRee, where they sang the long metre doxology and were led in prayer by Rev. E. A. Sample of Hendersonville. Besides the ministers already mentioned there were present H. M. Parker of Inanda, Rev. S. C. Caldwell of Tallahassee, Fla., and Rev. Mr. Fox of the Northern Presbyterian church. A bountiful dinner was served on the grounds. Subscription papers were circulated after dinner and a sufficient amount was raised to erect a substantial monument to the memory of Dr. McRee.

The influence of this re-union and celebration will be felt for a long time in the congregation of Swannanoa church.

[Next week our readers will have the pleasure of reading the admirable sketch of Dr. James McRee, referred to above We wish we could often have the opportunity of publishing sketches of these old fathers of our Synod.]

For the N. C. Presbyterian.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met in regular session in the Secretary's office, Nashville, Tenn., Tuesday morning, Sept. 14th.

The meeting was opened with prayer by Dr. M. H. Houston from China.

Minutes of the August meeting were on motion approved; and the actions of the Directing Committee since the August meeting were also approved. Estimates for the Northern Brazil Mission 1898, were referred to the sub-committee on mission estimates.

The following was on motion adopted: "The Committee has learned with sorrow of the sad bereavement and heavy loss sustained by our faithful treasurer, Mr. Erskine Reed, in the death of his eldest daughter, Miss Daisy Reed. Falling as this shadow does upon a home so recently saddened by the death of our brother's beloved wife, this additional sorrow is all the more distressing, and calls forth our deep and profound sympathy. We commend our brother and his stricken household afresh to the loving, sustaining strength and consolation of Him who says to all His heart weary children, 'I will not leave you comfortless.'"

Rev. D. W. Snyder, of the Congo Mission, was present on invitation, and spoke of the work in his mission, and in the Congo Independent State. His present expectation is to return to his field in October, sailing from New York on the 6th of that month. He was released from further work in this country; and the grateful appreciation of the Committe expressed to him for his faithful services.

On account of reported failing health Mrs. W. H. Sheppard was granted permission to come home on furlough at any time soon, if the Congo Mission deems it advisable. She is highly commended as a valuable worker.

Several matters connected with the Brazil Missions were deferred until the next meeting, for further information.

Dr. M. H. Houston reported his work in Lingwu District, China, mentioning more than sixty additions to the church during his stay in that field; and two additional houses of worship.

A letter from Lavras, Southern Brazil, dated Aug. 17th reported all well at that station. Information was also received that the Theological Seminary of the Synod of Brazil had been definitely located at Sao Paulo.

Action in the case of Dr. M. H. Houston was postponed until the next meeting, pending the decision of his Presbytery.

The Committee was informed of Dr. Henry M. Woods' proposed departure for his field; his plan having been to sail from Vancouver for China on Sept. 15th.

Ordered that the judgment of the Japan Mission be asked, as to what doctrines the native preachers shall be required to subscribe to before they are paid with funds from the mission treasury; this action being taken because of complaints received as to the support of native preachers of unsound doctrinal views.

The arrival in this country of Rev. C. K. Cumming, of the Japan Mission, was reported, he having reached home, on furlough, with Mrs. Cumming, Aug. 23rd.

Miss Mary S. Matthews, of Bane, Giles county, Va., was appointed a missionary, and requested to prepare as soon as practicable to take up school work in Hangchow.

Mrs. J. L. Stuart, of the China Mission was present and made a brief appeal in the interest of mission work in her field.

Rev. A. L. Phillips. D. D., Secretary of Colored Evangelization, addressed the Committee on matters connected with his work.

The Publication Committee recommended that the Prayer Calender for 1898, be published; suggested that 1,000 copies be ordered first, and the matter stereotyped, so as to lessen expense of future orders in case more are needed. The report was adopted,

A letter to Rev. S. P. Verner of the Congo Mission, was adopted, giving instructions, etc., and approving the opening of Dombe station.

The arrival of Rev. S. H. Chester, D. D., Secretary, at Yokohama, Japan, on August 25th was reported.

Rev. J. W. Bachman, D. D., was requested to attend the Synod of Virginia; and Rev. G. W. Patterson the Synod of Mississippi.

Letters docketed for consideration at this meeting reported six additions to the church in Luebo, Africa; need of a physician at that point; progress in the work of the Korea mission; dark State of Brazil spiritually, etc.

On motion the Committee adjourned, closing with prayer by Rev. J. L. Stuart, of the China Mission.

The death of Hon. Walter E. Faison which occurred on Wednesday morning, removes from us one who was universally respected for his nobleness of character, admired for the solidity and brilliancy of his attainments and beloved for modesty of demenor, gentleness of disposition, and kindliness of heart.

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R. V. LANCASTER, President.

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For the N. C. Presbyterian.

ABSTRACT FROM THE PROCEEDINGS OF ORANGE PRESBYTERY IN ITS TWO HUNDRED AND FIFTY FIFTH SESSION.

(OFFICIAL.)

The Presbytery of Orange met at Bethlehem church in Orange county on Tuesday, Sept. 7th, 1897. Bethlehem church is located ten miles south of Mebane, at Oak's P. O., on a public highway in a magnificent grove of hickory trees. It is near the site of the old Bingham school which did so much for the country in the long ago. This is an old church, but a regular stated meeting of Presbytery had never met there until last week, and it was a delightful occasion both to the Presbytery and the people. The church has recently been thoroughly repaired and painted and presents a neat and beautiful appearance in the splendid grove of trees. The weather was perfect and the congregations were immense. People came from far and near and remained on the grounds all day and until a late hour at night. Seven sermons were preached during the meeting, and also a most delightful lecture was heard from Rev. Dr. Turnbull on his recent travels in Palestine. Besides, a Sunday-school Convention was held on the second day which was both instructive and edifying; the program was fully carried out. The hospitality and kindness of the good people of Bethlehem were unbounded. Good cheer, good will, and perfect harmony prevailed —it was indeed a delightful meeting.

In the absence of the retiring moderator, Rev. C. W. Robinson, the opening sermon was preached by Rev. S. O. Hall on the text—"Honor all men." 1 Peter 2 : 17.

Rev. H. S. Bradshaw was elected moderator and Rev. J. McL. Seabrook and Elder D. F. Morrow temporary clerks.

Seventeen ministers and sixteen ruling elders were present. Seven ministers were absent and forty churches were not represented.

Rev. E. C. Murray, D. D., was received from Enoree Presbytery and calls from Mebane, Bethlehem and Saxapahaw churches were placed in his hands and accepted by him, and on Thursday evening, during the meeting of Presbytery, he was installed pastor at Bethlehem, and a like service was appointed for the other churches at an early day.

Three young men, all of whom were licentiates of Orange Presbytery, were examined and ordained at this meeting—Messrs. E. E. Gillespie, J. Paisley and S. H. Williamson. Messrs. Gillespie and Williamson were ordained as evangelists, and the full powers of an evangelist were granted to Mr. Gillespie who has charge of work in Ashe and Wilkes counties. To Mr. Williamson was granted the care of the Caswell field, including the churches of Yanceyville, Bethesda and Stony Creek. A call from the Madison church for the pastoral services of Mr. Paisley for one-half his time was placed in his hands and accepted, and order was taken for his installation at Madison on the 21st of this month.

The Rev. W. K. Forsyth of Transylvania Presbytery declined the call of Presbytery to the Stokes county field.

Committees reported the installation of Rev. M. W. Doggett, D. D., at Burlington on June 12th, 1897, and the installation of Rev. Joseph Evans at Milton on June 17th, 1897.

The Special Committee to visit Eno church made a most encouraging report. The church was revived and strengthened, and has decided to build again, not on the old site, but at Cedar Grove.

A most gratifying letter was received from Rev. J. Henry Smith; D. D., stating that his health was much improved and that he was again able to preach. Dr. Smith declined a re-election as trustee of Davidson College, his time having expired. And the Rev. E. W. Smith, D. D., was elected for the full term of five years to succeed his father.

The Permanent Grouping Committee, by a two-thirds vote, was abolished, and the work committed to it transferred to the Committee on Home Missions.

Rev. C. W. Robinson was granted the full powers of an evangelist in the Wilkesboro congregation, there being no session and no immediate material to form one.

Rev. P. C. Morton was dismissed at his own request to unite with Wilmington Presbytery.

The reports of the Executive Committees were for the most part encouraging.

The Home Mission Committee have their work well in hand and the outlook is encouraging. The debt of $412, under which we felt oppressed last spring, has been paid off and the committee received a special vote of thanks for their efficient and successful labors. It is recommended that individual churches or groups of churches undertake the support of particular Home Mission fields.

ARMSTRONG & McKELVY, Pittsburgh.
BEYMER-BAUMAN, Pittsburgh.
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ANCHOR, EUCKSTEIN, } Cincinnati.
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The report of the Committee on Education shows seventeen candidates under our care, all of whom are in schools and colleges or engaged in legitimate work. The report shows good conduct of all and progress being made.

The Committee on Colored Evangelization made no formal report, but on the strength of a letter from Rev. S. G. Walker and at his earnest request, his resignation as Colored Evangelist was accepted and his time will be devoted to the school at Wilkesboro.

Rev. B. B. Palmer was heard in the interest of his work in Caswell. He reports a new church building completed and the work growing.

A petition, signed by four persons in the town of Burlington, asking for the organization of a colored church there, was referred to the Burlington church session for investigation and to report at a future meeting.

On the recommendation of the Durham church session, the following overture was adopted and ordered to be sent to the next General Assembly—as follows:

"To prepare and to send down a pastoral letter to the churches, calling the attention to the importance and to the benefits of the Sacrament of the Lord's Supper, urging our ministers to instruct their congregations upon the duty and the privilege of coming to the Lord's Table, and recommending our churches to observe the Sacrament *often*, leaving it to the session of each church to decide how frequently it will be convenient and profitable for their people to keep the communion."

Durham was chosen as the place for the next meeting, on the second Tuesday of April, 1898, at 8 o'clock p. m.

(Signed) D. I. CRAIG,
Stated Clerk.

WHAT BOYS ARE FOR.

Some time ago a gentleman, in addressing a company of boys, said, "Can any one of you tell me what a boy is good for?" One of them put up his hand. Said the speaker, "What is it?" The boy replied, "A boy is a good thing to make a man of."

Very true! But *what sort of a man?* If the man is to be worth anything, the boy must be good to begin with. The world's most famous men have usually shown in their youth that there was good material in them, out of which brave, and useful; and honorable, and clever men might be made.

A Swedish boy fell out of a window and was severely hurt, but with clinched lips he kept back the cry of pain. King Gustavus Adolphus, who saw the fall, prophesied that that boy would make a man for an emergency; and so he did, for he became the famous General Bauer.

A woman fell off a dock in Italy. Sh was fat and frightened. No one of the crowd of men dared to jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger arms got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi, and if you will read his life you will find these were just his traits all through—he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers; so indiscreet sometimes as to make his fellow-patriots wish he was in Guinea; but also so brave and magnanimous that all the world, except tyrants, loved to hear and talk about him.

A boy used to crush flowers to get their color, and painted the white side of his father's cottage in the Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself with making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me some day." So he did, for he was Michael Angelo.

A German boy was reading a highly sensational novel. Right in the midst of it he said to himself, "Come, this will never do. I get too much excited over it; I can't study so well after it. So here goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

Now, the boys who are reading these words to-day will, if God spare their live, be men thirty years hence. What sort of *men* are they *going to be?* That depends very largely on the kind of *boys* they are *to-day*. Boys, now you are forming the characters that you will have to carry with you through life. Possibly none of you may every become future Garibaldis or modern Michael Angelos; but it ought to be the ambition of every single one of you to grow to an honest, brave, true manhood; and you cannot better prepare for such a manhood as that than by being true, and brave, and honorable while you are boys. — *Southern Churchman.*

DEBT.

When I was a very small boy, in pinafores, and went to a woman's school, it so happened that I wanted a stick of slate pencil, and had no money to by it with. I was afraid of being scolded for losing my pencils so often, for I was a real careless little fellow, and so did not dare to ask at home; what, then, was John to do? There was a little shop in the place, where nuts and tops and cakes and balls were sold by old Mrs. Dearson, and sometimes I had seen boys and girls get trusted by the old lady. I argued with myself that Christmas was coming, and that sombody or other would be sure to give me a penny then, and perhaps even a whole silver sixpence. I would, therefore, go into debt for a stick of slate pencil, and be sure to pay Christmas. I did not feel easy about it, but still I screwed my courage up, and went into the shop One farthing was the amount, and as I had never owed anything before, and my credit was good, the pencil was handed over by the kind dame, and I was in debt. It did not please me much, and I felt as if I had done wrong, but I little knew how soon I should smart for it. How my father came to hear of this little stroke of business I never knew, but some little bird or other whistled it to him, and he was very soon down upon me in right earnest. God bless him for it; he was a sensible man, and none of your children spoilers; he did not intend to bring up his children to speculate and play at what big rogues call financing, and, therefore he knocked my geting into debt on the head at once, and no mistake. He gave me a very powerful lecture upon getting into debt, and how like it was to stealing, and upon the way in which people were ruined by it; and how a boy who would owe a farthing might one day owe a hundred pounds, and get into prison, and bring his family into disgrace. It was a lecture, indeed; I think I can hear it now, and can feel my ears tingling at the recollection of it. Then I was off to the shop, like a deserter marched into barracks, crying bitterly all down the street, and feeling dreadfully ashamed because I thought everybody knew I was in debt. The farthing was paid, amid many solemn warnings, and the poor debtor was set free, like a bird let out of a cage. How sweet it felt to be out of debt.—*Spurgeon.*

It is the duty of all to cultivate a spirit of graciousness, to remember their friends in graceful ways. It is their duty to cultivate the kindly manner, which is the outward expression of the kindly heart. It is the manner in which the deed is done more than the deed that soothes the neglected one and brings her back to hope, which is life. There are cruel wrongs done every day, not by evil intention, but by actions that had the best intention. The rough diamond is a very disagreeable-looking stone, and the individual represented by this type is equally objectionable in these modern days, when quality is more sought for than quantity in all work, and gentleness and refinement more than gross forces.—*Selected.*

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Third Quarter—Lesson XIV.

Oct. 3d, 1897.—Acts xxi: 1-15.

Commit to memeory verses 12-14.

Subject.—Paul's Last Journey to Jerusalem.

Golden Text. "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts xxi: 13.

CATECHISM.

Question 60. How is the Sabbath to be sanctified?

Answer. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Time. A. D. 58.

Place. From Miletus to Jerusalem.

INTRODUCTORY.

Paul has now come to the close of his third missionary journey and is on his return to Jerusalem. This is accomplished in a sea voyage to Cesarea and by land to Jerusalem. Paul is now fifty six years of age. Nero is Emperor at Rome. Felix is Governor of Judea. A careful student fixes the dates of travel and the itinerary from Monday, April 4th, A. D. 58 to Wednesday, May 17th. This can be done, as Paul reached Jerusalem at Pentecost which fell on the last named date that year. During the week and in the study of the lesson a map will be helpful and it will be both interesting and profitable to search out whatever of interest attaches to the principal places. There will be abundant material in spiritual instruction to occupy the teacher with the class in showing sympathy with God's workmen, interest in the work of women in the Church and the duty of faithfulness in the face of obstacles.

LESSON NOTES.

Vs. 1. *Gotten from them.* "Having torn ourselves away" from the elders of the Church at Ephesus who had met Paul at Miletus as we studied in the last lesson of the third quarter. *We*, the personal pronoun of the first person shows that the writer of the Acts is one of the party now consisting of Luke (the writer of the Acts) Trophimus (Vs. 29) and Aristarchus (xxvii; 2). Timothy to whom was entrusted the care of the church at Ephesus went back with the elders to that city. *Coos:* An island about forty miles south of Mileteus and especially interesting to Luke as the birth-place of Hippocrates and had a school of medicine connected with Esculapius. *Rhodes.* An island and a city fifty miles south of Coos, has always been an emporium for the Eastern and Western travels. *Patura.* A seaport of Lydia.

Vs. 2. *Phenicia.* A part of Syria along the north coast of Palestine, whose chief cities were Tyre and Sidon. *They went aboard.* As more precious freight and with a cargo of the Gospel far more valuable than the purple of Tyre or the spices of Arabia.

Vs. 3 *Discovered.* Came in sight of *Cyprus.* The term used is nautical. The accuracy of Luke in his use of terms and references to places has been shown conclusively. Paul would think here of Elymas the sorcerer, and of Sergius Paulus and also of Barnabas whose home had been upon the island. Here is material for much spiritual meditation. *Tyre.* Means rock. It was a great commercial city whose glory had long before ceased according to the prophecies of God's word. The name Hiram king of Tyre, of Alexander the Great and many prophets are suggested. Ahab married a daughter of the king of Tyre.

Vs. 4. *Finding.* After search the members of a little Christian church perhaps organized when the disciples were scattered abroad after the stoning of Stephen. *Tarried there.* While the ship was unloading and taking on a new cargo. This peculiar period of time mentioned before at Troas, xx: 6, and afterward at Puteoli xxviii: 14, seems to indicate that Paul arranged to be at Troas, Puteoli and Tyre over the Sabbath to meet with fellow Christians in worship. These said to Paul that of the Spirit they knew afflictions awaited Paul in Jerusalem. But this did not deter the intrepid apostle from doing his duty.

Vs. 5. *All with wives and children.* The first time that children of Christian parents are distinctly mentioned, though plainly implied elewhere in the baptism of households. *Kneeling down on the bench we prayed:* Is one of the most tender and melting scenes of Scripture. It was an outdoor prayer-meeting. We may be too formal for that. Does it show less of spirituality? At any rate, these prayers at parting for journeys ought to be had by all Christians, as in all cases of commending one another to God.

Vs. 7. *Ptolemais.* One of the oldest and most famous of cities. *Saluted the brethren.* Show disciples in many cities and indicating how rapidly and widely the doctrines of Christianity had been spread.

Vs. 8. *Came unto Cesarea.* By land from Ptolemais. *Philip.* One of the seven deacons with Stephen. *The evangelist.* A home missionary.

Vs. 9. *Four daughters . . . did prophesy.* As Peter said at Pentecost according to the prophecy of Joel. This was not merely as virgins, nor yet as ordained. For we find no trace of any order of virgins in the early church. and Paul forbids by inspiration the ordination of women to office in the Church. They may testify and teach with covered heads and in shamefacedness and sobriety as God allows. There ought to be more meetings of women for prayer and the study of the Scriptures and to testify for Christ.

Vs. 10. Agabus, who foretold the famine to come in the days of Claudius Cæsar. (Acts xi: 28)

Vs. 11. *Thus saith the Holy Ghost.* As in the Old Testament, "Thus saith the Lord," showing the dispensation of the Spirit. The remaining verses are very wonderful in consecration and courage, in pathos and power. *The will of the Lord be done.*

PRACTICAL POINTS.

1. In going from place to place, like the apostle, Christians should not wait to be found out, but to seek out and find fellowship with any Christians where we may stop.

2. Praying together makes a great union of hearts and is a great comfort at parting while claiming God's care.

3 Children are welcome and important in the church. "Convert an adult and you have a unit; convert a child you have a multiplication table." *Peloubet.*

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Oct 3rd, 1897.

GOD'S WILL AND OURS.

Text for the week:

As servants of Christ doing the will of God from the heart. Eph. 6: 6.

Daily Readings:

Monday, An Obstinate Will, Jer. 44: 15-23.

Tuesday, A Fatal Will, Exod. 10: 1-20.

Wednesday, A Righteous Will, Josh. 24: 14-25.

Thursday, God's Will, Rom. 8: 26-30.

Friday, "Teach Me Thy Will, Ps. 143: 1-12.

Saturday, "Not As I Will," Matt. 26 36-46.

Saturday, Topic, How to Make God's Will Our Will, And The Result, Phil. 2: 1-13.

Notes:

Let us note first that God's will and man's will are by nature at total variance. God is infinitely pure and holy; man is totally depraved—born in sin and at all times sinfully inclined—loving darkness rather than light. How then can these wills be reconciled and harmonized to make God's will man's? This is the question of questions, for without reconciliation man's estate is simply eternal ruin. The difficulties involved are insuperable to any power of man. There is first an overpowering disinclination. The selfishness inherent in nature disposes to do only that which seemingly accords with man's interest whether it be in either pleasure or profit—this aside even from the natural aversion to good which has been referred to. God's will by reason of the perfection of His nature often crosses man's wishes or desires in points that incite to defiance and rebellion. Again from the perversity of nature and the insidious wiles of the arch adversary, even those arrayed on the Lord's side are beset with doubts and difficulties in determining what is the will of God, when selfish interests come into the competition between the wills of God and man. So that under the stress of the temptation even the saintliest need to look to a strength infinitely beyond their own. Yet this harmony of wills must be accomplished. Men must be reconciled to God, and how shall that so utterly beyond man's power be brought about. How shall this unconditional surrender of man to God be accomplished so that man may be able to say, as Christ at Gethsemane, "Not as I will, but as thou wilt."

The result can be accomplished only by the truth as it is in Christ Jesus, applied and operated by the Holy Spirit. God out of Christ is a consuming fire, but God in Christ reconciles the world to Himself; brings man's will in conformity to His will and enlists all powers of mind and heart and soul in the promotion of His glory, by ready and hearty obedience to His commands.

The first result of this harmonizing of the wills by bringing the Divine and human into conformity is the salvation of the human soul. For it is the will of God that all men should be saved and come to a knowledge of the truth—not only the individual man, but all men and to this end it is God's will that every saved person should in his way be a missionary to the end of bringing others to a surrendering of their unsanctified wills to the will of God. None are exempt: The parent, the child, the employer and the employed, all in their several places and relations under the circumstances with which God surrounds them are called to this duty.

But the will of God is your sanctification. Progress onward and upward in the Christian life—the whole man renewed in the image of God and enabled more and more to die unto sin and live unto righteousness.

PUZZLE DEPARTMENT.

Answers for Sept. 9th

Noah's first act when he came from the ark was to offer up a sacrifice—Alma Sikes, Maggie Hall, Cornie and Myrtle Wilkinson.

The word charity occurs in the New Testament 116 times and in all, but twenty-three is translated love—Alma Sikes; nineteen times, Maggie Hall.

Noah was 600 years old when the flood came—Alma Sikes, Maggie Hall, Cornie and Myrtle Wilkinson.

Who was Solomon's great grandfather? Alma Sikes.

Give the name of a person mentioned in the Bible as a captain.

Walter P. Sprunt.

How often is the number seven mentioned in the Scriptures in connection with historical events? I. M. H.

How many days after the ark was finished and all were gathered in for safety before the destruction? Myrtle Wilkinson.

Maggie Hall's question published in the issue of the 9th should have been how much did Absalom's hair weigh every year? We hope some of our little friends will answer.

SYNODICAL NOTICES.

All delegates intending to be present at the meeting of Synod November 2nd, are requested to inform the undersigned at as early a day as possible, so that suitable provision may be made for their entertainment.

O. D. DAVIS,
Ch'm. Com. Arrangements.
Salisbury, N. C., Sept. 14th, 1897.

The Synod of North Carolina will convene in its eighty-fourth annual session in the First Presbyterian church. Salisbury, N. C., on Tuesday, November 2d, 1897, at 7 30 o'clock, p. m.

J. ALSTON RAMSAY,
Stated Clerk.

The Committee of Enrollment will meet in the lecture room of the First Presbyterian church at 4 o'clock p. m., Tuesday, November 2d, 1897.

J. ALSTON RAMSAY,
Chairman.

It is stated upon authority that the Armour Plate Factory board would visit the South before concluding its labors. The trip will probably be made about Nov. 1st.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

BLAIN—GRIER.—On August 24th, 1897, at Ferris Seminary, Yokohoma, Japan, by Rev. S. R. Hope assisted by Rev. W. B. McIlwaine, Rev. J. Mercer Blain, of the China Mission of the Presbyterian Church in the United States, and Miss Claude Lacy Grier, of the Japan Mission of the same church.

BENNETT — McKEITHEN. — On Sept. 8th, 1897, at New Hope church, by Rev. Jno. Wakefield, Mr. David A. Bennett and Miss Hattie B. McKeithen —all of Brunswick county.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

FIELDS—At his home near Sanford, N. C., on Sept. 3rd, 1897, Mr. Jas. A. Fields in his 41st year. He was a consistent member of Buffalo church and we "sorrow not as those who have no hope."

McKAY.—At his home in Cheraw, S. C., August 24th, 1897, Dr. J. W. McKay, in the 80th year of his age. He was for many years a ruling elder in the Presbyterian church—devoted to its interests and laboring for its welfare. In his death the church suffered an irreparable loss. He was the father of Dr. W. J. McKay, of South Carolina, and brother of the late Rev. Dr. Neill McKay, of North Carolina.

SECULAR NEWS.

NORTH CAROLINA.

Laurinburg will soon have a telephone system.

Another warehouse for the sale of leaf tobacco is to be opened at High Point October 1st.

At the opening of the deaf, dumb and blind institutions of Raleigh, there were 113 white pupils and 117 colored.

The steam tug Navassa which ran between Wilmington to the Navassa Guano Company's factory up the river was burned last week.

Of the seventeen successful applicants to become licensed druggists was one young lady, Miss Johnson of Southern Pines.

Col. Thos. W. Strange of Wilmington has been appointed standing Master in Equity for the Eastern district. The appointment was made by Judge Simonton's approval.

The Pender Star reports strawberry plants in good condition and growing finely, giving promise of good crops next spring.

The Cape Fear River is lower than it has been for twenty years and transportation in the upper Cape Fear below Fayetteville is about checked.

Mecklenburg's old court house in Charlotte, which has been a landmark for many years is to be torn down and replaced by handsome stores.

The first cotton steamers from Wilmington for the season were cleared on the 17th by Messrs. Alex. Sprunt & Son from Chent and Bremen.

The dirt from the gold mine of the Floral Mining Co., situated near Concord shows by analysis a yield of $12 per ton.

The machinery for the shuttle-cook factory erected by Mr. L. A. Weedon, formerly of Fayetteville is being placed in position at Wilmington. The factory will be in operation by October 1st.

An electric storm with rain have refreshed the southern and eastern portion of the State. The drought seriously affected the crops, cotton opening prematurely and rice and potatoes suffering severely.

DOMESTIC.

The first shipment of round bale cotton passed through Houston, Texas, on the 17th,

The United States government will send a small force to the Klondike to restrain the lawless element.

The town of Ridgeville, S. C., was fired in several places by lightning on the 17th and many buildings were destroyed.

John Sartain, the well known magazine artist and engraver is critically ill at Philadelphia and fears are entertained for his recovery.

The first round bale of cotton ever pressed in Georgia was pressed on the 16th inst., at De Soto, about fourteen miles east of Americus.

Alarm has been caused in several districts on the Eastern Shore of Maryland by the deaths of a number of horses, as well as hogs, from a disease termed hog cholera.

The strike of longshoremen has materially injured the trade at Brunswick, Ga. Slow progress is being made in the handling of phosphate and cotton, and steamers for that port have had to go to Charleston to be loaded.

The navy department will recommend to Congress that appropriations be made for the construction of at least four new dry docks. This will free our country from sending American warships to foreign docks.

The change of color on the U. S. postage stamps will not affect the two cent stamp. This will remain carmine on account of the terms of the international postal treaty which was made last summer. The five cent stamp will be a dark blue and the one cent stamp green. The change will be made in January '98

Commissioner Jones, of the Indian bureau, has had an investigation made at the different Indian agencies of the number of insane Indians at each of them. The poll shows only sixty-eight insane Indians in the country, and some of these are regarded as idiots rather than lunatics. The largest number reported at any one agency was eight. The census was taken in order to ascertain the advisability of establishing at insane asylum for Indians.

The jetty work at the mouth of the St. John's river, Florida, continues. The depth of water across the bar has been materially increased, there being now a depth of fifteen feet at low tide and a rise of six feet.

The Eagle and Phenix Cotton Mills of Columbus, Ga., are running day and night. These mills have recently added two carloads of new looms to their works and two more carloads will be put in at an early date.

The arrival of two carloads of grain from Kansas City and St. Louis for Liverpool via Charleston will open the new grain elevator on the South Carolina and Georgia Railroad terminal and establish a direct line of trade with Europe.

FOREIGN.

Louise Michel, the notorious French anarchist, and three of her companions have been expelled from Brussels.

An official announcement has been made by the bank of England that it is prepared to hold one-fifth of its reserve in silver provided always that the French mint is again open to the free coinage of silver and that the price at which silver is procurable and salable is satisfactory.

WEEK OF PRAYER, AND FOREIGN MISSIONS.

The Assembly's Committee of Foreign Missions, to the Churches:

Grace to you, and peace from God our Father and the Lord Jesus Christ.

We bring you a message of good cheer. While banks have been breaking, and business houses failing, and the life of commerce has been flowing with sluggish current through all the channels of trade, we have been enabled, through the noble, self-denying contributions of the churches, to do more for the glory of our Master in the foreign field than ever before. Last year was the best in the history of our work. The tide of prosperity is still rising. Up to the present date the receipts have gone beyond those of the same period last year to the amount of $6,996. "Come magnify the Lord with us, and let us exalt His name together."

We are not afraid to tell you this good news. We know that your hearts are too true to Christ to make His goodness the pretext for relaxing effort. You will rather feel stimulated to an ever enlarging liberality, knowing that the demands of the work grow in the same ratio with the prosperity which it enjoys.

It is with peculiar pleasure that we refer to an act of the last General Assembly, by which that venerable body offers to us the opportunity of plighting our vows afresh to Him who merits all our love. "We would call earnest attention," says the General Assembly, "to the Week of Prayer, which has been observed for several years, and would recommend that it be observed again this year, and that its observance be appointed for the week prior to the Sabbath in October when the collection is taken in the churches. We believe that this is a very important matter, for it is in answer to the prayer of God's people tha tthe blessing surely comes." Your Committee can bear unhesitating testimony to this last statement. We have abundant evidence that the signal prosperity, which has attended our work during these times of great business depression, has been due to the unusually earnest spirit of prayer that has prevailed throughout our borders.

Only let all the churches carry into effect the recommendation of our venerable court, and life yet more abundant will pour through all the channels of our work. The coffers of your Committee will be full, our hearts will be full, your hearts will be full, and the baptism of Pentecost will fall on our fields at home and abroad. Our hopes kindle, our hearts fairly thrill with joyous anticipations, as we picture to our minds the whole Southern Presbyterian Church gathered before the Throne in prayer and praise. Faith sees the approving smile on our Father's face, and hears the glad hallelujahs on angels' lips, and prophesies with perfect confidence the coming of a blessing larger than our room to receive it.

Think, beloved brethren, how close we can come to our Saviour's heart as we gather, day by day, in our places of prayer to seek the enlargement of that work which was, and is, dearer to Him than His life! He will meet with us in most loving and tender manifestation, and, when the week is over, we shall know the sweetness of His grace as never before.

Along with these tidings of cheer, and this call to prayer and praise, we send you a word of information about the demands that press upon us. These have changed very little since the meeting of our Assembly in May, and we cannot, therefore, do better than quote the Assembly's own words: "An earnest call comes up from every field for more workers. The China Mission calls for twenty-one more, the Congo for at least two, Japan needs several, Brazil two, and Korea half a dozen. For the best welfare of the work at least eighteen new laborers should be sent out. This would require about $165,000. Cannot the Church do this?' asks the General Assembly; and answers, "Surely, for God has greatly blessed this work in the past, and is ready to continue and enlarge His blessing."

Stimulated by these brave words of the Assembly, and cheered by the noble responses of the Church to the demands made upon her liberality, your Committee have ventured on some enlargement of the work—rather, they have suffered it to expand under the pressure of its own growth. This expansion necessitates expenditures considerably in excess of last year, and, therefore, the increase in receipts, to which reference has been made, must continue through the year, in order that our rejoicing be not turned into sorrow. But we will not harbour distrust. We will give no place to fear. Put a week of prayer behind the appointed collection in October, and we shall reach the end of the year with our harps tuned to yet higher notes of grateful praise.

Executive Committee of Foreign Mission of the Presbyterian Church in the United States.
Nashville, Tenn.

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FOR THE FAMILY.

JUDGING.

We do not know our closest friends,
Their ways we've ne'er divined,
Nor do we know the inner thought
That animates the mind.

We often say what we would do,
If we were so and so;
But who can tell how he would act
With mind he cannot know?

And yet we judge those whom we see
About us day by day,
Nor are we fully satisfied
Unless they think our way.

We long to tell them what to do,
Precisely how to live,
Just how to handle their affairs,
Exactly what to give.

We wonder why they will do this,
And never will do that,
Appointing to ourselves a place
As private autocrat.

Oh, "Judge not that ye be not judged,"
How often have we heard
These sayings of the Master mind,
But do we heed the word?

Instead of looking at the mote
That's in another's eye,
Suppose we clear away the beam
That in our own doth lie.

For when that beam is all removed,
Perhaps then it may seem
The little mote we saw so plain
Was our reflected beam.

—*John Sterbling, in Evangelist.*

GREATEST OF HINDO WOMEN.

Pundita Ramabai is a remarkable Hindoo woman, who is working hard for the elevation of her native sisters in India. She has just taken up temperance work and was made national superintendent of native work at a recent convention of the Woman's Christian Temperance Union of India, held in Poona.

Pundita Ramabai is recognized in her own country as the greatest Hindoo woman that has ever lived. She is the daughter of a Marathi priest and can trace her Brahmin ancestry 1,000 years. Her father, having resolved, in defiance of the laws of custom and conventionality, to educate his wife, retired to a forest home to carry out his ideas without molestation. There, in 1858, Ramabai was born, and there, in entire seclusion, was educated by her parents. Orphaned before she was 16, she traveled several years with her brother, a noble young man, who sympathized with her in her determination to devote herself to the elevation of her countrywomen. The degree of Saraswati was conferred upon her by the University of Calcutta, she being the first woman in the empire to be thus honored.

Pundita Ramabai married a Bengalese gentleman, a lawyer, whom she freely chose—this being an instance almost without precedent. He died within two years, leaving her at twenty-four with an 8-months-old baby. She went to England, was made professor of Sanskirt in Cheltenham College, and in 1886 came to America to see her cousin graduate from the Woman's Medical College of Philadelphia and to study our educational methods.

During her stay in America she lectured in several of the cities, and by this means raised money to open a school of child-widows in India.—*Presbyterian Banner.*

Gen. George Washington Custis Lee, son of Gen. Robert E. Lee, has presented to Washington and Lee University, Lexington, Va., of which he is president, two portraits as valuable, perhaps, as any two in America. One of them is a picture of Washington, the other of Lafayette, and both are the work of the distinguished Maryland painter, Charles Wilson Peale. Gen. Lee is a great-grandson of Martha Washington, and the pictures came to him by direct inheritance. They formerly hung upon the walls of Mount Vernon, and were taken thence to Arlington. Just before the latter estate fell into the hands of the Union troops, these portraits were hastily removed from their frames, and were kept in careful concealment until the war was over. Washington's portrait was painted when he was a Colonel in the Colonial forces of Virginia, and in the prime of life. Washington gave the university its first important gift—100 shares of stock in the James River Company.



Many a man who would be startled at the bare thought of sitting down and deliberately drinking a dose of poison, allows himself to be regularly and systematically poisoned day after day by accumulations of bile in the blood.

When the liver fails to do its regular work of filtering this bilious poison out of the circulation, it goes on poisoning the entire constitution just as surely as if a man was drinking prussic acid.

Every part of the body is polluted. The digestive juices are suppressed and weakened. The kidneys and skin are clogged with impurities and the lungs and bronchial tubes overloaded with morbid secretion which eat away the delicate tissue, and bring about bronchitis and consumption.

All the diseases caused by this subtle process of bilious poisoning are cured by the marvelous alterative action of Dr. Pierce's Golden Medical Discovery. It directly increases the liver's natural excretive and purifying powers; gives the digestive and blood-making organs power to manufacture an abundance of red, rich, healthy blood.

It drives out all impurities, and vitalizes the circulation with the life-giving elements which restore perfect nutrition, solid muscular power, and healthy nerve-force.

"In August 1895, I was taken down in bed with a burning and severe pains in my stomach and under my shoulders, and dizziness in my head," writes Ira D. Herring, Esq., of Needmore, Levy Co., Fla. "My home physician was called and he said my symptoms were more like consumption than anything else. I lingered in this way seven months trying different kinds of medicine. Nothing that I ate would digest, and I had great distress in my stomach. I was persuaded to try some of Dr. Pierce's remedies or to see what he thought of my case. I wrote him and received an answer stating that my suffering was from indigestion and torpid liver, and advising me to take Dr. Pierce's Golden Medical Discovery. The first bottle gave pleasing results. I have taken four bottles of the 'Golden Medical Discovery' and three small vials of the 'Pleasant Pellets.' I am able to do my work and eat what I could not before I took these medicines."

Cream Dressing for Salad.—One cup of fresh sweet cream, one tablespoonful of cornstarch, the white of two eggs beaten stiff, three tablespoonfuls of vinegar, two tablespoonfuls of the best salad oil, two tablespoonfuls of powdered sugar, one tablespoonful each of mustard and salt, half a teaspoonful of pepper. Heat the cream to almost boiling; stir in the cornstarch, previously wet with cold milk; boil two minutes, stirring all the time; add the sugar and take from the fire. When half cold beat in the whites of the egg; set aside to cool. When quite cool whip in the oil, pepper, mustard and salt, add the vinegar, and pour at once over the salad.

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To any one paying up or renewing their subscription and sending $2.25 we will send this album as a premium

CHILDREN'S COLUMN.

COLONEL GRUMPY.

He was a darling little boy,
With sunny eyes of blue,
And happy as the day was long
Unless he had to do
Some task that did not please him much,
And then he was so cross,
His mother thought her boy was gone,
And grieved so for his loss,
And said "it was a dreadful case,
That here in her own dear boy's place
Was surely Colonel Grumpy."

Her boy she said was good and sweet—
The pearl of little boys!
But Colonel Grumpy was most rude,
And broke up all his toys;
He tore his picture-books to bits,
Cracked his slate, lost his hat,
Pulled his little sister's hair,
And teased the pussy-cat.
She wished he'd go away, and then
She'd have her own sweet boy again
Instead of Colonel Grumpy.

"That Colonel Grumpy's not my boy
I'm sure is very plain,
And so I'd better send him off
To-day in all the rain.
So Colonel Grumpy, go away
In spite of wind and wet!
I want my boy who does not sulk,
Nor does he scold or fret!"
A little sob, two pleading eyes,
Then, clasped tight in her arms, he cries:
Good-by cross Colonel Grumpy!"

St. Nicholas.

HIS WORD.

"Take care, George. Don't throw down those books."

George, however, continued his restless movements, as the result of which a pile of books presently fell to the floor.

"I do dislike to see books carelessly used," said his mother, in some vexation.

"And there's a Bible among them," said George's sister.

"Well, Lill," said George, lightly, "it doesn't hurt the Bible any more than the rest of them."

"Perhaps not," she said. "Perhaps you are the one who is hurt."

"Don't make a fuss about nothing," he said, with a show of indifference. "Say, mother—Bibles are just paper and printing and binding, exactly like other books. Isn't it all superstition to say they ought to be more carefully handled?"

"I think not," she said. "The paper and printing and binding contain the Word of God, and all who truly love and honor Him must, I think, hold His visible Word in honor."

George had by this time picked up the books. As he piled them on the table, his mother, while still talking, had taken the Bible from some other books and laid it on the top.

"What's that for, mother?" he asked her. "I've seen you do that before."

"Have you?" she said, with a smile, "Well, I believe I often do it without thinking. When I was a little girl I had a dear old aunt whose love for the Lord's Word was most sweet and beautiful. It extended to its outward form, for she never could bear to see it irreverently handled, and always disliked to have anything placed over it. She was fond of telling the little story of Edward the Sixth, of England and the great Bible in the palace library.

"Tell me, mamma."

"Some young friends were in the room with him. A book was wanted from a high shelf, and one of them placed the large Bible to be stepped on. But the prince objected, and brought another book."

"Good for him," said George, much pleased. "But," he added, thoughtfully, "there were so few Bibles in those days that they thought more them."

"Perhaps so," said his mother. "I lately came across the curious old story of the woman who baked her Bible in order to hide it."

"Caked her Bible! Go on, please mother—"

"It was in the times when the Lord's faithful ones were cruelly persecuted, sometimes even unto death, if a copy of His Word was found in their possession. This woman had in her bare little cottage no place where anything could be securely hidden, and the searchers were close upon her. What could she do? She had been cooking a batch of bread, and the unbaked loaves were standing near the oven. She snatched up the precious volume and wrapped it about with dough, and when the soldiers burst in she was quietly putting her loaves in the oven."

"And the Bible was baked with them!' cried George, clapping his hands.

"Yes, and came out with little injury."

"I wonder if she ever had to do it again?"

"It is not told whether she did or not. But it seems to me, my boy, that the fact of our being blessed with many copies of the precious Word, and with the privilege of studying it without fear of molestation, ought not to lessen our reverence for it."

"You're right, mother, as you always are."—*New York Observer.*

LETTER-BOX.

Dear Presbyterian:—I am a little girl ten years old. Wednesday was my birthday. My clothing people at Aberdeen sent me a present then. I am in Nyda Cook's group. I have two dolls. I named one Rila May and one Pandora We have had plenty of watermelons this summer. Miss Cornelia Deaton is my school teacher. I study American history, the Word Book, Intermediate arithmetic, and geography. Miss Blanche Boyd is my Sunday-school teacher. The Central Building is nearly done. I march with Minnie Lineberger. I have three sisters and one brother. One of my sisters made me a little table, and I have a tea set for it. I let Rila-May and Pandora come to the table and eat with me. My desk mate is Mariana Mann. We have service in the dining-room of the Central Building every Sabbath morning. I hope we will soon get in the Central Building. Before I came here I lived in Charlotte. We go to church every other Sunday. There are thirty-four in our school room. Miss Deaton read us a pretty little book of Pandora and Epimetheus. I will close as I have no more to tell.

Your little friend,
ANNIE ALEXANDER.
Barium Springs, N. C.

Dear Mr. McLaurin:—I am a little girl five years old. I live three miles from Red Springs. I go to Sunday-school sometimes. I go in the class but don't learn any yet. I expect I will go to the Red Springs Seminary when I get old enough. I have three little brothers. My little baby brother can stand alone and has two little toofies. I go to visit my two grandmas over on Lumber river. As I want this to escape the waste basket I will close.

I am your little friend,
MARY ELLEN GRAHAM.
Red Springs, N. C.

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STATESVILLE
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The next session of above Institution will commence on Wednesday, the 8th of September, 1897, and close the 1st of June, 1898.

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Instruction given in all branches usually taught in first-class schools for young ladies, and by experienced and accomplished teachers. The President has been for thirty five years engaged in female education in North Carolina, and will spare no pains to maintain high grade scholarship and give thorough instruction in all departments.

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NEW BOOKS
FOR THE
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We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of 40 per cent. Discount of 33⅓ per cent on any of our own books.

By Mrs. M. E. Ireland:
The Siberian Exile. 122 pages,..... $ 60
The Shepherd's Family. Translated from the German. 112 pages..... 60
Adolph's Victories. 314 pages..... 1 00
Christian Beck's Grandson. 259 pages, 1 00
In Fair Silesia. Translated from the German. 156 pages..... 60
School on Luneburg Heath. Translated from the German. 148 pages, 60
Driven Out. Translated from the German. 156 pages..... 1 00

By Miss Annie M. Barnes:
Nimito: A Story of the Bible in Mexico. 214 pages..... 90
How A-chon-ho-ah Found the Light. 256 pages..... 1 25
Ialida: A Story of Brazil 195 pages. 1 00

By Elizabeth Olmis (author of Jack's Hymn):
Over at Little Acorns. 384 pages,..... 1 25

By Fannie Alricks Shugert:
Ezekiel of Bethlehem. 281 pages,... 1 00

By Rev. H. C. DuBose, D. D.:
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages,..... 1 50

By Mrs. E. H. Amis:
Camping on the Blue Ridge. 106 pages,..... 60

By Rev. J. M. Chaney, D. D.:
William the Baptist. Cloth, 60 cts.; paper, ... 25
Agnes, Daughter of William the Baptist,..... 75

By Mrs. Mary M. Anderson Hawkins:
Jack Payton and his Friends,..... 75

On miscellaneous Sabbath school books selected from the lists of other publishers we will give a discount of 30 per cent. And we call attention to our **Select Catalogue** of miscellaneous books, in which will be found titles and description of more than nine hundred books, all of which have been carefully examined by competent persons, and none will be found in the list not suitable in every respect for our Sabbath-school libraries.

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NOTICE TO FAYETTEVILLE PRESBYTERY.

Some of the delegates will be met at Craig Rownie on Moore county railroad, and some at West End on A. & W. E. railroad, as is nearest to homes assigned them. Trains on both these roads will leave Aberdeen about 9.20 a. m, Oct. 6th. If delegates coming by rail will inform the undersigned, he will leave directions with Mr. N. A. McKeithan at Aberdeen as to which route they shall take.

W. R. COPPEDGE,
Rockingham, N. C.

TO THE READERS OF THE NORTH CAROLINA PRESBYTERIAN:

BRETHREN:—I am engaged in a most interesting Home Mission work, in Winchester Presbytery, which extends across the mountains and along Lost and North River Valleys. At present we have no organization at *Lost City*, but we have eight members there who are of the best and most substantial people on Lost River. We have but recently determined to build for ourselves a small "house of worship" and feel encouraged in our determination both on account of its favor with Presbytery and with the individual members. Our efforts in this work shall be untiring and unceasing until in the providence of God it shall be accomplished, and hence we shall be grateful to any who may desire to further the cause of Christ by aiding us in erecting this building for the Master. Praying that He may bless and own the efforts of all who desire to promote its progress, and believing that God, through His people will supply the means for the needs of His work, I am

Fraternally yours,
IVANHOE ROBERTSON,

Send all remittances to Rev. Ivanhoe Robertson, Lost City, W. Va.

Your readers will be interested in knowing that the Bingham school has opened strongly. More than a hundred pupils have reported and they come from a territory extending from Pennsylvania and Illinois on the North to Florida and Texas on the South, and some others are expected. North Carolina is represented by such patrons as Col. Julian S. Carr of Durham, who is probably the leading manufacturer in the State, and Col. John S. Cuningham of Person, who is said to be the largest tobacco planter in the world. Some eighty pupils are in attendance from outside of North Carolina, and the school is doing better financially than any other private school for boys in the South as far as your correspondent knows. When we remember that Bingham's is the only school in the United States which has been administered by a succession of Presbyterian elders for more than a hundred years, our Church may well be congratulated on its success.

200.00 IN GOLD GIVEN.

International News and Book Company, Baltimore, Md., make a most liberal offer of $200.00 in gold, for selling 200 copies of "Gems of Religious Thought," by Talmage, or "Talks to Children about Jesus." These books are among the most popular ever published. One agent sold 21 in 2 days, another 55 the first week. Freight paid, credit given. Write them immediately. They also publish Bibles, and other popular books, and a beautiful set of children's books for the Christmas Holidays. A few General Agents wanted on salary.

TO ALL TREASURERS.

Please send all the funds you have on hand for the Invalid Fund and for General Assembly's Home Missions to Mr. W. A. Powell, Treasurer, Atlanta, Ga., *at once*. Large payments are due from both funds by the 30th of this month.

J. N. C.

WANTED AGENTS.

"The Confederate Soldier in the Civil War," just published, contains 500 pages 12x16 inches, and over 1,100 large Battle Scenes, Portraits' Maps, etc The greatest and largest War Book ever published, and the only one that does justice to the Confederate soldier and the cause he fought for Complete in one volume. Agents wanted everywhere to sell this book on our new and easy plan. Many of the lady and gentlemen agents who are at work are making from $100 to $200 per month. Veterans, Sons and Daughters of Veterans, and others interested are requested to send for a beautiful illustrated descriptive circular (free) and terms to agents. Address, Courier-Journal Job Printing Co., Louisville, Ky.

SAY SOME.

If it is necessary to bathe in hard water, add a few drops of ammonia, or prepare powdered borax in hot water and pour in a little. The borax can be kept bottled for use.

Parker: What! That your mother? Why, she don't look old enough to have a daughter as—a—ahem—as—er—as you. *Harlem Life.*

It is said that a gallon of milk is required to make a pound of cheese.

Marriage is a duet commenced on untested instruments that has to be played for life, though the instruments may not accord; the union of hearts which gives home rule to the predominant partner.

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He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

WILMINGTON MARKET.
FOR
WEEK ENDING SEPT. 22, 1897.

SPIRITS TURPENTINE: On Thursday, (16th) and until Monday 28 cents for machine and 27½ cents for country casks: on Monday 28¼ and 27½ cents—Tuesday 28 and 27½ cents.

ROSIN: On Thursday and Friday $1.15 for Strained and $1.20 for Good Strained; since $1.10 and $1.15 respectively.

CRUDE TURPENTINE: $1.30 for Hard, $1.80 for Yellow Dip and $1.90 for Virgin—closing steady.

TAR: On Thursday and Friday $1.10; since $1.15 –closing firm.

COTTON: On Thursday and Friday 6⅜ cents; Saturday 6¼ cents; since 6½ cents—closing firm.

TIMBER: Hear of no change.

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Schedule in Effect May 30th, 1897.

WESTWARD.

		No. 41	No. 408
Lv	Wilmington..	*3 20pm	....
La	Lumberton.	5 26pm	.....
Lv	Maxton.....	6 12pm	....
Lv	Laurinburg..	6 23pm	....
Ar	Hamlet.....	6 53pm	.....
Lv	Hamlet.....	7 13pm	*5 10 am
Lv	Rockingham.	7 30pm	5 23 am
Lv	Wadesboro..	8 11pm	5 54 am
Lv	Marshville...	8 48pm	6 25 am
Ar	Monroe	9 12pm	6 48 am
Lv	Monroe.....	9 35pm	7 00 am
Ar	Charlotte.....	10 25pm	7 50 am
Ar	Mt. Holly....	.....	9 20 am
Ar	Lincolnton...	.....	10 20 am
Ar	Shelby.....	.... ..	11 18a m
Ar	Ellenboro....	.....	11 55p m
Ar	Rutherfordton	.. ..	12 30p m
†8 40am	Lv	....Hamlet..	Ar 6 20p m
10 00am	Ar	... Cheraw..	Ar † 5 00p m

EASTWARD.

		No. 38.	No. 402
Lv	Rutherfordton	.....	*4 35p m
Lv	Ellenboro....	.....	5 15p m
Lv	Shelby.....	.....	6 08p m
Lv	Lincolnton..	.....	7 00p m
Lv	Mt Holly....	.....	7 50p m
Lv	Charlotte....	*5 10am	8 25p m
Ar	Monroe.....	5 55am	9 10p m
Lv	Monroe.....	6 05am	9 40p m
Lv	Marshville...	6 25am	.....
Lv	Wadesboro..	7 01am	10 31 pm
Lv	Rockingham.	7 41am	11 05p m
Ar	Hamlet.....	7 55am	11 28p m
Lv	Hamlet.....	8 20am	.....
Lv	Laurinburg..	8 46am	.....
Lv	Maxton.....	9 05am	.....
Lv	Lumberton...	9 53am	.....
Ar	Wilming on..	12 05pm	.....

NORTHWARD.

Lv	Hamlet.....	*8 15am	*11 20pm
Ar	Raleigh.....	11 30am	2 16pm
Ar	Portsmouth..	5 50pm	7 25am
Ar	Richmond...	*6 50pm	* 8 15am
Ar	Washington..	11 10pm	12 31pm
Ar	New York...	6 53am	6 28pm

SOUTHWARD.

Lv	Monroe.....	*6 48am	*9 25p m
Ar	Abbeville....	11 05am	1 40a m
Ar	Athens.....	1 15pm	3 45a m
Ar	Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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General Offices Portsmouth, Va.

PRESBYTERIAL NOTICES.

Mecklenburg Presbytery meets with Providence church, Oct. 6th, 11 a. m., five miles from Matthews, twelve miles from Charlotte. All representatives who notify the undersigned will be met at the trains. Those coming by the Southern will be met in Charlotte. Those by the Seaboard will be met at Matthews.

JESSE W. SILER.
Davenport, N. C.

The Presbytery of Fayetteville will meet in Jackson Springs church at 12 m., Wednesday, October 6th, 1897.

P. R. LAW,
Stated Clerk.

Presbytery of Albemarle meets at Littleton, Halifax county, Tuesday, October 5th, at 7.30 p. m.

F. H. JOHNSTON,
Stated Clerk.

Concord Presbytery will meet in Taylorsville, N C., on Friday, Sept. 24th, 1897, at 7.30 p. m.

W. R. MCLELLAND,
Stated Clerk.

Louisiana Presbytery will meet in Atchafalaya church on Thur-day, October 7th, at 7.30 p. m.

M. B. SHAW,
Stated Clerk.

Tombeckbee Presbytery will meet at Ellisville, Miss., Thursday, October 7th, 11 a. m.

A. B. COTT,
Stated Clerk.

The Presbytery of Eastern Texas stands adjourned to meet at Henderson, Tuesday, Oct. 5th, at 2 p. m.

S. F. TENNEY,
Stated Clerk.

The Presbytery of Pee Dee will meet in Hartsville, S. C., Oct. 13th, 1897, at 11 a. m.

A. H. MCARN,
Stated Clerk.

Bethel Presbytery will meet in regular session at Richburg, S. C., October 7th, 1897, 7.30 p. m. Send narratives to stated Clerk by October 1st.

ALEXANDER SPRUNT,
Stated Clerk.

Presbytery of Mississippi will meet in Natchez, Tuesday, Oct. 5th, 1897, at 7.30 p. m. All missionary societies invited to send delegates to form a Presbyterial union.

S. C CALDWELL.
Stated Clerk.

ATLANTIC COAST LINE.

Schedule in Effect Sept. 22, 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger —Due Magnolia 10 59 a m. Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 03 p m, Boston 9 00 p m.

DAILY except Sonville — No. 60—Passenger—Due Jacksonville 3 58 p m; Newbern 5 20 Sdnday p m. This train leaves from 3 00 P M Walnut street.

SOUTHBOUND

DAILY 4:00 P M — No. 55—Passenger —Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 48 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m. Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY except Sunday — No. 61—Passenge—Leave Newbern 9 20 a m, Jacksonville 10 42 a m. This train arrives at Wal-12 40 P M nut street.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m. Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 38 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 am, and 3 30 p m, arrive Parmele 9 10 a m, and 5 10 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 30 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m, Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning eaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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Cream Sauce.—One cup milk, one even tablespoonful of butter, salt and pepper, heaping tablespoonful of corn starch. Boil and stir smooth. Celery salt gives a pleasant flavor.

* * *

If the tea steeper contains any cold tea and soaked leaves, no matter how small an amount, do not throw the mixture away, but pour it every few days into the cut glass water bottles. Shake the bottles well and then thoroughly rinse them in clear water. Treated in this manner, the inside of the bottles will remain bright and clear.

* * *

Peach Pudding.—Put butter the size of an egg with a small teaspoonful of salt, a heaping teaspoonful of yeast powder. Beat up one egg, mix it in a cupful of milk, make this into a soft batter of dough and beat it well. Grease a small stewpan and put this in about an inch thick. Have your peaches halved and put them very thick over the dough Fill the hollows of the peaches with sugar and bake in a quick oven a half hour or more. Serve hot or cold with a sauce.

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New Series—VOL. XXIX—No. 1,551. WILMINGTON, N C., THURSDAY, SEPT. 30, 1897. Old Series, Vol. XXXIX—No. 2,711

WHY?

O Death, the fairest lands beyond thy sea
Lie waiting, and thy barks are swift and staunch
And ready. Why do we reluctant launch?
And when our friends their heritage have claimed
Of thee, and entered on it, rich and free,
Oh, why are we of sorrow not ashamed?

Helen Hunt Jackson.

ARNOLD DeWELLES MILLER, D. D. LL.D

Arnold DeWelles Miller was born in Charleston, S. C., October 26th, 1822, and died in Charlotte, N. C., January 10th, 1892, after sixty-nine years of intense and earnest life. His whole career was marked by that ardor of spirit and that unflinching loyalty to his convictions at any cost which have always characterized the people of his native State, as well as by that fervid eloquence which has given so many of South Carolina's sons illustrious places in the annals of American oratory.

He was graduated from Charleston College with the class of 1841. Then, like many of our most scholarly ministers, he enjoyed the advantage of that priceless discipline of mind and character which is afforded by teaching, and which few other vocations afford in the same degree. He entered the Theological Seminary at Columbia at the time when Dr. Thornwell was professor and chaplain in the South Carolina College, and, like Thomas E. Peck, Benjamin M. Palmer, and John L. Girardeau, who were all his intimate friends, received an impression from the genius and character of that superb scholar, teacher, and man of God, which lasted through life. The photograph of Dr. Thornwell and that of the first wife of the late Governor Vance, for whom also he cherished an enthusiastic admiration, stood side side by side for many years on the mantel of his study at Charlotte.

After his graduation from the seminary in 1847 he and his classmate, Mr. Girardeau, were licensed together by Charleston Presbytery, reading their trial parts from the floor, a practice which he always approved, as against the present custom of having candidates for license occupy the pulpit. His first charge was Fishing Creek, an important churchin Bethel Presbytery, South Carolina, and his first sermon there was on "The Headship of Christ," a favorite theme throughout his ministry, as many of his hearers will vividly recall. While at Fishing Creek he was married to Miss Stringfellow of Chester county, who bore him two children. She died while they were still young.



He became pastor of the church at Charlotte, N. C., in 1855, but after two years he was called away to take charge of the Tabb Street church at Petersburg, Va. He resigned this charge shortly before the close of the war and gave his time to preaching to the soldiers and especially to distributing Bibles and tracts among them.

Before leaving Petersburg he was married to Miss Lily McPhail, of Norfolk, Va., whose sweet spirit, and gracious manners are remembered as a soft radiance in every community where she has lived and whose wifely devotion to her distinguished husband continued to cheer and strengthen him through all the remainder of his days. Since his death Mrs. Miller has resided with her widowed sister, Mrs. Anderson, in Baltimore.

In 1865 Mr. Miller was recalled to the church at Charlotte, and it was here, during his long pastorate of twenty-five years that the great work of his life was accomplished. Here his powers unfolded to their fullest measure. The strength of his convictions, the tenderness of his ministrations in the sick room, and the force of his preaching soon made him a recognized power in the town, and the great Church to which he gave his strength developed in every direction, increased its membership, set off a colony which has since grown into a large and flourishing congregation, built a worthy manse, improved its house of worship, built and supported a mission chapel, and, under the influence of his faithful appeals and consecrated example, gave liberally of its means for the advancement of mission work at home and abroad. The first Gentlemen's Foreign Missionary Society in the Southern Presbyterian Church was organized by him and has since supported a missionary in China. His interest in Christian work among the Jews also was unflagging. But perhaps the work which, next to his own pastorate, lay nearest his heart was the evangelization of Western North Carolina. It was his habit to spend part of every summer in the mountains, preaching at every opportunity. His visits and his sermons will never be forgotten by the sturdy inhabitants of that interesting country. Besides other fruits of these labors he found there three of "his boys" for the Gospel ministry, all of whom enjoyed his steadfast friendship and kindly counsel, and one or more his timely aid in other ways. One of these young ministers has long been an intimate friend of the present writer, who has heard him speak of Dr. Miller on innumerable occasions with a veneration and affection which must of themselves have been a rich reward for his fatherly interest, to say nothing of the large usefulness which, under the blessing of God, these young men from the mountains have all achieved in the ministry.

Dr. Miller, as has been well said, was benevolent to a fault, and many of his largest benefactions were known to none but himself and the Father who seeth in secret and rewardeth openly.

One of his most striking traits, which should not be forgotten by those who think of him as a rigid disciplinarian and a fearless defender of the faith, and which it gives this writer peculiar pleasure to record, was his tender love and oversight of the dear lambs of his flock, whose devotion to their "beloved pastor" was expressed by the gift to his old church of the beautiful baptismal font dedicated to his memory.

Dr. Miller was a man of books of the weightier sort, and had accumulated an uncommon library, especially rich in the seventeenth century masters of the Reformed theology. I was once looking over his collection and made some comment on its uniform solidity. "Yes," he replied, "Dr. McCosh of Princeton was in here once and after looking over my books remarked that he had not seen a better private library of theology in America, saying that I seemed to have no trash in it." His sermons gave evidence of their origin in that kind of workshop, being unusually full of theological matter, and fully written out. His manner in the delivery of them was marked by deep solemnity, intense earnestness and at times great vehemence, his face lighting up the while with an almost preternatural lustre. This was particularly observed at times in prayer when with upturned countenance and pleading voice with its strangely yearning tone he led his people into the presence of the Supreme Majesty. Sermons like his, full of solid matter, projected upon the minds of his hearers with singular fervor and force, naturally contributed more to the intensive life of the church than to its extensive life, yet the latter did not fail of accomplishment, as we have already noted. And indeed, in a normally developed church the two are inseparable.

Dr. Miller made occasional contributions to periodical church literature, writing always from full conviction and with rare *verve*, as may be seen in his discussions of the Tithe, the Restoration of the Jews, and the *in thesi* deliverances of the General Assembly.

He conceived a strong admiration for the great people among whom his life work lay, that staunch Scotch-Irish stock which has contributed so largely to the making of America, and which at Charlotte in 1775 stamped the name of "Mecklenburg" with imperishable renown. The authenticity of the Mecklenburg Declaration of Independence, now happily established beyond successful contradiction by the supplementary proofs recently adduced by the the Grahams and other investigators, always had in Dr. Miller an able and zealous defender. His tributes to Craighead and the other great Presbyterians who laid the foundations of American liberty are fresh in the memory of all.

Dr. B. M. Palmer writing of him shortly after his death as "my friend and brother and playmate, and a noble champion of the Cross of Christ," sums up as follows the two emotions felt by all who knew him best when they heard the news of his summons to come up higher: "The Church has suffered a heavy loss in the death of a most faithful son and servant; but the Church of God is one, and what is lost on earth is gained in heaven."

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THE FAMINE FUND.

As soon as the facts of the great destitution in India and of the suffering of so many multitudes with plague and famine became known, patrons and friends of the PRESBYTERIAN, began to send in sums of money. These sums have now aggregated more than one hundred and seventy-five dollars. Rev. A. D. McClure pastor of St. Andrews Presbyterian church, at our request, took charge of this fund and has been forwarding the same from time to time. At first he sent to the Christian Herald, of New York, as our Southern Presbyterian Church has no missionary in India. As soon as he found a Presbyterian minister in the part of India so much affected by the famine he began to send to him remittances by bills of exchange on the Bank of England. Fortunately the minister was a personal friend of Mr. McClure. He is Rev. T, S. Wynkoof, of Allahabad, Secretary to the North India Bible Society Auxiliary to the British and Foreign Bible Society. He was formerly a Presbyterian missionary in India. Later he was a pastor in Washington, D. C., and few years ago returned to India for his present work. He is familiar with India as few men are and especially with the people and needs of the famine-stricken district. He has accepted the trust and distribution of these friends and of monies sent by other Presbyterians. In a private letter acknowledging receipt of the first remittance to him he says, "How can I thank young enough for * * * the welcome Bill of Exchange * * * in aid of the famine sufferers? "That very day I had received a pitiable appeal from a missionary in the Central Provinces, just over the border from our Northwest Provinces.

"Owing to various causes, the famine has been more severe in the Central Provinces, and the government of these Provinces not so able to cope with it. My friend begged me to send him money to buy seed corn for the villages. Poor creatures! in their long struggle with starvation, they had parted with everything they had. The government aid could only furnish them with one-fourth the seed required. Not to sow the full amount, or nearly so, means to gather only a partial crop. I was able to send at once one thousand rupees from some English famine funds in my charge, and, when your letter came, I felt that the best thing I could do was to send one hundred rupees, from your contribution, or about thirty-three dollars. Supposing the people to whom it goes are able to get from government and their own enough to sow one-half their land, this thirty-three dollars will enable them to get a full crop from at least two hundred acres. Allowing twenty acres to each little village, this will help ten such villages to tide over present distress and fill a thousand hearts with joy and hope.

"I enclose the letter which acknowledges the contribution. Mr. and Mrs. Mitchell are admirable missionaries. They are not seeking what are called Famine Converts—but the influence of their living Christian charity will not be lost on the poor people whom they are helping:

"The fifty rupees which remain from your remittance, I will keep for cases of special need, chiefly among native Christians. I have in mind a family of mother, grandmother, and seven children, only one of whom is able to earn a salary. The father died recently, and in these hard times their case is a sad one."

In this connection we call attention to a series of articles appearing in The Cosmopolitan—from the pen of the well known writer, Mr. Julian Hawthorne. He was sent by the proprietors of this magazine to investigate the claims of these famine sufferers. From every point of view his articles are full of interest. But we are especially interested in his testimony to the character and conduct, the consistency and charity, the carefulness and consecration of the missionaries in India. Indirectly he makes a strong support for the claims of Foreign Missions to the gifts and prayers of Christians at home. "Visiting India makes one value Christianity," he writes at one place. After a tender and touching recital of the details of the daily life and the simple living of a missionary's home whose hospitality he shared and enjoyed, he writes: "The family sat down thrice a day to a wholesome, but Spartan meal. The husband worked with all his might from dawn to dark, and after dark in his study * * * and praying with all his soul to the God and Christ, who was more real to him than any earthly thing. His * * * wife, with faith like a little child's, and innocent as a child, yet wise and steadfast in all that touched her work, labored as untiringly and selflessly as her husband, and so did the other angel in the house." Speaking of the false notions of a missionary's life and work he says: "I confess that I had prepared myself to find something of the kind. But one must live with the missionaries in India in order to understand what they are doing and how they do it." Thus throughout a carefully well-written article a literary man on a mission purely humane, shows how good and true missionaries are and how self-sacrificingly they live and work.

THERE CAN BE no doubt that public sentiment on the subject of temperance is very much lower than it was during the agitation in behalf of prohibition and for some years afterwards. The signs of retrogression are on every hand. The need is—moral suasion, those opposed to all drastic measures and too often in favor of moderate drinking, are fond of saying. Yes, moral suasion and especially among the young. Where are our juvenile temperance societies that used to be everywhere? Are we to let the young grow up taking the chances, with the chances very many fold against their growing up to lives of sobriety? There is reason to fear too that temperance teaching is omitted in very many homes—and first of all the home is the place to get boys started right and to keep them right.

EVERY ONE at all acquainted with the subject knows that the majority of chaplains in the United States army are Episcopalians. We are stating a well-known fact without a particle of sectarian feeling in the matter. It is equally well known that most of the officers of the army are connected with the same Church. Now why are nearly all the chaplains Episcopalians? Simply because the officers choose the chaplains, and being Episcopalians, naturally, we may say inevitably, choose ministers of that denomination. But why are the officers Episcopalians? Because the chaplains at West Point belong to that Church and the dominant influence and religious training being all towards that Church the young men graduating from our military academy can hardly fail to be Episcopalians. The one must necessarily react upon the other.

We have stated the matter very strongly. The President of the United States appoints the chaplains, as a matter of fact, but he is very largely influenced, when not controlled, by the wishes of our army officers, not so much as to individuals, let it be understood, as to denominational preferences.

The President, appoints and here comes, in the explanation of the exceedingly disgraceful selections which are sometimes made for the position. A correspondent of the Independent, vouched for by that paper, states cases of appointments, because of relationship to influential politicians, or because of political services rendered by the appointee, or because a personal friend of the wife of the President, or from equally unreasonable motives. Such appointments could hardly fail in some cases to be scandalous, and the correspondent referred to cites cases: One man who being a disgrace to his Church for years, was compelled to resign or be tried for drunkenness, gambling and other misconduct became an army chaplain; another man with many gifts became unacceptable to an aristocratic church, not opposed to social drinking customs, because of drunkenness and was transferred to an army chaplaincy. After a brief service he had, it is not unpleasant to add, to be dismissed from the service—but with one year's pay. These and others are grosser misappointments, but numbers totally unfit for so responsible position get in for reasons that could not bear public scrutiny. This does not mean that all or nearly all army chaplains are irreligious men. Doubtless there are numbers who adorn their holy profession. But there is enough in the way of scandal in this service to demand some change in the mode of selection of these most important servitors of a Christian nation.

THE ADDRESSES of the Westminster Assembly are at hand. Those who attended the late Assembly, and those who were not so fortunate, will now have before them these most scholarly and every way most admirable addresses, with an introduction by Rev. Dr. F. R. Beattie, the action of the Assembly which brought about the celebration, containing the Historical Frame Work of the Period of the Westminster Assembly, the Ordinance calling the Westminster Assembly, and a List of the Members and a brief Bibliography—the whole comprising a "Memorial Volume of the Westminster Assembly" to which our Church and the Christian world is so greatly indebted. The editing has been admirably done and the mechanical part of the work is all that can be desired. The portraits all are speaking likenesses. No Presbyterian family can well afford to be without it. The price is $1.50. Presbyterian Committee of Publication, Richmond, Va.

☞ AN OXFORD TEACHER'S BIBLE, genuine addition—the very best Bible offering—will be given to any one who will send us three bona fide subscribers at $1.50 each for first year. For this service the Bible will be sent to any address given us—absolutely free of cost.

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A MINISTER of another State writes: "I should congratulate you upon the wonderful improvement in the N. C. PRESBYTERIAN. It ought to go to every Presbyterian family."

THE STRIKINGLY correct likeness of Dr. A. W. Miller will arrest attention this week, and the delightful sketch by one who knew and loved him well. We can now promise definitely sketches of other departed fathers and brethren: Rev. Dr. Drury Lacy, Dr. Neill McKay and Dr. Marable, and we hope to give many others. We will feel obliged for any aid that may be given us in providing material for what may yet prove to be an invaluable biographical history of the Synod of North Carolina.

☞ Any suggestions as to names of those whose records should be given in the paper will be taken kindly, and any aid extended in getting photos and sketches will be most gratefully appreciated. All expense of procuring vignettes will be ours. Good strong likenesses, not too dark, make the best pictures.

DAVIDSON NOTES.

On last Monday evening the doors of the new Medical College building were thrown open and the whole building brilliantly illuminated in honor of the new members of the Medical Class. Dr. Munroe had invited about a hundred guests to meet them, and furnished abundant refreshments to console and strengthen them under the strain of so much handshaking. The receiving party consisted of Dr. Munroe, Miss Munroe, of Lenoir, Dr. and Mrs. Shearer, and the other members of the Medical Faculty with their wives. The evening was rendered still more enjoyable by the singing of Miss Cornelius and Miss Wood, of Statesville, and several of our Davidson vocalists.

Dr. Ramsay, of Hickory, preached for us yesterday, both morning and evening, to large congregations. His sermons were highly appreciated and complimentary comments were heard on all sides. He returns this morning to the meeting of Concord Presbytery at Taylorsville. Dr. Shearer is at Taylorsville, attending the sessions of Presbytery. D.

Davidson, N. C., Sept. 27, '97.

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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [1] if riches increase, set not your heart *upon them.*
11 God hath spoken [2] once; twice have I heard this; that [3] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [4] thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [a] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [b] my soul thirsteth for thee, my flesh longeth for thee in a dry and [c] thirsty land, [7] where no water is; [8]
2 To see [d] thy power and thy glory, so *as* I have seen thee in the sanc-

[1] or, we are entangled by that which they have wrongfully searched. ▸ Job 31. 28. Ps. 52. 7. 1 Tim. 6.17.
[2] Heb. a second searched. ▸ Job 33. 14. or, strength.
[3] Heb. their wound shall be. ▸ Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16.27. Eph. 6. 8. Col. 3. 25.
[4] Ps. 31. 11. ▸ Jer. 30. 26. [5] Sam. 22.3. [6] Ps. 42. 2.

6 They search out iniquities; [2] they accomplish [a] a diligent search; *both* the inward *thought* of every one *of them,* and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [3] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4] all that see them shall flee away.
9 And all men shall fear, and shall [5] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

Matter and Contains a copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

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We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

Let us, if we must have great actions, make our own also; all action is of infinite elasticity, and the least admits of being inflated with celestial air, until it eclipses the sun and moon.—*Ralph Waldo Emerson.*

Contemplate the love of Christ, and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness.—*Drummond.*

For the N. C. Presbyterian.

A LETTER FROM KOREA.

[The following letter to the Sunday-school children of Young's Memorial Church, Ridgeway, N. C., will be enjoyed by our young friends all over the State. This Sunday-school is under the care of Mrs. James H. Bullock, the former teacher of Mrs. Bell.]

MY DEAR FRIENDS :—What shall I tell you about this far away "Land of the Morning Calm" ? You already know that Korea, as it is called by other people, or "Chosen" as it is called by the people themselves, is in Asia, not far from Japan and very near China. It is a small country and has about 12,000,000 inhabitants—its capital is Seoul, and it has a king. The people are fine looking—but like neither the Chinese or Japanese. The men wear their hair in a knot on the top of the head bound up by a black band of horse hair. This knot is useful to hold on the curious big hat they wear, made of horse hair too or bamboo, and which does not fit the head. They also find it quite useful when they quarrel, because they can hold each other by it. Most people dress in white cotton clothes all the year, though in the winter they pad them thick with cotton. Those that are rich wear silk. The little boys wear their hair in a long plait, and never have a hat till they are married; however, many of them are married by the time they are fifteen! What would you think if all the visitors that came to your hose left their shoes outside the door and came in with their hats on ? And how would you like to go to a school where all the boys sat on the floor and each one said his lesson out loud and all at once, and if any boy stopped "hollering" the teacher would correct him ? Little girls don't go to school here. No one thinks it makes any difference whether they know anything or not. They don't have nice times like little girls in America either, for only the very rich ones have dolls, and they have to stay at home all the time and generally have a baby tied on their poor little backs. They are married, poor little girls, when they are thirteen or fourteen, to boys they have never seen in their lives. Some one picked out by a friend. Its a sad story, isn't it ? But now that the missionaries have come to teach these people about Jesus they have schools for the little girls, where they have such good times. In these schools they learn to read and to sing in Korean the hymns you love—"Jesus Loves Me," "Jesus Saviour, Pilot Me," "There Is a Happy Land," and many others. They study the Catechism too and learn from the missionary ladies that Jesus loves little girls and wants them to love Him and that when they die they will go to heaven. People out here, where they worship idols, and spirits, and even devils, don't think women and girls are of very much account, it is only the countries where God is known and the Bible taught and Jesus loved, that think much of women and girls. Aren't you little girls glad you live in Christian America ?

The missionaries have schools for boys too and they teach the boys what the little girls are taught. Then they have church and Sunday-school too, so that little by little some few of these heathen people are beginning to know about the Gospel. But it is slow work. When a new missionary comes out it takes him a long time to learn to talk in this language and then the people think their old religion is good enough. Then too, the missionaries have to put the Bible into Korean and that is very hard to do. For instance, as Mr. Gale, one of the missionaries has said : "When you try to put into Korean, 'I am the bread of life,' how can you say it when Koreans don't have bread, they eat rice. And how can you translate, 'I am the Good Shepherd' or 'Jesus, the Lamb of God' when the Koreans have no sheep ?" Our baby's nurse saw a few sheep one day that a Chinaman had brought over from China and she asked me if they were American pigs ?

Korea has a fine climate and there are many kinds of fruits here and beautiful flowers and high mountains, but the people are full of sin, and they have many sorrows and trials that they try to relieve by praying to idols or sacrificing to spirits. Won't you, who have happy homes in America, and who have the Bible and Sunday-school and all the good things God has given you, remember these poor heathen in Korea? Your teacher, who was my teacher when I was a little girl has written to me about you and that you wish to send some money to help give the Gospel to these people. I hope you will always work and pray for the heathen and remember that it was Jesus' last command to His disciples to "Go into all the world and preach the Gospel," and that meant that those that cannot actually go themselves, must give the money to send those that can go. In order that you may be more interested in these people I send you a copy of the Lord's Prayer which my teacher, Mr. Kim, wrote for me. You have to read it down the columns and from right to left. I also send you a picture of some little Korean school boys.

Hoping that you will always pray for the heathen in Korea and all over the world and the missionaries too, I am

Yours in His Service,
LOTTIE WITHERSPOON BELL.

THE SYNOD OF BRAZIL ON MISSIONS.

The Synod of the Presbyterian Church in Brazil was organized in September 1888, and embraces all the Presbyterian churches in the Republic. Within the last forty years the Presbyterian chvrches in the United States, Northern and Southern, established missions in Brazil, and the progress has been so rapid that by order of the two General Assemblies the missionaries and native ministers were organized into one independent Brazilian Synod. The Mission Boards of the two Mother-Churches established schools in Brazil as in other mission fields. The results after years of trial and great expenditure are far from satisfactory. The Synod at its meeting S. Paulo, July 1897, after a full discussion, in the interests of unity and peace, in the interests also of the Kingdom of Christ in Brazil, adopted by a four-fifths vote the following :

WHEREAS, There is urgent need for evangelization in the whole territory of our Synod and many fields are open which we cannot supply with the means of grace ;

WHEREAS, Immense sums have been spent on large schools of various kinds as a means for spreading the Gospel :

WHEREAS, There has been an almost complete failure on the part of these institutions in Brazil, both as a means for propagating the faith and for preparing a Gospel ministry

WHEREAS, They have been a cause of continued strife and bitterness and at times have deprived us of the full support and sympathy of our brethren in North America ; be it

Resolved ; That we, the Synod of the Presbyterian Church in Brazil, respectfully recommend and beg the General Assemblies of our Mother-Churches that any help they wish to give us be in the direction of aiding us in the great work of evangelization by the most direct methods, including the education and preparation of a ministry, in accordance with the plans of the Synod ; and in the support of parochial schools for the children of believers.

S. Paulo, Brazil, July 7th, '97.

TESTIMONY.

The witness of one's own personal conviction and experience is the strongest weapon that a Christian can use. I do not despise the place of reasoning, but arguments do not often change opinions; they never change hearts. Logic and controversial discoursing may prepare the way of the Lord, but it is the wilderness. But when a man calls aloud, "Come and hear, all ye, and I will declare what God hath done for my soul ;" or when he tells his brother, "We have found the Messias ;" or when he sticks to, "One thing I know, that, whereas I was blind, now I see," it is difficult for anybody to resist, and impossible for anybody to answer that way of testifying.

It is a way that we can all adopt if we will. Christian men and women can all say that. I do not forget that there are indirect ways of spreading the Gospel. Some of you think that you do enough when you give your money and your interest in order to help these. You can buy a substitute in the militia, but you cannot buy a substitute in Christ's service. You have each some congregation to which you can speak, if it is no bigger than Paul's; namely, Aquila and Priscilla. What talks they would have in their lodging as they plaited the wisps of black hair into rough cloth and stitched the strips into tents ! Aquila was not a Christian when Paul picked him up, but he became one very soon ; and it was the preaching in the work-shop, amid the dust, that made him one. If we want to speak about Christ we shall find plenty of people to speak to. "Ye are my witnesses, saith the Lord."—*Alexander Maclaren.*

THE BOND OF PERFECTION.

Love is the greatest thing that God can give us, for Himself is love, and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection. It is the old, and it is the new, and it is the greater commandment, and it is all the commandments ; for it is the fulfilling of the law. It does the work of all other graces without any instrument but its own immediate virtue. For as the love to sin makes a man sin against all his own reason, and all the discourses of wisdom, and all the advices of his friends, and without temptation, and without opportunity, so does the love of God make a man chaste without the laborious arts of fasting and exterior discipline, temperate in the midst of feasts, and is active enough to choose

it without any intermedial appetites, and reaches at glory through the very heart of grace, without any other arms but those of love. It is a grace that loves God for Himself, and our neighbors for God. The consideration of God's goodness and bounty, the experience of those profitable and excellent emanations from him, may be, and most commonly are, the first motive of our love; but when we are once entered, and have tasted the goodness of God, we love the spring for its own excellency, passing from passion to reason, from thanking to adoring, from sense to spirit, from considering ourselves to a union with God. And this is the image and little representation of heaven ; it is beatitude in picture, or rather the infancy and beginnings of glory.—*Jeremy Taylor.*

THE OPEN BIBLE.

So far as, and so long as England remains true to that simple, unadulterated word of God which has been purchased for us by the misery of exiles and the blood of martyrs ; so far and so long as she stands fast in the freedom wherewith God has made her free, and is not again entangled with the yoke of bondage—so far and so long as she refuses to be either driven into indifference by disgust or seduced into delusion by false religion ; so far and so long will she maintain the honor of this great people. All else—call itself by what sounding name it will—will prove to be but booming brass and tinkling symbal. Let England cling to her open Bible, let her learn from it the broad truths of primitive Christianity, and be faithful to them; let her teach it to her children, and her children to their children, and their children to generations yet unborn, and then no wind that blows, no storm that beats, will shake her invincible foundations, for she will be founded upon a rock! But let her apostasize from its pure lessons into humanity invented falsities, and I would not give fifty years' purchase either for her greatness or for the stability of her Church.—*Dean Farrar.*

WHAT TRUE LOVE IS.

Love is not easily satisfied. Perhaps no other test better serves to distinguish between that superficial feeling toward God or man which is called love, and that going forth of the soul toward God and man which is love. The one that is easily put off, that regards idleness in itself with complacency, that flutters but does not go forth, that exhausts itself in raptures and spoken endearments, leaving no strength for action, is not love, but a mere sentimental regard stirred by a momentary glimpse of a real or supposed good. True love is a profound enduring emotion, which causes the soul to go forth in a ceaseless yearning toward, and to appreciate and delight in and please, and seek to promote the welfare or glory of, the beloved. It does not despise spoken endearments, but it scorns to use them as a substitute for loving deeds. The love that is content to do less than love's best is something less than love.*Sunday School Times.*

GOLD DUST.

Were it not for sound and song,
Life would lose its pleasures;
We could not endure it long,
Such a load of treasures.
Say, what is it soothes the soul,
And the heart rejoices ?
'Tis the burst of joyous song,
Blending happy voices.
—*From the German.*

* * *

When a man lives with God his voice shall be as sweet as the murmur of a brook and the rustle of the corn. —*Emerson.*

* * *

Patience is the exercise
Of saints, the trial of their fortitude ;
Making them each his own deliverer,
And victor over all
That tyranny or fortune can inflict.
—*John Milton.*

* * *

Reflect upon your present blessings, of which every man has many, not on your past misfortunes, of which all men have some.—*Dickens.*

* * *

How sweet 'twill be at evening,
If you and I can say,
"Good Shepherd, we've been watching
The lambs that went astray ;
Heartsore and faint with hunger,
We have heard them making moan,
And lo ! we come at nightfall
Bearing them safely home."
—*Anon.*

EACH MOMENT.

If we may commit the days to our Lord, why not the hours, and why not the moments ? We do not realize the importance of moments. Look back through the history of the Church in all ages, and mark how often a great work grew out of a mere moment in the life of one of God's servants. The moment may have been spent in uttering fine words, but they have fed five thousand, or even five hundred thousand. It is not so often a whole sermon as a single sentence in it that wings God's arrows to the heart. Again, in our own quiet waiting upon God have we not found that he can so irradiate one passing moment with his light that its rays never die away ? Are not such proved to have been kept for him ? And if some, why not all ? O, how much we have missed by not placing them at his disposal ! What might he not have done with the moments freighted with self, or loaded with emptiness, which we have carelessly let drift by ? Oh, what might have been if they had all been kept for Jesus ! How he might have filled them with his life and light, enriching our own lives that have been impoverished by the waste, and using them in far-spreading blessing and power ! We see something of God's greatness and wisdom when we fix our dazzled gaze on infinite space ; but when we turn to the marvels of the microscope we gain a clearer view of these attributes by gazing on the perfection of his infinitesimal handiworks. Just so, while we cannot realize the infinite love which fills eternity, we see that love magnified in the microscope of the moments, and revealing its unspeakable perfection of detail to our wondering sight.—*F. H. Havergal.*

LITERARY JOTTINGS.

A memorial to John Bunyan is to be placed in one of the oldest and most beautiful of the London churches—that of St. Saviour. This is the church in which John Rogers and other priests of the Church of England were condemned to die.

Among other books for the fall the Fleming H. Revell Co., will publish from the famous author of "Probable Sons," "Teddy's Button," etc., two new works, namely "The Odd One" and "A Thoughtless Seven." Both are lavishly illustrated, the former being notably superior in this respect to anything ever before published for young readers.

Lord Macaulay's favorite recreation, after a morning spent on his ponderous History, was to seek the house of his sister and play like a child with his little nephews and nieces. His entrance was a signal for uproarious joy and mirth. At once the sitting-room was the scene of all kinds of plays—the favorite one being "Menagerie." The sofa was pushed across the corner ; Uncle Tom was lion or bear caged behind it and covered with newspapers. Or he was the wolf who talked to little Red Riding Hood ; or the Mother Goose who made up rhymes for the little ones—rhymes that are positively unparalleled in merit by later rhymes for children. For the sake of these romps he declined many an invitation to stately dinner parties, and he was rewarded with an affection on the part of his nephews and nieces such as few parents are blessed with.

Dr. Conan Doyle must have some of the peculiar aptness of Sherlock Holmes, the detective who walks his pages. But, as the Bookman tells us he refers his idea of the character to an old professor of medicine at the Edinburgh University. This man would sit in the patients' waiting-room, with a face like a Red Indian, and diagnose the people as they came in, even before they had opened their mouths. He would tell them their symptoms, he would give them details of their lives.

"Gentlemen," he would say to the students standing about, "I am not quite certain whether this man is a cork-cutter or a slater. I observe a slight callous, or hardening, on one side of his forefinger and a little thickening on the outside of his thumb ; that is a sure sign that he is either the one or the other."

His deductions were very dramatic.

"Ah !" he would say to another man, "you are a soldier, a non-commissioned officer, and you have served in Bermuda. Now, gentlemen, how did I know that ? He came into the room without taking off his hat, as he would go into an orderly room. He was a soldier. A slightly authoritative air, combined with his age, shows that he was a non commissioned officer. A rash on his forehead tells me he was in Bermuda, and subject to a certain rash known only there."

Seize this moment of excited curiosity on any subject to solve your doubts ; for, if you let it pass, the desire may never return and you may remain in ignorance. —*Wirt.*

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.
February and August—Presbyterial Home Missions.
March—Publication and Colportage.
April — Education — (one collection Church and Christian Education).
May and October—Foreign Missions. Third Sabbath in October for Bible Cause.
June and September—Synodical Home Missions.
July—Invalid Fund.
Third Sunday in October—BibleCause.
November and April—Education for the Ministry.
December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. Byron Clark, from Clarkton, N. C., to Mt. Washington, Md.

Rev. J. A. Paisley, from Madison, N. C., to Mt. Airy, N. C. Field of labor remains the same.

Rev. George D. Armstrong, D. D., from Virginia Beach to Norfolk, Va.

Rev. D. W. Fox, from Lumberton, N. C., to Red Springs, N. C.

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

NORTH CAROLINA.

Immanuel Church, Wilmington:—For the past two Sundays the services have been conducted by Rev. J. M. W. Elder, of Virginia, who faithfully labored in this field several years ago before the organization of this church.

Installations:—Rev. E. C. Murray, D. D, has been installed as pastor of Mebane, Bethlehem, and Saxapahaw churches. The installation services at Bethlehem were conducted during the sessions of Orange Presbytery. Rev. W. P. McCorkle preached the sermon and charged the pastor, and Rev. S. O. Hall charged the people in his usual happy vein. The services at Saxapahaw were all conducted by Rev. J. McL. Seabrook on Sabbath, Sept. 13th. At Mebane Dr. Murray was installed Thursday, Sept. 16th, Rev. L. B. Turnbull, D. D., preaching the sermon and charging the pastor, and Rev. W. P. McCorkle charging the people.

Mebane Church:—Has received two new members. The opening of the William Bingham School has largely increased the congregations and Sunday-school, and added new life to the church.

Bethlehem:—The good people of Bethlehem church, Orange Presbytery, have lately bestirred themselves and greatly improved and beautified their church building and grounds. The underpinning of rock, the stone steps, the ceiling, and the pulpit, have all been taken out and replaced with new materials and after new plans. The ceiling has been considerably raised and a recess constructed for the new pulpit. And the whole inside of the church has been newly painted. The outside had been painted over not long ago. It is purposed soon to put in new seats and a new floor. Embowered in her grand old grove of oak and hickory, Bethlehem is now a thing of beauty.

The meeting of Presbytery was a blessed spiritual feast to this people; and the overflowing and deeply interested congregation and their lavish hospitality made the occasion a delightful one to the Presbyters themselves.

Westminster Church, Charlotte:—We learn from the Charlotte Observer that next week Mecklenburg Presbytery will be asked to organize Westminster church. Mr. E. D. Latta has offered to donate a site for the church and to contribute $500 for its erection.

Graham Street Church, Charlotte:—Has extended a second call for Rev. W. A. Wynne, of Bramwell, W. Va. The congregation have reason to believe that Presbytery will reconsider its action in declining to place the first call into the hands of Mr. Wynne.

Asheville Presbytery, Additional:—Rev. T. H. Law delivered a timely address in the interest of the American Bible Society and Presbytery took the following action; "In view of the great and glorious work of this most venerable society, and of its diminished resources and ever widening field that Presbytery regrets that so few churches contribute to this cause and would urge our pastors and sessions to see that the order of the General Assembly be obeyed and take up a collection in October for this cause."

Presbytery expressed high appreciation of the labors of Rev. R. P. Smith and Mecklenburg Presbytery was asked to give us, in view of our large missionary territory, at least one-half of his time.

(2) That in dividing his time between the two Presbyteries, Bro. Smith be not hampered by hard and fast lines, but that he be allowed to arrange times and seasons according to the exigencies of the work, after consulting with the chairman of the Home Mission Committee of the respective Presbyteries.

Presbytery also expressed its high appreciation of the labors of Rev. Wm. Black, the Synodical evangelist, and Synod was asked to give as much of his time as is possible in justice to the Home Mission work in other Presbyteries.

Evangelistic powers were granted to Rev. J. L. Wicker, J. T. Wade and J. B. Cochran, the latter confined to Graham, Cherokee and Clay counties, with the following restrictions: When an evangelist in virtue of the powers bestowed upon him by the Presbytery, receives into the church applicants for membership, who purpose identifying themselves with some adjoining church or forming a new church organization themselves, a careful list of the persons so received is to be kept by the evangelist, and members received in this way are directly amenable to the Presbytery until such time as they shall be regularly transferred to the roll of some particular church.

The agent on Sunday-schools made no report, but Presbytery feeling the great need of awakening a greater interest in the Sabbath-school work, appointed Rev. J. T. Wade, the agent, and Rev. J. B. Cochran a committee to arrange for a convention to be held at next spring meeting on the day before the meeting of Presbytery.

The following actions in regard to Colored Evangelization, was taken:

1st. That the attention of churches be called to the needs of Stillman Institute for the training of colored men for the Gospel ministry and the Synod's Academical and Industrial Institute at North Wilksboro and also to the General Assembly's work for the colored people.

2d. That pastors and sessions see to it that the collection for this cause is taken in December.

Presbytery adjourned with the usual services to meet at Murphy first Tuesday in May, 1898, at 7.30 p. m.

E. A. Sample,
Stated Clerk.

(P. S.—Asheville Presbytery met in Bryson City, Sept. 14th, 1897, as a former article will show.)

SOUTH CAROLINA

Mountville:—The Presbyterian church here has been seriously damaged by storm.

ALABAMA.

Knoxville:—The pastor, Rev. J. D. A. Brown, has been assisted in a series of services by Rev. John A. Dean, of Franconia. The Spirit of God was greatly manifest and thirteen were received into the full fellowship of the church.

Ebenezer Church:—Rev. R. M. Du Bose recently assisted the pastor, Rev. Jno. S. Wood, and his elders in a twelve days' service. Fourteen were added to the Presbyterian church.

TEXAS.

Lacy:—Rev. W. H. McCullough, pastor. Three young ladies have been recently added to the membership of the church. Deep interest pervaded the special services of a week held by the pastor.

Highland Church, Austin:—Three members have been received upon profession of faith. Rev. T. B. Southall, pastor.

TENNESSEE.

Statesville:—Rev. John Arbuthnot, pastor. Four members recently received. Mr. Arbuthnot's address is Nashville.

KENTUCKY.

Hawesville:—Rev. W. M. Greenlee was recently installed pastor of Hawesville, Morrison and Lewisport churches. He resides at Hawesville, where his congregations hope to soon build a manse.

Tolu:—Rev. W. H. Miley, pastor. Two recently received upon profession of faith.

PERSONALS.

Rev. W. R. Taylor, of Fulton, Mo., has been called to the pastorate of the Second church, Paducah, Ky.

Rev. W. J. Lewis has been called to take charge of Leesburg, Jonesboro and Providence churches in Holston Presbytery, Tennessee.

Mr. W. C. Tenney who has labored during the summer at Moscow, Texas, has returned to Louisville Seminary.

Rev. Byron Clark has returned to his charge at Mt. Washington' Md., and on last Sabbath preached to a large congregation of young people.

Rev. and Mrs. J. L. Stuart and Miss French had a pleasant farewell meeting at Moore Memorial church, Nashville, Rev. Angus McDonald, D. D., pastor, on the evening of the 19th, and left for San Francisco the next morning to sail thence for China, Oct. 2d, per S. S. City of Peking.

The Southern Presbyterian state sthat Mr. Thornwell Jacobs who has been spending his vacation in Clinton, S. C., and laboring regularly at the new chapel in the factory settlement returned last week to Princeton Seminary to continue his theological studies.

Rev. Dr. Jas. Y. Fair, of Savannah, is spending a portion of his vacation at Saratoga, N. Y.

Rev. Dr. G. R. Brackett, of Charleston, is expected to return to his charge on the first Sabbath of October. Dr. Brackett's health has greatly improved during his vacation which he spent in Maryland.

We take pleasure in copying the following from the Salisbury world: The many friends of Mr. T. W. Lingle, of this county, will be pleased to learn that he has been awarded a second year's scholarship abroad. Mr. Lingle, it will be remembered, was given a scholarship at Heidleburg and Leipsig, Germany, last year, where he has been prosecuting his studies in philosophy.

The scholarship was awarded solely on merit, Mr. Lingle having led his class in philosophy. That he should have received a second year's scholarship is something unusual, and something of which he and his friends may well feel proud.

For the N. C. Presbyterian.

THE ORPHANS' PICNIC AT MOORESVILLE.

The summer is ended, and with it the merriest picnic season known for many years past; such auspicious weather for happy gatherings in woody glens could not fail to call forth all lovers of such rustic pleasures. Ere these pleasures are entirely forgotten the readers of the N. C. PRESBYTERIAN should know of the most important of these festive occasions, viz.: *The Mooresville Picnic, for the benefit of the orphans' at Barium Springs*—the only one in the State given exclusively for these eighty little Fatherless Ones.

Mocksville has had her "Masonic Picnic." for *Oxford Orphans*, for nineteen years. In 1893, several well-wishers of the orphanage at Barium Springs, in and about Mooresville, decided to have in this growing young town, an annual picnic for the Fatherless Ones at the Barium Home; accordingly, its friends in neighboring churches and communities were requested to help in the laudable enterprise, regardless of denomination. Committees were formed in each church to solicit baskets of nice eatables—everybody, everywhere invited to attend. The Old North State Orchestra of Statesville when asked to render their most valued services—promptly and generously replied—"we will aid you, *gratis* (expenses paid.) This kind act brought great joy to the managers of the picnic. Attractive speakers were selected and a beautiful grove put in fine order. The morning of this first orphaus' picnic dawned clear and bright, those most interested in its success, after all things were ready, wondered anxiously if the desired guests would come. They came! Came from all directions, bringing baskets and boxes of good things with them.

The grand band played. The speakers spake. The orphans sang, (Mr. Boyd had brought in wagons his children.) The elegant dinner was spread and enjoyed, each one feeling that 25 cents was cheap for such a repast! Friends met friends and all had a *good time*.

The orphans' picnic had proven a remarkable success in every way—and had come to Mooresville there to stay! Net proceeds this first year $63 and some half dozen barrels and boxes of cake and bread "carried over" for the Fatherless Ones. Each year since 1893, this worthy enterprise has greatly increased in its number of visitors and its contributions to the orphans'. $505, was the gross receipts of the picnic of 1897. In the five years the *net receipts* have been $1,109.86; same forwarded to the treasurer of the orphanage. This handsome sum means much thought, careful preparation, laborious efforts on the part of the Executive Committees and the loving services of many mothers and daughters in Mooresville and all its vicinity, preparing their best dainties for this occasion—could any one for a moment think

"Love's labor lost?"

This year the grove was much larger than formerly, it can easily accommodate 20,000 persons and as many horses and vehicles. There were three tables, each 300 feet long, a commodious speaker's stand and nice seats arranged under the shade of the trees, also "lovers' retreats, "resting places," besides several restaurants, where was served extra fine ice cream—*splendid* iced lemonade, ice tea, hot coffee and hot tea.

Let's take a peep at the "living mass of humanity from various sections of the country." Statesville ever loyal and generous to the cause, sent on the a. m. train five cars, filled with her nobility; the northbound train was well filled also. From 7 a. m. to 2 p. m., that August morning all roads led to the grounds—and crowds gathered in, from the cities, towns, villages and hamlets. They came walking, riding, horse back, mule back, in single buggies, double buggies, handsome phaetons, with prancing steeds; in wagons large and small, packed till there was "na room for twa" more. There were representatives from Statesville, Charlotte, Huntersville, Taylorsville, Concord, Newton, Salisbury, Goldsboro, Raleigh. A goodly number of D. D's., M. D's, and Ph. D's., were present, in fact, a most distinguish looking audience of ladies and gentlemen—for this is no *common* picnic. In all this vast assembly of some 5,000 or 6,000, not one disorderly or drunken person was seen or heard. Interesting, distinguished speakers held the attention of the crowd at 11 a. m. and 2 p. m.—while sweet songs, sweetly sung by the orphans and soul stirring music by NorthCarolina's *best* orchestra lent variety to the programme, and gave delight to the many listeners. On the stage sat the eighty beautifully behaved, modestly attired, fatherless ones—in their costumes of white. As their little voices pathetically sang—"Take Me Back to Home and Mother," there were tearful eyes among the auditors. Is there not in the heart of each little motherless one, howsoever tenderly nursed and cared for, ofttimes the inexpressibly longing for *home* and *mother!* Thankful indeed should we be, that these bereft ones have such *motherly* teachers and protectors as Rev. Mr. Boyd and family!

When the bugle blew,
The crowd withdrew—

to the groaning tables. Verily the ladies give their best to the orphans, such elegant breads, tempting meats, delicious cakes of every variety, pies, pickles, fruits, &c., &c.

All was ready: the expectant multitude had assembled around the tables and stood, "hands off," looking longingly, waiting patiently. For what? The blessing, and the cornet signal to—"help yourselves!" Then the picnicers seemed truly happy. There was a bountiful supply for all and barrels of good things left to send the orphans. After the afternoon address the ever obliging Old North State Orchestra discoursed their sweetest music. Mr. Boyd's large family of little ones sang again and recited some very pretty pieces. Every body seemed happy—smiling bright faces greeted you on every hand. But the happiest day must end and ere the setting sun bids adieu to the merry throng we will say "goodbye to all"—"Come again next year."

The night after the picnic Dr. Thornwell, of South Carolina, gave to a delighted audience in the academy hall of Mooresville, his eloquent and charming address on his European travels.

M. P. R.

Mt. Mourne, N. C.

PRRSBYTERIAL NOTICE.

There will be no meeting of Tombeckbee Presbytery until further notice on account of quarantine for yellow fever. By order of moderator.

A. B. Coit,
Stated Clerk.

We invite attention to the article from the Henderson Gold Leaf on the subject of building a chapel in connection with Home for the Aged and Infirm of Vance county. It is suggestive of a way in which great good may be done.

MRS. EMILY J. SKINNER who died in this city on the night of Saturday last will be missed and mourned not only by those in the saddened home circle, but by many within the bounds of natural relationship and many beyond who came under her tender thoughtfulness and loving care; for her's was a kindly heart that ever prompted and sustained a helpful hand. At rest in Heaven, let this be the tribute which records her life on earth:

A wife devoted,
A mother wise and loving,
A friend ever kind and true.

Our heart goes out in tenderest sympathy to those who are bereaved.

TO BUILD A CHAPEL AT THE VANCE COUNTY HOME.

The following appeared in this week's issue of the Henderson Gold Leaf. (The Home for the Aged and Infirm is about five miles from the town of Henderson):

A few week ago the Rev. A. R. Shaw, accompanied by Rev. T. M. Johnson, preached at the Home for the Aged and Infirm; and immediately after the service Mr. Shaw called attention to the necessity of a chapel at the Home, saying that the ministers in town were willing to preach without compensation if a house of worship be erected. It was soon ascertained that the people at the Home and in the community were exceedingly anxious to have such a house.

By a public vote the ladies present were appointed a committee to raise funds in the community; the pastors in town a committee to apply to the Board of County Commissioners for an appropriation; two gentlemen in each of the town churches a committee to solicit contribution for the purpose of erecting a chapel.

Subsequently the Board of Trustees in the Methodist Episcopal church generously donated a small building which will soon be transferred to the Home. Expense will be incurred in moving this building, refitting and, perhaps, enlarging it. A few days ago Revs. Dr. Hufham and Mr. Shaw were assured by a prominent member of the Board of Commissioners that the application for $75 would be granted at the next meeting. This amount will be supplemented by private contribution. Vance county is still marching in the front.

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DECEMBER.

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HOEING YOUR ROW.

A homely phrase, suggestive of patient work under a broiling sun, a hand to hand conflict with the soil; the secondary meaning is that of persistent, energetic and steady performance of duty. It may not be pleasant; very probably there is something else going on which you would much more enjoy; perhaps you are tired, and this drudgery is obscure and you will get no thanks for it. Nevertheless you have it to do; it is your task; you must hoe your row. Having begun, you must persevere until you have reached the appointed conclusion of your particular stint. Nobody else can do your share; you must do it yourself.

A sort of Spartan indifference to mere comfort and convenience, a Puritan sense of responsibility, a very commonplace but nevertheless very admirable virtue, are all, more or less, implied in the every-day accomplishment of an every-day task in the careful hoeing of your row.

Perhaps you live with uncongenial people, who constantly rub your fur the wrong way. Perhaps you are handicapped by imperfect preparation for the work you have undertaken. Perhaps your environment has been an unhappy one, and certain parts of your nature have never been developed as they might have been in more favoring condition. Never mind. Without asking special consideration, without fretting, without weakening in the face of difficulty or danger, you must just bear steady forward, hoeing your row.

After a while you will arrive at a place where you will discover how disciplinary are the processes through which one passes in simply accomplishing a regular task in a regular and possibly a humdrum way. The pianist, for instance, in the finger practice which is repeated and re-repeated, and gone over hour after hour, day after day, week after week, gains a smoothness, precision and facility which could be acquired in no other way. A great deal of skill in many lines is simply the accumulation of years of all-day labor, the faithful hoeing of the row leading to the most wonderful and gratifying results.

One sometimes has disagreeable things to do, things which one would like to shirk, things which are among the penances and humiliations of life. If they are clearly in the ordering of duty, if they belong to the catalogue of must-bes, then the only escape from an accusing conscience is in getting them done with at the earliest practicable moment. They somehow come into the realm of that steady, self-repressing, self-forgetting routine of actions which may be described as hoeing one's row. Blessed be drudgery, a wise man has pithily said, and blessed be whoever accepts drudgery in a cheerful and contented and even thankful spirit. For after the hoeing of the row there follows the green leaf, the bloom, the fragrance and the glad abounding joy of harvest. These follow. Before these came the hoeing of the row.—*Harper's Bazar.*

THE OLD BELL ROPE.

The first Friday of each month is the time which the women of our church have chosen for their missionary meeting. Usually the church bell rings fifteen minutes before the appointed hour, so as to give due warning; and those of us who live near the church wait to set out until we hear the first stroke of the bell. But one afternoon not long ago, the hour came and passed without the accustomed summons. After vainly waiting for sometime, we started, and found a few other ladies in the chapel, wondering, as we did, what was the matter. One by one some late comers dropped in, and a last we had our meeting; but it was not so successful in point of numbers as it would have been if the bell had rung.

We found afterwards that the sexton had not forgotten his duty, but that the trouble was with the bell-rope, which, after many years' service, had suddenly broken that afternoon when the sexton took hold of it.

The next morning one of us met a faithful member of our church. "I have just been," said he, "to get a piece of that old bell-rope to keep as a memento. It has hung in the church tower for over forty years."

It seemed, at first, as if a bit of old rope was an odd thing to keep as a treasurer, but the longer I thought about it the more interesting it appeared. All these long years that rope had hung in the tower. Every time that the sexton rang the bell the rope had been the connecting link between the two. For church services and Sunday-school, prayer-meetings and funerals, on weekdays and Sundays, it had helped to call the people together—I wonder how many thousand times!

Ours is a fine old church. Strangers often stop in to admire its lofty arches, its beautiful stained glass windows. The people who worship there are proud of its beauty. They like to look up at its slender spire, and love the sound of its ancient bell. But who among them all ever gave a thought to the bell rope? Yet, in its way, how useful it has been to the church!

Perhaps there are some quiet people in the church, always in their place when they ought to be, earnestly listening to the domine's sermon, ready to help every service along to the best of their ability, yet scarcely noticed or thought of any more than the bell rope was. Never mind, they will have their reward.

But how is it with you, reader? Are you always to be depended upon for the Sunday services, or when the second one comes, do you think a morning sermon is enough for you? Are you doing anything in the Sunday-school? Do you cheer your pastor by being always at the prayer-meeting? Are you ready to say a word for Christ, or to help the sing ing? Does your influence ever bring a wanderer back into the church, or turn a thoughtless soul towards the special meetings from which your minister is hoping so much? How has it been this year past? Can you say truly that you have worked in any of these ways for our Lord? Or is it possible that one who has been called a Christian, who claims to be a follower of the Master, has been of less service to the Church than an old bell rope.—*Christian Intelligencer.*

QUARRELSOME PEOPLE.

Some people are born with quarrelsome tendencies, but by far the greater number of those who spend their time in petty contentions have a quarrelsome disposition thrust upon them in childhood. Take, for example, a family in which there is a habit of bickering over trifles. One person announces at breakfast that Uncle Robert and Aunt Amanda are coming to call to-day after their drive from the farm and their visit to Cousin Sue's. Another instantly declares that the two relatives have no intention whatever of calling at Cousin Sue's, and a third says they are coming to-morrow and not to-day. The matter in dispute could be easily settled by a reference to the letter which gave the information, but nobody thinks of this and the household is agitated and upset by an undignified and absurd squabble to no purpose whatever.

Worse still, the home atmosphere is disturbed, and the children learn to be cross and contradictory, human nature being prone to learn the worse rather than the better thing on every possible occasion.

It is a good rule in home life to avoid all arguments which tend to irritate or wound. Blessings on the memory of a saint of ninety years who once said to me, I being a girl of fifteen at the time; "Dear child, never insist on the last word about anything. It isn't worth while. You can keep your own opinion, but let your friend express his if he wants to, and refuse for your part to quarrel about a trifle."—*Baltimore Advocate.*

SOCIAL FAILINGS.

Beware of doing harm in society. Yes, the word may be a strong one, in reference to the social gatherings of a little neighborhood of professed Christians; strong, yet not too strong. Pride may come there. Our Saviour noted as one of the crying sins of the Pharisee his love of the "chief rooms" (places) at feasts. Beware of those false disciples who love the foremost seats in church and the chief places at feasts! And vanity may come there—vanity of dress, vanity of face, vanity of manners, and vanity of conversation. We come, not to give pleasure, but to please. Souls have lost been lost in society. To be a good talker, to be a clever jester, to be a pungent story teller, to be a desired element in general conversation, these things have become an ambition, an aim and goal of life, just as others have found it in riches or in honors. Pride may come—and vanity—and, alas! charity may not come here. It comes not, or it stays not, where scandal is; where discussion of other men's matters, other men's conduct, other men's characters is: where idle tales, purposeless at best, probably but one-third true, more than possibly false to the core, are retailed, commented upon, laughed over, though the appearance of the person discussed would instantly silence and abash the loudest! These things are the unchristian use of society. But in all watchings against evil there should be a positive striving after good. It is not by encountering our enemies in detail that we best overcome them, whether in speech or in life. Let the negative have its positive. Let a high aim and a Christian motive go with us into society, and we shall not be there like men armed for self-defense or chained against offending, but rather as free and large-hearted friends fearing no evil because God is with them.—*Dean Vaughan.*

BE READY.

I beg you to get ready to meet our returning Lord.

What is the way to be ready to meet Jesus? It is the same Jesus that went away from us who is coming, then let us be doing what he was doing before he went away. If it is the same Jesus that is coming, we cannot possibly put ourselves into a posture of which he will better approve than by going about doing good. If you would meet him with joy, serve him with earnestness. If the Lord Jesus Christ were to come to-day I should like him to find me at my studying, praying or preaching. Would you not like him to find you in your Sunday-school, in your class, or out there at the corner of the street preaching, or doing whatever you had the privilege of doing in his name? Would you meet your Lord in idleness? Do not think of it.

I called one day on one of my church members, and she was whitening the front steps. She got up all in confusion, and said:

"Oh, dear, sir, I did not know you were coming to-day, or I would have been ready."

"I replied, "Dear friend, you could not be in better trim than you are; you are doing your duty like a good housewife, and may God bless you."

She had no money to spare for a servant, and she was doing her duty by keeping the home tidy. I thought she looked more beautiful with her pail beside her than if she had been dressed according to the latest fashion. I said to her:

"When the Lord Jesus Christ comes suddenly, I hope he will find me doing as you were doing, namely, fulfilling the duty of the hour."

I want you all to get your pails without being ashamed of them. Serve the Lord in some way or other. Serve him always. Serve him intensely. Serve him more and more. Go to-morrow and serve the Lord at the counter, or in the work-shop, or in the field. Go and serve the Lord by helping the poor and the needy, the widow and the fatherless. Serve him by teaching the children, especially by endeavoring to train your own children. Go and show the drunkard that there is hope for him in Christ, or let the fallen woman know that Jesus can restore her. It is what Jesus has given you the power to do.—*C. H. Spurgeon.*

No one can be too careful that he wrong not his fellowman. He may repent; the other may forgive; but, when penitence and pardon have done their utmost, still "beyond, out of their reach, stands injury unchanged and changeless."

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Fourth Quarter—Lesson II.

Oct. 10th, 1897.—Acts xxii: 17-30.

Commit to memory verses 22-24.

Subject.—Paul a Prisoner at Jerusalem.

Golden Text. "If any man suffer as a Christian let him not be ashamed." 1 Peter iv. 16.

CATECHISM.

Question 61. What is forbidden in the fourth commandment?

Answer. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments and recreations.

Time. A. D. 58.

Place. Jerusalem.

INTRODUCTORY.

The journey described in our last lesson ended in Jerusalem, and completed Paul's third missionary journey. This was his fifth visit to his early home since his conversion twenty one years before. He received a hearty welcome from the disciples making his home in the house of Mnason. The next day the elders and leaders of the Church, of which James the brother of our Lord was pastor, met and Paul reported to them the wonderful things which God had wrought by him among the Gentiles since his last report to them, eight years before. At the former report there was a settlement by formal vote as to the necessity to keep the law of Moses. But some were not convinced and now the friends wished Paul to put their doubts at rest and to remove the effect of false rumors by an open act of keeping the law. He was seen in the temple by the Jews who had been his enemies at Ephesus and arrested. He made an address on the castle stairs. The present lesson begins in the midst of that address.

LESSON NOTES.

Vs. 17. *I was come again to Jerusalem.* Three years after his conversion, after going for three years into seclusion in Arabia, Paul made the first of his five visits to Jerusalem. *While I prayed in the temple,* showing that he still honored the temple as the house of worship to God. *I was in a trance,* or ecstasy, like that into which Peter fell on the housetop at Jaffa. This is not probably the vision Paul refers to in 2 Cor. xii. 3. Here he receives a positive and direct command.

Vs. 18. *Get thee quickly out of Jerusalem.* His own inclination and prayer was to preach to his own people, but the Lord commanded him to go to the people that would hear him. *They will not receive thy testimony,* as the Jews were then proving true.

Vs. 19. *And I said.* What Paul said to his Lord meant that "he desired to make some amends for his persecuting activity and the part he had taken in Stephen's execution. He felt, perhaps, that his words and testimony might convince some of his rigid fellow-Pharisees and old companions.

Vs. 20. *Thy martyr Stephen.* The Greek work here translated martyr means and is translated in the R. V., "Witness" had begun before the close of the first century to have the specific Christian sense which was so well known in the second century.

Vs. 21. *Depart.* For God had other and more important plans for Paul than He had for Himself.

Vs. 22. *This word:* Does not refer merely to the word "Gentiles," but to the whole of the last part of Paul's defense, in which he explained that his mission to the Gentiles was by the commandment of the Lord. Such an assertion to them was rank blasphemy. *Away with such a fellow.* "The mob burst forth again like a pent up, volcano bursting its barriers.—*Pelouhet.*

Vs. 23. *They cried out,* with ejaculations of range and indignation, *and cast off their clothes,* not to stone him, for he was guarded, but like the act of *throwing dust in the air* an oriental way of expressing uncontrollable rage. These acts of those near only inflamed the populace.

Vs. 24. *Examined by scourging:* Claudius Lysias, the Roman officer, supposed that there must be something dangerous in the prisoner and scourged him to find out the cause, and nature of the offense Paul may have committed. It was in those turbulent times which immediately preceded the final outbreak of the Jews when the Romans felt compelled to be severe.

Vs. 25. *Bound him with thongs.* R. V., "tied him up with thongs," with straps to the whipping post. *Is it lawful &c.?* "The magic of the Roman law produced its effect in a moment."

Vs. 26. *The Centurion,* Lysias went to *the Chief Captain* of the city.

Vs. 27. *Art thou a Roman?* The pronoun is very emphatic. "*Thou*—art *thou* a Roman?"

Vs. 28. *Obtained I this freedom*—passed from the position of an *alien to that of a citizen. But I was free born,* from the fact that his father had become a citizen.

Vs. 29. *About to examine him* by scourging.

Vs. 30. *The chief priests and all their council:* Was the Sanhedrin, which met at this time in a room just outside the temple walls. Here Paul made his statement under the protection of the Romans. This statement follows in Acts xxiii. The Romans insisted on the hearing to secure the rights of a citizen.

PRACTICAL POINTS.

1. We should look for the true cause of any evil. Here it was in the mob not in Paul.

2. Paul used every power to protect and promote the right, though not merely to save himself from suffering.

3. How blindly men fulfill God's purposes. These Jews and Romans are seeming to work in opposition. But God uses them both to carry out His purposes. Paul is to go to Rome. Both shall contribute to that result.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Oct 3rd, 1897.

HARDSHIPS.

Text for the week:

Consider Him that endured such contradiction against himself, lest ye be wearied and faint in your minds. Heb. 12: 3.

Daily Readings:

Monday. Bricks without straw. Exod. 5: 1-14.
Tuesday. Job. Job. 19: 20-27.
Wednesday. The apostles. 1. Cor. 4: 6-13.
Thursday. Joy in hardship. 2 Cor. 7: 1-16.
Friday. From great tribulation. Rev. 7: 11-17.
Saturday. "Endure hardness." 2 Tim. 2: 1-13.
Sunday. Topic. Enduring hardship for Christ's sake. Heb. 12: 1 13. (A missionary topic.)

Notes:

Without going farther we may find exemplars among the Livingstones, Patons, Judsons and hosts of others who as good soldiers of Jesus Christ endured hardness. But it becomes the province of every Christian man who enlists as a soldier of the Cross to endure hardness; none may escape, the minister at home, and the private member, the parent or child, the employer or the employee, all have hardness to endure if they would win the crown of life. We all must fight if we would reign.

Of all forms of hardness few can be compared to lack of sympathy in Christian work or behavior. The lone Christian, lone in the very midst of a society utterly uncongenial, is to be pitied whether it be in the abode of luxury or in the most abject hovel of the heathen poor. But most of all perhaps is the hardship of non success. God does not always reward even untiring consecrated labor with what the world knows as success. For men have labored lifetimes and seen no fruit for their labors: they have toiled unrewarded until life ceased in despondency and a wretched sense of unfruitfulness in all their labor—but God rewards at last. No one who serves God faithfully ever loses His reward. This command to endure hardness is only to follow in the footsteps of our Lord who for the joy that was set before Him endured the cross, despising the shame—and to him who obeys shall be the reward to reign with Christ forever and forever.

PUZZLE DEPARTMENT.

Answers for Sept. 16th

It was said of Sarah, "She shall be a mother of nations"—Maggie Hall, Cornie and Myrtle Wilkinson.

Ferry-boat is mentioned in 2 Samuel 19: 18—Cornie and Myrtle Wilkinson.

David acknowled himself to be old and grayheaded. Psa. 71: 18—Maggie Hall, Cornie and Myrtle Wilkinson.

Cornie and Myrtle also give Samuel as found in 1 Sam. 12: 2.

Who is mentioned in the Bible as an emperor? Walter Sprunt.

How high were the waters of the flood? M. S.

Why did the Jews demand a king? Cornie Wilkinson.

NOTICE TO FAYETTEVILLE PRESBYTERY.

Members of Fayetteville Presbytery expecting to have mail sent to them during the session at Jackson Springs should have it addressed to West End P. O. in care of the undersigned

W. R. Coppedge.

ANNUAL RECEPTION AT PEACE, SATURDAY EVENING.

In the spacious halls and parlors at Peace Institute there was a scene of glad hearts and general merry-making Saturday evening. When Mr. and Mrs Dinwiddie threw open their hospitable doors and hearts as well, alike to all whom we term "new" and "old." When the hearty hand shake had been given, each one felt as if she had known the other a life time During the evening the teachers most delightfully entertained us with recitations, songs and piano selections. A very important feature of the evening and dear to the school girls' hearts, was the refreshments. We were loath to say, "Good night," but the bell reminded us that the evening was already drawing to a close. Thus we separated after having formed new attachments and feeling "at home" with one another.

ONE OF THE GIRLS.

SYNODICAL NOTICES.

All delegates intending to be present at the meeting of Synod November 2nd, are requested to inform the undersigned at as early a day as possible, so that suitable provision may be made for their entertainment.

O. D. DAVIS,
Ch'm. Com. Arrangements.
Salisbury, N. C., Sept. 14th, 1897.

The Synod of North Carolina will convene in its eighty-fourth annual session in the First Presbyterian church. Salisbury, N. C., on Tuesday, November 2d, 1897, at 7 30 o'clock, p. m.

J. ALSTON RAMSAY,
Stated Clerk.

The Committee of Enrollment will meet in the lecture room of the First Presbyterian church at 4 o'clock p. m., Tuesday, November 2d, 1897.

J. ALSTON RAMSAY,
Chairman.

THE JAMES SPRUNT INSTITUTE,
KENANSVILLE, N. C.

The announcements for the next session of this school are now ready to be sent out. Who wants to see one? Any man with a girl to educate can get some interesting reading by addressing a postal card to Rev. R. V. Lancaster, Kenansville, N. C. For the motto of the trustees is: The best possible school, for the least possible cost. Session opens September 8th, 1897.

R. V. LANCASTER, President.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

SMITH—MALLOY. On the 23d at the residence of Capt. J. D. Malloy, near Lumber Bridge, his daughter, Miss Annie Belle Malloy and Mr. Arthur C. Smith. Rev. P. R. Law officiated.

DAVIS—LEWIS. At the residence of the bride's mother, Soddy, Tenn., by Rev. Dugald Munroe, Sept. 8th, 1897, Mr. Edward Davis and Miss Hannah Lewis.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

In Memoriam.

MRS. JEANETTE (TILLET) ALLISON. As the cultured eye of the artist easily grasps the beauty of the landscape, so it is with the eye in reading some characters They are so transparent and natural, so simple and sun-beam-like, that a casual glance reads the whole volume. Such was the character of Mrs Allison. When you once saw the face you read the law of kindness in clear outlines, when you beheld the eye it was easy to divine intelligence, when you heard the voice you knew it came from a tongue seasoned with grace, and in her mien "whatsoever things were true, lovely and of good report" were so radiant that the child could discern them. As some texts of Scripture are so complete in setting forth a truth, that touching them seems to mar their beauty, so it is with some characters, they are so beautified both by nature, training and grace, that to attempt an analysis destroys the symmetry. Such is the character of which we attempt an outline. She was born in Iredell county, N. C., on 17th of September, 1847. She was the second daughter of Rev. Jno. Tillett, of sainted memory, and in his day a prominent minister of the North Carolina Conference. When about fifteen years of age, an age when she most needed a mother's counsel, she was bereft of her by death, but with a true daughter's instinct, she ever fondly cherished the memory of her mother. At this age she became a comforter to a sorrowing father, and a mother, teacher and companion to three younger brothers. How well she did this arduous task and delicate mission eternity alone will fully tell. As a result of her training one of her brothers is now a very prominent minister of the M. E. Church, South, and occupies a professor's chair in Vanderbuilt University and another is an eminent lawyer and also an active member of the same church. How few mothers have excelled this noble sister or have been more amply rewarded for their training! As to the beginning of her Christian life, according to her own testimony, she was one of the favored few who never knew a time when she did not believe in the Saviour, and as a result of this experience, at the early age of seven years, she made a public profession of faith and joined the Methodist church. Having laid her Christian foundation well and early, as we might expect, we find her a daily diligent student of the Word of God, and an active worker both in the church and Sabbath-school. As her Lord and Master went about doing good and especially to the poor, so did she by grace strive to imitate His example. When appointed teacher in the Sabbath-school she did not seek the cultured and congenial, but the poor and ignorant. Once she entered a home, Christless and ignorant, and by her kindness, persuasion and persistence, she brought them to her class and taught them to read the story of the Cross; and doubtless this family was only an instance in many cases which she accomplished much for the Master. It was her delight to minister to the suffering poor and neglected, often carrying them an appetizing dish or frequently a religious paper or book. Being well trained in her father's pious home, and educated at Greensboro Female College, an institution under the control of the North Carolina Conference, and also having spent a number of years in teaching in which she was quite successful; she was well prepared for her Master's work—a work she loved so well. On the 12th of September, 1876, in Pittsboro, N. C., she was happily married to Rev. T. J Allison of the Presbytery of Orange. Soon after her marriage she connected herself with the Presbyterian Church. She studied well and accepted heartily the standards of the Presbyterian Church, but at the same time she ever cherished a fond recollection for and rejoiced in the success of the Church of her childhood As she had been a faithful daughter in the manse, we could but expect that she would be faithful as the queen of the manse, and such she was. As she had given her heart to her husband she looked not only well to his household, but with her whole heart she devoted her time and talent in assisting him in every department of his work, and until the cares of a family and the ravaging hand of disease prevented, she was an ever present teacher in the Sabbath-school and a prudent and active leader in all missionary and benevolent causes. Every pastoral charge of her husband will bear testimony to her efficiency as a faithful pastor's wife, and to the many noble qualities of her beautiful Christian character. In the home where the true test of character is best shown, is where her's shone the most resplendent. With a fine discriminating and analytic mind, with a strong individuality and a practical judgment, she was a wise counsellor to her husband in the pastorate, and knew well the merits of a sermon, *i. e.*, she knew how to commend and how to criticize pulpit efforts—an invaluable help to the preacher. In the training of her children, she observed well the law of mental development and as early as she saw in them a knowledge to discern right and wrong she began, like Lois and Eunice in the case of Timothy, to teach them the Scriptures, praying with and praying for them. She threw around her children the good influence and carefully guarded them against the evil. We have now seen this lustrous character as it was exemplified in the home, the church, as a daughter, sister, wife and mother, let us now enter the sick room, that best evidence of God's love, as well as discipleship, and see if this character still shines with such rare brilliancy. Nearly four years before her death an incurable disease laid its hand upon her, and for weeks she lay bound and tortured with this excruciating malady, but in this she charged not God foolishly, nor murmured against the dispensation of His providence. With Job she could say, "I know that my Redeemer liveth." With David she could say, "Yea, though I walk through the valley of the shadow of death I will fear no evil," and with Paul she could say, "I know in whom I have believed." Her conflict with disease was long protracted and intense, but never for one moment did she doubt her acceptance with Christ, nor her faith waver in the great doctrines of the Westminster standards which afforded her (as she said) in all her sufferings great comfort All that a loving, provident husband, all that medical skill and change of climate could do was of no avail, so far as averting the onward march of the enemy—death, and on September 3d, 1897, as "fades a summer cloud away," without a struggle, calmly and peacefully she dies. As her life built on the cardinal virtues of God's Word had been one of bright ness and beauty, so her suffering scenes and peaceful end, leaning all the while was one of sunshine and sweetness. On the 5th of September Mrs. Allison was buried in the old historic graveyard of Sugar Creek church and her funeral was conducted by Rev. S. W. Newell, basing his words of comfort on the 23d Psalm. A mourning husband, five motherless boys and a host of friends weep over the death of this estimable Christian woman, Dear Brother, as you mourn your loss, realize the gain of her, for whom you weep.

"In heaven there's rest—that thought hath a power,
To scatter the shades of life's dreariest hour."

R. A. MILLER.

ALLISON. On September 3d, 1897, Mrs. Nettie Tillet Allison, wife of Rev. T. J. Allison.

The deceased was a sister of Mr. C. W. Tillett, a prominent lawyer of Charlotte, N C. She was the possessor of many talents. All of which were used nobly, earnestly, and with untiring zeal and energy, in doing what she could for the upbuilding of the Master's Kingdom. As our Heavenly Father has in tender mercy and loving kindness called her from a period of great suffering, to her crown of rejoicing, to sit in reality at Jesus feet, and join the redeemed host in songs everlasting, We, the ladies of Sugar Creek resolve, that in grateful acknowledgement, of the blessing that she dwelt in our midst and was one of us, even for so short a time, we will consecrate ourselves anew to the Master whom she loved and served so well. That we will take up *our* part of the Lord's work and finish it in such a way, that we, too, may receive the commendation, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." We desire to express our grateful appreciation of the fact, that her last resting place was chosen in old Sugar Creek, and the ancient Oaks that for more than half a century have kept watch over the graves of our honored dead, now cast their lingering shadow over her grave.

Our secretary is instructed to inscribe a copy of this tribute on the pages of the record of the Women's Foreign Missionary Society, send one to the family of the deceased, and one each, to the N. C. PRESBYTERIAN and Christian Observer

Mrs. N. S Alexander, President,
Mrs. J. M. Davis, Vice-President.
Miss Emma Robinson,
Mrs. Chas. H. Caldwell,
Committee.

Mrs. Robt. W. McConnell, Sec'ry.

Tribute of Respect.

McRAE. At a meeting of the Ladies' Missionary Society of Smyrna church, the following resolutions were adopted:

WHEREAS, God in his inscrutable providence has called from us Mrs. Margaret McRae, to whose valuable service as president of our society we do bear witness, therefore,

Resolved 1st. That in her death we humbly recognize the hand of "Him who doeth all things well."

2d. That in her death we have sustained a great loss, but we comfort each other with the thought, that, though called from service of earth, she has entered into the higher and nobler service of Heaven.

3d. That these resolutions be transcribed in our minute book, a copy be sent to the bereaved ones, also a copy to the N. C. PRESBYTERIAN for publication.

Mrs. Henry McCallum,
Miss Ella Graham,
Miss Mary McCall,
Committee.

SMITH. Miss Sallie Smith, at the home of her father, Mr. Paisley Smith, near Lumber Bridge, 11th of September. Her health had not been declining long, the inroads of her disease were rapid and her sufferings great toward the last. She died trusting her blessed Saviour. We felt that an humble and retiring Christian had gone into the presence of the Father. P.

SECULAR NEWS.

NORTH CAROLINA.

A postoffice has been established at Hildebrand, Burke county.

The largest crop of grapes ever known is reported from Duplin county.

Red Bluff in Richmond county is to have a cotton mill.

Raleigh will soon have a long distance telephone.

The storm of last week seriously injured the cotton.

After much discussion Fayetteville authorities have decided not to quarantine the town.

The prospects for the little town of Hamlet are bright. It is stated twelve new houses are badly needed.

High Point celebrated the establishment of the Graded School in that town by appropriate and interesting exercises.

The Hemingway School building of Wilmington which was destroyed by fire in the spring has been rebuilt and is one of the handsomest, if not the best, in the State

Letters patent for an automatic pneumatic railroad switch have been granted Mr. John H. Johnson of Laurinburg. The invention is said to be a valuable one.

The National Rice Milling Co., will open the rice mills of Wilmington. The mill will be in charge of Mr. J. Luther Toon, who has been with the Carolina Mill for a number of years.

Lieut. Jadwin, of the U. S. A. Engineer Corps, who has been on duty at Wilmington and Southport has been promoted and will be stationed in Washington, D. C., as assistant to Gen. Wilson, Chief of Engineers.

Mr. Z. W. Whitehead, formerly of Fayetteville, but later of Washington, D. C., will publish in this city about October 1st, The Southern Lumber Journal. The Journal will be a weekly after the style of the Manufacturer's Record.

We are glad to note that wheat is being successfully raised in our western counties. An exchange states that Mr. T. P. Summers, of Sharpsburg township, recently threshed 960 bushels of superior quality. We see that other farmers will plant largely in this grain, also in rye, oats and clover.

DOMESTIC.

The general paralysis of business causes great distress among the poor of Mobile.

A landslide in the Chilcoot Pass, Alaska, last week buried eighteen men.

Progressiveness is in the air at Rock Hill, S. C. Buildings are going up on every hand and prospects are bright.

The tobacco crop of Tennessee has been seriously injured by frost.

Baltimore will celebrate the hundredth anniversary of her incorporation on Oct. 6th.

The outlook in New Orleans in regard to yellow fever is not hopeful. In other places the reports are better. Last week the Beauregard school building was destroyed by fire by a crowd who were opposed to its being used as a temporary hospital for the indigent sick. The school was in the crowded districts of the poorer classes.

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.—*Spurgeon.*

FOR THE FAMILY.

THE BEST.

"Christ wants the best. He in the far off ages
Once claimed the firstling of the flock, the finest of the wheat,
And still he asks his own with gentlest pleading
To lay their highest hopes and brightest talents at his feet.
He'll not forget the feeblest service, humblest love,
He only asks that of our store we give to him
The best we have.

Christ gives the best, He takes the hearts we offer
And fills them with his glorious beauty, joy and peace,
And in his service, as we're growing stronger,
The calls to grand achievements still increase,
The richest gifts for us on earth, or in the heaven above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? Oh, friends let us remember,
How once our Lord poured out his soul for us,
And in the prime of his mysterious manhood
Gave up his precious life upon the cross.
The Lord of Lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best he had.

—*Exchange.*

OUR BEST.

"Our greatest need is somebody to make us do our best."

Did Emerson ever write a truer line? The poverty, weakness and want, which we see all about us in the physical, intellectual and spiritual realms, are not the result of man's lack of ability and talent, and they would quickly disappear if some influence could induce each member of the human family to exercise fully and in the right directions the capacities which he already possesses.

I am acquainted with a young man who carried off the highest honors at school and college, but his father, when congratulated on his son's talent, replied that the boy was naturally no more of a scholar than most boys, but that his mother was determined that he should excel, and that stimulated by her constant ambition he had made the efforts necessary to success. Benjamin West said, "My mother's kiss made me a painter."

Ah, mothers, what opportunities are your! By example and persuasion, patiently and perseveringly teach the dear children to be satisfied with nothing less than doing and being their best, to go on day by day.

"Without halting, without rest,
Lifting better up to best."

Sometimes it is the influence of a friend that brings out the best there is in a man. John B. Gough upon the lecture platform, moving thousands to temperance and manhood and God, by his matchless eloquence, was the staggering, drunken John B. Gough, at his best, and humanly speaking it was the sympathetic touch and encouraging word of a friend that brought him there.

In "The Changed Life" Henry Drummond says, "There are some women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words. All the best stops in our nature are drawn out by their intercourse and we find a music in our souls that was never there before. Suppose even that influence prolonged a month, a year, a lifetime, what might not life become? Here even on the common plane of life, talking our language, walking our streets, working side by side are sanctifiers of souls."

"Sanctifiers of souls," how well the term describes Drummond himself. The possessor of such a blessed influence must ever be unconscious of it, yet we may well pause and ask ourselves if our friendship and intercourse brings out the best in our associates. But do some sigh because their environment brings out their worst traits and the influence of their companions in life constantly tends to lower their ideals?

Listen to Drummond again. "If to live with men, diluted to the millionth degree with the virtue of the Highest, can exalt and purify the nature, what bounds can be set to the influence of Christ?"

And we can each one have Christ for constant companion and nearest friend. Can there be any more powerful incentive to be and do our best than love for Christ and desire to please him?—*Helen A. Main, in Interior.*

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The Roman mother who with her mantle defended the body of her child from the ravenous birds of prey is a perfect type of motherhood in all times and among all people. To protect her offspring from harm is the overwhelming instinct of motherhood.

Modern mothers are coming to understand that the best protection they can give their children against the preying accidents of life is to transmit to them an abundance of natural health and hardihood. But a mother cannot confer health and strength upon her offspring unless she has it in some measure herself.

Prospective mothers should know that Dr. Pierce's Favorite Prescription is a scientific medicine, which gives perfect health and strength to the special organs concerned in motherhood.

Taken early during the expectant time, it makes the coming of baby entirely safe and nearly painless. It insures cheerfulness and recuperative energy to the mother and constitutional vigor to the child.

It is the only perfect and positive specific for all weaknesses and diseases of the feminine organism.

Mrs. F. E. Forgey, of Carns, Keyapaha Co, Neb., writes: "I write to you again concerning my daughter, Mrs. D. Billings. She has taken two bottles of 'Favorite Prescription.' She thinks the medicine did her a world of good She was confined the 19th of February. Was sick but a short time and has a 10 pound daughter Got along nicely afterward. Looks good, complexion looks clear, and she says she never felt so well.

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PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' Gold Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw bezel—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, 0 size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as a premium

CHILDREN'S COLUMN.

MOTHER NASTURTIUM.

Mother Nasturtium
Has a parcel to-day
To send to her sister
Just over the way.

A tiny, wee parcel,
So dainty and small,
A speck of rich pollen
So needful to all.

But whom will she have
For expressman, pray?
Why, kind Mr. Bumble-Bee,
I'm sure you will say.

She'll hang out her card,
His attention to call.
The bright, yellow petals
On a green stem so tall.

And what will she give
To Bumble-Bee gay?
A drop of sweet honey
He'll ask for his pay.

He'll carefully take
The small pollen ball,
At just the right house
He'll soon let it fall.

—*The Child Hour.*

For the N. C. Presbyterian.

BIBLE HEROES.

CHAPTER 3.

Hugh's Hero.

All through the week the children tried to get Hugh to give them some idea of who he was going to chose as his hero, but Hugh could keep a secret when he wanted to, and he wanted to keep this one.

Grandma was very glad that he did not tell them anything about it, for she was sure that they would feel more interested if their curiosity was excited.

On Friday, at the dinner table Mrs. Allen said:

"This is the evening for the meeting of the Guess Club, I believe. Suppose that you meet in the sitting room, there will be more room, especially if your honorary members attend."

She made the remark to every body, and for reply she received a storm of noes!

"No! no! no!" cried Artie, his cheeks flushing into a deeper rose, "gamma's woom's de bes'. All de nice sings is dere. Eh gramma?"

Grandma was laughing, because all of the children were talking at once, but as soon as Artie put the question to her directly she rapped on the table with her knife, and then, holding up her other hand, said:

"All in favor of holding the meeting of the Guess Club in the sitting room say aye"

Mama's voice sounded very lonely, for not even the other honorary member agreed with her.

"All in favor of grandma's room say aye!"

Such a racket as there was in response! but grandma's "aye" was head very plainly.

As soon as the noise was hushed grandma said:

"I think that we will meet in my room as usual, and the honorary member who made the motion to change will find that there is plenty of room for both of the h. ms. whenever they want to come."

The children greeted this remark with much applause, and they gathered as usual around the fire in grandma's pretty room, and Hugh gave his hero.

"My hero was the son of a king and I think he must have been handsome as well as brave, though the Bible does not say so.

When he was right young he did a grand thing. His father had enemies that were powerful and cruel, and they had a great army of well trained men. My hero's people were very much frightened and hid themselves in the mountains, because they had no weapons to fight with, only the king and his son had swords.

And the son thought that he would spy out the enemy's garrison, and maybe he could find out how to fight them. So he took one young man and went over. He believed that God would help him, and that he did not need a great army.

Then they stood where the sentries could see them, and the enemy thought they were coming out from the caves where they had been hiding, and called to them;

"Come up and we will show you something!

And my hero took that as a sign from God, and said to his companion; "Come after me, for the Lord hath delivered the enemy into our hands." And they climbed up the steep rock and killed twenty men, and that scared all the others, and God helped them by sending an earthquake too. Now, his father didn't know that he had gone, and instead of being glad that the enemy were beaten he got mad and said he would put whoever did it to death, but the people would'nt let him.

My hero did other brave and beautiful things, and was one of the most unselfish friends that ever lived, but I can't tell you any more, more, because you will guess too easily."

Mama's hand was up, and Will said;

"Seems to me that I ought to know who that is."

Jack said; "Well, I b'lieve it was David."

"No! no!" said Will, "David didn't do that."

Nellie was afraid to guess, and Grandma said:

"Well! let the honorary member tell us, and then she can give us a hero next time."

"No," replied Mrs. Allen. "I will tell you this much about Hugh's hero—that I think made his friendship so wonderful. He really seemed to love his friend's honor more than his own, and was willing for him to be king in his place."

Jack and Will and Nellie all clapped their hands and called out;

"Jonathan! Jonathan! Jonathan!"

"Yes," said Hugh, "but mama made it easier for you all."

I will give my turn to Artie," said Mrs. Allen and now I must go to have supper brought in.

Then grandma opened the table drawer and showed the pop corn and a bundle and said:

After supper we will see who can guess what is in my bundle The first one who guesses right shall pop the first corn. D.

(To be continued.)

LETTER-BOX.

Dear Mr. Editor: I thought I would write to your good paper as you were so kind as to publish my first letter. We have two little calves, there names are Easter and Lucy. We have had our picnic at Buffalo church, but I did not get to go, I was sick, but I am well again. My oldest brother left home the 6th of this month to go to Davidson College. I am not going to school now, but I will be glad when it starts. I go to Sunday-school every Sunday that I can. Miss Minnie Fields is my Sunday-school teacher and Mr. J. M. Hendrix in our superintendent. I must close now hoping to see this in print.

Your Friend,
CORNIE SIKES.

Greensboro, N. C.

Dear Mr. McLaurin: I am only four years old, but I know the PRESBYTERIAN when I see it and get my mother to read me the little letters every week. I am too little to write so mother will have to write for me. My best little friend, Kate McKelway, went to heaven not long ago and every night I beg God to let me go too. I do miss her so. I sweep the leaves off our porch every day to make my missionary money. Good bye.

Your baby friend,
DOUGLAS SOUTHERLAND.

Fayetteville, N. C.

Dear Editor: I don't believe I have written in a good while. I go to Sunday-school. Mr. Robinson is our pastor, we like him very much. Miss Clara Finley is my Sunday-school teacher, I like her very much. I have a little kitten, his name is Scamper Back. Our school will soon commence. I am a member of the Presbyterian church. I am nine years old. I must close for fear of the waste basket.

MARY LIZZIE PILSON.

North Wilkesboro, N. C.

Dear Presbyterian: I am a little girl eleven years old, my birthday comes February 28th. I was two years old when I came here to the Home. The Centre Building is almost finished. We have service in the Centre Building. The Centre Building is so pretty. It is covered with slate, the stepes are made of stone. The workmen are putting the ropes in the windows and are painting in side. The Centre Building has three stories. We have two new girls in the Home. Mrs. Rice teaches us how to sew and Mr. Rice teaches the boys how to work on the farm and in the shop. I study Wordbook, Old Greek Stories, Geography and Arithmetic. I love to go to school. The first and second grades go to school in the morning and the third and fourth in the evening. Emma Whitman has gone to Taylorsville to spent some time with Miss Lillie Tidball. I am in the third grade. Preacher Kennedy was here last Sunday. Mrs. Boyd reads the PRESBYTERIAN to us every week, we love to hear it.

Your little friend,
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We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of **40 per cent.** Discount of 33⅓ per cent on any of our own books.

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The Siberian Exile. 123 pages	$ 60
The Shepherd's Family. Translated from the German. 112 pages	60
Adolph's Victories. 314 pages	1 00
Christian Beck's Grandson. 222 pages	1 00
In Fair Silesia. Translated from the German. 156 pages	60
School on Lunenburg Heath. Translated from the German. 148 pages	60
Driven Out. Translated from the German. 156 pages	1 00
By Miss Annie M. Barnes:	
Nimito: A Story of the Bible in Mexico. 214 pages	90
How Achon-ho-ah Found the Light. 256 pages	1 25
Isilda: A Story of Brazil 195 pages	1 00
By Elizabeth Olmis (author of Jack's Hymn):	
Over at Little Acorns. 384 pages	1 25
By Fannie Alricks Shugert:	
Ezekiel of Bethlehem. 281 pages	1 00
By Rev. H. C. DuBose, D. D.:	
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages	1 50
By Mrs. E. H. Amis:	
Camping on the Blue Ridge. 106 pages	60
By Rev. J. M. Chaney, D. D.:	
William the Baptist. Cloth, 60 cts.; paper	25
Agnes, Daughter of William the Baptist	75
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Jack Payton and his Friends	75

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For the N. C. Presbyterian.

HOME MISSIONS IN FAYETTEVILLE PRESBYTERY.

The summer with its financial leanness is nearly over, and the money season upon us. It is fitting that at this time, when various debts of long standing are being paid, the debt to our faithful home missionaries should receive substantial consideration. Nearly all the churches in Fayetteville Presbytery pledged money for the cause of missions within the bounds. But few of these pledges have been paid as yet, consequently the workers in the fields have considerable inconvenience. There is now no excuse for delay, and all churches are earnestly requested to collect the pledges as promptly as possible. As there is no room for these to be taken up by collection baskets, the best method is a subscription list, carried over the congregation by the deacons, or by a committee of our unordained deaconesses. Many who cannot afford more than five cents for a collection basket, can put fifty on a subscription list, while those who throw in quarters, will write down dollars after their names when presented with such a paper. The pledges of the different churches are as follows:

Aberdeen $6, Antioch $10, Ashpole $50, Barbecue ——, Bensalem ——, Bethesda $25, Bethel $30, Bethlehem $5, Big Rockfish $12, Bluff ——, Buffalo ——, Cameron $15, Cameronian Group $40, Carthage $25. Centre $25, China Grove $6, Church of the Covenant ——, Culdee ——, Cypress $8, Dunn $10, Euphronia, not stated, but same as last year. Fayetteville $100, Flat Branch $8, Galatia $30, Gulf $10, Gibson $5, Haywood ——, Hope Mills ——, Ida Mills $35, Iona $10, Jonesboro $10, Kenly $5. Laurel Hill $30, Lebanon——, Laurinburg $75, Longstreet $5, Lumber Bridge ——, Lumberton ——, Maxton $25, McMillan's $2, McPherson $5. Midway, $5, Montpelier ——, Mt Carmel ——, Mt Pisgah, $10, Mt. Tabor ——, Mt. Vernon Springs ——, Oakland $5, Pee Dee $15, Philippi ——, Philadelphus ——, Pittsboro $5, Pocket ——, Red Springs ——, Salem $5, Sandy Grove ——, Sanford, $10, Sardis ——, Shannon ——, Shiloh ——, Sharon ——, Sherwood ——, Smithfield $10, Smyrna $10, Spout Springs ——, St Andrews $12, St. Pauls ——, Summerville ——, Union $10, Wadeville $10, White Hill ——.

Some churches are blank on the pledge list, probably having no representative at Presbytery to deliver the pledge. All such are heartily assured that they are not pledged to remain blank, but may send about a list and take up all the money possible for the cause. The August collections for this cause have not all been reported yet. Please forward promptly to Mr. John A. McAllister, Lumberton, N. C., or to the undersigned, and let the pledges follow as soon as possible.

HUGH CRAIG,
Treasurer.

Rowland, N. C., Sept. 21st, '97.

WANTED AGENTS.

"The Confederate Soldier in the Civil War," just published, contains 500 pages 12x16 inches, and over 1,100 large Battle Scenes, Portraits, Maps, etc. The greatest and largest War Book ever published, and the only one that does justice to the Confederate soldier and the cause he fought for. Complete in one volume. Agents wanted everywhere to sell this book on our new and easy plan. Many of the lady and gentlemen agents who are at work are making from $100 to $200 per month. Veterans, Sons and Daughters of Veterans, and others interested are requested to send for a beautiful illustrated descriptive circular (free) and terms to agents. Address, Courier-Journal Job Printing Co., Louisville, Ky.

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An obelisk adorned with a medallion of Chopin has been erected at Retnerz, where he gave his first concert.

"Oh, be not hasty, friend," I cried;
"Think twice o'er all you utter."
"I'm bound to do so," he replied;
"I stut—tut—tut—tut—tutter!"

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WEEK ENDING SEPT. 29, 1897.

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ROSIN: Strained $1.10 and Good Strained $1.15—firm throughout.

CRUDE TURPENTINE: $1.30 for Hard, $1.80 for Yellow Dip and $1.90 for Virgin—closing steady.

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COTTON: On Thursday (23rd) 6cents for Middling; since 6½ until Monday; then and since 6 cents to close.

TIMBER: Very little coming in and taken at unchanged prices.

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CONDENSED SCHEDULE.

IN EFFECT May 30th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	12.15p.m
Arrive Fayetteville	3.35 "
Leave Fayetteville	3.45 "
Leave Fayetteville Junction	3.47 "
Arrive Sanford	5.02 "
Leave Sanford	5.05 "
Leave Climax	6.54 "
Arrive Greensboro	7.25 "
Leave Greensboro	7.45 "
Leave Stokesdale	8.32 "
Leave WalnutCove	9.03 "
Leave Rural Hall	9.30 "
Arrive Mt. Airy	11.00 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	5.25a m
Leave Rural Hall	6.50 "
Leave Walnut Cove	7.19 "
Leave Stokesdale	7.52 "
Arrive Greensboro	8.40 "
Leave Greensboro	9.00 "
Leave Climax	9.29 "
Leave Sanford	11.20 "
Arrive Fayetteville Junction	12.42p.m.
†Arrive Fayetteville	12.45 "
Leave Fayetteville	1.15 "
Arrive Wilmington	4.30 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.45 a.m
ArriveMaxton	9.00 "
LeaveMaxton	9.07 "
Leave Red Springs	9.37 "
Leave Hope Mills	10.26 '
Arrive Fayetteville	10.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.45p m
Leave Hope Mills	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton	6.11 "
Leave Maxton	6.15 "
ArriveBennettsville	7.20 "

NORTH BOUND.	No. 16 Mixed. Daily ex Sunday.
Leave Ramseur	7.40 a.m
Leave Climax	9.33 "
Arrive Greensboro	10.20 "
Leave Greensboro	10.55 "
Leave Stokesdale	12.20 p.m
Arrive Madison	1.10 "

SOUTH BOUND.	No. 15. Mixed Daily ex Sunday.
Leave Madison	2.10 p.m
Leave Stokesdale	3.05 "
Arrive Greensboro	4.30 "
Leave Greensboro	5.45 "
Leave Climax	6.57 "
Arrive Ramseur	8.35 ',

†Meals.

CONNECTIONS,

at Fayetteville with the Atlantic Coas Line, at Maxton with Carolina Centra Railroad, at Sanford, with Seaboard Air Line, at Greensboro with Southern Railway; at Walnut Cove with Norfolk & Western Railway.

W. E. KYLE,
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J.W. FRY,
Gen'l Manager.

PRESBYTERIAL NOTICES.

Mecklenburg Presbytery meets with Providence church, Oct. 6th, 11 a. m., five miles from Matthews, twelve miles from Charlotte. All representatives who notify the undersigned will be met at the trains. Those coming by the Southern will be met in Charlotte. Those by the Seaboard will be met at Matthews.

JESSE W. SILER.
Davenport, N. C.

The Presbytery of Fayetteville will meet in Jackson Springs church at 12 m., Wednesday, October 6th, 1897.

P. R. LAW,
Stated Clerk.

Presbytery of Albemarle meets at Littleton, Halifax county, Tuesday, October 5th, at 7.30 p. m.

F. H. JOHNSTON,
Stated Clerk.

The railway lines have promised a reduction in fares to the meeting of Presbytery. Delegates will ask station agents for reduced rates.

Some of the delegates will be met at Craig Rownie on Moore county railroad and some at West End on A. & W. E. railroad, as is nearest to homes assigned them. Trains on both these roads will leave Aberdeen about 9.20 a. m., Oct 6th. If delegates coming by rail will inform the undersigned, he will leave directions with Mr. N. A. McKeithan at Aberdeen as to which route they shall take.

W. R. COPPEDGE,
Rockingham, N. C.

Louisiana Presbytery will meet in Atchafalaya church on Thursday, October 7th, at 7.30 p. m.

M. B. SHAW,
Stated Clerk.

Tombeckbee Presbytery will meet at Ellisville, Miss., Thursday, October 7th, 11 a. m.

J. B. COIT,
Stated Clerk.

The Presbytery of Eastern Texas stands adjourned to meet at Henderson, Tuesday, Oct. 5th, at 2 p. m.

S. F. TENNEY,
Stated Clerk.

The Presbytery of Pee Dee will meet in Hartsville, S. C., Oct. 13th, 1897, at 11 a. m

A. H. MCARN,
Stated Clerk.

Bethel Presbytery will meet in regular session at Richburg, S. C., October 7th, 1897, 7.30 p. m. Send narratives to stated Clerk by October 1st.

ALEXANDER SPROUL,
Stated Clerk.

Presbytery of Mississippi will meet in Natchez, Tuesday, Oct. 5th, 1897, at 7.30 p. m. All missionary societies invited to send delegates to form a Presbyterial union.

S. C. CALDWELL.
Stated Clerk.

ATLANTIC COAST LINE.

Schedule in Effect Sept. 22, 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 03 p m, Boston 9 00 p m.

DAILY except Sunday p m. — No. 60—Passenger—Due Jacksonville 3 58 p m, Newbern 5 20 p m. This train leaves from 2 00 P M Walnut street.

SOUTHBOUND

DAILY 4 00 P M — No. 55—Passenger—Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 43 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m. Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45 p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, NewYork 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 30 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

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* * *

Hyderabad Cutlets.—Mince very finely sufficient cold boiled or roast mutton to measure one pint; add one cupful of fine bread crumbs, one cupful of thick tomato sauce, one dessert-spoonful of curry powder, one teaspoonful of onion juice, saltspoon of salt (if meat and tomato have been previously salted) and half a saltspoon of pepper. Add one well-beaten egg (a second one if needed), and form into small, thick cutlets; dip into slightly-beaten egg, roll in bread crumbs and fry in smoking-hot fat. Serve with a little tomato sauce.

* * *

Simple Cream Cakes.—Make pop-overs by the following rule: Two eggs, one cup of milk, one cup of flour and one half teaspoonful of salt. Beat the eggs just enough to mix them together, add the milk gradually, and the salt. Stir in the flour till a smooth batter is formed, and then pour it through a sieve to remove lumps. Bake in gem pans. When done split open the top, and fill the pop-overs with the following mixture: One pint or milk, one tablespoonful of corn-starch, one egg, a pinch of salt, two tablespoons of sugar, and one-half teaspoon of vanilla.

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The Rev. Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

The Rev. Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden Sidney, Va., For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

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(For Contents see Second Page)

THE "NEW DAY."

"The night was dark, though sometimes a faint star,
A little while a little space made bright.
Dark was the night, and like an iron bar
Lay heavy on the land; till o'er the sea
Slowly, within the East, there grew a light
Which half was starlight, and half seemed to be
The herald of a greater. The pale white
Turned slowly to pale rose, and up the height
Of heaven slowly climbed. The gray sea grew
Rose-colored like the sky. A white gull flew
Straight toward the utmost boundary of the East,
Where slowly the rose gathered and increased.
It was as on the opening of a door
By one who in his hand a lamp doth hold
(Its flame yet hidden by the garment's fold)—
The still air moves, the wide room is less dim,
More bright the East became, the ocean turned
Dark and more dark against the brightening sky—
Sharper against the sky the long sea line.
The hollows of the breakers on the shore
Were green like leaves whereon no sun doth shine,
Though white the outer branches of the tree.
From rose to red the level heaven burned;
Then sudden, as if a sword fell from on high,
A blade of gold flashed on the horizon's rim."

Gilder.

Culture, art, and science cannot solve the mysteries of spiritual life; but to him who has seen the Lord, all is plain. He sees Him in song and sacrament, in labor and sacrifice, in pain and pleasure; indeed, you must extract his very consciousness from him before you can rob him of his experience.—*Dr. R. S. Storrs.*

MISS MATTIE B. INGOLD, M. D.



The subject of this sketch has lately gone, with the last party of missionaries and our Secretary, Dr. Chester, to Korea, as a medical missionary. She is the youngest of eight children, six now living. Her father, Isaiah Ingold, formerly of Guilford county, N. C., is now living at New Stirling in Iredell county. Her mother, was Lavinia Coltrain, of Randolph county. When our missionary was but four years old her mother died, and soon after this Miss Mattie left her father's home to be cared for by other kind friends. Her mother, at the time of her marriage was a member of the Society of Friends, but united with the Methodist Episcopal Church some time afterwards. Her father, and his family have long been connected with the German Reformed Church—the Rev. J. Ingold, her uncle, being one of her earliest teachers, at Hickory. At the age of fourteen, she became a member of the Presbyterian Church, and was under the pastoral care of Rev. P. P. Winn, in Iredell county.

Full of ambition and earnestly desiring to avail herself of every opportunity of self help and improvement, she moved to Rock Hill, S. C., in the year 1888. Here she manifested a noble spirit and from the beginning of her efforts she won the admiration of her many friends in her self-denying struggle for an education.

In 1891, she graduated in the Graded School of Rock Hill, and became a teacher in this school for two years. About this time, the First church, desired to support a foreign missionary, and the pastor called for a volunteer from the congregation. From a child, Miss Mattie had a desire to become a missionary, and she soon responded to the call of her pastor, and was immediately accepted by the congregation. Being anxious to prepare herself more thoroughly for her work, she attended a female college at Lenoir, N. C., and afterwards began a course in medicine in Baltimore, Md. At her graduation she won every prize that was offered by the college to her class and a special prize offered by the Faculty. She was offered a position at once as resident physician, but as it was expected that she would sail in a few weeks for Korea, she did not accept it. After some correspondence with the Committee of Foreign Missions and at her earnest request, arrangements were made for her further study of medicine and surgery in some hospitals in New York and Baltimore. She spent the past year most satisfactorily in this work, and, doubtless, goes out as thoroughly equipped as any medical missionary of our Church.

Her friends believe that she will be a most valuable accession to our missionary force and that a life of great usefulness is before her if God in His providence spares her life.

She is supported in her labors by the First Presbyterian church of Rock Hill, S. C., of which church she is a member.

"One great weakness of our present day Christianity is that there is too much drilling in the army of the Lord and not enough real fighting. Churches multiply societies and agencies, and make a great show of activity; but what are they accomplishing of solid work in the suppression of sin and evil, and the spreading of Gospel righteousness? The question of raising money has become so prominent in all church operations that the question of fighting sin and the devil has largely become a dead issue that needs very much to be raised."—*The Lutheran.*

He who runs from God in the morning will scarcely find him the rest of the day.—*John Bunyan.*

PERSONS AND PAPERS.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—*Spurgeon.*

* * *

To believe in Him is to be like Him. All other faith is a mere mist of words dissolving into empty air. To live our human lives as He lived His—purely, lovingly, righteously—is to share His eternity—*Lucy Larcom.*

* * *

When God deals with you, He is always definite, and the impression grows stronger every time you pray. But any impression from God's Spirit is always corroborated by two things. First by the word. The Spirit of God and the Word of God are parallel lines. And secondly by circumstances. If you are truly called of God, circumstances will coincide with the spiritual impulse. —*F. B. Meyer.*

* * *

The fact is that the essentials of Christianity are now beyond being moved from the rock on which they are built by any antiquarian discovery that can be imagined. This is not meant in any mystical or Hegelian sense; but is only to say that the truth and beauty of the life and teachings of Christ have so commended themselves to the minds and consciences of men and have become so inwrought with the whole complex of modern civilization, that they are practically independent of external evidence.—*The Nation.*

* * *

Burns sings;

O wad some power the giftie gie us,
To see ourse'l's as ithers see us!

Burns may have been sincere in that wish, but not many average men and women will join him in it. We don't want to appear to ourselves as we appear to others. We want to think of ourselves as better than we are—as better than others. Carnal human nature is brimful of vanity and conceit. The savage chieftain, who thought that he was a sort of demigod, was presented with a mirror, and told that he could see in it just how he looked. He gazed for a moment on the hideous features it revealed, then threw the mirror down and trampled on it.

The beginning of all true knowledge is to know ourselves—*Herald and Presbyter.*

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"TWO MEN."

No two men are the same, however much they may resemble each other in this vast multitude of human beings. So is God's various workmanship in the race. We can see a difference though we may not be able to define it between any two. Only the Creator can do that and describe each one. The Lord Jesus Christ could and did describe each and define the difference between two men whom He created in the parable of the Pharisee and the Publican.

There were many in the crowds that followed Christ who were not His disciples as believers on Him. Of these He saw some who "trusted in themselves that they were righteous and despised others." To reveal these to themselves, to rebuke their self-righteousness and self-conceit, and that they might escape He spake this parable. The parable is short and simple, but so clear and graphic that we can see these "two men," and take warning or comfort.

The one a Pharisee was pictured not so much to condemn that class among the Jews, as to show that the same spirit is ignoble and despicable wherever found. This man was very religious. He believed in God. He was ready to thank God for His supposed superiority and excellence. He went up into the temple to pray. But he was not pious and he did not pray. His words "God I thank thee" were not true thanksgiving of one sensible of entire dependence on God and unworthy of His blessings. With words he said, "I thank thee," when, in reality, he was telling God how remarkably good he thought himself. He was praying "with himself," not to God in humility. He even stood not as merely a proper attitude of prayer, but as posing for effect, to make an impression. He was looking around and wondering what was thought of him. Even in his prayer he saw the poor Publican and contrasted himself as he saw himself with that Publican as he thought him to be. His boast in three separate counts, was first, that he had not done any harm to his fellowmen, by fraud, force or fornication, second, that he was very religious, in fasting and paying tithes, enough, as he thought to put God under obligation, and third, that he was better than all other men, especially this Publican.

"The other a Publican," was not religious with any cant or religiosity, but he really worshipped, praying in the temple. He stood afar off, as if conscious of the dislike of all to his calling and the haughty disdain with which the Pharisee, and those who felt as he did, despised him. Then, too, he was very sensible of sin and felt unworthy to press close to the altar and the holy place. His prayer was personal. He forgot all else and cried, "God be merciful to *me*." His prayer was humble and penitent, confessing himself a sinner, and full of pathetic pleading for himself the sinner. There was petition in his prayer. He did not utter general and vague desires or deal in meaningless vaporings, but presented a petition. He asked God for something definite. That is the essential element of real praying, the very vital intention of true prayer. He based his desire and expectation to be heard on the propitiatory sacrifice offered on the altar. "Be merciful" means, look on the sacrifice offered on my behalf and on that account grant me thy mercy, even the forgiveness of sins and "thy favor which is life."

If man, human, were asked to choose between these "two men," from their appearance in the temple which was to be respected, admired and blessed, the choice would be in all probability the Pharisee. But the choice would have been incorrect. Our Lord Jesus Christ who knew the heart and describes these two men from that point of view, gives the right judgment between the two. "This man (the publican) went down to his house justified rather than the other (the pharisee)." That is God pardoned and accepted the publican as righteous in his sight, through His mercy ministered on the ground of propitiation. The pharisee trusted in himself that he was righteous and despised others, even this publican. The publican trusted in God and sought acceptance by the sacrifice offered. This latter was accepted with God. The judgment of God is just, and His mercy is ministered only as His justice is satisfied. This puts to shame all self-trust, or self-righteousness. This makes the sinner who is broken-hearted with penitence for his sin and looks to the merit of the atonement provided in the sacrifice of Christ safe and encourages all sinners to come to Christ for salvation.

"Not the righteous, not the righteous,
Sinners Jesus came to save."

Let not the self-righteous think to be saved or that they can put God under obligation to accept their worship or offerings because of their goodness. Let not the sinner despair, neither let any one hesitate to come to Christ because of feeling unworthy to come. "Christ Jesus came into the world to save sinners." Whosoever comes and cries as did the publican, "God be merciful to me a sinner," will be justified. Hear Him say: "I came not to call the righteous, but sinners to repentance."

IT IS STRANGE how far and how deep good men can be led off into lines of error and that too in the sacred name of charity. Here is a case of a Christian congregation offering the use of their church, to a Hebrew congregation for purposes of worship—against which we here have naught to say—and its acceptance as an acknowledgment that Jew and Christian stand alike before God. Against this which is bepraised as "broadminded," we have this to say that if it really means that those who deny Christ and reject the New Testament Scriptures stand on the same spiritual plane with those who take Him as their Lord and Saviour and believe there is no salvation in any other—the whole action is a most impious insult to common sense. The praise of the world leads men to do many things as wicked as they are strange.

Unity! Christian unity! To some people there seems to be a charm in this words that carries them beyond the bounds of all right reason. These are willing to lug in every conceivable form of error if only it comes in the name of religion. Now it is proposed to have at Nashville a sort of reproduction of the Parliament of Religions —of which it might be supposed we have had full enough—and Rev. B. Fay Mills is to be a prominent representative of the Christian system. Mr. Mills is a duly accredited Presbyterian minister. He claims also, we believe, to be a member of a Congregational church, and yet he has been preaching in Unitarian pulpits rank Unitarianism. He has cut loose from his moorings; in the language of the day he has broadened. And so we are led on to note how prone are men not under strict ecclesiastical control to stray into error. Mr. Mills is an evangelist. He has been most successful and for a long time followed strictly orthodox methods, but whether led astray by the love of applause, or swerved from the straight channel by the offsetting current of sensationalism no one seems prepared to say. He is preaching now it is said the Gospel of progress. And nearer home we have faith healing and anointing and all sorts of sensational teachings and devices in lieu of the plain, simple preaching of the Gospel of Christ. With what a sense of relief one turns away from all this to those who, obeying their Lord, stand in the ways and follow the old paths and themselves walking therein, lead others to find rest to their soule.

GENERAL NEAL DOW, the great Prohibition leader, whose name will go down as one of the greatest benefactors of the race, died at his residence in Portland, Me., on the afternoon of Friday last, after a week's illness. He was born in Portland, March 20th, 1804. His labors, in behalf of temperance mainly, have lifted Maine from a wofully low state to a position of prosperity scarcely surpassed by any State in the Union and saved tens—rather hundreds of thousands—from the dire evils resulting from the liquor habit. Individuals and families, everywhere have cause to rise up and thank God for what Neal Dow was enabled to do.

We clip from the telegraph dispatches:

"An appreciative writer said a few days ago that Neal Dow would die with the assurance that in the matter of prohibition he had 'touched the button,' leaving posterity to 'do the rest.' The expression is apt. Gen. Dow was the father of the Maine prohibition law. It may be that the law is evaded, but it is upon the statute books and will remain there; and Neal Dow put it it there. Gen. Dow was a soldier, but his fame rests upon his temperance work. He has been heard in probably every State of the union upon the rostrum in advocacy of the temperance cause, and he made three trips to England at the special invitation of the Temperance Alliance of the United Kingdom."

Neal Dow fought gallantly on the Federal side in the late war, and was honored by people after that time with the mayoralty of his native city.

PRINCETON INN—the Princeton grogshop—found numerous defenders among the alumni of Princeton University. It was said there was "no bar"—only an eating house with beer for "trimmings." The correspondent of the Voice pays his respects to the Inn and its defenders in showing that it really and truly is "a death-trap for students"—nothing more nor less than a liquor shop of the very worst kind. We have not space at command for more just now, but may enlighten the public further next week.

WE WOULD be glad to pass over the matter of divergence from our Standards by Rev. Dr. Houston, so honored and beloved by our Church, but the case is in such shape now that we feel we must present it to the readers of this paper. More than once since July, 1895, Dr. Houston has informed Louisville Presbytery of his disagreement on certain points with the accepted doctrines of the Presbyterian Church, and the Presbytery enjoined him not to teach the views he holds and to meet the court this fall in conference. Our missionaries in China assembled in conference also asked Dr. Houston to meet the Presbytery for a discussion of the points of difference. The Presbytery which met on 7th ult, heard Dr. Houston fully and a committee was duly appointed on the matter. No more than this we think is necessary, by way of introduction.

The committee reported as follows:

The committee appointed to consider what action should be taken by the Presbytery in regard to the views submitted by Rev. M. H. Houston, D. D., in his letters of 1895, and October 19th, 1896, and in his oral and written statements before the Presbytery, would make the following report:

Dr. Houston's views fall into two classes, viz:

First—Those which relate chiefly to order.

Second—That which relates to doctrine.

1. In respect to order he holds and teaches:

(a.) That the Lord's Supper is a household as well as a church ordinance; as household ordinance it may be administered by the head of a Christian family in the home; and as a church ordinance it may be administered by a private member of the church. The committee regards these views and practices as inconsistent with the Confession of Faith, chapter 27, section 4, which says respecting the sacraments: "Neither of which may be dispensed by any but by a minister of the Word, lawfully ordained;" inconsistent also with the Book of Church Order, paragraph 35, where in speaking of the minister of the Word it is said that "as he dispenses the ordinances instituted by Christ, he is termed steward of the mysteries of God" (see also paragraph 33); inconsistent also with the Confession of Faith, chapter 29, and the Directory of Worship, chapter 11, from both of which it is clear that the Lord's Supper is a church ordinance and to be administered by an ordained minister.

(b.) That there is no valid distinction between teaching and ruling elders, and that every ruling elder is a minister or pastor, and may perform all the functions assigned by our Book of Church Order to the minister or pastor. This is plainly contrary to our Book, and it is necessary to cite only one passage, paragraph 33. "The ordinary and perpetual officers in the Church are teaching elders or ministers of the Word, who are commissioned to preach the Gospel, and administer the sacraments and also to rule; ruling elders, whose office it is to wait on government; and deacons."

(c.) That unmarried women (widows and virgins) may pray and prophesy—that is, speak and expound the Scriptures in church assemblies made up of both sexes. This the committee believes to be inconsistent with the teachings of the Directory of Worship, in chapters 2, 3, 5, 6, 8; and this interpretation is sustained by the General Assembly in its action taken at Charlotte on this subject. See Minutes of the General Assembly for 1897, page 16.

In these several matters it is clear that the practices to which Dr. Houston's teachings lead would tend to subvert the fixed order of the Church, and the Committee recommends that the Presbytery enjoin upon Dr. Houston that he refrain from these practices, and that he do not allow such practices among those to whom he ministers and over whom he has authority.

2. Dr. Houston, in written and oral statements, has presented a theory of sanctification, which differs in certain particulars from the confessional doctrine. After most diligent endeavors, the committee confesses itself unable to give a definite conception of Dr. Houston's theory. So far as the committee understands Dr. Houston's views, they appear to be divergent from the Standards and the Scriptures; but in consequence of our inability to discover as yet the precise extent of the divergence, and in the exercise of a charitable judgment, we are unwilling at present to advise the institution of judicial proceedings. The Presbytery, however, expresses the opinion that Dr. Houston's views involve dangerous tendencies, and we require him to observe great caution in respect to the teaching of his doctrine of sanctification. It is the hope of the Presbytery that further study and prayer will bring our brother into complete accord with our Standards.

Respectfully submitted.

J. S. LYONS,
Chairman.

Dr. Houston presented in reply a paper which was not satisfactory to Presbytery and by leave he withdrew it. Afterwards he gave notice of complaint to the Synod of Kentucky against the action of Presbytery.

The following from the Christian Observer report brings an account of the proceedings up to date:

Presbytery met at the First church, Louisville, September 21st, Dr. F. B. Converse in the chair, and Mr. H. W. Hunter, Clerk.

Dr. Houston withdrew the "complaint" to Synod of which he had given notice at the previous session, and which he had lodged with the Stated Clerk, and he presented in its stead the following "statement:"

I respectfully request that the following statement be admitted to record in answer to the action taken by Louisville Presbytery in my case, September 9th, 1897:

First—In the matters of the administration of the Lord's Supper and the prophesying of women in the church, I submitted to my brethren of the Presbytery clear evidence, as I believe, from God's word as to what the practice of the Church should be. I was prepared to submit also evidence from God's Word as to what should be the practice of the Church in regard to the functions of elders or pastors. Though the evidence was from God's Word, the Presbytery did not discuss it, nor pronounce on it, in the light of God's Word. They condemned the practices solely on the ground of their being inconsistent with the Standards and the Order of our Church. In this, I hold that the Presbytery erred. "The Supreme Judge, by whom all controversies of religion are to be determined, can be no other but the Holy Spirit speaking in the Scripture." (Confession of Faith, chapters I. and X.) The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct how we may glorify and enjoy God" (Shorter Catechism, Q. 2). "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.)

Second—I was sent to the United States by the China Mission, for the purpose of laying before the Louisville Presbytery the views of Scripture which lead to the practices above referred to. Members of the mission were troubled in spirit lest the teaching of our Standards on these matters should be found not to agree with the teaching of the Holy Spirit in the Scriptures. The mission, therefore, in a letter which they submitted to the Presbytery, declared that "though none of us are desiring to depart from the Standards, neither are we wishing to be found among those who tempt God, or resist his Spirit in the conversion of the Chinese." They said, therefore, in substance, that they sent me, with the Rev. J. L. Stuart, to assist in the matter, as Paul and Barnasbas were sent to the first council in Jerusalem when a difficult question had arisen in the mission field. The council, after a full discussion of the teaching of the Holy Spirit in the Scriptures, returned answer that "it seemed good to the Holy Ghost and to us." It was such an answer as this that the China Mission desired. But the Presbytery did not discuss the matter to ascertain what the teaching of the Holy Spirit in the Scripture is, neither did they return answer that it seemed good to the Holy Ghost and to them. They merely returned answer as to what the Standards of the Church teach. In this matter the Presbytery did not follow the Scriptural example brought before them by the China Mission, nor did they meet the hope entertained by the mission in sending me to this country.

Third—In view of many unscriptural and misleading theories of sanctification that are now being spread through the land, I accept with profound sympathy the requirement of the Presbytery that great caution be observed in preaching this doctrine. I believe, however, that the best method for combating error is to meet it with clearly-defined Scriptural truth; and that all who come after us may judge whether the doctrine of sanctification which I preach is clear, definite, safe and life-giving, according to God's Word, I append hereto a succinct statement of this doctrine.

[For Dr. Houston's views see above.]

This was considered in committee of the whole and was then referred to a special committee consisting of Dr. Hemphill, Dr. Lyons, Rev. J. C. Molloy and Mr. H. W. Hunter. It report, after amendment, was adopted, and is as follows:

The committee appointed to frame a statement to be spread on the records of the Presbytery covering the objections presented in Dr. Houston's statement would make the following report:

The Presbytery directs particular attention to the fact that Dr. Houston was not before the Presbytery in the capacity of a representative of the China Mission commissioned to make certain inquiries of the Presbytery, but in the character of minister of the Presbytery whose views and practices were subjects of investigation. Accordingly, the action of the Presbytery was based upon Dr. Houston's oral and written statements and not upon the communication from the China Mission. After the action regarding Dr. Houston was taken, the Presbytery took from the docket the communication from the China Mission, and believing that the views of the Presbytery on the matters embraced in it were clearly expressed in the paper already adopted, it directed that a copy of this paper be forwarded to the China Mission as an answer to their communication. Notwithstanding Dr. Houston's criticism, the Presbytery is of the opinion that the members of the China Mission will find this answer ample and sustained by satisfactory reasons.

In respect to the objection that the Presbytery has treated Dr. Houston's views and practices in their relation to the Standards rather than the Scriptures, it is sufficient to say that the Presbytery has proceeded on the affirmation found in paragraph 152 of the Book of Church Order, viz., "The Confession of Faith and the Larger and Shorter Catechisms of the Westminster Asrembly, together with the formularies of government, discipline and worship, are accepted by the Presbyterian Church in the United States as standard expositions of the teachings of the Scripture in relations to both faith and practice."

Touching the third paragraph, which relates to the doctrine of sanctification, the Presbytery contents itself with affirming anew its action on this subject, and with declaring that it expects Dr. Houston to abide by the action of the Presbytery.

Presbytery adjourned to meet at Bardstown during the sessions of Synod, at the call of the moderator.

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THE LIFE OF DR. McREE.*

SKETCH BY REV. R. F. CAMPBELL, D. D.

GIVEN ON THE ANNIVERSARY OF THE DEDICATION BY DR. McREE OF THE SWANNANOA PRESBYTERIAN CHURCH.

The interesting sketch of the life of Dr. James McRee; given by Rev. R. F. Campbell, D. D., pastor of the First Presbyterian church of Asheville, on the occasion of the celebration of the anniversary of Swannanoa Presbyterian church, Wednesday, [Sept. 8th,] was, in full, as follows;

In the year 1730 two brothers bearing the patronymic McRee, emigrated from County Down, Ireland, and settled in North Carolina. One of them, content to cease his wanderings when he reached the shores of the new world, made his home near Wilmington. The other, possessing, perhaps, a more enterprising and adventurous spirit, pushed on to the Piedmont region of the State, and settled in Iredell county. It was here that his son, James McRee, the subject of this sketch, was born on the 10th day of May, 1752. His father, having the high appreciation of education so characteristic of the Scotch-Irish, sent him to the College of New Jersey at Princeton, where he entered the junior class in 1773 at the age of 21, and whence he was graduated two years later. He studied theology at Bullock's Creek, S. C., under the direction of the Rev. Joseph Alexander, D. D., a man of fine talents and accomplishments and a teacher of great reputation through the Carolinas, as well as a preacher of uncommon power and popular gifts. The teaching and preaching of such a man could not fail to make indelible impression upon the mind and heart of the young divinity student, and there can be no doubt that James McRee owed much of his success in the ministry to the influence of Dr. Alexander.

In those days there were no theological seminaries, unless such men as Dr. Alexander may be considered as having constituted within themselves epitomized seminaries. It was probably out of a sense of the debt he owed to Dr. Alexander's instruction, that Dr. McRee afterwards received young men under his own direction as students for the Gospel ministry.

In April, 1788, James McRee was licensed to preach by the Presbytery of Orange, and soon thereafter received and accepted a call to become the pastor of the Steele Creek congregation in Mecklenburg county. Those were the days of long pastorates, and Mr. McRee was content to spend twenty years with this, his first charge. Doubtless much of the staid character, solid intelligence and pure Presbyterianism of the Steele Creek community of to-day could be traced back to the influence of James McRee. The same remark might be made in regard to Centre church, thirty miles north of Steele Creek, where his next pastorate extended over a period of thirty years.

In 1810 Mr. McRee received the degree of Doctor of Divinity from the University of North Carolina. About the year 1830, just when I have not been able to find out, Dr. McRee crossed the Blue Ridge mountains and became pastor of Piney Grove or Swannanoa church. How long he served this church I do not know, but on the 8th day of September, 1839, just 58 years ago to-day—he dedicated to the worship of God the frame building that stands at the foot of this knoll, which was the second edifice erected by this congregation, the first having stood on a hill about two miles west of the present building near what is known as Berea Baptist church.

Dr. McRee married Miss Rachel Cruser of Staten Island, New York, who survived him, living to the remarkable age of 95 years. They had three sons, Abram C., James and Hamilton; and three daughters, who became the wives respectively of Samuel Davidson, Joseph Gudger and Daniel Smith.

Mr. A. C. McRee of Lowndesboro, Ala., son of Abram C., and grandson of James McRee, says in a letter to his kinsman, Mr. Samuel W. Davidson of this community; "I have heard my father say that grandfather preached 69 years of his life. I have one of his sermons preached on the occasion of a Fourth of July celebration at Charlotte in 1785. I have also some of his old books, among them Scott's Family Bible. His watch, an old silver piece, is still an heirloom."

Several weeks ago I wrote to Mr. McRee to send me this sermon by express, and it was my intention to read extracts from it on this occasion. But I have heard nothing from him, and have concluded that he valued the manuscript too highly to allow it to take the trip, at which I do not wonder.

The Presbyterian Encyclopedia says: "Dr. McRee was dignified in the pulpit, fluent in delivery, and a most popular preacher." The Rev. W. W. Pharr, D. D., pastor of Centre church, writes: "I often heard him spoken of by some of the old people when I first came to Centre, but those old people are all gone. They spoke of him as an able preacher. They also spoke of him as always neat and fastidious in his dress. He was a good talker and paid much attention to the rules of etiquette."

Col. A. T. Davidson told me he had often heard his mother speak of Dr. McRee as a man of great ability and of fine gifts as a preacher. She also spoke of his meeting death with great calmness and with perfect trust in his Saviour.

I have heard two anecdotes of Dr. McRee, one illustrating his Scotch-Irish caution, and the other his absorption in the office of devotion.

He used to drive a gig of a very old-fashioned pattern. In visiting his people, whenever he went to a house he always had his horse unhitched, even if he did not expect to stay more than a few minutes. When asked why he did so, he replied (with what, I suppose, we might call horse sense), "Buck never told me that he would never run away."

The other story is told by one of his grandsons and illustrates the old minister's piety and also the prominence given to family worship in those days.

It was his habit to gather the members of the household about the family altar morning and evening. So devout was the old man's spirit that these precious exercises would often be extended to half an hour or more, and were especially long on the Sabbath days. One Sunday morning whilst the family were on their knees, this grandson heard the hounds giving forth the music of the chase—the sweetest of all music to the ears of a young Nimrod. He struggled against the promptings of the flesh as long as he could, but finally, unable longer to resist the temptation, he rose quietly from his knees, tipped as noiselessly as he could from the room, seized his gun and ran in the direction of the hounds. He hadn't gone far before a deer bounded into view. He raised his gun, shot the deer, and returned to the house to find the family still on their knees. He crept quietly to his place, knelt as reverently as ever, and rose with the rest without their having discovered that he had left the room.

Dr. McRee died on the 28th day of March, 1840, and his sacred dust, along with that of his kinsmen who have followed him to man's long home, sleeps here in the old graveyard under these sentinel pines; and from his silent tomb has issued the call that brings together to-day his descendants and theirs to do honor to the good man's memory and to join hands over the hallowed graves of the godly ancestors whose worship made the spot whereon we stand holy ground.

[*We promised our readers to give them the above address last week, but had mislaid copy and could not do so.]

For the N. C. Presbyterian.

OUR LITTLE FRIENDS IN CHINA.

Shanghai, Aug. 7th, 1897.

My Dear Little Friend Eugenia Fore:

It is near three months since the date of your letter (May 19th), and more than a month since I received it. But a few days before it came I began a letter in reply—telling about a trip we had, and when your letter came then I knew who the little girl was for whom I had been writing

We have a little missionary here just your age, my little niece Josey Woods, and she went with us on this trip, and so when your letter came I told her how diligent and punctual you had been at school, she was very much interested.

Josey has a little sister three years old named Lily and I have three babies, the oldest of my flock Mary is four and then Josey's little brother Samuel is five. So these three little cousins Samuel, Mary and Lily, with three other little girls their age play together a great deal, but Josey has no one her own age to play with. Henry her oldest brother is thirteen and he is a great big boy and doesn't care about playing with dolls. Henry likes to play baseball and soldier, and he spends a great deal of time with his pets. The favorite just now is a blackbird which can talk like a parrot and whistle like a mocking bird. This strange bird was quite tame and flew into Henry's window. He enticed it in with some food and put it in a cage; afterwards when the Chinese owner came for it, he bought it for 30 or 40 cents.

Now I must tell you about our trip, for that will give you some idea how we do missionary work. Our party consisted of Mary who is four and Josey who is ten, three big missionaries and a Chinese woman.

We mounted wheelbarrows at Mrs. Graham's back gate. Pillows and quilts made the barrows endurable for they have no springs and the roads are rough.

We went a little over two miles along a much frequented road. We met and passed all sorts of people. Some riding donkeys, some mounted on small horses, others on wheelbarrows like ourselves, but most of them walking and many of them carrying bundles on poles across their shoulders. An old woman by the roadside sold refreshments, tea and a smoke of tobacco. I asked her if she was getting rich to which she assented.

We followed the path down to the Yellow River, or all that is left of it since it changed its course some thirty or forty years ago. We crossed in a little ferry boat which is half as long as the stream is wide. Every one crossing the ferry pays cash, the tenth part of a cent.

The object of our journey was to visit a young man who is Mrs. McCormick's teacher. His family live at this small town, and we never before had had an invitation to visit it, so we were very glad to go.

When we got across the river there was the young teacher to welcome us and conduct us to his home. His house was built of mud, with earth floor and thatched roof. The plan was very simple. A tiny yard or court, this humble, but neatly built house filling one side. The house had one sitting-room in the middle with a bed-room on either side opening into it. Two families lived there. A shed outside served as kitchen. The inside of the house and the partitions were all covered with course matting and the ceiling the same.

When we entered the yard the wife met us and greeted us kindly. She had rather a sad face. Afterwards we learned that she had lost three little children.

There was one baby left to them, a plump little girl of five months. She was dressed in a pink flowered coat and yellow flowered pants, and her name, what do you think it was? *Saucepan!* The neighbors began to crowd in, and such numbers of children! They all wanted to see us and many of the nicer women came in and had a chat. We were served to a very nice dinner, and felt that we had made some impression on the neighbors.

While we were waiting for the dinner to be cooked I took a little stroll outside with the two girls hoping to divide the attentions of the crowd and give Mrs. Graham a better chance to preach, but it only attracted more people, and when we came back we had nearly the whole village at our heels. We were very tired when we got home after a day of it.

Thank you so much for writing to me. I hope you will each take turns in writing me, and think of me as your own friend.

Very lovingly yours,
FRANCES WOODS.

WHY HE QUIT.

A professional gentleman, who was accustomed to take his morning glass, stepped into a saloon, and, going up to the bar, called for whiskey. A seedy individual stepped up to him and said:

"I say 'squire, can't you ask an unfortunate fellow to join you?"

He was annoyed at the man's familiarity, and roughly told him:

"I am not in the habit of drinking with tramps.

The tramp replied:

"You needn't be so cranky and high-minded, my friend. I venture to say that I am of just as good family as you are, have just as good an education, and before I took to drink was just as respectable as you are. What is more, I always knew how to act the gentleman. Take my word for it, you stick to John Barleycorn and he will bring you to just the same place I am."

Struck with his words, the gentleman set down his glass and turned to look at him. His eyes were blood shot, his face bloated, his boots mismated, his clothing filthy. "Then was it drinking that made you like this?"

"Yes, it was and it will bring you to the same if you stick to it."

Picking up his untouched glass, he poured the contents upon the floor and said:

"Then it's time I quit," and left the saloon never to enter it again.—*Classmate.*

GOOD MANNERS AND GOOD MORALS.

Good manners are a part of good morals. We all acknowledge the truth of the trite saying that true politeness comes from the heart, and that it is only the outward and visible sign of that inward grace which makes us give up in small things to the comfort of others. The polite person must always be more popular and give more pleasure to others than the rough and boorish one. A little courtesy costs nothing but a little thought, and it makes the wheels of society move vastly more smoothly. We do not mean that the form of good manners should take the place of reality, but unselfishness can be cultivated, and with its growth naturally comes politeness.—*Ex.*

LITERARY JOTTINGS.

Appletons' Popular Science Monthly for October will contain a contribution to the new psychology, under the title The Psychology of Belief. W. B. Parker, the author, a former pupil of Prof. James, of Harvard, treats this somewhat difficult subject in a clear and comprehensive manner, claiming that belief is just as much an essential in the human organism as is breathing or any of the other vital processes, and showing that alcohol in common with the other stimulants is a direct encourager of it.

Lady Marjorie Gordon, daughter of Lord Aberdeen, is the editor of Wee Willie Winkle, a juvenile magazine, and has just received from Mr. Kippling the following contribution:

"There was once a small boy of Quebec,
Who was buried in snow to his neck.
When asked: Are you friz?'
He replied: 'Yes, I is,
But we don't call this cold in Quebec.'"

Dr. Weir Mitchell, whose novel "Hugh Wynne," proved to be one of the most successful serials The Century has printed, has written another novel that will appear in this magazine during the coming year. It is called "The Adventures of Francois; Foundling, Adventurer, Juggler, Fencing-Master, and Servant during the French Revolution." The scene of the story shifts from Paris to the provinces and back again, following the wanderings of the eccentric hero, who participates in many of the thrilling scenes of the Revolution. Andre Castaigne, the French-American artist, will illustrate the novel.

"Anthony Hope" will lecture in America during the month of October, November and December, returning to England in January when his story "Simon Dale" will probably appear in book form.

BOOKS

Christ Reflected in Creation, by D. C. McMillan. This is a new book of the same style and binding as the one recently noticed by Drummond, "*A Life for a Life.*" But this is far inferior to that in value. Price 25 cents. New York. Fleming H. Revell Co.

Ways to Win, by Dyson Hague, Cloth. 50 cents, pp. 123. New York, Fleming H. Revell Co. This volume of "thoughts and suggestions with regard to personal work for Christ was originally published in Canada under the title of "St. Andrew Work." It is found worthy of the re-

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publication in the States and has great value for all Christian workers, especially of the chapters and societies of St. Andrew and of the Brotherhood of Andrew and Philip.

Yet Speaking. A collection of addresses of A. J. Gordon, D. D., the late lamented pastor of the Clarendon Street Baptist church, Boston, is published by Fleming H. Revell Co., New York, at fifty cents, in cloth. In one hundred and fifty pages there is not one that is dull or unimportant. The preface is happily written by his wife, so long his helpmeet indeed.

What A Young Boy Ought to Know, by Sylvanus Stall, D. D., Philadelphia. The Vir Publishing Co. Price $1 net. This volume of 190 pages is well written, and chaste in dealing with the problem of training boys to personal purity and giving them judicious and needed information as to their bodies and organs. The author discusses his subject wisely and well and makes such a book as all parents ought to own and use.

"It has been read and is commended in highest terms by such persons as Drs. Theodore L. Cuyler, Joseph Cook, Josiah Strong, Bishop Vincent, Anthony Comstock, John Willis Baer, Mrs. Alice Lee Moque, Mrs. Mary A. Livermore, Dr. Kate Waller Barrett and many other equally prominent persons."

Manual of Bible Morality, by Shaler G. Hillyer, D. D. B. F. Johnson Publishing Co., Richmond, Va. Cloth. pp. 224 This text book for schools by a prominent educator is meant to supply as far as possible the demand for a book to be used in our public schools which forbid for sectarian objections the use of the Bible. Dr. Hillyer has been for more than forty years a practical teacher and for nearly twelve a professor in Mercer University. Dr. Noah K. Davis attributes to him most of the value of his student life.

The author gives an exposition of the Ten Commandments, clear and helpful and thereby puts the world of teachers and especially of our South land under obligation. The book is well written and will do much important service for morality as the Bible teaches it in the Decalogue wherever used. We commend it to our public and private school teachers.

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. Frank D. Hunt, from Sanford, Fla., to Hendersonville, N. C., temporarily.

Rev. H. R. Borthwick, from Williamsville, Va., to Max Meadows, Va.

NORTH CAROLINA.

First Church, Charlotte:—Three accessions reported on last Sunday; occasion of communion.

Faison:—Two members recently received. Rev. P. McIntyre, pastor.

Hickory:—Rev. R. L. Dabney, D. D., preached in the Presbyterian church of Hickory on Sabbath, September 26th, and again on the following Wednesday night. At the latter service he preached, by request, on the doctrine of Presbyterianism. This great truth was presented by him in his old-time simple, powerful and convincing manner. It is a rare privilege and unspeakable pleasure, especially to one of his old students, again to hear him preach and to commune with him in the home.

Anniversary Exercises of Oxford Church: Were held on Monday night, 27th ult. Rev. A. S. Caldwell had completed one year of pastoral service and his zealous and successful labors were thus commemorated. Mr. Caldwell, one writes, "is a man of untiring energy and fine executive ability which combined with excellent preaching qualities make him the right man in the right place." The occasion was further an expression of joy and gratitude at the lifting of a mortgage which had burdened the church for sometime.

Rev. C. W. Maxwell, of Durham and Rev. J. B. Morton, of Tarboro, assisted in the exercises in which reports received from the session, diaconate and the various societies of the church were read. The pastors of sister denominations sent letters of congratulation and Rev. J. B. Morton delivered an eloquent address, on Christian Unity.

Resolutions presented by Mr. John Webb were unanimously adopted expressing unbounded delight and gratitude that all debts, claims and obligations of any kinds against the church had beendischarged and cancelled; thanking Rev. Robert I. Devin for his kindnesses and Christian charity which enabled them to bear the burden of debt on the church so long and at so low a rate of interest; especially expressing appreciation of the helpfulness of the Ladies' Aid Society, and of a member who had assumed a large proportion of the debt; and Mr. Geo. W. Watts for a handsome donation and promise of more if necessary; to Rev. A. S. Caldwell, the pastor, and to Rev. J. B. Morton for their efforts and aid in raising the debt and finally and above all it was resolved that "we would render our profound gratitude and praise to our Heavenly Father for His great goodness and grace; whose leading, helpful hand has brought us to this happy hour."

After which Dr. L. C. Taylor, a trustee of the church and Register of Deeds of Granville county, in the presence of the large congregation burned the note and mortgage and at last the debt of $1,634 was declared entirely wiped out.

Westminster Church, Greensboro:—On last Sabbath five persons were received by certificate and one upon profession of faith. Nine have been added to the roll during the last month. The church is steadily growing. Rev. S. O. Hall, pastor.

First Church, Concord:—Four members were received by the First church of Concord at the communion on October 3d. The pastor, Rev .W. C. Alexander, has recovered from an attack of malarial fever and has returned from a vacation in the mountains of Pennsylvania much improved in health.

VIRGINIA.

Rough Creek:—This church will hereafter be embraced in the group served by Rev. J. M. W. Elder. Rev. Dr. H A. Brown who has been pastor for fifteen years has had to retire on account of the long distance from his other charge, Hermon.

New Pisgah Church, Bedford County:—Was dedicated on Sabbath the 26th ult., Rev. Dr. W. W. Moore preaching the sermon. The pulpit and communion service were presented to the church as memorials to Mrs. Julia Claytor and Rev. Dr. Shepperson, a former pastor, respectively:

Glade Spring, Washington County:—Mr. Walter Robinson was recently ordained elder and Messrs. T. B. Porterfield and A McByars elected deacons.

Trinity Church, Buckingham County:—On September 26th, two were received into this church—one on profession of faith and one by letter.

Arvon Church:—On the same day seventeen were received into this church, eleven on profession of faith and six by letter. Rev. W. C. Flournoy has recently been installed pastor of these two churches, in connection with Scottsville and Howardsville.

MISSISSIPPI.

Greenville:—Rev. Dr. J. W. Primrose writes: Have returned from Paris, Texas. Greenville is strictly quarantined and I had much difficulty in getting in. We trust that we may be spared a visitation of the scourge. Rev. Mr. Colmery of Edwards has recovered.

Senatobia:—Rev. J. E. Hobson, pastor. Rev. J. M. Evans, Synodical Evangelist, recently held a meeting here which resulted in six additions and great spiritual good to the church.

TEXAS.

Paris:—A two weeks' meeting conducted by Rev. Dr. J. W. Primrose resulted in ten additions to the church. Rev. E E. Smith, pastor.

Milford:—Of the forty two professions of faith resulting from the tent union meeting held by Rev. W. H. Clagett of Taylor fifteen were received into the Presbyterian church.

KENTUCKY.

Sharon:—A meeting conducted at Chatham school house resulted in fourteen additions to the Presbyterian church and the organization of a Sunday-school.

Lawrenceburg:—Rev. Joseph Hopper recently assisted the pastor, Rev. J. W. Tyler, in a series of services. Twelve were received upon profession of faith.

MISSOURI.

Mt. Olivet:—The pastor, Rev. J. E. Kerr, recently held a nine days' meeting at which nine were received upon profession and two by letter.

GENERAL.

A new Presbyterian church is to be built at Easton, Pa. Rev. Charles Schall, pastor.

Mrs. Isabella Leghorn of the United Presbyterian church, recently deceased, left a bequest of $2,000 to the Board of Foreign Missions.

Mr. Moody will conduct revival services in Philadelphia the coming winter.

A very cheering article appeared recently in the Outlook in which the writer showed the steady and distinct increase in contributions by American churches toward missionary work. In 1820 the total contribution amounted to $40,000; in 1840 it had risen to $859,600; in 1860 to $2,481,400, in 1880 to $7,669,900; and in 1890 it stood at $18,888,700. These figures relate to 14 leading denominations and the American Tract Society.

PERSONALS.

Rev. Frank D. Hunt, of Sanford, Fla., is spending his vacation at Hendersonville, N. C..

Rev. P. R. Law of Lumber Bridge, N. C., is spending a short vacation at Nashville.

We regret to learn from the Greensboro Patriot that Rev. Hay Watson Smith has been forced by reason of ill-health to give up his work at Lexington this State.

Rev. Dr. J.Y. Fair has returned to his charge, the Independent church, Savannah. A pleasant feature of the return trip home was the Sunday spent on the steamer Nacoochee where religious services were held and participated in by both passengers and seamen.

Rev. Geo. L. Cook who has been visiting at Statesville, N. C., has returned to his home at Bainbridge, Ga. Mr. Cook formerly served Paw Creek church in Mecklenburg Presbytery and has many friends in this State

Rev. Dr. E. A. Ramsey, pastor of the First church, Memphis, has returned to his charge after an absence of two months spent at Clifton Springs, N. Y.

Rev. S. C. Byrd of New Orleans has been called to the church at Tacoa, Ga.

Rev. L Humpheys, a recent graduate of Louisville Seminary will be ordained pastor of the Oxford group of churches in West Lexington Presbytery, Kentucky, the third Sabbath in October.

For the N. C. Presbyterian.

CONCORD PRESBYTERY.

Concord Presbytery met in regular session at Taylorsville, N. C., Sept. 24th, 1897, at 7.30 p. m., and was opened with a sermon by Rev. J. A. Ramsay, D. D. There were present twenty-one ministers and twenty-two elders. Rev. Wm. W. Pharr, D. D., was chosen moderator, Rev. J. A. Ramsay, D. D., and Elder J. G. Hall, temporary clerks.

Licentiate Chas. F. Rankin was received upon certificate of dismission from Orange Presbytery. Rev. A. Walker White of West Texas and Rev. A. J. McKelway, of Fayetteville Presbytery, were present as corresponding members. Rev. J. M. Greenlee was received from Orange Presbytery. Mr. J. Mark Harris was received under the care of Presbytery as a candidate for the ministry. Licentiates Walter L. Lingle, Edgar Tufts and Chas. F. Rankin, were ordained to the full work of the ministry.

The following resolution was adopted and ordered to be read to the congregations:

"In view of the neglect of family worship so generally reported and deplored in the narratives from the churches, the Presbytery does hereby lay this matter as a solemn charge upon all our ministers and sessions, and instruct them to make special efforts during the next half year, by public and private instruction, advice and counsel, and by example, so as to secure the erection of the family altar in every household."

The overture sent down by the Assembly in reference to the amendments to the Book of Church Order was referred to a special committee to report at the next spring meeting

Dr. Geo. H. Moran was elected Presbyterial physician to examine applicants to foreign missionary work. The organization of a church on South Toe river in Yancy county was reported and the church enrolled.

Mooresville was chosen as the place of next regular meeting, and Friday before the third Sabbath of April, 1898, as the time. The following supplies were appointed, viz:

Rev. J. M. Wharey, D. D., to preach and administer the sacraments at Sherrill's Ford, Rev. J. A. Ramsay, D. D. at Elmwood, Rev. R. S. Arrowood at Shiloh, Rev. W.C. Brown at Fifth Creek and Rev. A. T. Graham at Poplar Tent.

Presbytery adjourned Monday afternoon to meet in Salisbury during Synod at the call of the moderator.

W. R. McLELLAND,
Stated Clerk.

For the N. C. Presbyterian

EVANGELISTIC NOTES FOR SEPTEMBER.

The month has been a most prosperous one for our Home Mission work. Rev. William Black has been engaged in work in Asheville Presbytery, and has held two meetings, at Davidson River and at Inanda There were twelve additions to Davidson River church and six or eight at Brevard, besides additions to the Methodist and Baptist churches. At Inanda, a mission point of Oak Forest church, there were twenty professions of faith, and it is possible that this may become a separate organization.

Rev. L. A. McLaurin has organized the First Presbyterian church in Yancey county, at South Toe, with twenty-three members. Several others are waiting to receive their letters of dismission to the new church. There is a flourishing school there also.

Rev. Edgar Tufts reports the building at Pineola ready for use and there is a self-supporting school with great promise of usefulness at this point. He expects to organize a church there in the spring. There have been several additions to Cove Creek church. These points are in Wautauga county.

Messrs. Gillespie, Wharton and Grey have been most active and zealous. Mr. Wharton has returned to the Seminary and the other two brethren have selected sixteen of the most promising points for regular supply during the year. During special services held there were thirty-eight who professed faith in Christ and the First Presbyterian church in Ashe county will soon be organized A good subscription has already been raised for the building.

The Superintendent has visited the churches of Laurinburg, Laurel Hill, Salisbury, Mooresville and Center, held two meetings, at Laurinburg and Spencer, secured a petition, which has been granted by Concord Presbytery, for the organization of a church at Spencer, which will be grouped with China Grove, thus forming a new field, and has secured $1,120 00 in cash and subscriptions for the support of the work.

A. J. McKELWAY,
Superintendent

FOREIGN MISSION RECEIPTS FOR SEPTEMBER.

The receipts for Foreign Missions during September were $3,006.96, being a loss, compared with the same month last year, of $1,970.34. The increasing needs of the work, its growth and importance, the condition of the heathen who daily perish in great numbers, and sink into Christless, hopeless graves, are all urgent reasons for rallying to the support of this great cause. "The *love of Christ* constraineth us."

NOTICE.

On account of the quarantine, caused by yellow fever, and in accordance with the request of the session of the church and people of Marshall, Texas, and the advice of the health officer of that city, the meeting of the Synod of Texas is hereby postponed, to meet in Marshall, Texas, December 2d, at 7.30 p. m. The Elders' and Deacons' meeting on December 1st, at 7.30. p. m.

D. A. McRAE,
Moderator, Synod Texas.
San Augustine, Texas, Sept. 28, '97.

For the N. C. Presbyterian.

RED SPRINGS SEMINARY.

The remarkable success of this college for girls has been a continual wonder to every one acquainted with it. Under the efficient management of its energetic President, Rev. C. G. Vardell, and his accomplished wife, who is musical director, aided by a full and able corps of teachers, this seminary has taken its stand among the very first of our colleges for girls. Depending upon its merits and the advantages offered to draw patronage, its halls were filled the first year with 112 students The second year opened Sept. 15th with 125 students, and the prospects are good for 150 before the end of the year. Though seventy-five boarding students can be accommodated in the college buildings, these are already full.

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But one shadow comes in, to mar this bright picture. In order to offer these advantages at so small a cost, the buildings and equipment must be furnished This has involved a large indebtedness on the part of the Presbytery. The need is great. The call of the Master, whose work is threatened, is urgent upon every member of the Church, and every one interested in Christian education, to come at once to the aid of this institution which promises to be such a mighty power in the building up of Christ's kingdom.

To the members of Fayetteville Presbytery especially, and to the friends of the Seminary everywhere, in the name of the Seminary and the Saviour for whose glory it was founded. I most earnestly entreat you not to wait for a personal solicitation for aid, but send at once or as soon as possible your contribution to,

W. B. ARROWOOD,
Secretary and Treasurer,
Laurinburg, N. C.

For the N. C. Presbyterian.

NOTES FROM LOUISVILLE SEMINARY.

The fifth session of the Louisville Presbyterian Theological Seminary began on Friday, October the 1st, 1897. There were thirty-one men on the grounds. We are expecting only about fifteen more, for owing to the recently established policy of our Board of Directors, in regard to the Student's Aid Fund, we shall not have so large a number of men as formerly. Last session we had sixty-seven men in roll.

Our opening exercises will be held at the First Presbyterian church, on Monday, October 4th, 1 p. m. The Rev. William Hoge Marquess, D. D., will make the address to the students today.

The Seminary address is 105 East Broadway. We shall be glad to give information in regard to the workings of our Seminary to any who may be interested. We ask the prayers and cooperation of all of God's people that we, the young men of this Seminary, may be thoroughly furnished in every way for the great work of life, to which we believe the Lord has called us.

EMMETT LEIGH WILSON.
Louisville, Ky., Oct. 2nd, 1897.

For the N. C. Presbyterian.

THE COLLECTION FOR THE BIBLE CAUSE.

The pressing needs of the American Bible Society at this time, coupled with the great and increasing importance of its work, call for the earnest consideration and liberal contributions of all our churches. I therefore urge the pastors and sessions to see that the cause be duly presented and the people encouraged to contribute to it. The third Sabbath in October, it will be remembered, is the time specially named by the General Assembly for this collection.

Documents furnishing information concerning the work, and envelopes for the collection will be mailed freely to such as request them.

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For the N. C. Presbyterian.

TESTIMONIAL OF ESTEEM.

The session of the Second Presbyterian church, Charlotte, N. C., having lost through death, under the appointment of God, a much lamented fellow-elder do set forth the following as a slight testimonial of their esteem for him, and high appreciation of his worth and service:

Realizing, as we do, the importance of the office of ruling elder and the stringent qualifications the Word of God requires of those who fill the office, we as a session bear testimony to the efficiency and faithfulness of the late Jno. E. Oates.

We believe the consciousness of having nothing that he had not received, of having received nothing for his very own, to be used according to his own will, the ever present sense of obligation to administer his Master's goods, as He would, and for His purposes, was clear and active in him. Religion with him was not a thing of magnitude, but of quality. Right was right, and wrong was wrong, as really in a small matter as in a great affair. When right and wrong were involved he knew neither friend nor foe. Amid all the various influences of his official life he maintained with singleness of heart and undistracted accuracy of eye the truth of God.

He was verily a man known for his sterling worth and devotion to his Lord. Many offices of importance in the Church he was called to fill, that he was faithful to every trust committed to him, is the testimony of his brethren. In his every act he showed that he dearly loved the Second Presbyterian church, his counsel was always given in love, so keenly alive was he to the interest of Zion that on him we learned to depend. Well may we say of him as was said of David, "Thou shalt be missed, because thy seat will be empty." He was indeed an ensample to the flock over which God had set him as overseer.

Nothing save the severest sickness ever caused him to absent himself from the house of God. His child-like faith in the Great Book and the influence of its teachings in his life made him one, of whom it could be said, "he has been with Jesus and learned of him. His faithfulness in the church and in his dealings with men convinced all that he had great faith in God, for men know that real steadfastness and godly fidelity, like good works, imply and presuppose belief and trust in God, and in whomsoever there is genuine faith in relation to the Gospel and the God of the Gospel there will be true faithfulness.

One of the plainest duties of stewardship is that we bring conscience and deliberate consideration to bear upon our administration of this world's goods. This man was faithful in that he spent not according to his own whim and fancy, and let his giving depend not as it so often does, on little better than accident or habit. In all that he handled and in all that he spent he caused equally to pass under the inspection of deliberate conscience. With him stewardship meant deliberation, and intelligent consideration, and conscientious disposal and administration as of a fund that was not his, but put into his hand.

He saw that love and sympathy and beneficence, patience, courage, dauntless devotion, could find ampler training and nobler opportunity of exercise no where better than in the war with evil, nor faith a richer culture, or hope a more entrancing aim, than in that victory over sin and sorrow and death, which if Christianity be true, is one day to crown the strife of ages. He lived for this. He found his dearest work here. He let love to God and man be the animating principle of his being, confident that death, come when it would, and carry him where it would, he would not be unprepared for it; knowing that the rending of the veil which hides the secrets of the unseen world, the summons that would call him into regions unknown, need awaken in his breast no pertubation or dismay, for he could not, in God's universe, go where love and truth and self-devotion are things of nought, or where a soul filled with undying faith in the progress, and identifying its own happiness with the final triumph of goodness, shall find itself forsaken.

J. B. RANKIN,
Clerk of Session.

Session Room, Sept. 26th, '97.

For the N. C. Presbyterian.

PRESBYTERY OF ABINGDON.

The Presbytery of Abingdon met in Draper's Valley, Va., Sept. 7th, 1897, at 8 o'clock p. m. The opening sermon by Rev. R. E. Henderlite, moderator. The attendance both of ministers and elders was unusually good. Rev. T. A. Wharton was made moderator. Rev. J. E. Wood and Elder T. L. Tate were appointed temporary clerks.

Rev. J. R. Crews was excused from attendance at this meeting and Rev. I. N. Naff directed to write him a letter expressive of the sympathy felt for him by Presbytery in his long affliction. The pastoral relation between Rev. S. T. Martin and the church of Newbern, Va., was dissolved. Orders were made for the organization of new churches at Stonega, Scott county, Va., and at Cook, Carroll county, Va.

Reports were heard from all the various communities of church enterprise, such as Education, Home Missions, Foreign Missions, Bible Cause and Colored Evangelization and were all encouraging except the latter two. Almost nothing has been done for the Bible Cause and comparatively little for Colored Evangelivation. However, measures have been devised and recommendations adopted which it is hoped will prove effective in both these departments.

There are eight candidates under the care of Presbytery, three in their senior year and the other five pursuing their studies in one or other of the classes of the seminary. There are two Synodical evangelists laboring within our bounds, and five others laboring as a whole or in part as home missionaries in our destitute regions. There are two missionaries in the foreign field from this Presbytery, viz., the Rev. G. W. Painter and Miss Blanch Dunlap. Contributions to this great cause are greater than ever before and a lively interest was manifested especially in this cause.

The report on the Minutes of the General Assembly called attention to all its enactments and recommended the approval and adoption of them by Presbytery.

The prospects for future prosperity and success were encouraging throughout.

In view of his great age and declining years, the Rev. I.N. Naff was made stated clerk, emeritus. Rev. G. H. Gilmer was elected unanimously as the acting stated clerk.

Marion, Va., was selected as the place for the next stated meeting of Presbytery. The time fixed for Tuesday after the last Thursday in April next, at 8 o'clock p. m.

Presbytery adjourned to meet at the call of the moderator, during the meeting of the Synod of Virginia in Fredericksburg, Va.

Fraternally,
I. N. NAFF,
Stated Clerk, Emeritus.

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THE NEED OF REST.

Do not devote all your time to action, but reserve a certain portion of it for meditation upon eternity. We see Jesus Christ inviting his disciples to go apart, in a desert place, and rest awhile, after their return from the cities, where they had been to announce his religion. How much more necessary is it for us to approach the source of all virtue, that we may revive our declining faith and charity, when we return from the busy scenes of life, where men speak and act as if they had never known there is a God. We should look upon prayer as the remedy for our weaknesses, the rectifier of our faults.

Even the exercise of charity is often a snare to us. It calls us to certain occupations that dissipate the mind, and that may degenerate into mere amusement. It is for this reason that Chrysostom says that nothing is so important as to keep an exact proportion between the interior source of virtue and the external practice of it; else, like the foolish virgins, we shall find that the oil in our lamps is exhausted when the Bridegroom comes.

We cease to pray to God as soon as we cease to love him, as soon as we cease to thirst for his perfections.

The coldness of our love is the silence of our hearts before God. Let our hearts be full of love, and they will pray. The ardor of our wishes must render us fit to receive the blessing. For if we do not feel a strong desire for the success of our prayers, if we feel a chiling indifference in approaching him who is a consuming fire, if we have no zeal for his glory, if we do not feel hatred for sin and a thirst for perfection, we cannot hope for a blessing upon such heartless prayers.—*Fenelon.*

OUT OF THE DEEP.

Thou art weary and heavy laden; thou who fanciest at moments that the Lord's arm is shortened, that it cannot save, and art ready to cry, "God hath forgotten me," take comfort and look upon Christ. Thou wilt never be sure of the love of God unless thou rememberest that it is the same as the love of Christ, and, by looking at Christ, learnest to know thy Father and His Father, whose likeness and image He is, and see that the Spirit which proceeds alike from both of them is the spirit of humanity and love, which cannot help going forth to seek and to save thee simply because thou art lost. Look, I say, unto Christ; and be sure that what a good Samaritan did to the wounded traveller, that same will He do to thee, because He is the Son of Man, human and humane. Art thou robbed, wounded, deserted, left to die, worsted in the battle of life, and fallen into its rugged road, with no counsel, no strength, no hope, no purpose left? Then remember that there is One walking to and fro in this world, unseen, but ever present, whose form is as the form of the Son of Man, and He has time, as He has will, to turn aside and minister to such as thee! No human being so mean, no human sorrow so petty, but that He has the time and the will and the power to have mercy on it, because He is the Son of Man. Therefore He will turn aside even to thee, whoever thou art, who art weary and heavy laden, and can find no rest for thy soul, at the very moment and in the very manner which is best for thee.

When thou hast suffered long enough, He will stablish, strengthen, settle thee. He will bind up thy wounds and pour in the oil and the wine of His Spirit—the Holy Ghost, the Comforter—and will carry thee to His own inn, whereof it is written "He will hide thee secretly in His own presence from the provoking of men; He will keep thee in His tabernacle from the strife of tongues." He will give His angels charge over thee to keep thee in all thy ways; and He will give thee rest at last in the bosom of the Father, from which thou, like all human souls, comest forth at first, and to which thou shalt at last return, with all human souls who have in them the Spirit of God and of Christ and of eternal life.—*Charles Kingsley.*

The same old power! The other day we heard of a young man, who had begun a course of thievery from his employers, being so impressed with a sermon on the case of Zaccheus that he immediately went and confessed his thefts to his employers and restored, if not fourfold, yet what was required. He is now using all his energies though pursued by a kind of persecution, to make known that Gospel which saved him. So the Gospel has lost none of its power. It can, by the blessing of the Spirit, reach out and save to the uttermost. Millions of souls are alive on earth to-day to testify to the omnipotence of the Gospel of Christ. It is the "power of God unto salvation to every one that believeth."—*Christian Instructor.*

In Christ. Those two words contain the very secret, the sole secret of the Christian life. To have died with Christ unto sin, to have risen with Christ to righteousness, to grow in Christ by holiness—that is to be a Christian.—*F. W. Farrar.*

Is a man were his own enemy, what hard stories he could tell on himself.

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Fourth Quarter—Lesson III.

Oct. 17th, 1897.—Acts xxiv: 10-25.

Commit to memory verses 14-16.

Subject.—Paul Before the Roman Governor.

Golden Text. "Fear thou not; for I am with thee." Isa. xli: 10.

CATECHISM.

Question 61. What are the reasons annexed to the fourth commandment?

Answer. The reasons annexed to the fourth commandment are: God's allowing us six days of the week for our own employment, his challenging a specia propriety in the seventh, his own example, and his blessing the Sabbath day.

Time. Soon after the last lesson.

Place. Cesarea.

INTRODUCTORY.

God's overruling Providence is seen in Paul's protection and for the furtherance of the Gospel. The attack of the Jews to destroy Paul, saved him from their power and transferred him to the protection of the Romans. By them he was taken to Rome and through his imprisonment was protected and permitted to preach the Gospel in safety. This was reached by stages. He was first transferred to Cesarea. Then he stood before the king and governor having opportunity to preach the Gospel to those who would, otherwise, have been beyond his reach. All the time he had the Lord's promise and the vision of the Lord to comfort him. It is interesting to follow the plot and its machinations against Paul. He had escaped the first attack. Then forty men took an oath to kill him. Paul's nephew learned of this, and revealed the plot to the commander, who arranged to take Paul at once to Cesarea under strong guard. Five days after this the accusers represented by Ananias, the high priest and Tertullus, a professional advocate. This latter began his address before the Governor Felix with gross flattery and then preferred three charges of *treason* against Rome, *heresy* against the Jewish religion, and sacrilege in profaning the temple. Our present lesson is chiefly Paul's reply to these charges.

LESSON NOTES.

Vs. 10. *The governor.* Felix a freedman of the Emperor Claudius made procurator of Judea through the influence of his brother, Pallos, a favorite with Nero. *Paul....answered,* the accusations of Tertullus. *Many years.* Six or seven. *A judge.* This position of his office emphasized. Paul's opening words were courteous, while those of Tertullus were fulsome.

Vs. 11. *Mayest understand.* Canst find out by inquiry as judge. *But twelve days.* Not more than twelve days. *To worship* and therefore in a spirit contrary to all sedition, treason or tumult.

Vs. 12. *Neither in the temple.* Is placed first in answer to the accusation of Tertullus. *Disputing.* Discussing disputed questions. Paul was a quiet, peaceful worshipper. *Raising up the people.* Stirring up a crowd, for the crown was raised by the Jewish people and not by Paul.

Vs. 13. *Neither can they prove.* They had not brought witnesses nor attempted to prove this.

Vs. 14. *Heresy.* Means a sect. Our word heresy is derived from the Greek word used here. *The way.* Was Christ who in Himself opens up the way to God, and to Heaven through Redemption. Paul showed he was worshipping the God of his fathers; their God, holding to the law and the prophets. The emphasis was on the word law which Felix would understand and see that Paul was more true to the law than his accusers and more ready to abide and live by the law.

Vs. 15. *Have hope toward God.* Was another reason which the Jews (had to confess they) also held, *that there shall be a resurrection from the dead.*

Vs. 16. *Herein.* In accordance with and on account of this belief and this hope. *Do I.* "Also" as correct reading. *Exercise myself.* Make this my practice. *Toward God.* In heart and worship *and men* in conduct.

Vs. 17. *To bring alms.* Large sums collected showing how much Paul cared for his people. *And offerings.* Probably connected with purifying in the temple.

Vs. 18. *Whereupon.* In making these offerings with no crowd, *neither* with multitude, which the Jews raised, seeing that *certain Jews from Asia,* who were responsible for the uproar.

Vs. 19. *Who ought to have been here as the parties who began the attack to object.* Bring formal legal accusation.

Vs. 20. *These same.* These men here in the absence of those who should have been present and accused him or testified.

Vs. 21. *Except it be.* He had not done any evil and there was only one thing which could be construed into an evil. *One voice.* Exclamation, *or saying. Touching the resurrection.* Here he quotes his own words which he had meant to set the Jews against each other, because there was a difference of view among them on this subject.

Vs. 22. *More perfect* (exact). *Knowledge.* Which he had acquired in his residence among them. *Of this way.* The claims of the Gospel. *Deferred them.* Put off further hearing of the case until *Lysias,* who had arrested Paul at Jerusalem could come from Jerusalem to Cesarea.

Vs. 23. *To keep Paul* - Who was a prisoner in charge of a centurion. *To let him have liberty.* Indulgence by a relaxation of the prison rules for evil men.

Vs. 24. *Drusilla.* The daughter of Agrippa, and wife of Aziyus whom she had left and unlawfully married Felix. They had one son who perished in the ruins of Pompeii. A. D., 79.

Vs. 25. *As he reasoned.* Discoursed on the moral majesty of Christianity, of *righteousness,* or moral rectitude by faith in Christ, *temperance,* self-control, *and the judgment to come.* Of rewards for virtue and punishment of vice. *Felix trembled* Better as R. V. "Was frightened" because of his sins. He sent away the preacher, not his sins.

PRACTICAL POINTS.

1. Take especial notice of God's Providential oversight and overruling.

2. Paul needed rest physically and seclusion spiritually and opportunity to write some of his epistles.

3 He had Luke his physician with him, who during this two years had occasion to write the Gospel of Luke.

N. B.—What an awful thing it is like Felix to put off the settlement of our moral responsibility!

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Oct. 17th, 1897.

WORK.

Text for the week:

"Be ye not slothful, but followers of them who by faith and patience inherit the promises. Hebrews 6:12.

Daily Readings:

Monday, Nothing Undone, Josh. 11 15-23.

Tuesday, At Thy Word, Luke 5: 1-11.

Wednesday, Whatsoever, John 2: 1-11.

Thursday, The Heavenly Vision, Acts 26: 12-20.

Friday Short Service, Exod. 32: 1-8

Saturday, Faint-Hearted. Matt. 14: 22-33.

Sunday, Topic, "Whatever He would like to have me do."Exod. 19: 1-8.

Suggestions in brief:

Work at God's command, or in obedience to His will as it may be made known.

Work promptly and heartily.

Work constantly and perseveringly.

Work faithfully and thoroughly.

Work with due preparation of prayer and study that you may work wisely and effectively and without discouragement.

Notes:

One principle we would lay down as in all cases specifically applicable to Young People's Societies: that societies should be conducted as a part of the church and under the control and authority of regular church government It is from looseness in this regard that the errors and defects of the system arise, that wrong practice results and that antagonism is engendered. It is to secure this that the Presbyterian Church favors the formation of West minster Leagues, the Methodis Epworth Leagues and other churches their distinctive organizations. Independency in ecclesiastical matters is always dangerous, because contrary to the principle of law and order enjoined in the Scriptures.

All Christian work is work of God and for God Such work as God will approve and so bless, and establish. It should be done absolutely and unquestioningly when known to be at His direct command or in accordance with His will as revealed in the Scriptures. It should be done as remembering that now it is day, but the night cometh when no man can work. Immense damage and loss occur from procrastination and from lack of wise direction. Be not slow therefore to accept wise counsel and to act promptly upon it. Work should be done systematically. Working at odds and ends occasionally brings good results. A word spoken in season without even premeditated plan or purpose may save a soul, but due regard to ways and means and action in co-operation and under wise leadership must be the main reliance for most blessed results

But heartrightness is the special indispensable requirement for all successful work in the Christian life. Rightness of heart that makes love for Christ the actuating motive of all work, and that insures that holiness of life which will win its way wherever its goes. Heartrightness which comes from hearty communion with God through meditation on His Word and which holds sweet and constant converse with God in prayer.

PUZZLE DEPARTMENT.

Answers for Sept. 23rd.

Obed was Solomon's great grandfather. Ruth 4: 22—Ona Alexander, Maggie Hall, E. Myrtle Wilkinson.

It was seven days after the ark was finished and all were gathered in for safety before the destruction—Maggie Hall.

Absalom's hair when yearly cut weighed 200 shekels—Ona Alexander, Cornie and Myrtle Wilkinson.

The number seven is mentioned in the Bible seven times in connection with historical events—E. Myrtle Wilkinson.

As answer to who in the Bible were mentioned as captain, Maggie Hall gives Abner, 1 Kings 2: 36; God as our Captain, 2 Chron. 12: 13, and Jacob, 2 Chron. 24: 2 Myrtle Wilkinson gives David, Sisera, Potiphar and Jephthah.

Who was the smallest child God ever spoke to? Lu Telle Sherrill.

How many times is Christian mentioned in the New Testament?
Mary Rankin.

Who did God command to wear bonnets? Ona Alexander.

What were the names of Elimelech's wife and two sons? Della Cook.

SYNODICAL NOTICES.

All delegates intending to be present at the meeting of Synod November 2nd, are requested to inform the undersigned at as early a day as possible, so that suitable provision may be made for their entertainment.

O. D. DAVIS,
Ch'm. Com. Arrangements.
Salisbury, N. C., Sept. 14th, 1897.

The Synod of North Carolina will convene in its eighty-fourth annual session in the First Presbyterian church, Salisbury, N. C., on Tuesday, November 2d, 1897, at 7 30 o'clock, p. m.

J. ALSTON RAMSAY,
Stated Clerk.

The Committee of Enrollment will meet in the lecture room of the First Presbyterian church at 4 o'clock p. m., Tuesday, November 2d, 1897.

J. ALSTON RAMSAY,
Chairman.

THE JAMES SPRUNT
INSTITUTE,
KENANSVILLE, N. C.

The announcements for the next session of this school are now ready to be sent out. Who wants to see one? Any man with a girl to educate can get some interesting reading by addressing a postal card to Rev. R. V. Lancaster, Kenansville, N. C. For the motto of the trustees is: The best possible school, for the least possible cost. Session opens September 8th, 1897.

R. V. LANCASTER, President.

He—Tell you what—let's found a society for mutual admiration. I, for instance, admire your beautiful eyes—and what do you admire in me? She—Your good taste.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

WHITE—SHUFORD.—On Sept 8th, 1897, at the home of the bride's sister, Mrs. E. E. McLelland, of Fancy Hill, N. C., by Rev. W. O Brown, Mr. Edward G. White and Miss Alice A. Shuford—both of Iredell county, N. C.

DAVIS—CROSS.—On Sept. 29th, 1897, at the residence of the bride's father, Sale Creek, Tenn., by Rev. Dugald Munroe, Mr. Thomas Davis and Miss Mattie Cross.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

STEVENSON.—At the home of his father, on Aug. 31st, 1897, Harvey Ross, son of Mr. A. W. Stevenson, of New Sterling, Iredell county, N C., aged 8 years, 9 months and 21 days. "But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. 19: 14.

STEVENSON.—At the home of her grandfather, Mr. Jas. E. McFarland, on Sept. 23rd, 1897, Ola Sallie Bell, daughter of Mr. Joseph Stevenson, of Statesville, N. C., aged 8 years, 1 month and 14 days.

"And the streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8: 5.

KEITH.—At his home near Cameron, N. C., on Sept. 30th, 1897, Mr. Jacob M. Keith in his 49th year. He had many noble traits of character, and for a number of years had been a consistent member of Cameron Presbyterian church in which his venerable father and older brother are ruling elders.

HARRINGTON.—At the home of her mother, Mrs J. McK. Harrington, in Cameron, N. C., on Sept. 30th, 1897. Little Mackie, in her 8th year. Her bright open face, affectionate disposition and winning manner endeared her to all who knew her. She was always somewhat of a fragile flower and the Great Gardner has gathered her for the sunnier clime.

PATTON.—At his home, Stainback, N. C., on Sunday, Sept. 12th, Mr. George Patton, seventy-four years of age.

Since early manhood he had been an earnest and consistent member of Cross Roads church. He enjoyed the esteem of all, and his name was "as ointment poured forth." In late years he suffered much, but with unmurmuring patience. It was upon the day of rest that he found that 'rest which remaineth unto the people of God.'

FAUCETTE,—At Stamps, Ark., Sept 20th, 1897, Miss Laetitia Alan Faucette. She was reared in Orange county, N. C., educated at Statesville Female College where she united with the church, and came to this place a few years since. Her life was so bright and lovely that she made every one love her. Indeed the hearts of those in the home seemed bound up in her life. But her short life was not only such a one as is beautiful on earth, but one that gives the assurance of being among the most beautiful of heaven. She and her brothers and sisters were soon to be together in a new home of their own, which she was fondly anticipating, but she has found a new home indeed that is far better where she will await thir coming.

DUPREE.—At her home, near Burgaw, N. C., on Sept. 20th, 1897, Mrs. Louisa Dupree, widow of the late Joseph Dupree, in her seventy-third year. She was a devout member of the Burgaw Presbyterian church; a good woman and an earnest Christian.

On the following Monday, September 27th, after a week's grieving and suffering, her daughter, Martha Cora Dupree, in her thirtieth year, was removed from this life by the wise providence of a loving God. She was a member of the Baptist church.

PATTON.—On Sept. 19th, 1897, near Asheville, N. C., Mary Cleve, infant daughter of Mr. and Mrs. Erwin Patton.

The nine months of this little life were made up of days of weakness and suffering, and it is sweet to think of her at rest with the Good Shepherd, who "gathers the lambs in His arms and carries them in His bosom." May He gently lead the bereaved parents until they shall join this dear little lamb of the flock in the everlasting fold above.

"Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to Heaven conveyed,
And bade it blossom there."

From the Ladies' Missionary Society of Ashpole church, in memory of Mrs. ORA P. McCALLUM (nee) Thompson, wife of Lawrence McCallum, born June 5th, 1846, died July 14th, 1897.

WHEREAS, Our Heavenly Father hath seen fit to remove from our midst this beloved fellow worker, therefore be it,

Resolved 1st. That we bow in submission to God's will, thanking Him for her example of patience through months of suffering and pray that our faith in God may be as unwavering.

2nd. That we tender our deepest sympathy to the bereaved husband and children, and hope that the Word from which she gained so much comfort "may be a lamp to their feet," guiding them through life.

3d. That our society has sustained a great loss in the death of Mrs. McCallum who gave liberally though kept from active labor by bad health.

4th. That a copy of these resolutions be sent to the bereaved family and a copy to the N. C. PRESBYTERIAN for publication.

MRS. J. E. ALFORD,
MRS. M. A. MCRAE,
MISS JULIET COX,
Committee.

SECULAR NEWS.

NORTH CAROLINA.

Scuppernong grapes are abundant at Roberel at fifty cents a bushel.

The exports of cotton from Wilmington were unusually large for September

The sash cord factory of Charlotte is running day and night.

The wharf and warehouse of the old Newbern and Norfolk freight depot at Wilmington were destroyed by fire last week.

A class of fifty-five young men from the University Law School passed successful examinations before the State Supreme Court last week.

Burgaw is in need of houses for those who wish to locate there. The drought has seriously injured the strawberry beds, many having to be ploughed up and reset.

Goldsboro reports a great many industrial improvements and extensions. The Wayne cotton mills are to enlarge their machinery in order to keep up with the press of orders.

The Eldorado Falls Manufacturing Co., of Milledgeville, began operations on October first.

DOMESTIC.

The first shipment of oranges was made from Jacksonsville, Fla., on Sept. 26th.

Macon, Ga., will be the scene of a carnival on the 12th and 13th insts., to celebrate the beginning of prosperity. Among the attractions will be the Marine Band and head end collision between two locomotives.

FOREIGN.

Mr. Horatio David Davies, conservative member of Parliament for Chatham, was chosen lord mayor of London on the 29th inst., with the usual ceremonial, succeeding Sir George Faudel Phillips.

A fire at Manila, Philippine Islands, Sept. 29th, destroyed the gendarmes' quarter, the public library, the museum, the offices of the department for the inspection of forests and many other public buildings, involving great pecuniary loss In the panic which resulted from the conflagration many people were burned to death, trampled upon or otherwise seriously injured. The disaster is said to be of incendiary origin.

SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after Monday, October 4th, 1897.

DAILY EXCEPT SUNDAY.

Leave Wilmington at 2.30 p. m., 6.30 p. m.

Leave Ocean View 8.00 a. m., 5.00 p. m.

R. OSCAR GRANT,
Superintendent.

DAVIDSON COLLEGE,
DAVIDSON, N. C
The Sixty-first Year Begins September 9th, 1897.

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W. R. GREY, PH. D.,
Professor of Latin and French.
THOS. P. HARRISON, PH.D.,
Professor of English.
W. J. MARTIN, M. D., PH.D.,
Professor of Chemistry.
F. F. ROWE, A. B.,
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Rev. John Stanly Thomas, of Newbern, N. C., has accepted a call to the pastorate of the Presbyterian church at this place. He arrived here last Saturday morning and preached his first sermon here last Sunday night. It was an excellent discourse and enjoyed by all who heard him. He will also preach at Hopewell, Mount Williams, Pike and Keith churches.

Mr Thomas is a son of the late Judge Charles R. Thomas, of Newbern, N. C., who was Secretary of State during the administration of Governor Zebulon B. Vance in 1864 and 1865; Judge of the Superior Court, and twice a member of Congress, and comes to our community most highly recommended as to his moral and spiritual character, and as one with the rare gift of power to touch the soul chords of both young and old combined with strong personal magnetism.

Among the high institutions of learning which he has attended with credit and honor are the University of North Carolina, Princeton and McCormick Theological Seminaries, and the Moody Bible Institute, (Chicago.)

He is a young man of pleasing address and personal attractions, and we bespeak for him much success in his new field of labor.—*Pender Star, Burgaw, N. C.*

Our thanks are extended for a copy of The Holland Reminder, the monthly Bulletin of the Holland Memorial Church of Philadelphia, Rev. W. M. Paden, D. D., and Rev. J. R. Miller, D. D., pastors. Besides the information essential of interest to the membership there is much excellent reading for all.

TO THE LADIES
—OF—
NORTH CAROLINA.

We will buy from you in exchange for our fine groceries your

FRESH FRUITS,
DRIED PITTED CHERRIES,
DRIED PEACHES,
DRIED APPLES,
DRIED BUTTER BEANS,
DRIED MARROWFAT BEANS,
And in fact all your nice fruits.

We will soon offer $10 in cash for a loaf of bread and $5 cash for a dozen biscuit—both to be made from Pillsbury's Best Flour.

How to make good bread recipe sent free for the asking.

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WHOLESALE GROCER,
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*Total charges for school year $173.

FOR THE FAMILY.

WORK.

Anywhere, everywhere, something to do!
Something for me and something for you!
Work for the hand and work for the head,
Work for the winning of daily bread.

Never a day dawns but brings its own task;
What, only for you and for me? is to ask:
Some are chosen to sweep and others to spin,
Some to sew, some to reap, while some gather in.

Some must build ships, and some guide the helm.
Some fashion our garments, and some rule the realm;
Some must fell forests, some the broad field must till,
Some paint and some carve, some grind at the mill

Some must buy and some sell, some traverse the sea;
Some God's preachers and judges and singers must be;
Let each to his taskwork list for the call—
Christ worked, and the Father works high over all!

Some work in the shadow and some in the sun.
Some in joy, some in pain; but the Master is One,
Calling all to their tasks, portioning each his reward,
As he ceases his toil at the word of his Lord.

Work while the day lasts, work with a will;
Soon will the night come, when all will be still;
Sweet will it be, at set of the sun,
To hear from the Master the welcome, "Well done!"

—*Selected.*

DR. MACDONALD IN HIS HOME.

A visitor to Dr. Macdonald's sanctuary last winter says that it was reassuring to hear his voice still full and sonorous declaring that he felt well—well for an old man. "I shall be seventy-two before the year ends, and that's far on; it's about time to be going Home." Younger men often come, he said, to see him, that they might tell him how much they had learned from making acquaintance with Robert Falconer and Alec Forbes. On Wednesday afternoons he is still at home to many strangers and friends, and after tea he will often read from some favorite poet like Browning, with added comments and elucidations in that style of which he is a master. For it must not be imagined that Dr. Macdonald is decrepit. Most fine days see him on his tricycle on the Bordighera roads. He talked very freely and cordially to his visitor of the Scottish novelists. It was refreshing to hear his genuine and generous appreciation of their work. Mr. Barrie he considered the foremost of them all. He had been especially delighted with The Little Minister, and also expressed his admiration for parts of Margaret Ogilvy, which was "somewhat in the nature of an elegy." He spoke warmly of Ian Maclaren, and recalled how he had himself lectured and preached in Sefton Park Church. He recognised Dr. Watson's great power of humour and also of pathos, "for these two are near akin; the springs of laughter and tears lie close together." He noted that Dr. Watson has brought the Highlander down into the Lowlands, and depicted him in that setting—" a thing which seems new at least to me. I myself," he added, "am a pure Highlander on both sides, though I have no Gaelic." Speaking of Mr. Crockett, Dr. Macdonald recognized very readily the verve and vigour of his narrative and how it carries you irresistibly along. He had been impressed with The Gray Man, and referred to the much-discussed episode of the cannibalism among the cave-dwellers. "Terrible, but quite true; it is on record. I remember it was once pointed out to me in an old volume, and only yesterday I was trying to search out and verify the reference.—*The Book man.*

For jelly choose a very ripe, tender pineapple, and cut in small, diamond-shaped bits; line the bottom of a mold with orange or lemon jelly; put on the ice, and when set put in a layer of pineapple; cover with unset jelly, return to the ice until set, and continue in this way until the mold is full. Care must be taken not to make the jelly too stiff. Powdered sugar sprinkled through the pineapple brings out the flavor and makes it tender, but all the jelly should be properly sweetened, very little must used.

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The Astronomy of Life.

When an astronomer foretells the exact minute at which two planets will cross each other, we know there is no magic about it. The whole universe is governed by laws. A man who studies these laws of nature carefully and reduces them to a science, can count on exact results every time

A doctor knows that certain remedies affect certain diseases.

When a disease seems to have no remedy, the doctors pronounce it incurable. All the time Nature may have the remedy right at hand, but it will only be discovered by the doctor who has studied longer and deeper than others into this particular disease.

Consumption seemed for a long time without a remedy, until Dr. Pierce made his wonderful "Golden Medical Discovery" 30 years ago. It has proved to be a marvelous and almost unfailing specific for consumption and all forms of lung, bronchial and throat difficulties.

Its effects seem almost magical but its operation is based upon simple natural laws. It has the peculiar property of enabling the blood-making glands to manufacture healthy, red blood and pour it abundantly into the circulation. This nourishing, vitalizing effect is rapidly manifested in the lungs and bronchial tubes where it stops the wasting process and builds up healthy tissue.

It is readily assimilated by stomachs which are too weak to digest cod liver oil, and it is far superior to malt-extracts as a permanent and scientific flesh-builder in all wasting diseases.

"Twenty-five years ago eight different doctors told me that I would live but a short time, that I had consumption and must die," writes Geo. R. Coope, Esq., of Myers Valley, Pottawatomie Co, Kans. "I finally commenced taking Dr. Pierce's Golden Medical Discovery and am still on the land and among the living. I have faith to believe that it has lengthened my life for the last twenty-five years, and I have so much faith in all of your medicines that I want one of your 'Common Sense Medical Advisers.'"

Dr. Pierce's medicines are recognized as standard remedies throughout the world His "Pleasant Pellets" cure constipation

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PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' old Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw bezel—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, 0 size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as a premiu

CHILDREN'S COLUMN.

OCTOBER

Now the leaves are all turning red, yellow and brown,
And over-ripe apples and nuts tumble down.
The blackbird is screaming his way to the south;
The squirrel is gathering the nuts in his mouth;
The owlet is building her nest in the tree;
The ant is as busy as busy can be;
The cricket is singing his warning of snow,
And cold, dreary winds are beginning to blow.

Ladies' Home Journal.

For the N. C. Presbyterian.

BIBLE HEROES.

CHAPTER 4.

Artie's Hero.

You will remember that after Hugh's hero had been guessed by Mrs. Allan, she said that she would help Artie to get a hero for the next time, instead of giving one herself, you will also remember that just before they went to supper Grandma had shown them some ears of popcorn, and a bundle and had said that after supper, whoever guessed first what was in her bundle should pop the first corn in the new l'archer.

Well, when they finished supper it was as good as a game of Observation, the way they started at that bundle. Grandma wouldn't let any body feel it.

"Well, Gamma, can't we smell it then?" "No, indeed! I think you would guess it right away then."

At last Nellie, who had been very quiet, clapped her hands and called out;

"Brown sugar! brown sugar!"

"Right!" said Grandma, "but how did you happen to guess it?"

"I saw a little grain of sugar on the table, and it wasn't white."

And so Nellie had the pleasure of parching "the first turn," and the sugar was opened out and the corn rolled in it, and the children found it very nice.

The next Friday evening was stormy, but that did not keep the Barkers away. Nobody wanted to miss Artie's Hero.

"It is just the kind of evenin' to have somethin' particular to do, aint it Grandma" asked Jack.

"Yes, and how nice to have a cheery fire to sit by in a happy home, children."

"Yesh, an' a Gamma w'ats so niche too," added Artie as he cuddled up to Grandma, while they waited for mama to come, for he was not willing to begin without her.

At last Mrs. Allan was ready, and when she entered the door there was Mr. Allan just behind her, and all the children stood by and clapped their hands.

"Howd'ye do Mr. Honorable member" cried Jack with a low bow."

Artie's bright face flushed and he looked a little scared, for he was not quite so well acquainted with his papa as Jack was, he had not known him so long!.

However, mama whispered to him, and he ran up to his papa and held his mouth up to kiss him and said:

"We glad to shee you Mitter Honawawy," and then he handed Mr. Allan a chair.

Grandma rapped on the table and said;

"Now, little man we want your hero," and Artie stood up near his mother, and after he had put his hands in his pocket awhile, he began:

"My hewo was a *l—ittle* bit a baby boy vonce en 'is mama ver scared 'bout 'im an—an, oh, 'ee ver born in a far away country vere 'is papa 'ad to work very 'ard an' dey didn' love to live dere, one single bit, but dey 'ad to, 'cause Dod vanted to make dem very sorry for bein' naughty An' one de ole bad king got mad cause der ver so many ittle chillen an 'ee said: "Dere's too many 'ittle boys, one day dey'll be fighten' me, an take all my country. An 'ee wanted to kill all de bebies, an 'ee mama, I mean my hewo's mama didn' vant to hab 'er 'ittle baby kilted too, en 'ee dis begged Dod to tell her how to fix it. An Dod tole her; "Make a 'ittle backet (basket) and 'ide you 'ittle boy dere. An 'er made it in a huwy (hurry) I tell you!

Den a putty lady comed dere 'an 'er said:

"Oh vat a putty baby! I b'lieve I'll take it home for myself.' An one day my hewo gyew up a gyeat big man—an 'ee fought all dose bad peoples an' took millions an' millions back to dere ole land, but 'ee got mad one day an Dod tole 'im 'ee couldn't go all de way, 'an so 'ee died, an' a beau'ful angel comed an' burvied 'im. An—oh—'ee did bwing all de commandments down so we could learn 'em. An' dat's all 'bout my hewo."

Of course everybody had guessed Artie's hero very soon after he began, but he was too excited to see the hands and Grandma put her finger to her lips, for them to be silent, and mama shook her head when they began to laugh, for they both thought the little boy showed that he knew a good deal about Moses.

As soon as he finished Jack and Nita both called out:

Moses! Moses! and grandma frowned and said:

"Why yes, it must be Moses" and Artie answered in a very proud and confident tone:

"Yesh, my hewo is Moshes. I like 'im de best of all, cause he was de patientest one;"

"I think that both Jack and Nita will have to give heroes next time, as they both gave the name," said grandma.

"Yes," said Jack "an we can make 'em short. "Everybody laughed for it sounded funny, but they all knew that it was the stories, and not the heroes that Jack wanted short.

Just then Mr. Allan glanced down at his coat pockets, and the children looked too, and discovered that they were stuffed with something. They made a rush at them and found that they were full of caramels, and the rest of the evening they were busy picking papa's pockets.

D.

We wish to call the attention of our little friends to Mrs. Woods' letter on the fourth page, under the heading of "Our Little Friends in China." Genie is a member of the Sunshine Band, Wilmington.

LETTER-BOX.

Dear Presbyterian:—I have never written to you before. I have been in the Home nearly three months. I lived in Durham. I have three sisters here. I am in the third grade and study word-book, old Greek stories, geography and arithmetic. The Centre Building is nearly finished. I am twelve years old. We have had three children to leave us lately and another is going soon. We had a very nice time in vacation. We rode horseback nearly every day. We had plenty of watermelons this summer. I room with Ethel Gibson and Cora Shields.

From your little friend,

LILLIAN AUSTIN.

Barium Springs, N. C.

* * *

Dear Mr. Editor:—As I have seen so many nice letters in your paper, I am anxious to write one too. I am a member of "The Westminster League" at home, and a member of "The Little Workers' at Mooresville. Our society had an ice cream supper. We made nine dollars, and could have made more if we would have had more cream. I am going to school in Mooresville to Mr. Gray. I have five brothers and two sisters My oldest brother is at Davidson. I will close by asking one question. Hoping to see this in print.

Your friend,

MARY RANKIN.

Mooresville, N. C.

* * *

Dear Mr. Editor:—As my grandma takes the PRESBYTERIAN and I see so many nice letters, I thought I would write one too. I live in Mooresville and go to school there. I like to go to school very much. I desk with Hattie Cochran. My teacher's name is Miss Mary DeVane. We think very much of her. Our pastor's name is Rev. Dr. Wharey. We all think very much of him. I belong to "The Little Workers' Society." We had an ice-cream supper last Friday night, and we made nine dollars. We could have made more money if we had had more cream. I have a cousin going to school at Davidson. I have no brothers or sisters. I will close by asking one question. I wish to see this letter in print.

Your friend,

LU TELLE SHERRILL.

MOORESVILLE, N. C.

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NEW BOOKS FOR THE Sunday-School Library.

We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of 40 per cent. Discount of 33⅓ per cent on any of our own books.

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PRESBYTERIAL NOTICES.

Mecklenburg Presbytery meets with Providence church, Oct. 6th, 11 a. m., five miles from Matthews, twelve miles from Charlotte. All representatives who notify the undersigned will be met at the trains. Those coming by the Southern will be met in Charlotte. Those by the Seaboard will be met at Matthews.

JESSE W. SILER.

Davenport, N. C.

The Presbytery of Fayetteville will meet in Jackson Springs church at 12 m., Wednesday, October 6th, 1897.

P. R. LAW,
Stated Clerk.

The railway lines have promised a reduction in fares to the meeting of Presbytery. Delegates will ask station agents for reduced rates. S. C.

Some of the delegates will be met at Craig Rownie on Moore county railroad and some at West End on A. & W. E. railroad, as is nearest to homes assigned them. Trains on both these roads will leave Aberdeen about 9.20 a. m., Oct. 6th. If delegates coming by rail will inform the undersigned, he will leave directions with Mr. N. A. McKeithan at Aberdeen as to which route they shall take.

W. R. COPPEDGE,
Rockingham, N. C.

Presbytery of Albemarle meets at Littleton, Halifax county, Tuesday, October 5th, at 7.30 p. m.

F. H. JOHNSTON,
Stated Clerk.

Louisiana Presbytery will meet in Atchafalaya church on Thursday, October 7th, at 7.30 p. m.

M. B. SHAW,
Stated Clerk.

Tombeckbee Presbytery will meet at Ellisville, Miss., Thursday, October 7th, 11 a. m.

A. B. COIT,
Stated Clerk.

The Presbytery of Eastern Texas stands adjourned to meet at Henderson, Tuesday, Oct. 5th, at 2 p. m.

S. F. TENNEY,
Stated Clerk.

The Presbytery of Pee Dee will meet in Hartsville, S. C., Oct. 13th, 1897, at 11 a. m.

A. H. MCARN,
Stated Clerk.

Bethel Presbytery will meet in regular session at Richburg, S. C., October 7th, 1897, 7.30 p. m. Send narratives to stated Clerk by October 1st.

ALEXANDER SPRUNT,
Stated Clerk.

Presbytery of Mississippi will meet in Natchez, Tuesday, Oct. 5th, 1897, at 7.30 p. m. All missionary societies invited to send delegates to form a Presbyterial union.

S. C. CALDWELL,
Stated Clerk.

A GOOD NAME.

Not every one who aims at a good name aims well. Desire for a good name, coupled with the desire to be worthy of a good name, may incite one to good deeds, but the ambition that is satisfied with the name alone is apt to lead one to bad deeds as to good ones. One who is more solicitous to be called truthful than to be truthful is often tempted to tell a lie to save his reputation for truthfulness. Many a man has sacrificed the little character he had that the world might give him credit for a better. The only good name worth having is that which blossoms from a good life.—*Sunday School Times.*

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NOTICE TO FAYETTEVILLE PRESBYTERY.

Members of Fayetteville Presbytery expecting to have mail sent to them during the session at Jackson Springs should have it addressed to West End P. O. in care of the undersigned.

W. R. Coppedge.

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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
Lv Wilmington..	*3 20pm	....
La Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	....
Lv Laurinburg..	6 28pm	....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 33 am
Lv Wadesboro...	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.....	12 30p m
†8 40am	Lv.... Hamlet..Ar	6 20p m
10 00am	Ar.... Cheraw..Ar	† 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton....	9 53am	.....
Ar Wilmington..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 35am
Ar Richmond....	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 58am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT Oct. 10th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington.....	8.00a.m
Arrive Fayetteville.....	11.10 "
Leave Fayetteville.....	11.21 "
Leave Fayetteville Junction...	11.28 "
Leave Sanford.....	12.50p.m.
Leave Climax.....	2.49 "
Arrive Greensboro.....	3.20 "
Leave Greensboro.....	3.30 "
Leave Stokesdale.....	4.18 "
Leave WalnutCove.....	4.49 "
Leave Rural Hall.....	5.19 "
Arrive Mt. Airy.....	6.45 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.33 "
Leave Stokesdale.....	11.06 "
Arrive Greensboro.....	11.55 "
Leave Greensboro.....	12.15p.m.
Leave Climax.....	12.43 "
Leave Sanford.....	2.36 "
Leave Fayetteville Junction...	3.56 "
Arrive Fayetteville.....	4.00 "
Leave Fayetteville.....	4.10 "
Arrive Wilmington.....	7.20 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.00 a.m
ArriveMaxton.....	9.02 "
LeaveMaxton.....	9.07 "
Leave Red Springs.....	9.35 "
Leave Hope Mills.....	10.20 "
Arrive Fayetteville.....	10.40 "

SOUTH BOUND	No. 3, Daily
Leave Fayetteville.....	4.45p.m.
Leave Hope Mills.....	5.02 "
Leave Red Springs.....	5.42 "
ArriveMaxton.....	6.11 "
Leave Maxton.....	6.15 "
ArriveBennettsville.....	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramsour.....	6.40 a.m.
Leave Climax.....	8.25 "
Arrive Greensboro.....	9.17 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison.....	12.35 p.m
Leave Stokesdale.....	1.25 "
Arrive Greensboro.....	2.45 "
Leave Greensboro.....	3.32 "
Leave Climax.....	4.20 "
Arrive Ramsour.....	6.05 ",

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford, with Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk and Western Railway.

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TAR: Firm at $1.25 until Tuesday; then $1 30—closing firm.

COTTON: On Saturday and Monday Middling fell to 5¾, but on Tuesday recovered—closing firm at 6 cents.

TIMBER: Hear of no change.

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Schedule in Effect Sept. 22, 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 03 p m, Boston 9 00 p m.

DAILY except Sunday 4:00 P M — No. 60—Passenger—Due Jacksonville 3 58 p m, Newbern 5 20 Sunday p m. This train leaves from 2 00 P M Walnut street.

SOUTHBOUND.

DAILY 4:00 P M — No. 55—Passenger—Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 43 p m, Florence 7 35 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY except Sunday 12:15 P M — No. 61—Passenger—Leave Newbern 9 20 a m, Jacksonville 10 42 Sunday a m. This train arrives at Walnut street 12 40 P M.

FROM THE SOUTH.

DAILY No. 54—Passenger — Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Train on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at †1 18 a m, Weldon 1 38 a m, daily except Sunday.

Train on Washington Branch leave Washington 8 20 am, and 3 30 p m, arrive Parmele 9 10 a m, and 5 10 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C, daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m.; arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning leaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 00 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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* * *

Melt four tablespoonfuls of sugar until a light brown, pour it into six custard cups, and shake them quickly so that the caramel will line them. Beat three eggs without separating; add to them three tablespoonfuls of sugar, and then a cup and a half of cream; mix thoroughly; add a tablespoonful of vanilla, and pour the mixture in the cups on top of the caramel. Stand them in a bakingpan of hot water and bake in the oven ten or fifteen minutes, until they are set in the centre. Turn out while hot on individual dishes, and set aside to cool. Serve very cold.—*Ladies' Home Journal.*

* * *

Icing for Cakes.—Take three-quarters of a pound of ground almonds, half a pound of sugar, enough raw eggs to mix to a paste; put on the cake and dip a broad, flat knife in boiling water; smooth the almond paste over the top and around the edges; put in a cool oven for about half an hour to set. For sugar icing, take three quarters of a pound of icing sugar, one ounce of corn starch, the whites of two eggs, the juice of about half a lemon and a few drops of vanilla. Beat for about twenty minutes; spread over the almond icing; smooth with the knife dipped in boiling water, and put in oven, as before.—*Boston Traveler.*

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THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

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(For Contents see Second Page.)

THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that my life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead—
Lead me aright;
Tho' strength should falter, tho' the heart should bleed,
Through Peace to Light.
I do not ask, O Lord, That Thou shouldst shed
Full radiance here;
Give but a ray o' peace, that I may tread
Without a fear.
I do not ask my cross to understand,
My way to see—
Better in darkness just to feel thy hand
And follow thee
Joy is like restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through Peace to Light.

—*Adelaide Proctor.*

Seek out some ministry, consecrate the business talent, and in the savings-bank of provident fund, in the committee or council of the church, "rule with diligence," or go forth and visit. The tired watcher in the sick-room release for a few hours of needful slumber. Take to the bed-ridden child some plaything, to the destitute family some comfort. And, whether you offer the brief prayer, or read the words of Jesus to the invalid, "show mercy with cheerfulness," try to do it as if you came and went in Christ's own company; and then, long after you have left, the consolation will remain.—*James Hamilton, D. D.*

"A man's religion is the chief fact with regard to him."—*Carlyle.*

W. S. MOORE.



The subject of this sketch was born in May, 1834, in the old county of Guilford. His father died when he was quite a child and he was reared by his widowed mother. His early life was spent on the farm, but at the age of seventeen he entered a store in Fayetteville as clerk for one of the oldest merchants of that day. In 1853 he returned to his native county to serve in an old mercantile house in Greensboro, and here, with exception of one short interval, his subsequent life has been spent.

In 1858 Mr. Moore married Miss Callie Woodburn, who still lives to cheer and soothe him in his journey through life.

He professed religion when a boy and has never had occasion to regret the step then taken. Soon after his marriage he united with the First Presbyterian church of Greensboro, by certificate from the Methodist Protestant Church; the first member received under the pastorate of Rev. Dr. J. Henry Smith.

Very soon after this with the Sunday-school—then very small—and since for thirty-seven years, he has made Sunday-school service a special work for the Master, having seldom been absent, except when away from the city. For a great part of the time he has been Secretary and Treasurer of the school.

For some years he served on the Board of Deacons and for twelve or more years has been a ruling elder in the church which he has made his spiritual home.

Of the membership of one hundred and twelve when Mr. Moore united with the First church there now remain only some ten or twelve—the others for the most part having passed over to the better land. The venerated pastor, his bow still abiding in strength, still breaks to the people the bread of life.

Mr. Moore has always been trusted and used by his brethren in conduct of finance.

For five years he was Treasurer of Orange Presbytery and now is and for many years has been Treasurer of Guilford county Bible Society and Treasurer of the new church building.

He began business independently in 1865 at first with limited capital. Notwithstanding in the vicissitudes of mercantile life around him and tho scores have failed of success, he still prosecutes his business with industry, honesty and energy; striving always to live so as to show that 'Man's chief end is to glorify God and to enjoy Him forever.

When men fulfill the law of Christ, they do not need any other law to make them do right.—*Ram's Horn.*

This sense of sin, which lies like a black pall over the entire face of humanity, has been all along the point of departure for every preacher, writer and thinker within the Hebrew or Christian fold; and it is the gradual and palpable decline of it in the literature and society of to-day that is the darkest of all the signs now overshadowing what is in some respects, the bright and hopeful promise of the future.—*Gladstone.*

Three things to delight in—Frankness, freedom and beauty.

Service is better than gain. What a man does for God, or for his fellows is more advantageous to himself than what he gets in any other way from God, or from his fellows. It is more important for him to know, as he prays or as he works, what others want that he can give or do, than what he wants from them. This may seem a strange thought or principle to a man, but he should remember the words of our Lord Jesus, when he himself said—and surely he was not mistaken in this—"It is more blessed to give than to receive."—*Sunday School Times.*

PERSONS AND PAPERS.

Don't try to hold God's hand: let Him hold yours. Let Him do the holding, and you do the trusting.—*H. W. Webb Peploe.*

* * *

Conscience is always true to the best light it has. No man can go against his knowledge of right without a sense of guilt; when he goes against his conscience he cannot even respect himself.—*Rev. George Schaffer, D. D.*

* * *

The atmosphere that is formed about a pure life has as much pervasive power as any other atmosphere. It is silly to think that a man's influence is gone because something gets in his way. Satan can easily shut a good man out of sight, but he has his hands full when he tries to keep the influence of a good man's life and character from pervading the world around him.—*Richmond Christian Advocate.*

* * *

Even among Christians, how often there are divisions and bitternesses among those who work together! The fruit of the Spirit, which is love, is often absent in Christ's own people; * * * but when the Holy Spirit comes not only in his power for service as a gift, but when he comes in divine grace to fill the heart, there is victory over sin, power not to fulfil the lusts of the flesh, ability to live peaceably among our brethren.—*Rev. Andrew Murray.*

* * *

What we need at the present time is an army of contented workers, who are willing to fill places of moderate influence, who will do their best in full knowledge of the fact that wealth, fame, even general recognition, will never be theirs. The majority must lead commonplace lives; they will never be very rich or very brilliant in any direction, but they may, nevertheless, live nobly and make the world purer and better for their existence. American children no longer need to have their ambition stimulated. What they need to be taught is to do their best and be content with such things as they have, and to feel that "godliness with contentment is great gain."—*Ex.*

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TO THE PRESBYTERIANS OF NORTH CAROLINA.

The treasury of your Orphans' Home is empty, and some bills for support during the month of September are unpaid. How are the expenses of October to be met? You will not permit your orphan children to suffer hunger and cold.

Yours in the care of the fatherless,

R. W. BOYD,
Supt. Orphans' Home.

"How are the expenses of October to be met?" It is for the Presbyterians of North Carolina to say. Who will send $5? Who will send one? Who will send provisions if they cannot send money?

"HE WILL NOT HEAR."

"Behold the Lord's hand is not shortened that it cannot save: neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that He will not hear." So spake the prophet to his generation and wrote it down for the instruction of all ages.

Possibly we have passed this by as an ancient word, when it is meant for us. If so, we need now to consider it in the light of our necessities, and in the instruction it offers for our information and guidance. It is an ancient word, just what the people then needed. It comes down to us for our good.

We are not what we ought to be. We are not what we might be. We have failed to accomplish what we hoped for and have fallen far short of what God has a right to demand of us. In this view our lives are full of failures. What is the reason? It is here as the prophet said of God in that time, "He will not hear." The cause for this is our sins. These must be found condemned and cast out. There is need to cry: "Search me O God." He alone can show us the truth about ourselves. He alone can show us our true condition.

In the light of His word we shall find manifold sins and abounding iniquities. It will not avail to excuse ourselves by calling these infirmities. They are sins, even all our transgressions, disobedience and failures and neglect of duty. Instead of excusing ourselves for violence of temper or hasty words or rash deeds, we need to confess that all are sinful and we ought to seek deliverance.

If we will open all the doors to our hearts, if we will not try to cover up the idols, if we will not put into dark corners the things which we have used to waste our time and to weaken our moral strength, if we will be thoroughly honest with ourselves in God's sight we shall find sins enough to give God reason to say He will not hear our cries for help and stretch out His hand to deliver.

We may begin anywhere only to find everywhere and of every kind these sins. There are the secret sins, those things which we do without the knowledge of our fellowmen and vainly try to persuade ourselves that God does not see. The sins may be in deeds done in darkness or in the thoughts that we hardly dare to indulge at first, but come to allow freely by and by, or in imaginings, at first low, then vile and growing to base and corrupting. They may be sins of our means and sources of getting information or of the spending of hours in reading and study. The books we read may be bad. The subjects we delight in may be corrupting or low. There may be sins in eating and drinking and in dress. Our Lord said, "Therefore take no thought saying what shall we eat? or, what shall we drink? or wherewithal shall we be clothed?" Here will be a rebuke for most of us, as we sin in the things we desire and in the unrestrained indulgence of our appetites and tastes.

The Master will show us these things as He sees them, if we invite Him and wait for Him and do not draw back from the revelation and refuse to let Him have His way. He will insist upon a thorough examination of our home life, habits and spirit. There he will show husband and wife, parents and children, masters and servants, too often indulging in selfishness and thoughtlessness. The business affairs should all be conducted with Him as Senior Partner. No Christian has the right to be engaged in a business which He will not bless and direct. What changes will be seen to be necessary, what methods discontinue, what principles discarded if the sins of our business are to be shown to us by this Searcher of Hearts, and Revealer of what is right and wrong. It will appear that the greed of gain grasps many—that selfishness prevails, that harshness of employers and unfaithfulness of those employed are sins all too common. What will He say of the sins of our religion, "the iniquities of the holy things?" We neglect to pray in private and to study His Word. We forsake the assembling of ourselves together. We come critical, instead of humble and prayerful, to social or public worship. We seek everything from God and to do nothing for Him. That is enough even as we can see ourselves and know our lives to show why "He will not hear." How much more of sin must He see?

We need to see, acknowledge, renounce and put away sin and seek pardon, acceptance and cleansing that God may bless and use us.

THE PRESBYTERIAN QUARTERLY—OCTOBER 1897.

If any one expected that this strong defender of the faith and supporter of the truth would lose interest or decrease in value by the reduction of its subscription price to the amazingly small sum of one dollar for so valuable a publication, let such an one get this current number, which is not inferior to other numbers and is equal to the best of our Theological and Religious Periodicals. There is not a page from 415 to 570 without especial interest and value. The subjects are all important and the writers careful, thorough and devout in spirit. Two writers of our sister, the Northern Presbyterian Church as others in former numbers have done, show their estimate of the value of the Quarterly and the character of its *clientelle* by contributing valuable articles to its pages. This number begins, continues and ends well, and it would be unjust to all to call any title or name of its author without giving every one, unless we be justified in saying that the last review notice in the name of its writer and the value of his contribution is not the least of the good things of this very good number. It may be had for forty cents single copy or one dollar a year from the publishers, Whittet and Shepperson, Richmond, Va.

IT WERE FAR preferable to have more fully discussed the infamy of Princeton Inn and the shame of Princeton University in our last issue, but time and space did not then permit. We return to the subject with a feeling far removed indeed from pleasure, but must fulfill our promise to our readers and our duty to the public. The Voice it will be remembered attacked the "Inn" as a liquor saloon, where the properties and accessories of such a gateway to perdition would be found in full blast—this while the license they determined upon had not been issued—at least before the "Inn" was duly and formally opened. Numbers of the alumni of Princeton College then came forward, most of them of great reputation and of highest Christian character, to say that nothing more intoxicating than beer would be sold, that there would be no bar, but that the beer would be served in bottles in the grill-room—which we take to mean the restaurant, or place where lunch or meals were served Others who could not approve of the temperance feature, expressed sorrow very like to disgust that the Voice had censured the faculty at large, and had implicated the Presbyterian Churches as by connivance, or at least inculpable difference. Some of course went so far as to approve of the beer selling feature as really a temperance measure—there are always such people on hand to make themselves ridiculous. For a time quiet reigned. But the "Inn" was opened and proceeded at once to discredit the claims of its friends and to justify the charges of its enemies. A correspondent of the Voice it seems went in and out on the night the "Inn" was opened and here is a small part of his experience:

"I am now prepared to state positively, finally, and from personal knowledge that the famous "grill"-room of Princeton is run as a common saloon. * * * * Whisky as well as beer is sold openly by the drink or by the pint. I spent the greater part of last evening in this "grill-room," coming and going. At one time I did not see less than fourteen students drinking, therein, and the greatest number was forty-one. They were all boys. Not one had even sprouted a mustache; all appeared to be from fifteen to twenty-two years of age. They were smoking, drinking and singing. During the whole evening there was not a solitary symptom of anything to be eaten. There was not a solitary piece of table or any other piece of furniture which is usually found in places where eatables are prepared or sold. * * * * *

The thirty or forty boys who spent the evening there did nothing but drink, smoke, sing, and tell stories. The air was black with smoke. Whisky was served indiscriminately, as well as beer. I saw beardless youths, apparently no more than sixteen or seventeen years of age, drinking whisky.

"Shortly after 11 o'clock, as I returned to the Inn for the last time, I met two students reeling away from the place, pitifully trying to whistle the same tune at the same time. The Inn was said to be closed. The curtains were drawn tight, and all was dark from the outside; but entering from an inside passage I found exactly forty-one students drinking and singing. More were there than at any other time during the night."

There is a great deal more in the Voice of September 30th—which any one desirous of so doing can readily obtain—but we have given enough to justify us in saying:

All that is charged is true, or it is not true. If not true the Voice ought to be made to answer in condign damages—and so the Voice will if this is false testimony. The trustees and faculty will see to that; they cannot afford to ignore it and Jersey justice will do its full and proper share in the work of punishment. But if it is true, and as yet, we have seen no denial, nor attempt at denial, then the trustees and faculty of Princeton University owe it to themselves, owe it to the Presbyterian Church, which is so largely interested in the University, above all owe it to the parents of the boys who are training at the University to suppress this moral pest-house at once and forever. The Presbytery of New Brunswick and the Synod of New Jersey, too, now that the infamy apparently has been established—although Princeton Theological Seminary is not directly involved—must have, it would seem, something to say in this matter.

For the N. C. Presbyterian.

DR. DABNEY'S LECTURES AT DAVIDSON COLLEGE.

The series of lectures on the Otts' Foundation, delivered by R. L. Dabney, D, D., LL, D., began on yesterday by the delivery of the first of the series in the church here. The subject of the lectures this year is the Atonement of Christ a defence of the doctrine of penal substitution against the doubts and heresies which are rampant in much of the so-called "modern theology."

The distinguished lecturer was introduced by Dr. Shearer, who had sat at his feet in past years as a devoted student, in fitting terms and for an hour his audience listened to a most masterly argument. As it will be impossible to give even an abstract of the other five lectures in my next week's letter, I will not attempt to give the different heads of the discourse. The first part of the lecture consisted of the clearest and most powerful presentation of the arguments for the rejection of the doctrine of penal substitution I have ever heard or seen. None but a most able debater could have so presented them, no one not sure of the justice and truth of his position and of his own ability would have done so. The remainder of the argument carried the denial of this doctrine to its logical conclusion, showing that with its rejection went all that the Christian heart held most dear. With its denial our whole system of belief is undermined and falls apart.

The other lectures of the course will be delivered during the next six days, four during the week, and the concluding one on next Sabbath morning, Oct. 17th. Mrs. Dabney is with her husband at Dr. Shearer's. A good many visitors from a distance will attend the course of lectures, and all feel that it is a rare and precious privilege to hear this venerable champion of the truth, who has lost none of his learning and power, pleading for the faith once delivered to the saints. L.

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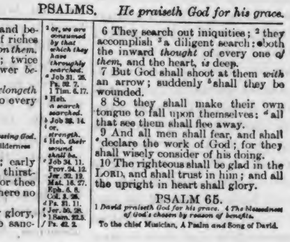
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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [a] if riches increase, set not your heart *upon them.*
11 God hath spoken [b] once; twice have I heard this; that [c] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [d] thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [e] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [f] my soul thirsteth for thee, my flesh longeth for thee in a dry and [g] thirsty land, [h] where no water is;
2 To see [i] thy power and thy glory, so *as* I have seen thee in the sanctuary.
3 Because thy lovingkindness *is* better than life, my lips shall praise thee.
4 Thus will I bless thee while I live: I will lift up my hands in thy name.
5 My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:
6 When I remember thee upon my bed, *and* meditate on thee in the [k] watches.
7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee: thy right hand upholdeth me.
9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
10 They shall fall by the power of the sword: they shall be a portion for foxes.
11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM 64.

1 David prayeth God for his grace. 7 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

[a] or, we are entrusted by that which they have thoroughly searched. [b] Job 33. 14. [c] Ps. 62. 2. [d] 1 Tim. 6. 17. [e] Heb. *a search searched.* [f] Job 8. 5. [g] Heb. *without water.* [h] Heb. *to see thy strength.* [i] Heb. *their secured shall be.* [k] Job 34. 11; Jer. 32. 19; Mat. 16. 27; Rom. 2. 6; Col. 3. 25. [l] Ps. 31. 11. [m] Jer. 20. 10. [n] Rom. 12. 3. [o] Ps. 42. 2.

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We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

This would be a pleasant world if people would only give the same name to the same quality in others as in themselves. But we call ours firmness, and that of others obstinacy, and so for many other qualities.

Let us be content to do little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that; but why make me sweep the dust?"—*Charles Kingsley.*

For the N. C. Presbyterian.

THE SABBATH.

The Sabbath was designed to be a benevolent as well as a religious institution; that is, it was intended for our temporal, as well as, for our spiritual good. This weekly cessation from all worldly employments affords a favorable opportunity for restoring to their accustomed vigor and activity, the energies both of the body and mind which the labor of six consecutive days may have enervated. And it, also affords a precious opportunity for meditating on the works and attributes of God, for studying His Holy Word, for the examination of our own hearts, and for immediate communion with God in the public and private exercises of His worship. In these senses the Sabbath is said to be made for man, and not in the perverted sense that it was made for man to profane by devoting it to worldly amusements and employments. In order to show how prone some men are to pervert this holy day to the interest of their secular business I will relate an instance which is said, to have occured in this State, several years ago.

A minister invited another minister of a sister denomination to assist him in a meeting of several days. And on Sabbath evening after the meeting had closed, the invited minister was at his buggy, arranging to leave for his home, when he was approached by a member of the congregation and informed him that he had some mighty nice mutton down at his buggy, and he wanted to know, if he would buy some of it to carry home with him. Upon the minister's reproving him for violating the Sabbath, he said, "O, well, the Bible tells us that the Sabbath was made for man, and, if you will not buy any of my mutton, I know our preacher will." That man seemed to think that the Sabbath was made for his convenience to sell mutton on. And many now-a-days act, as if they thought this holy day was made for pleasure, recreation and worldly gain.

The perversion of the Sabbath from its original design and purity, is, as much a violation of the fourth commandment, as is the disobeying of its requirements.

In the time of our blessed Saviour the Pharisees had perverted this sacred day by attaching such a degree of rigor to its observance as to exclude even works of necessity and mercy. And for this superstitious and overmuch rigid notion, our Saviour reproved them, and showed them, by exemplifying it in His own conduct, that the Sabbath was made for man, and not man for the Sabbath—that is, the Sabbath was made with respect to man and not man with respect to the Sabbath. After man had been created, then the Sabbath was instituted for his welfare and happiness. And it is wrong to do anything on this day, under the plea that the Sabbath was made for man, that is contrary to the requirements of the fourth commandment. This holy day contemplates man's best interest, temporal and spiritual, and therefore its law should always be interpreted favorable to his real comforts and wants which are not required to give way to that which was made for him.

In vindicating his disciples against the charge, made by the Pharisees that in plucking the ears while passing through the corn on the Sabbath to satisfy their hunger, they had violated it, our blessed Saviour referred them to what David did, when fleeing before the face of Saul, faint, weary and hungry, he had come to the tabernacle and finding no other bread there than the shew bread he partook of that, which under different circumstances would have been wrong for him to do. And in order to justify His disciples in plucking the ears of corn on the Sabbath to satisfy the cravings of their appetites. He, also, referred them to the priest in the temple, who profane the Sabbath by preparing beasts for sacrifice and burning them, and yet are blameless, because it was necessary and commanded.

And further, when the Saviour was about to heal the man with the withered hand in the temple these same captious Pharisees were on hand, ready to find fault. And to convince them of their hypocrisy, He drew an argument from their conduct on the Sabbath, showing them that the principle on which they acted in lifting a sheep out of the pit into which it had fallen and in leading an ass or an ox to the watering on the Sabbath, applied with more force to His healing the afflicted man on the Sabbath; because he was so much more important than the animals that perish. These two cases, one of which is a case of necessity and the other of mercy, decide what works are lawful to be done on the Sabbath; or, in other words, they teach us that the law respecting the Sabbath, does not operate in cases of necessity and mercy, a principle, especially respecting the first, which is recognized by all laws.

Then, our blessed Saviour has descended by His own example and explanations to teach us the proper use of the Sabbath. He did nothing that did not strictly come under the head of necessity or mercy. And whoever undertakes to devote this holy day to any other works than these, goes beyond what his teachings and example authorizes him to do. Besides he arrogates to himself to do what the Son of Man claimed the special right of doing, as being Lord of the Sabbath—that is to say what works may be done on this day. He, who presumes to add to the law of the Sabbath, or to take from it, does so at his peril.

We had just as well tamper with any other one of the ten commandments, as with the fourth, and so far as the act of disobeying God is concerned, we had just as well steal, bear falsewitness, commit adultery, or murder, as to violate the Sabbath. For the fourth commandment was promulgated at the same time, and under the same awful emblems that the other nine of the decalogue were. It has the same honor and dignity attached to it that they have, and the same binding force and perpetuity. This is the law, including the fourth commandment, that Christ says He came not to destroy, but to fulfil. And while we are not under the law now, as a covenant of works, yet we are still bound by it as a rule of duty, to render strict obedience to its requirements. Besides its moral and positive nature, the fourth commandment has annexed to it an example of God's resting on this holy day and of His sanctifying it, as an additional reason why we should remember the holy Sabbath day to keep it holy. And yet, it is a lamentable fact, that many church members and even some preachers so far disregard the rest and the sanctity of this holy day, as to profane it by availing themselves of the use of trains on this day for pleasure or worldly gain.

The running of the Sunday train is just as much a secular business as would be the running of a cotton mill or any other worldly business on the Sabbath, because it is not run in the interest of necessity or mercy, and while, perhaps it would be shocking to the moral sense of these same parties, even to think that they would encourage or patronize, in any way, the running of a cotton mill on the Sabbath, yet they do not hesitate to go to a ticket office on this day and buy a ticket and enter the train for a ride, thereby encouraging and endorsing this form of Sabbath desecration to the extent of their patronage. Thus they are not only violating the Sabbath themselves, but they are encouraging thousands and thousands of others on the line of the road to do so.

It is estimated that four million of persons in our country violate the Sabbath on railroads, steamboats, postal service, telephone operations, street cars, getting out and distributing Sunday papers, &c. This is a most deplorable state of affairs to exist in a Christian county. And it is appalling too, to think, that the Church, to a very great extent encourages the existence of this sad state of affairs, which is not only paganizing our country, but herself, to some extent, as well, by patronizing the Sunday train and the Sunday paper, and by other forms of Sabbath desecration. There are those in the Church whose perception of what is morally right or wrong is so badly blunted and perverted that they even contend that the running of the Sunday train instead of desecrating the holy Sabbath tends to the glorifying of God by enabling some preachers to reach appointments on this day that they could not reach otherwise. This kind of reasoning is contrary to moral truth, it has involved in it, the principle that it is right to do evil that good may come.

A minister who obtains a conveyance from the livery stable or uses the street car or the train on the Sabbath in order to reach his appointment, thereby encouraging, perhaps hundreds or thousands of others to violate this holy day for his own accommodation, has no reason to expect any good to result from his preaching when the opportunity to do good is obtained in contravention of the fourth commandment. Besides his example is a stumbling block in the way of the salvation of others, he discounts his own piety in the estimation of all good people, he disqualifies himself to preach consistently and successfully against Sabbath desecration—the crying sin of our land—and he impairs his own usefulness as a minister generally.

Well, the question may be asked here, what must a preacher who does not keep a conveyance of his own do then? Why (in the language of another) let him do just as he would if there were no livery stable, street cars or Sunday trains, or in other words, as he professes to follow the blessed Saviour as his great exemplar, let him do, as he may think from a thorough knowledge of the Bible, what the Saviour would be likely to do under similar circumstances if He were here in His humanity as He once was. The servant ought, to be above his master. We have no account of the Saviour's riding but once, and that was to fulfill a prophesy.

P. C. S.

Manly, N. C.

For the N. C. Presbyterian.

THE PROSPECTS FOR YOUNG MEN'S CHRISTIAN ASSOCIATION WORK AT THE UNIVERSITY.

Our Association had the pleasure of welcoming at our annual reception on Friday night two hundred and seven new students. With the faculty families and the old members the occasion was made a very delightful one. Refreshments were served, spicy talks made, and the purpose and work of the Association presented.

The work for the year has been divided up among fifteen separate committees, of from three to four men each. These committee men, fifty in number, compose the systematic working force of the association.

Perhaps the most important phase of our work falls to the Bible Study Committee. This is the source of the spiritual life and growth of the individual members, the study of the Bible. This committee arranges for the leaders and courses of instruction. The leaders are all students who have been trained in the Southern Students' Summer School at Knoxville, Tenn. The classes meet every Sunday afternoon. Two classes for the coming year will study the life of Christ by Salmon; one will be trained in the Personal Worker's Bible Training Class, using Torrey's "Christ Among Men;" our missionary class, studying the lives of missionaries under the leadership of one who is preparing himself for the foreign field; and in addition to these we hope to have an advanced class in the Life and Letters of St. Paul.

Our association has short devotional meetings four times every week with an average attendance of about forty. This is the only association in the State that has meetings so often.

Another important feature of the work is in the hands of the Monthly Sermons' Committee. This committee arranges for a sermon every month by some one of the leading preachers of this and other States, each denomination being represented in turn. This part of our work especially lends dignity to our Association in the eyes of the faculty and town people, who all join with us on such occasions.

Some of our other committees are committees on Membership, Publication, Missionary, Building, etc. The Building Committee have succeeded in raising the subscription list for our building up to $11,000. We hope in the near future to have a building of our own erected on the campus, where we can hold our devotional meetings, Bible classes, and reception for new students.

Since our college has become the largest of Southern Institutions we are greatly in hopes our membership in the Association will grow in the same proportion. Efforts are being made to see every man in the University about joining.

These are the most important phases of our work. Another thing which might be mentioned is that we will pay for State and International work $35 this year.

The association has need for feeling more encouraged than ever this year, for the increasing interest the faculty are taking in our work. President Alderman has appointed a standing committee of three members of the faculty, all of them experienced in association work, to meet and advise with us on all questions of common interest. There is also a plan on foot of attempting to have formed in town a ladies' auxiliary to help out in the way of receptions, etc.

This is, so far as can be seen at present, the plan of work and bright outlook of our Association for the year.

CHAS. H. JOHNSTON.

Chapel Hill, N. C.

A GREAT MAN'S MOTTO.

It is said of the great Swedish botanist and scientist, Linnæus, that he had placed over his door the motto: "Live innocently, God is present."

Linnæus was a busy man, and during his life classified and named all the known plants and animals of the earth, besides writing a great many books on plants, natural history and science; but he knew where to look for success, and believed that the only useful life was a Christian life. Beginning in poverty he was lifted above want by his marked success in his profession, and he often told his friends that he was grateful to God only, for the great success he had attained, counting his own work nothing compared with the assistance God had given him.

If God helped Linnæus for being a Christian in his profession, He will help us at home, in the office, and in whatever we undertake to succeed.

If we keep before us the motto, "Live innocently, God is present," it may save us many a regret when another year closes. It is a constant check rein, guiding us to the right. —*Exchange.*

A VOICE.

One evening, it is said, two soldiers were placed as sentinels at opposite ends of a long passage leading from the rock of Gibraltar to the Spanish territory. One had lately been converted, and was that night musing on the preciousness of Christ as our Savior. The other was deeply concerned about his soul. At a late hour of the night the Christian, in a delightful reverie, exclaimed aloud: "The precious blood of Christ."

His comrade, at the other end of the passage, heard the strange words, borne on the midnight air: "The precious blood of Christ!" The voice came to him as a message from heaven, and removed his load of guilt, and spake peace to his troubled soul.

Thousands and millions of children, have had all their sins taken away by the precious blood of the Lord Jesus Christ.—*Ex.*

LITERARY JOTTINGS.

Henry Altemus of Philadelphia, has issued a charming child-life story, called "Trif and Trixy," by John Habberton, of "Helen's Babies" fame.

It does not seem possible that the table for eight people can be provided for ten dollars a week. But Mrs. Rorer, the most famous cook in America, says it can be done. She has tried it and knows. She proves her case in *The Ladies' Home Journal* for October. She gives twenty-one menus covering a week's meals, and gives full, practical directions by which any woman can make as attractive meals as Mrs. Rorer explains, for this small sum of ten dollars.

What singular ideas on the subject of feminine toilets men did once have, to be sure, and how much they usually know about the matter nowadays! This is amusingly noticeable in current literature. Such blunders were once not uncommon as that made in "Austin Elliot," by Henry Kingsley, when he made his modest, quietly dressed little heroine wear "a big diamond clasp" to her demure, Quaker gray cloak, in which she was wont to creep off to week-day church services. Obviously Mr. Kingsley had no notion that if a woman possessed "a big diamond clasp" she would not wear it in the street as well as anywhere else. This ignorance is rather a relief to the man millinery of present day novels. Once in a while one does come, to be sure, to a mistake like Mr. Howells' in "April Hopes" where he made a bride in veil and satin drive directly from the church to the train of cars. But these slips of the masculine pen are rare indeed any more.—*New York Times.*

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Children

are a source of comfort. They are a source of care, also. If you care for your child's health, send for illustrated book on the disorders to which children are subject, and which *Frey's Vermifuge* has cured for 50 years.

One bottle by mail for 25 cents.

E. & S. FREY, Baltimore, Md.

The following is taken from a contributor to *The Scotsman* in regard to the last moments of Mrs. Oliphant: "Hearing that she was very ill, I went down on Sunday, June 20th, to Wimbledon, and found her on her death bed. Her voice was still strong, with its old, familiar tone; her wonderful eyes were as lambent as ever; and her mind was as calm and clear as a summer's sea. 'I am dying,' she said; 'I do not think I can last through the night.' Thinking of the 'Little Pilgrim,' and the 'Seen and the Unseen,' and the many touching efforts her eager imagination had made to lift the impenetrable veil, I said, 'The world to which you are going is a familiar world to you.' 'I have no thoughts,' she replied, 'not even of my boys, but only of my Saviour waiting to receive me, and of the Father.'"

MAGAZINES.

The Eclectic for October. France, Russia and England of the Jubilee; The Uses of Humor; The Queen's Own Guide; The Frangipani Ring; Some Famous Speeches; Mrs Oliphant; At Midnight Service; New Year's Eve; An Unnoted Corner of Spain and Peter The Great are among the table of contents E R. Pelton, Publisher, Fifth Avenue, New York.

Religious Intelligence.

We specially invite] News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.
February and August—Presbyterial Home Missions.
March—Publication and Colportage.
April — Education — (one collection Church and Christian Education).
May and October—Foreign Missions. Third Sabbath in October for Bible Cause.
June and September—Synodical Home Missions.
July—Invalid Fund.
Third Sunday in October—BibleCause.
November and April—Education for the Ministry.
December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

NORTH CAROLINA.

The Presbytery of Albemarle :—Has just closed its sessions at this place. Nine ministers and eight elders were in attendance. Rev. W. T. Walker was made moderator and Rev. Jas. Thomas and Mr. J. B. Sparrow temporary clerks.

Rev. A. R. Shaw was received from the Presbytery of Fort Worth. As pastor elect of the Henderson church, the call from that church was put into his hands and accepted.

Presbytery holds an adjourned meeting at Henderson on the 30th inst., and a committee of installation, Rev. Dr. Daniel and Rev. Messrs. Caldwell and Wharton were appointed. At the same meeting Presbytery will act on the resignation of Rev. Mr. Walker of his pastoral charge of the Nutbush church.

Presbytery also licensed Mr. John Stanly Thomas a former candidate under its care and dismissed him at his own request to the care of the Presbytery of Wilmington.

The plan of nominating commissioners to the next General Assembly at the fall meeting was tried this year and Rev. Messrs. Jno. B. Morton and F. H. Johnston, with Elders Jno. Webb and J. M. B. Hunt were put in nomination—the election to take place at the spring meeting which is appointed for Tarboro, on the Tuesday after the second Sabbath in April at 7.30 p. m.

An interesting Foreign Mission meeting was held and preaching every day and night. Rev. Dr. Payne whose absence is always regretted was specially remembered in a resolution of sympathy and at the throne of grace on account of bodily affliction requiring surgical treatment.

The Littleton church building has undergone repairs and been enlarged so as almost to double its capacity for seats. Rev. Mr. Walker has been detained over the Sabbath by the pastor Mr. Wharton to conduct a dedicatory service. The outlook here for growth in the church is promising and the Littleton people without regard to denomination were exceedingly kind and courteous to the members of the Presbytery, a fact which was gratefully recognized by them.

STATED CLERK.

Littleton, Oct. 19th.

Hendersonville :—Rev. S. C. Caldwell, of Tallahassee, Fla., has had a unanimous call to the Hendersonville church and has accepted. The manse is being repaired and he will move in next week. He has been supplying the church for several weeks. The church has never, before, had a man for the whole of his time.

Greensboro :—The Ladies' Missionary Society of Westminster church had a most pleasant and profitable meeting on the 4th inst. There were twenty-five of the thirty members present and three names were enrolled. The exercises consisted of music and contributed papers upon the "Responsibility of Not Doing" and "Do Foreign Missions Pay." The amount contributed was $24.25.

Chapel Hill :—Yesterday, Oct. 10th, was our regular communion service for the last quarter and it was announced that six members had been received by letter since our previous communion. The attendance of the University students on the church service is now very gratifying. The Westminster League is getting in working shape. Some noble young men are in it and it is sure to do us good. The new officers are: C. H. Johnston, President; J. M. Hardy, Vice-President; J. B. Massey, Secretary.

D. J. C.

Greensboro, First Church :—Our Sunday-school yesterday, broke the record, having in attendance 330. Last week it was a sight, day by day, to see the young ladies' coming into the State Normal College, and will be no doubt the largest number this year in its history. Our church yesterday started a Mission Sunday-school at the Finishing Mills about a mile out.

M.

Mecklenburg Presbytery :— We have few notes from the Presbytery. Will give further officially very soon. Presbytery met in Providence church on 6th inst. Rev. J. J. Harrell was elected moderator. Graham Street church, Charlotte, was granted permission to renew the call for pastoral services of Rev. W. A. Wynne, of Bramwell, W. Va. A call from Wadesboro and Morven churches for pastoral services of Rev. M. C. Arrowood was placed in his hands. Licentiate Winter was received from Enoree Presbytery and a call from Rutherfordton placed in his hands.

VIRGINIA.

Alexandria :—The session met at the manse Sunday, Oct. 10th and received two members into the church. The pastor, Rev. J. Ernest Thacker, was still unable to preach, though he is much better and expects to be out again in a few days. Rev. A. P. Saunders, D. D., who is much beloved by the congregation, preached at both services.

SOUTH CAROLINA

Enoree Presbytery :—Held its fall sessions at Union, S. C., Sept. 28th-30th and had an attendance of twenty-one ministers and twenty-six elders. Rev. S. P. Fulton just returned for needed rest from Japan, where he has labored for nine years, was moderator. The conference on the State of Religion, held after the hearing of the reports of the churches and the Executive Committees, was devoted specially to the discussion of means for promoting the progress and efficiency of the church. It was pointed out that this Presbytery has made more rapid growth than the Church in general, having doubled its communing membership in nineteen years. And as indicative of continued development, commissions were authorized to organize, if the way be clear, new churches at four different points. The pastoral relation between Rev. W. L. Boggs and the churches of Antioch, Mt. Tabor (G.,) Center Point and Woodruff was dissolved that he might labor as evangelist of Presbytery in co-operation with the Synod's Committee of Evangelization.

But the matter of chief interest before the Presbytery was a protest from South Carolina Presbytery on the ground that Rev. S. C. Todd, a minister of the Presbytery had been reported as preaching in one of South Carolina Presbytery's churches the doctrine of "entire instantaneous sanctification in this life." A carefully prepared paper in reply was presented by the committee on bill and overtures, which expressed regret if the report was true, and declared that the Presbytery in no wise countenanced and approved said doctrine, or its promulgation. Three ministers opposed this paper as reflecting upon themselves, although denying that they held or taught the doctrine named. But after a long and warm discussion, conducted in excellent spirit, however, the paper was adopted. Notice has been served of a complaint to Synod.

L.

MISSISSIPPI.

Lexington :—The pastor. Rev. E. L. Siler, was assisted at recent communion service by Rev. J. B. Hutton, of Jackson. One person was received.

MARYLAND.

Mt. Washington Church : The Sacrament of the Lord's Supper was celebrated last Sunday, Oct. 10th. Four new members were received. It is especially noticeable in the present pastorate that there is a marked increase of interest on the part of the young people. Rev. Byron Clark is pastor.

Maryland Presbytery :—The Presbytery of Maryland met at Mt. Washington church of which Rev. Byron Clark is pastor on Tuesday, Oct. 5th. Rev. R. L. McNair was moderator and Ruling Elder Mr. H. B. Davidson was temporary clerk. Rev. J. D. Thomas offered his resignation as pastor of Harmony church. Rev. Adolph E. Baker accepted the call to Springfield church. Wednesday night the Presbytery celebrated the 250th anniversary of the Westminster Assembly with addresses by Ruling Elder Thomas B. Gresham, of the Franklin Street Presbyterian church, and Dr. Markland his pastor.

KENTUCKY.

Beulah Church :—This church near Louisville recently enjoyed a protracted service conducted by Rev. J. B. Gordan and Rev. Ernest Thompson. Six young persons were received into the church. Mr. Gordan was installed pastor on the 3rd inst., the service being conducted by Rev. Messrs. Ernest Thompson, J. C. Molloy and T. E. Converse.

GENERAL.

The Presbyterian Evangelist, Mr. R. W. George, of Stokes county, has visited our section and held a meeting for us lasting seven days and great was the result. The Lord wonderfully blessed his work. Christians were strengthened and twenty-five souls have found Christ Jesus in the forgiveness of their sins. Ten have joined New Hope M. E. Church and others will join elsewhere.

MRS. BETTIE DAVIS,
Member of Society of Friends.
Forge, Surry County, N. C.

Rev. Carter Helen Jones, son of Rev. Dr. J. Wm. Jones, formerly chaplain in the Confederate Army and so well-known as author of Religion in the Camp, has been called from the pastorate of a leading Baptist church in Louisville, Ky., to the pastorate of the Second Baptist church of Richmond, Va. Mr. Jones is about thirty-five years of age and an exceptionally fine preacher, as those who heard him in Wilmington during the Baptist General Association in May universally will testify.

We see by the Interior that fourteen members were received into the membership of the Presbyterian church at Evanston, on Sunday, the 3rd inst. This church is served by Rev. Dr. John H. Boyd, formerly of Charlotte, N. C.

Rev. Hugh K. Walker, pastor of the Central church of Baltimore has been called to the pastorate of Immanuel church, Los Angeles, Cal.

"Palmyra Presbytery and Palmyra Presbytery" is the illustration given by the last issue of The Herald and Presbyter. The scene is the meeting of the presbyteries of the Northern and Southern Churches at Kirksville, Mo., and the joint celebration by them of the two hundred and fiftieth anniversary of the Westminster Standards. While we do not agree with our contemporary in the matter of organic union, we are glad to note anything like cordial fraternization between these two branches of our Presbyterian Church.

PERSONALS.

We regret to learn that Rev. D. W. Fox, of Red Springs is suffering severely with one of his eyes. We trust that the trouble is only temporary and that he may soon be entirely relieved.

Rev. Geo. A. Doyle has resigned the pastorate of the church at Clarksburg, W. Va.

Rev. Dr. Moses Hoge has returned to Richmond after a visit of ten days to New York and Washington.

The health of Dr. J. Henry Smith, it is painful to learn, is not so good as a few weeks ago. Hope had been entertained of permanent improvement, but for the last week or two he has been laid aside. His friends, though not without anxiety, still hope his health may be restored.

Rev. T. J. Allison pastor of Sugar Creek church will assist Rev. Dr. Pharr pastor of Prospect church at the fall communion, third Sunday of October.

Rev. Dr. Jere Witherspoon pastor of the First church, Baltimore, has been unanimously called to the Grace Street church, Richmond to succeed Rev. Dr. Fair.

Rev. P. C. Morton preached at Immanuel church, Wilmington, on last Sabbath in the morning and evening.

Rev. S. C. Byrd, of Lafayette church, New Orleans, has declined the call to the pastorate of the church at Toccoa, Ga.

Rev. John C. Barr has been invited to continue as supply of Prytania Street church, New Orleans.

Rev. James H. Nall, D. D., who has been visiting his brother, the Rev. R. H. Nall, of Greenwood, S. C, has returned to his charge at New Orleans.

Rev. W. R. McDonald, of Staunton, Va., has been called to the church at Iron Gate, Alleghany county.

Rev. G. W. Lawson, who has served Bethesda church, Virginia during the summer has left for his new field of labor at Columbus, Ga.

For the N. C. Presbyterian.

DR. PLUMER'S STORY.

On my way to the General Assembly at Nashville in 1867, I met up with Dr. Leighton Wilson, and Dr. Wm. S. Plumer, at Columbia, S. C. Immediately after my introduction to Dr. Plumer, as pastor of the Salisbury church, he began to recount his experience in regard to Salisbury, substantially in the following words:

"In 1827 I attended a meeting of the Synod of North Carolina in Salisbury. In company with some others I travelled in the public stage to the meeting of the Synod. On the same stage with us was a gentleman, who claimed to have been a soldier of the Revolution—a man who from his dress and conversation seemed to be a man of means and of liberal education. He could make himself an agreeable companion and entertained us with many reminiscenses of days long gone by. But he often gave utterance to infidel opinions, and was profuse in his denunciations of his fellow men, and complained bitterly of the treatment which he had received from them. In short he appeared to be a miserable misanthrope wearing out his closing years of life in hopeless bitterness of soul. We were all glad when we reached Salisbury, not merely because our tiresome journey was ended, but mainly because we would get rid of our infidel fellow traveller.

The sessions of the Synod were held in the church, but public preaching was held under a bush arbor, in the northern part of the town, a few squares distant. I was sitting near the stand on Sabbath morning just before preaching, when I saw a venerable looking man come slowly walking down the central aisle. His long white hair hung down to his shoulders. He was dressed in home-spun clothes, country made, and he leaned upon a long staff that came up to his breast. As he came near the stand a young man who was sitting upon a rough seat, and leaning against a tree for a back arose and with deference said to the old man, "Mr. Bass, take my seat." "Oh no," said the old man, "I do not want to take your seat." "Oh yes, you must," said the young man, "I will get another." So he walked off, and left the old man standing there. Mr. Bass leaned his head upon the top of his staff for several moments, and when he lifted his face, his eyes were filled with tears. Then he said aloud, "I don't know what to do. Everybody is so good to me. God is so good to me, and I don't deserve any of this goodness." The old man was the venerable John Bass, a ruling elder of Back Creek church, a farmer of moderate means, and reverenced all the country around for his eminent piety. He too had been a revolutionary soldier, but unlike our stage companion, instead of being embittered by the injustice and unkindness of his fellowmen, was overwhelmed with a sense of his own unworthiness, and the kindness of God and his neighbors. It was a striking illustration of the different effects upon the human heart of infidelity and of true religion."

J. RUMPLE.

For the N. C. Presbyterian.

A PERSONAL GREETING FROM DR. STUART.

MY DEAR BROTHER:—Mrs. Stuart and I have parted with our sons and our dear kindred in the east, and we spent a delightful day in Kansas City with Dr. S. M. Neel and family and some of their good church people. Then we came on and spent five days with Mrs. S.'s sister at this place. Now we are starting to San Francisco, where we expect to meet Miss French, from whom we parted a few days ago, at St. Louis, and then we go aboard "The City of Pekin" and set sail at 1 p. m., on the 2d of October. We expect to go via Honolulu and Japan, and arrive in Shanghai on the 28th of October.

We have had a delightful visit in the home land, and now our hearts turn with joy towards the home and the friends and the work in the land of Sinim.

We feel very grateful to all the friends in the homeland, who have shown us so much kindness, and we now avail ourselves of the columns of your paper to bid them all a tender farewell. With very kindest regards,

Yours fraternally,
JOHN L. STUART.

Fresno, Cal., Sept. 30th, 1897.

For the N. C. Presbyterian

HAMPDEN SIDNEY NOTES.

The students of Union Seminary have just passed through a very precious season of prayer closing with the communion of the Lord's Supper on the first Sabbath. In pursuance of the Assembly's action *in re* the week of prayer the student body met for a few minutes every evening of the week preceding the Sabbath and engaged in secret and spoken prayer for the blessing of God upon the nations of the earth, and especially upon God's people during this month.

On Sunday night the regular program of the society was rendered. The subject was Japan, and was treated in three phases: The Country and the People, The Missionaries and their Work, The Present Outlook for Japan. It was declared to be one of the most interesting and instructive of these meetings we have had.

New students continue to drop in at this late hour. Two arrived within the last two weeks. These swell our number to sixty-six. Professors and students are in good health. Hampden Sidney College has one hundred and twenty-seven students on the grounds.

Converse College has begun its eighth year of work with an enrollment of 402 students which is the largest opening in its history, and the work in all of the departments is moving on smoothly. Each member of the large faculty is present, refreshed by summer study and travel for the winter's work. Twelve States are represented in the student body, and with correspondence in hand an enrollment of 500 students is expected during the year. Two excellent brick buildings have been erected during the summer, each with a covered way of thirty feet from the main buildings. One building is an elegant infirmary, the other is for splendidly furnished toilet rooms. The buildings are arranged after the most modern hygienic plans. The plumbing in all of the buildings has been put in new this summer by experts according to strict city regulations which insures the best possible sanitary arrangements.

The students are a fine body of young women and have gone to work with enthusiasm and zeal. The annual Bible work is begun again with all of the students and continues each year as an important part of college work. The thoughtful and home-like care of the students, the freedom and quiet of the beautiful grounds and buildings, the most excellent appointments make Converse an ideal place for the great work it is doing.

SYNODICAL NOTICES.

All delegates intending to be present at the meeting of Synod November 2nd, are requested to inform the undersigned at as early a day as possible, so that suitable provision may be made for their entertainment.

O. D. DAVIS,
Ch'm. Com. Arrangements.
Salisbury, N. C., Sept. 14th, 1897.

The Synod of North Carolina will convene in its eighty-fourth annual session in the First Presbyterian church, Salisbury, N. C., on Tuesday, November 2d, 1897, at 7 30 o'clock, p. m.

J. ALSTON RAMSAY,
Stated Clerk.

The Committee of Enrollment will meet in the lecture room of the First Presbyterian church at 4 o'clock p. m., Tuesday, November 2d, 1897.

J. ALSTON RAMSAY,
Chairman.

The Synod of Memphis will meet in Collierville, Tenn., at 11 o'clock a. m. Friday, Nov. 5th, 1897.

Persons attending should secure certificates with tickets at points where tickets are purchased.

JOSEPH H. LUMPKIN,
Stated Clerk.
544 Shelby St., Memphis, Tenn.,
October 5th, 1897.

BEAUTIFUL SEA SHELLS.

Every one admires them. Since coming South I have received numerous inquiries from Northern people for seashells, and now I am prepared to answer yes, I can send you shells, for I have made quite a collection of lovely shells, both from our own coast, the coral reefs, and some beautiful ones from the West India islands. I will mail a dozen or more different kinds, no two alike, to any one who sends a stamp for postage. Also send you a lovely piece of white branch coral.

Yours, MRS. F. A. WARNER,
Jacksonville, Fla.

Forty dollars per month to Canvassers. Address, W. C. Jackson, Wintersville, N. C.

The NEW STYLES
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Are fast running into Mahogany, Curly Birch and Bird's Eye Maple. We are showing rare bargains. We sell Oak also. Can show you more styles at lower prices than you can find elsewhere. Write for our Bargain Sheet of Fancy Rockers.

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The Very Best Makes. We guarantee the lowest prices. Easy terms. We guarantee absolute Satisfaction. Write me if interested.

E. M. ANDREWS,
FURNITURE, CARPETS, PIANOS AND ORGANS.
Charlotte N. C.

GOLD DUST.

Temptation in the line of duty God has provided for; but temptation sought and coveted God has made no provision for.—*G. E. Rees.*

* * *

Every day is a vessel into which a great deal may be poured, if we will actually fill it up; that is, with thoughts and feelings, and their expression in deeds as elevated and amiable as we can reach to.—*Goethe.*

* * *

Wait, nor against the half-learned lesson fret,
Nor chide at old belief as if it erred,
Because thou canst not reconcile as yet
The worker and the word.
—*Jean Ingelow.*

* * *

Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt action and do not see that virtue or vice emit a breath every moment.—*Emerson.*

For the N. C. Presbyterian.

HOW TO BUILD UP COUNTRY CHURCHES.

BY REV. THEODORE L. CUYLER, D. D.

How to bring the masses in our large towns within ear-shot of the Gospel, is one of the most constantly threshed questions of the day. But the percentage of attendance upon places of Sabbath worship in the rural districts shows a lamentable falling off during the last fifty years. The statistics published by Dr. Josiah Strong, of the Evangelical Alliance, and other high authorities prove this sad fact. The farming population of New England, of New York, of New Jersey, and of the Northern States generally (we cannot speak as intelligently in regard to the South), used to be a churchgoing population. At present an immense proportion of the people on farms and in the small hamlets seldom enter the house of God. Their Sabbaths are spent in sitting idly about their dwellings, or strolling in their fields, or in visiting neighbors, or, in too many cases, in some form of amusement. The excuse that their hard work during the week necessitates entire bodily rest on the Lord's Day was not made by their forefathers in past generations; and as a matter of fact, the dwellers in the rural districts for half of the year have more leisure and less toil than the dwellers in the cities.

This subject is one of vital importance; it touches the religious life, the conscience-life of the nation. Rapidly as the cities grow, the majority of the American people live in what may be called the agricultural districts. How can the rural population be reached? How can the non-churchgoers be brought to the houses of worship? How can the country churches be filled up? How can the careless and unconverted class be brought under the reach and power of a living Gospel?

The first answer to these questions concerns the country ministers. Here, for example, is a Christian minister who has accepted the charge of a rural parish. His first business is—or should be—to find out who live in that parish, and that he can only do by going among the people thoroughly. A missionary to China does not wait for the Chinese to come to him; he goes after them. An ambassador of Jesus Christ to the residents of a rural region is under the same obligation to go after those residents, rich or poor, high or humble. He ought to know just where every family within the reasonable bounds of his parish stands, and this he can only do by proper personal inquiry. When he ascertains that any particular family belongs regularly to some other congregation he has nothing further to do with them. He is a shepherd, but not a sheep-stealer. When he comes upon a family or an individual who does not attend upon any place of divine worship his first duty undoubtedly is to use every possible influence to bring that family or that person to the church in which he preaches. He is not set to work for salary, but to *watch for souls.* Every human soul that he can reach he is bound to reach.

It is not enough to extend a cordial invitation to non-churchgoers. To call at a farmhouse or at the dwelling of some humble day-laborer and ask the inmates to attend this church, may prove a bootless business, or, in some cases, be regarded as a piece of clerical "electioneering." He should, first of all, become acquainted with the family or the person; he should *interest* himself in them, and seek to win their personal regard. A minister can do very little good to those who do not like him, and none at all to those who will not listen to him. His first aim should be to win hearts. If there is sickness in the house, let him sympathize with and do what he can for the sufferers; if there is trouble, let him turn comforter; if there are children, let him notice them, and get hold of them. The chief power of every genuine minister of Jesus Christ is *heart-power*; that was our Divine Master's real power, after all. When a minister has won a hold on the hearts of any household, he can bring them to listen to the Gospel message intrusted to him. Congregations are built up externally by thorough pastoral visitation and personal effort; they are built up internally by faithful, fearless, loving setting forth of God's glorious Word. Dr. Chalmers, of Scotland, was the most colossal minister of Christ during the first third of this century; and about the most memorable sentence he ever uttered was that "a house-going minister makes a churchgoing people." It is my intensely earnest conviction that the foremost duty of every ordained preacher is not merely to prepare sermons, but to be a *shepherd of souls*, and especially of every soul that is outside of the fold of Christ. Every successful rural pastor will say "Amen" to this declaration.

The responsibility for this lamentably increasing neglect of all religious ordinances in the rural communities may rest in part upon the ministry; it also rests, in part, upon the officers and members of many of the churches. The personal and social relations of people in the country are very different from those of residents in the large cities. Every farmer is apt to know every other farmer; every merchant knows his customers, and the humblest day-laborer is not a stranger to his neighbors. This personal acquaintance in a community is an immense advantage in creating a church-life; it more than compensates for the distances between residences or from a house of worship. If the hearts of rural Christians are up to blood-heat, their opportunities for personal efforts, for the conversion, and for quickening the spiritual life of their neighbors, are far greater than those of Christians in the great towns. Personal acquaintance affords religious opportunity and creates religious responsibility. Then, also, the dwellers in the country have not the thousands things to absorb their time and attention that the residents of cities have. My own early life was spent in a farming region, and the last forty-five years of it in a great city; and from my own observation, I am persuaded that it is easier to cultivate a strong spiritual life in the country than it is in the towns. I recall now a rural church in my native region to which the farmers came for miles around, unhindered by the deepest mud in March, or the deepest snows in January. Two services on the Lord's Day did not weary them; the pastor gave them strong meat on Sunday, and a grip of his hand during the week. In revival seasons he got some help from a neighboring pastor; for the joyful work of leading souls to Christ was not put out "on commission" to itinerant strangers. Church-members worked for spiritual harvests just as they worked for harvests of wheat and corn on their own farms. The long winters were especially favorable for spiritual activities.

Now what was possible in rural communities a half century ago is equally possible now; it is realized now when pastor and people come up to the full measure of their duty. If all rural ministers would scour their parishes to gather in the neglecters of the Sabbath and the sanctuary, and if church-members would keep the spiritual atmosphere of their hearts warm, and the spiritual life of their church active and aggressive, this sorrowful shame and scandal of religious decline in the country region would be soon abated. It was from the rural parishes that the mighty ministers like Payson and Finney and Bishop Simpson came, and the mighty missionaries like Judson and Spalding and Goodell; they reared our leading Christian laymen and "mothers of Israel." On the life of the country churches depends, in large measure, the social, moral and religious health of our nation. Decline there means decay and death! A new spiritual life there means new life everywhere. "He that hath ears to hear, let him hear!"

Brooklyn, N. Y.

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Sabbath School Dep't.

CONDUCTED BY REV. A. D. McCLURE.

Fourth Quarter—Lesson IV.

Oct. 24th, 1897.—Acts xxvi: 19-32.

Commit to memory verses 22-23.

Subject.—Paul Before King Agrippa.

Golden Text. "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. x. 32.

CATECHISM.

Question 63. Which is the fifth commandment?

Answer. The fifth commandment is: Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Time. A. D., 60.

Place. Caesarea.

INTRODUCTORY.

After Paul had been in prison two years, the Roman Governor Felix, before whom our last lesson left the apostle, was removed on account of grave complaints of his conduct. Porcius Festus was appointed as his successor. He was a much better man than Felix. Josephus says that he governed his stormy province with wisdom and firmness, putting down the assassins who were then harassing Judea. His rule was cut short by death before he had completed his second year of office.

Felix had made the Jews angry and hoping to conciliate them, though there was no legal prosecution of Paul, was base enough to leave him in prison. After this the Jews sought to have Paul taken to Jerusalem for trial where they had more influence over the courts. As Paul saw his helplessness in such a case and because he was unjustly held, he appealed to Cæsar. Meantime Agrippa the king with his wife who was a Jewess had come to visit the governor. At their request an occasion was appointed for them to hear what Paul would say of his Christian life and hopes. At this hearing our lesson forms the latter part of the address before the king. He had related again his conversion when our lesson begins.

LESSON NOTES.

Vs. 19. *Whereupon.* After hearing the call and appointment of Jesus. *King Agruppa* was Herod Agrippa II, the son of Herod Agrippa who slew James and imprisoned Peter. He was grand son of Herod the Great. *The heavenly vision* which was given to him at the time of his conversion. It had cost Paul much, but he obeyed the command of Christ and now gladly rejoiced in it.

Vs. 20. *Damascus* where Paul was baptized and received his sight as a believer in Jesus the Christ, was the oldest city of the world, one hundred and thirty miles northeast of Jerusalem. Immediately after his conversion Paul testified of Christ at Damascus. Then after two or more years probably in the desert of Arabia, Paul returned to Damascus and went to *Jerusalem throughout all the coasts of Judea*, and *then to the Gentiles.* These brief phrases covered the ministry of the apostle until this time. *That they should repent:* as the first deep essential necessity in being saved.

Vs. 21. *For these causes.* The preaching of repentance and turning to the Gentiles. This last was a sufficient reason to the Jews why they caught him in the temple and went about to kill him. But it was a reason also why the Romans should release him.

Vs. 22. *Help* as of a friend. *I continue:* the work of preaching Christ. *Small and great*, every rank of society. *The Prophets and Moses:* the Old Testament Scriptures.

Vs. 23. That Jesus was the *Christ* and that He *should suffer*, making atonement for sin and that He arose *from the dead* and is therefore the living Saviour. *The people*, the Jews. *Gentiles*, all other nations but the Jews.

Vs. 24. *Festus* the Roman Governor who had arranged the audience and now thought Paul mad by his much study of these perplexing problems. *Much learning* is "many writings."

Vs. 25. *I am not mad.* The emphasis was on the personal pronoun. *Words of truth and soberness*, what I have found to be the truth and not the ravings of a madman. From the worldly standpoint of Festus these words seemed foolishness. To Paul they had eternal value.

Vs. 26. *The King* Agrippa, as a Jew acquainted with Scriptures, knew *of these things.*

Vs. 27. *Believest thou the prophets?* This implied that he ought to know them and is bold and faithful in Paul dealing with an immortal soul.

Vs. 28. *Almost thou persuadest me to be a Christian.* Even me the king, the sinner, the hardened violator of social law by my marriage, hast thou startled and searched until if it could be, if I could give up, if I would but yield, I might become a Christian. There were many hindrances in the way of Agrippa becoming a Christian, his throne, his wealth, his companions, his life of sin.

Vs. 29. *I would to God.* I earnestly desire and would ask God. *Except these bonds.* At the opening Paul stretched forth one hand free, now at the close he lifts up the other chained, only to show his desire that others might be Christians without having to suffer as he did.

Vs. 30. *The king rose* and the others in the order of their rank.

Vs. 31. *Nothing worthy of death or of bonds* was a true verdict and a complete vindication of the apostle Paul.

Vs. 32. *This man might have been set at liberty*, as a matter of legal procedure. But in God's Providence his being a prisoner would bring him to Rome also to preach the Gospel.

PRACTICAL POINTS.

1. What is it to be a Christian? To be what the apostle Paul was, a sufferer being saved—a prisoner free.

2. What is it to be almost persuaded? To be what Agrippa was, the king free in bondage, a sinner being lost.

3. Who is willing to be only almost persuaded?

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Oct. 24th, 1897.

CONFESSING CHRIST.

Text for the week:

Whosoever shall confess Me before men him will I confess also before my Father which is in heaven. Matt. x: 32.

Daily Readings:

Monday. A sinner confesses. Luke 18: 9-14.

Tuesday. Confessing before men. Matt. 10: 32-39.

Wednesday. Peter's confession. Matt. 16: 13-20.

Thursday. Peter's denial. Matt. 26: 69-75.

Friday. Peter's confession again. Acts 2: 14-37.

Saturday. Help in confessing. Mark 13: 3 13.

Sunday. Topic. Confessing Christ before men; why and how. John 12: 35 43; Rom. 10: 8-11.

Notes:

Why should we confess Christ? From loyalty; Christ is our Lord, our Master and our King. We are His; by right of creation his, and He exercises absolute sovereignty over us and has entire propriety in us. We are His.

From love inspired by gratitude; Gratitude for the terrible doom He has saved us from; gratitude for the infinitely tender mercies of His daily providence, and gratitude for the ineffable joy and happiness yet to come for those who receive and confess Him here upon earth. Loyalty is the direction of conscience, the impelment to do the right. Love is the outgoing of the heart, the twining of the affections around Him who alone can satisfy the desire of the soul. Loyalty and love should combine and fuse in, furnishing adequate reason for confession of Christ as our Lord and Saviour.

How shall we confess Christ? All men owe it to Christ to confess Him before men. Before the poor and the rich, the beggar and the king, the wise and the ignorant, before all men without distinction of race or condition—without fear or desire for favor. The following from Canon Liddon is in point just here: "Something more than fifty years ago there was a small dinner party at the other end of London. The ladies had withdrawn, and under the guidance of one member of the company the conversation took a turn, of which it will be enough here and now to say it was utter dishonorable to Jesus Christ our Lord. One of the guests said nothing, but presently asked the host's permission to ring the bell, and when the servant appeared he ordered his carriage. He then, with the courtesy of perfect self command, expressed his regret at being obliged to retire; but explained that he was still a Christian. Mark the phrase—for it made a deep impression at the time—"still a Christian." Perhaps it occurs to you that the guest who was capable of this act of simple courage must have been a bishop, or at least a clegyman. He was not. The party was made up entirely of laymen, and the guest in question became the great prime minister of the early years of Queen Victoria. He was the late Sir Robert Peel.

Christ may be confessed verbally and ordinarily must be so confessed. Before the session, or the congregation, or in proper season as occasion may require in the various circumstances and in the social relations of life. But confession is not mere recognition, nor even acknowledgment—it is acceptance and appropriation as Saviour—involving intelligent appreciation of the work He has done for us and yet will do in us, and the heartful clinging to Him as the One whom the soul loveth. This confession of Christ will manifest itself in the active duties of life; if sincere it must be practical. The life must adorn the doctrine.

But it may in God's wise providence fall to the lot of His servants to confess Christ by suffering—suffering even where there cannot even be the solace of friends or the sense of support given by knowledge of the fact of human sympathy. The confession may be a showing of Christ's work in perfecting the confessor in the grace of humble and patient submission to His will,

Thus we may confess Christ verbally, actively or passively as He may ordain and direct by His word or by His providence—and whosoever shall confess Him before men, him will He confess before His Father which is in Heaven—but fearfully remember, whosoever denieth Him, him will He deny before His Father which is in heaven.

PUZZLE DEPARTMENT.

Answers for Sept. 30th.

Augustus Cæsar is the Emperor mentioned in the Bible—Cornie and Myrtle Wilkinson.

The waters of the flood were fifteen cubits high. Gen. 7: 20—Maggie Hall, Cornie and Myrtle Wilkinson.

The Jews wanted a king because they wanted to be judged like other nations. 1 Sam. 8: 5—Maggie Hall.

How many times is the word repentance mentioned in the New Testament?
E. Myrtle Wilkinson.

Where in the Bible is the word "him" mentioned three different times in the same verse having reference to Christ?
Cornie Wilkinson.

Who is mentioned in the Bible as a beggar?
Walter Sprunt.

In what month did the ark rest on Ararat?
M. S.

THE JAMES SPRUNT INSTITUTE,

KENANSVILLE, N. C.

The announcements for the next session of this school are now ready to be sent out. Who wants to see one? Any man with a girl to educate can get some interesting reading by addressing a postal card to Rev. R. V. Lancaster, Kenansville, N. C. For the motto of the trustees is: The best possible school, for the least possible cost. Session opens September 8th, 1897.

R. V. LANCASTER, President.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

WESTBROOK — PEARSALL. On September 23d, 8.30 a. m., in St. Andrews Presbyterian church, Wilmington, N. C., by Rev. A. D. McClure, Mr. John Keener Westbrook and Miss Annie D. Pearsall.

NELSON—RAYNER. On September 30th, at the home of the bride's father, Wilmington, N. C., Mr. Thomas Nelson of Parmele, N C., and Miss Ida Rayner.

WHITE—BURLEYSON. In Cabarrus county, October 6th, 1897, by Rev. Cornelius Miller, assisted by Rev. W. C. Alexander, Mr. Edgar F. White, of Concord, N. C., and Miss Margaret L. Burleyson, daughter of Benjamin Burleyson.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

RICHMOND. At "Woodside," the paternal home, near Milton, N. C., Friday, September 10th, Nat. M. Richmond, in the 48th year of his age. He was a man of clear intellect, of great force of character, of indomitable courage and high Christian integrity. He had for years held official positions in the county government and filled them with such marked honesty and fair dealing as gained the esteem and confidence of all his fellow-citizens. His great force of will and character were tempered by great tenderness of heart; he never refused to do a kindness that was in his power. The suspension of business, the gathering of the whole community at his funeral manifested the very high regard for him in his native village.

For several years he had been an efficient deacon in the Milton Presbyterian church, and the superintendent of the Sunday-school also. His home life was marked by a very consistent Christian character. A most devoted husband, a tender father, a loving brother, he made his home the centre of all that was sweet and attractive. His end was peace. Just before his death calling the members of his family around him to give his last farewell, and sending messages of love to absent ones, he assured them all of the Saviour's presence with him, and so he crossed the river leaning upon the rod and staff of his blessed Lord and Master.

In connection with the death of Mr. Nathaniel M. Richmond, who was for above seventeen years a deacon of Milton church, N. C, and for the last four years a superintendent of the Sabbath-school, the officers of said church and the teachers and scholars of the Sabbath-school feel constrained to put on record their thoughts and feelings as follows:

1st. That in the death of Bro. Richmond, we feel that we, as individuals and as laborers in the cause of Christ have sustained a heavy loss. Humble, genuine, brave and fairminded, he gave forth an influence elevating, purifying and strengthening that will long be remembered.

2d. That as a Christian and in the discharge of his offices among us, he so lived and labored as to secure the respect and confidence of all who knew him. While firm, conservative, consistent, he was also gentle, genial and patient and thus worked in harmony with both old and young.

3d. That we tender to his wife and children our profoundest sympathy in their terrible bereavement and pray that God in his contiuuance of past goodness will sustain and strengthen and comfort them and enable them in time from the heart to say, "Thy will be done."

4. That these records of respect and affection be sent to the N. C. PRESBYTERIAN for insertion and a copy sent to his esteemed wife and family.

D. M. HINES,
On Behalf of the Church Officers.
JOSEPH EVANS.
On Behalf of the Sabbath school.

SECULAR NEWS.

NORTH CAROLINA.

The farmers in the Edenton section are said to be in a better condition than for many years.

The Merchants' Association has been organized in Wilmington for the benefit of merchants in their credit transactions.

A telephone line will soon be run from Enfield to Halifax. This line will probably connect with the Scotland Neck telephone.

Mr. W. E. Worth, of Wilmington, has had fine success in his experiment of sugar beet culture. The yield was about 600 bushels per acre on new land.

The Anchor Mills for the manufacture of cotton, wool and other textile products to be located at Huntersville was incorporated at Raleigh last week.

The largest cargo ever shipped from Wilmington was that of the Sahara for Liverpool with 13,700 bales of cotton weighing 6,911,237 pounds and valued at $414,674. The Sahara was cleared by Messrs. Alex. Sprunt & Son.

Mr. Geo. E. Boggs, of Haywood county, has taken thirty five varieties of apples from the western part of the State to be shown at the exhibition for fruit at the Madison Square Garden, New York. Mr. Boggs will contest for one of the prizes offered for best collections.

On September 30th, the first of the series of public lectures was given at the University. The subject was that of Chas: Wilson Harris, first Professor of Mathematics, U. N. C., Father of the Literary Societies by Dr. K. P. Battle. On October 14th, and throughout the winter the following will be given by the members of the faculty: The Kalevala (the Epic Poem of the Finns) and What it May Teach Us. Prof. Wm. Cain. Living Lakes and Dead Seas. (Stereopticon) Prof. Collier Cobb. The Theory of the State. President E. A. Alderman. The Revival of the Olympic Games. Dr. Eben Alexander Cosmogony. Prof. J. W. Gore. The Conditions of the Russian Peasantry as Compared with that of the Southern Negro. (Personal Observations) Dr. E. E. Bynum. Science and Modern Life. Dr. F. P. Venable. The Messianic Ideal. Dr. Thomas Hume. The Yellowstone Park. (Stereopticon) State Geologist J. A. Holmes. A Roman Boy. (Stereopticon) Prof. Karl P. Harrington. The Gases of the Atmosphere. (Illustrated) Dr. Chas. Baskerville. Christianity and Every Day Life. Prof. H. H. Williams.

DOMESTIC.

Forest fires which are said to be the worst since 1877 are raging in the West.

The Tampa Times think the orange crop this year will come nearer 300,000 than 200,000 boxes.

Six girls lost their lives in the burning of the State Industrial School at Plankinton, S. D., on the 6th inst.

A $700,000 fire occurred in Detroit on last week. Seven large buildings situated in the center of the business portion of the city were destroyed.

The Board of Trade of Wilmington, Del., has raised by subscription $1,500 for the purchase of a silver service to be given the gunboat Wilmington.

The pear crop in south Georgia has been unprofitable this past season and a number of growers have planted their orchards in other fruits or field crops.

The Richmond State says: There are many gratifying evidences of improvement in business in Richmond, and the outlook for the fall and winter trade is unquestionably better than it has been for several years.

The Postoffice Department has adopted a policy of general extension of the money-order system. First Assistant Postmaster-General Heath believes that any postoffice wanting money order facilities should be given them.

Tapioca flour will be required to pay a duty of two cents per pound, the same as starch. This flour is used almost exclusively in all the Chinese laundries in the United States and has been a formidable obstacle to the starch manufacturing industry in the United States.

Yellow fever is on the increase in New Orleans and the average number of deaths greater. At Ocean Springs it seems to have run its course, but has appeared at Pass Christian and other points. All possible steps are being taken by the authorities in their efforts to control it, but frost is eagerly waited for as the only real means for stamping out the disease.

Capt Orris A. Browne, manager of the Hollywood Place truck farm, Va., had a most encouraging outcome from his experiment the past season in raising the sugar beet. The yield was 25,047 pounds per acre, and the chemical analysis made by the chemist of the Agricultural Department at Washington shows that the Valmorin variety contains 12 54 per cent of sugar, while the juice contains 13.20 per cent.

The Russian Empire, which has recently established a money order service, has just submitted to this government a proposition asking for a convention, or agreement, for a money-order exchange between Russia and the United States similar to the money-order exchanges now in operation between this government and thirty seven other countries. The details of the arrangement are now being perfected, and it is probable money orders can pass between the two countries early in the coming year.

FOREIGN.

It is stated that the India government declines to reopen the mints to silver.

Ann Stiller, the lady in waiting to the former Empress of Mexico, (Carlotta, sister of the king of Belgium, and widow of Emperor Maximilian) committed suicide by bleeding herself slowly to death. She was seventy-four years of age and had lived the life of a recluse since her return to Europe with the ex-Empress.

The National Council of Switzerland by a vote of 98 to 29 has adopted a bill providing for the purchase of the five principal railroads of Switzerland at a cost approaching a milliard of francs (1,000,000,000 francs or $200,000,000) for which purpose a loan is projected. Switzerland has a complete system of telegraphs which, excepting the wires for railroad use, is wholly under control of the State.

Judge Wellhouse, who is called the "Apple King of the World," has 1,630 acres of land in Leavenworth, Miami and Osage counties, Kan., devoted to the culture of the apple. The orchards contain 100,000 trees. In thirteen years he has picked more than 400,000 bushels of the fruit.

SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after Monday, October 4th, 1897.

DAILY EXCEPT SUNDAY.

Leave Wilmington at 2.30 p. m., 6.30 p. m.
Leave Ocean View 8.00 a. m., 5.00 p. m.

R. OSCAR GRANT,
Superintendent.

DAVIDSON COLLEGE,

DAVIDSON, N. C.

The Sixty-first Year Begins September 9th, 1897.

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Professor of Latin and French.
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How to make good bread recipe sent free for the asking.

R. W. HICKS
WHOLESALE GROCER,
Wilmington, N. C.

FOR THE FAMILY.

SINCERITY.

Be thou sincere, No greater virtue shines
With purer radiance on the jewelled string
Of virtue's rosary; no word defines
Its meaning full with a clearer setting.

Wert thou thrice genius and thy love would bring
A hundred blessings down upon my head,
I'd rather that my heart's last breath were fled
Than feel the anguish of thy falsehood's sting.

Truth gains a way where rarest gifts are naught;
Truth wins a place exalted o'er deceit;
Truth is the surest pathway to the heart,
The only footing on which friends should meet.
If thou, my friend, affection givest me,
Be sure 'tis tempered with sincerity.
—*Ida Cole, in Piedmont.*

"FAITH LATIMER."

BY REMINGTON.

In Boston, under the shadow of the State House, "Faith Latimer" (Mrs. Maria O. Miller) was born. Her family upon both sides is of Puritan stock, and, though her ancestors did not come over in the famous Mayflower, they settled in New England long before the War of the Revolution. Her father was for many years a merchant of Boston, and both her parents were members of the famous Old South Church. Her mother was a woman of great literary taste and ability, and Professor Edwards Park of Andover, who is a relative of the family, took great interest in her development, and aided her in her studies and reading.

Faith Latimer inherited her mother's taste, and from her earliest childhood has been a true lover of books. Being left motherless, she was sent to Wheaton Seminary, Newton, Massachusetts, to be educated, and she graduated the youngest scholar who had ever received a diploma up to that time. Soon after, she took a special course at Maplewood Institute, Pittsfield. Her vacations were spent with her mother's relatives in New England, and the lessons she there learned from the industrious and frugal characters about her are gratefully remembered and practically demonstrated in her daily life.

While quite young, she married a merchant of Louisville, Kentucky, a Virginian by birth, who left her a widow in 1888. He was a man of the highest integrity and moral worth. Hers was an ideally happy marriage, and left no remorse mingled with the sadness of separation. Louisville is still her home. Mrs. Miller has always been pre-eminently a wife and mother, and home duties are never neglected for outside work. The loss of a daughter in early wedded life had a marked influence upon her character. Her love of home and children has led her to devote the best energies of her life to their education; and few women in the private walks of life have labored so untiringly for the moral and religious improvement of the young as she has done. For many years she has led an infant class at Sunday-school.

Faith Latimer has written several books for children, which have been treasured and welcomed in homes and libraries. In years past her pen has furnished many verses and articles which have been published, often anonymously. So quietly has this little woman labored that few of her familiar acquaintances have any knowledge of the amount of study and literary work which she has sent out into the world through various papers and magazines.

Her love of nature and all that is beautiful in poetry, music, and art; her great industry, wonderful memory, and rare gifts as a conversationalist—make her a delightful companion and loyal friend.

Faith Latimer has passed through many bereavements, but so strong is her faith, and so full is her heart with divine love, that her life-work goes on with cheerfulness and unflagging energy.—*Sunday School Times.*

For a Sty in the Eye.—When you feel that pricking pain, and see the fatal little spot of red on the eyelid which surely foretells the coming of a sty, put into a small bag a teaspoonful of black tea, on which pour enough boiling water to moisten; as soon as cool enough put it on the eye, and let it remain until morning. The sty will, in all probability be gone. If not, one more application will be certain to remove it.



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CHILDREN'S COLUMN.

LITTLE PATTY.

Cross little Patty sat under a tree,
As fretful as ever a child could be.
"Keep still!" to a singing bird she said;
"You are out of tune and you hurt my head,
Do stop!" she cried to a dancing brook,
A lamb and a pussy-cat came to look
At cross little Patty beneath the tree,
As fretful as ever a child could be.

The pussy-cat wondered to see her pout,
And the frisky lambkin skipped about,
But the brook tripped on over stones and moss,
And never found out that Patty was cross.
The bird in the tree-top sang away,
And these were the words she meant to say:
"You poor little girl! why can't you see
That there's nothing at all the matter with me?
Mend your manners, my dearie, soon,
Or you'll find the whole world out of tune."

Somehow, the wind in the leafy tree,
And the rippling water so wild and free,
The bird on the bough, and the snow-white lamb,
And the gentle pussy so mild and calm,
Made Patty ashamed of her naughty mood;
She shook herself well and said: "I'll be good."
And, presto! the Patty beneath the tree
Was just as sweet as a child could be.
Exchange.

WHY BUSTER WOULDN'T BELIEVE JIM.

Such a howl! Buster screamed as if he would split his throat, and Sim and Essie seemed as much distressed as the baby. Of course mother flew to the spot, but mother was in the garret unpacking winter blankets, and though mother-feet always seem to have wings when babies cry, a good many tears had been shed when she got there.

And for once tears helped the hurt, for the trouble was that Buster had taken the little silver pepper pot to play with, and of course he pulled the top off, and of course he got the dreadful stuff in his eyes.

"Jim, how could you let your brother play with the pepper-cruet?" said his mother.

"I told him not to, mother," insisted Jim.

"I told him it would get in his eyes and smart like fire; didn't I, Buster?"

"Yes," sobbed the baby, "he telled me, but I didn't believe him."

"Why, Buster, did you think Jim would tell you a story?"

"He said it was a wild cat, and it was just Frisk," explained Buster, and mother looked puzzled, you may be sure.

"A wild cat? How could he say the pepper-pot was a wild cat?

Buster laughed aloud, showing that the tears had done good in washing his blue eyes, but Jim hung his head and did not laugh a little bit. Mamma looked at Jim and waited to hear what it all meant.

"It was this morning," said Jim, twisting out of sight of his mother's eyes, "we were playing blind-man's bluff, and Buster would be blind man, though he couldn't catch anything but Frisk, and Frisk was't playin."

"And when he caught Frisk," prompted his mother, for Jim's story had come a stand-still

"He telled me it was a wild cat, and scared me," said Buster, finishing the story.

Was that right, Jim? asked mother.

"I was just fooling, mother."

"Would you slap me real hard," asked mother, "and hurt me just for fun?"

"O, no! mother," cried the little boy.

"But you have slapped the truth and hurt it so that your little brother doesn't believe what you say now."

Jim had nothing to say for himself, but in his little heart he resolved not to tell the least bit of a fib, even in fun.—*E. P. Allen, in Sunbeam.*

SHE WAS A STRANGER.

The following story, which comes from the west, brings with it a lesson for all, old and young:

"A Sunday-school missionary, while addressing a Sunday-school, noticed a little girl shabbily dressed and barefoot, shrinking in the corner, her little sunburned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl about eleven years of age, got up and went to her. Taking her by the hand, she led her out to a brook, where she seated the little one on a log. Then kneeling beside her this good Samaritan took off the ragged sunbonnet, and, dipping her hand in the water, bathed the other's hot eyes and tearstained face, and smoothed the tangled hair, talking cheerily all the while.

"The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth. The missionary, who had followed the two, stepped forward and asked, 'Is this your sister, my dear?'

"'No, sir,' answered the child, with tender, earnest eyes; 'I have no sister.'

"'Oh, one of the neighbor's children,' replied the missionary; 'a little schoolmate, perhaps?'

"'No, sir; she is a stranger. I never saw her before'

"'Then how came you to take her out and have such a care for her?'

"'Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her.'"—*Christian Standard.*

What is it that saves the life of the world from being utterly rotten, but the Christian elements that are in it?—*Drummond.*

LETTER-BOX.

Dear Editor: As there are not but two letters in the PRESBYTERIAN this week I will write one. I am sorrow to see that the boys and girls are not answering and writing more for the children's column. We enjoy reading them very much. Papa is in Baltimore this week buying his fall stock, sister Cornie went with him this season, I hope mama will go some time and let me go with her. I will close by asking a question.

Your friend,
E. MYRTLE WILKINSON.
Ridgeville, N. C.

Dear Mr. McLaurin: I am a little girl eleven years old. Please put my name on the Roll of Honor for reciting perfectly the Shorter Catechism, also my sisters Nannie and Mamie. We had our names put on the Roll of Honor in the Christian Observer some time ago. I am going to school to my sister. We have nice times on Saturdays getting hickory nuts, walnuts, hazel huts, wild grapes, persimmons and chinquepins. This is the first letter I have ever written for a paper and I hope you will print it.

Your little friend,
CARO MCINTYRE.
Carl, N. C.

Dear Presbyterian: I have never written to you before. I have learned how to hemstitch. We have a new matron for the Annie Louise Cottage. We have different groups for different work. I am in the dining-room this week, my work is to sweep the dining-room three times a day. I am in Sudie Cook's group. Our laundry has been moved. Our Roll of Honor will be put up to-day and Carrie Powell from Lenoir leads the Roll of Honor. I am on the Roll of Honor. I am in the fourth grade. We love to go the Barium Springs; we use the water. I stay at the Annie Louise Cottage. I desk with Carrie Powell. I room with Clara Powell, Ophelia Carter, Alice Halyburton, Cliene Leslie and Lizzie Bailey. Mr. Watts gave us some books for the library. We take books from the library every week. I love to read books. I have a doll and I am making it a dress. I have a drawer to put my playthings in. I will close.

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By Miss Annie M. Barnes:
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By Rev. H. C. DuBose, D. D.:
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WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington, D. C., Oct. 6th, 1897.

One of the notable events of the week was the annual demonstration meeting of the Woman's Christian Temperance Union, which was held in the First Congregational church. The building was filled to its utmost capacity and there was much enthusiasm when the various local unions marched into the church with banners flying. The recitation in unison of the District motto—"For God and Home and Native Land—Loyal Unto Death—was decidedly impressive, and Mrs. Welsh's chalk talk on "Danger Signals," applying the system of colored lights used on railroads as warnings of the effect of spirituous liquors on the human system, was both interesting and instructive. Mrs. Mary F. Wells, National Organizer, was the principal speaker, and nothing she said was more pleasing to her hearers than her reference to the late Neal Dow, the grand old man of the temperance cause—"I am thinking of an old man who has passed over to the promised land. I wonder whether he is pleased with what his followers here are doing; with the growing weakness of the rum-power, or with the steady increase of strength among the temperance workers." Later, after Mrs. Wells had referred to Gen. Dow as one who had shipped heavenward after standing bravely for his principles for forty years and had said: "and his spirit and determination are treasures willed to us," the following resolution was adopted, and the secretary directed to send a copy to Miss Dow:

"*Resolved*, That the W. C. T. U. of the District of Columbia, in annual demonstration to-night, extend to you our sincere condolence upon the death of your venerable and revered father, Gen. Neal Dow."

Mrs Wells referred to the building the union purposes to erect in Washington, and, probably in answer to those who objected to the creation of a large building debt, said: "We will begin it under debt, but do men never purchase real estate or build buildings on borrowed capital or secured notes?"

The forty-fifth annual meeting of the Washington Y. M. C. A., was held this week, and the talk at the meeting was largely devoted to the new building which the association has determined to have. The President of the association said on that subject in his annual address: "Although an active canvass has not begun, yet there has been subscribed the sum of $30,000. We need $125,000 in addition to the present subscription. In order to acquire the title to the adjacent lot and to pay for the construction and equipment of the building. Our canvass is to be in earnest and far-reaching, leaving no sympathizer unsolicited. Judging from the past liberality of the people of Washington we confidently expect that they will contribute the amount required. The people of Washington are public-spirited and no appeal has ever yet gone unheeded.

The police statistics of Washington present an indisputable argument showing that the work of the Anti Saloon League is bearing good fruit. During the four years since the league was organized the number of licensed saloons has each year decreased, and, notwithstanding the steady increase in the population of the city, the number of arrests for intoxication have also decreased each year. This shows that fewer saloons make less drunkenness, and if there were no saloons either licensed or unlicensed there would be little or no public drunkenness.

Canon Gore, of Westminster Abbey, preached twice in Washington Sunday. His morning sermon, on "The Brotherhood of Man" was a surprise to those who have not kept pace with the growth of broad ideas in the Church of England. He preached from the words of St. Paul, "May be able to comprehend with all saints what is the breadth, and length, and depth, and height." T.

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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
Lv Wilmington..	*3 20pm	....
Lv Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	....
Lv Laurinburg..	6 23pm	....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro..	8 11pm	5 54 am
Lv Marshville..	8 48pm	6 35 am
Ar Monroe	9 12pm	6 48 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte.....	10 25pm	7 50 am
Ar Mt. Holly.....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	....	11 18a m
Ar Ellenboro.....	.....	11 55p m
Ar Rutherfordton	.....	12 30p m

†8 40am	Lv....	Hamlet..	Ar 6 20p m
10 00am	Ar....	Cheraw..	Ar † 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton..	9 53am	.....
Ar Wilming'on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 58am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

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IN EFFECT Oct. 10th. 1897.

NORTH BOUND.	No. 3. Daily
Leave Wilmington.....	8.00a.m
Arrive Fayetteville.....	11.10 "
Leave Fayetteville.....	11.31 "
Leave Fayetteville Junction..	11.38 "
Leave Sanford.....	12.50p.m.
Leave Climax.....	2.49 "
Arrive Greensboro.....	3.20 "
Leave Greensboro.....	3.30 "
Leave Stokesdale.....	4.18 "
Leave WalnutCove.....	4.49 "
Leave Rural Hall.....	5.19 "
Arrive Mt. Airy.....	6.45 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.33 "
Leave Stokesdale.....	11.06 "
Arrive Greensboro.....	11.55 "
Leave Greensboro.....	12.15p.m.
Leave Climax.....	12.43 "
Leave Sanford.....	2.36 "
Leave Fayetteville Junction..	3.56 "
Arrive Fayetteville.....	4.00 "
Leave Fayetteville.....	4.10 "
Arrive Wilmington.....	7.20 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.00a.m
ArriveMaxton.....	9.02 "
LeaveMaxton.....	9.07 "
Leave Red Springs.....	9.35 "
Leave Hope Mills.....	10.20 '
Arrive Fayetteville.....	10.40 "

SOUTH BOUND	No. 3, Daily
Leave Fayetteville.....	4.45p.m.
Leave Hope Mills.....	5.02 "
Leave Red Springs.....	5.42 "
ArriveMaxton.....	6.11 "
Leave Maxton.....	6.15 "
ArriveBennettsville.....	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.40a.m
Leave Climax.....	8.25 "
Arrive Greensboro.....	9.17 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed Daily ex Sunday.
Leave Madison.....	12.35 p.m
Leave Stokesdale.....	1.25 "
Arrive Greensboro.....	2.45 "
Leave Greensboro.....	3.22 "
Leave Climax.....	4.20 "
Arrive Ramseur.....	6.05 ',

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford, with Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk and Western Railway.

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DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 58 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 03 p m, Boston 9 00 p m.

DAILY except Sonville 3 58 p m, Newbern 5 20 Sunday — No. 60—Passenger—Due Jack-p m. This train leaves from 2 00 P M Walnut street.

SOUTHBOUND

DAILY 4:00 P M — No. 55—Passenger—Due Lake Waccamaw 5 00 p m, Chadbourn 5 40 p m, Marion 6 48 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 3 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m. Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45 p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY except Sunday 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY except Sunday 12:15 P M — No. 54—Passenger—Leave Newbern 9 20 a m, Jacksonville 10 42 Sunday a m. This train arrives at Wal-12 40 P M nut street.

FROM THE SOUTH.

DAILY No. 54—Passenger—Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at †1 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 am, and 3 30 p m, arrive Parmele 9 10 a m, and 5 10 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a. m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning leaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 03 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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* * *

Green Tomato Preserves.—For nine pounds of tomatoes take four and a half pounds of sugar, one pint of vinegar, the rind of three lemons cut in small pieces and a teaspoonful of whole cloves. Cut the tomatoes in halves, or if large, cut in quarters; put on to cook in the syrup made by boiling the sugar and vinegar together with the spice. Boil slowly a long time, or until the syrup is very rich and the tomato thoroughly cooked; then place in self-sealing bottles.

* * *

A Simple Apple Pudding.—Peel six large tart apples, cut them into quarters; remove the core, lay the apples in a bowl of cold water. Place the peel and core in a saucepan, barely cover with water, place them over the fire, cover and cook till tender, then inclose them in a piece of cheesecloth, press out all the liquid, return the liquid to the fire and when it boils put in the apples. Cook five minutes, carefully remove the apples to a pudding dish, boil the liquid fifteen minutes, then measure it. Add to one cup of liquid one cup of sugar; boil until the sugar is dissolved (about two minutes); pour it over the apples. When cold mix one pint of flour with one and a half teaspoonfuls baking powder, half teaspoonful salt; mix the yolk of two eggs with one and a half cups of milk, add it to the flour and mix all together. Add last the beaten whites, pour this latter over the apples and bake in a medium hot oven from twenty to thirty minutes. Serve with hard sauce.

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New Series—VOL. XXIX—No. 1,554. WILMINGTON, N C., THURSDAY, OCT. 21, 1897. Old Series. Vol. XXXIX—No. 2,714

REV. DRURY LACY, D. D.

The Rev. Drury Lacy, D. D., whose portrait we present this week to our readers, was born in Prince Edward county, Virginia, at Ararat the country seat of his father, Rev. Drury Lacy, on the 3rd of August, 1802, and died at Jonesboro, Moore county, N. C., then the residence of his son, Rev. Wm. S. Lacy, on the 1st of August, 1884. He was buried in Raleigh, N. C., where so many years of his useful life had been spent, on the day he would have rounded out his 82nd year, the 3rd of August, 1884. For more than fifty years he had lived and labored in North Carolina, had devoted himself to the interests and welfare of her people, and had been honored and beloved by them as few men in the State have been. He was loyal to his native State, but not less so to the State of his devotion. On one occasion in the Synod of North Carolina, being twitted with his devotion to Virginia, and the matter under discussion being assailed because of his advocacy, and he a Virginian, he electrified the body, as with his rich resonant voice, and in his frank natural way he spoke out: "Moderator, brethren, hear me. It is true I was born in Virginia, and I am proud of it. You are North Carolinians because you were born here, and can't help it. I am a North Carolinian by choice. Moderator, I love Virginia, I am not ashamed to own it. I love Virginia as I love my mother," bowing his head reverently as he said this—and then raising himself to his full stature, erect, manly, beaming, he added, "and I love North Carolina as I love my wife." 'Tis needless to say his loyalty to the Synod or the State was never again questioned.

His father was the Rev. Drury Lacy, at one time Vice-President of Hampden-Sidney College in connection with Rev. John Blair Smith as President, and acting as President, for eight years. He was well known and widely influential, often a member of the General Assembly, and moderator of that venerable court in 1809. Having lost his left hand in his boyhood, and having a silver cap covering the stump, and having an unusually rich, melodious and penetrating voice, he was called by his brethren, "Lacy with the silver hand and the silver voice."

The subject of this sketch was left an orphan in his thirteenth year, and was fitted for college by his brother, Rev. William S. Lacy, who continued the classical school at Ararat that had been taught by his father. He was graduated from Hampden-Sidney College at the age of twenty, and taught at Ararat, succeeding his brother who removed to Tennessee. He married in 1824, Miss Williana Wilkinson, a lady of great refinement and delicacy of feelings and manners, accomplished in literature, and with more than usual culture in music. Mr. Lacy taught school and conducted a small farm until his conversion in 1828, under the preaching of Rev. A. Nettleton, when he at once entered Union Theological Seminary, walking from his home, three miles distant, daily to his recitations. He was licensed in April, 1831, by West Hanover Presbytery; laboring efficiently in mission fields, was ordained Evangelist by East Hanover Presbytery in April, 1833, laboring as home missionary in Amelia county and the adjacent counties. Through his labors chiefly, three churches were built in these fields. He accepted a call to New Bern, N. C., and entered upon his pastorate there January, 1834, leaving in December, 1836. He became pastor of the church in Raleigh in 1837, and continued till called to the Presidency of Davidson College in June, 1855. These eighteen and a half years of pastoral labor in Raleigh were fruitful of great good not only in the city itself, but in the whole State. He was much sought as a preacher on special occasions, at communion services and at protracted meetings, and thus preached in Hillsboro, Chapel Hill, Greensboro, Oxford and many other places in Orange Presbytery. The capital of the State being Raleigh, the officials of the State Government, the Justices of the Supreme Court, and the members of the State Legislature were much in attendance upon his ministry, and among his warmest friends were members of other communions, who would attend the Presbyterian Church while in Raleigh. Many men of influence in the State traced their conversion to his preaching—among them such eminent and useful men as Rev. Dr. Samuel B. McPheeters, Rev. Dr. Charles Phillips, Judge J. G. Shepherd, Hon. Giles Mebane, and others.



From 1855 to 1861, he was President of Davidson College and Professor of Mental and Moral Philosophy. In 1862, he was again an evangelist and labored in Orange Presbytery. He received that year a commission as chaplain in the Confederate service, and did duty in the field and in the hospitals at Wilson and Raleigh. At the close of the war, without means, he engaged with his sons in teaching a school for boys in Raleigh, and then with his wife in 1868 in teaching a school for girls. This school was afterwards incorporated into the Peace Institute. In this institution, Dr. Lacy lived, Mrs. Lacy being Lady Principal—he having no other connection with the school. But his presence was a benediction and his apartments a delightful retreat frequented by the young ladies at their times of leisure and specially when sad or homesick. During this part of his life he preached at Oakland, Pittsboro and Haywood and his ministry was blessed in the nurture and growth of feeble churches. After the death of his wife in 1880, he made his home with his son, Rev. Wm. S. Lacy in Jonesboro, preaching as his infirmities would permit, with great acceptance. The infirmities of advancing age, did not affect his mental faculties, and he kept abreast with the work of the Church, and in sympathy with all of passing interest. His death was sudden, and exceeding sweet, as at sunset, he lay down to rest, and passed quietly away.

In personal appearance Dr. Lacy was tall and of remarkably attractive and imposing presence. His eye was a fine blue-gray, kindling and lighting and melting. His face was fair and his color and freshness abode even to advanced age. His voice was remarkably rich and strong, full of power, tenderness and pathos. He was a fine singer, and his deep bass like soft thunder was always welcome in any circle of song, sacred or secular. His manners were exceedingly warm and cordial. He was a friend-winner everywhere, and was always gaining new friends and cementing old friendships. One writer felicitously said of him "He always kept his friendships in repair." He was so gracious and courtly in manner and speech, he was so manifestly sincere and true, so winning and lovable, that every one was drawn toward him, and he was greatly and most ardently and devotedly beloved. As a preacher, he was warm, impetuous, forcible, often, culminating in truest eloquence. He wrote his sermons fully and with care, but his manuscript proved but little obstacle, and it was often not known that he read. His enunciation was almost perfect. His reading of the Scripture or of the hymn was admirable and most impressive. His eye scarcely rested on the page, but scanned the audience, and it seemed as if he were reciting the passage or the psalm. His ministry was much blessed.

His personal magnetism gave him great power as President of Davidson College. He drew to him the affection and confidence of the young men. His manliness, simplicity and sincerity, his open hearted, transparent and profound interest in them, won their admiration and love. He was a faithful pastor, a loving father to them. He did not love to teach, nor were the duties of the executive of an institution agreeable to him, and he often felt that he had made a mistake in accepting the Presidency. But his influence was most beneficent, his administration most successful and his teaching sound and thorough.

His first wife died in 1846, and in 1849, he was again married to Miss Mary Ritchie Rice, eldest daughter of Rev. Benjamin Holt Rice, D. D. She was in every way a wife worthy of her honored husband—a woman of strong mind, of noble endowments, of high culture and attainment, of admirable executive ability, eminently practical and wise, and with ripest Christian character. For more than thirty years they lived together, mutual helpers in all good work.

Of the issue of the first marriage two children survive, Mrs. B. L. Dewey, of Charlotte, N. C., and the Rev. Wm. S. Lacy, D.D., of Norfolk, Va. Of the second marriage all the children are living: Mrs. F. W. Vanwagener, of East Orange, N. J., the Hon. Benjamin Rice Lacy, of Raleigh, N. C., and Dr. John Holt Lacy, of Solomonville, Arizona.

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THE INDIA FUND.

One day recently a friend in handing five dollars to Mr. McClure to be sent with the remittances through this office for the relief of sufferers from the Famine in India said to him that if the suffering was much diminished the money might be applied to the support of Presbyterian Missions in that land. If that appears good Rev. Mr. Wynkoop will be pleased to act upon the suggestion. In acknowledgement of the second remittance, Mr. Wynkoop, says, under date Allahabad, India, Sept. 7th, 1897: "Yours of 2nd August reached me by last mail, (prompt mail service is it not?) The enclosed Bill of Exchange realized 68 rupees. The balance of your first remittance I sent to some good missionaries, who were in great need of money for medicines to give to the half starved people suffering from the disease which is always near famine."

In this connection the following telegram to the Associated Press will be of interest to our readers and especially to all contributors to the Famine Fund:

At the final meeting to-day, (London, October 7th,) of the committee of the Indian famine fund at the Mansion House, the lord mayor, Sir George Faudel Phillips, announced that the total subscriptions amounted to $549,300. For every pound collected 19s 11 1-2d had been remitted to India, demonstrating that the expense of the administrators of the fund had been most minute.

There are still a million and a half of persons receiving relief. However, the necessity of relieving sufferers from the famine is rapidly decreasing, and the relief work in most of the provinces of India will be closed in a few weeks.

The total of the subscriptions from Great Britain, the United States, the British colonies and India, the lord mayor concluded, amounted to nearly $1,500,000, and the total cost of the famine was over $10,000,000.

The lord mayor, replying to the address of thanks of the Secretary of State for India, referred gratefully to the efforts of Mrs. Hauser, of Chicago, as having been the initiator of the plan for sending large quantities of clothing to the sufferers in India from the famine plague, adding that the clothing so collected was distributed with remarkable success.

We feel thankful that the friends, readers and supporters of the PRESBYTERIAN have sent so much for this fund, through this office. It is our privilege and our pleasure to serve our constituents in administering or forwarding funds for especial and worthy causes. We hope that Presbyterians throughout our Synod will make us more able to do what we are willing to do by prompt payment of overdue subscriptions and by increasing our list of subscribers. We do not ask this for ourselves merely, but that we may the better serve the Synod.

Let us, as the needs of India are so nearly met, turn our attention to the pressing and always present needs at home and abroad as represented by the causes and committees of our General Assembly. The famine relief in India should make us think of the multitudes of souls perishing with worse than famine, "that soul-destroying monster sin." There is great destitution in the Home Mission fields of our Assembly, our Synods and our Presbyteries. It was right to send relief for the bodies of the people of India. Is it not more important to send food and medicines for the souls that are perishing? Let us now pray and give and work for the souls that are perishing at home and abroad.

THE HEARTS of all Sunday-school workers, and all lovers of the Sunday-school work on this continent, will be filled with deepest sorrow at the announcement of the death of Mr. William Reynolds, whose name associated with those of D. L. Moody and B. F. Jacobs forms a trio to whom the Sunday Schools of this country are indebted beyond any power to estimate.

Mr. Reynolds died in Louisville, Ky., in his sixty-seventh year. He was on a visit to Louisville in prosecution of his work as a member of the International Executive Committee of Sunday-schools. On Sunday night he made an earnest address in the First Christian church, and soon thereafter complained of feeling ill. He became rapidly worse on Monday and on Tuesday, calmly as a child, drops to sleep, he passed away.

Mr. Reynolds was born in Pennsylvania, but spent his life from his sixth year in Peoria, Ill., to which his parents had removed. He received admirable religious instruction from his parents. His father was a Presbyterian deacon and his mother was remarkable for her earnest piety. He united with the Presbyterian Church in his 28th year and at the time of his death was a ruling elder in its service. From his first entrance upon the Christian life Mr. Reynolds exhibited ardent zeal in the Master's service and most remarkable talent for organizing and directing religious work. In 1861 he was elected President of the Y. M. C. A. of Peoria. During the war as a member of the Christian commission he spent much of his time in the hospitals of the Federal army, and here among war's sad scenes he had quickened, doubtless, that zeal which was so natural to him. After the war he took much of his time from the affairs of secular business to devote to organizing Sunday School Associations for States and counties, and latterly he devoted his whole time to Sunday-school work. He was for some years President of the International Sunday-school Convention representing the United States and British North America provinces. He was well-known and most highly esteemed in North Carolina, organized the State Sunday school Association and frequently visited it, and always was the very life and soul of its deliberations.

AT THE 82d annual meeting of the Netherland Bible Society which was recently held in Amsterdam it was stated that 77,801 Bibles and parts thereof were distributed by that society during the past year, among which were 12,074 in the Indian languages. The Testament printed in the Malay language was in great demand and in twelve months over 5,000 copies were sold. The British and Foreign Bible Society states that up to the present time the Bible has been published in the following languages; In 40 European, 41 Asiatic, 14 African, 10 Australian or Oceanic and 3 American, together 108 languages. The number of translations of single parts amounts to four times as many. Although the Bible has never been completely translated into Chinese, parts thereof, however, were translated into 16 different Chinese dialects.

THE RETIREMENT OF JUSTICE FIELD. The retirement of Justice Stephen J. Field from his place in the Supreme Court of the United States as Associate Justice is a notable event. He was appointed in 1863 by President Lincoln to represent the great and growing legal and land interests of the Pacific States. He was taken the place of Chief Justice of the Supreme Court of California. He has been longer than any other man a member of the Supreme Court of the U. S. A., and has outlived three Chief Justices and sixteen Associciate Justices holding during his term of office. His record is unsullied and great and his retirement is with universal respect and regret. He is one of a family of great men, brothers, including Cyrus W. Field, the inventor, David Dudley Field, the great lawyer, and Henry M. Field, editor of The Evangelist, a leading Presbyterian weekly of New York.

SOME FRIENDS have expressed hearty appreciation of the great service the N. C. PRESBYTERIAN is rendering the Synod in gathering historical material and putting it where in days to come it will prove invaluable. No other Synod is being so served and we really think the Presbyterians of North Carolina should appreciate this service, and manifest that appreciation by aiding the publisher directly in this work as they may be able, and by endeavors to largely increase the circulation of this paper.

We propose in the coming months to render the Album even more attractive and useful than in the past, by portraits and sketches, along with those of contemporaries, of Rev. Neill McKay, D. D., Rev. Adam Gilchrist, Rev. Evander McNair, D. D., Rev. John A. Gretter, Rev. D. B. Black, Rev. R. Burwell, D. D., Rev. James Phillips, D. D., Rev. Charles Phillips, D. D., Rev. C. H. Wiley, D. D., Rev. R. B. Anderson, D. D., Rev. John M. Sherwood, Bartholomew Fuller, Rev. T. L. DeVeaux, Rev. J. M. Atkinson, Chief Justice W. N. H. Smith, Rev. J. M. Sprunt, D.D., and many others—we write as names occur to us—overlooking many prominent ones of course. Some of these sketches are on hand and will appear in due course of time.

The beaming face of Dr. Lacy looking down upon them will this week, call up and revive delightful associations to many of the life-long readers and friends of the N. C. PRESBYTERIAN.

THE UNION SEMINARY MAGAZINE, September—October, 1897, is again at our hand. We welcome it. R. L. Wharton, editor-in-chief appears in graceful salutatory. Other editorials are: Hymnology Enthusiasm. The Literary Department contains articles; A Model Missionary—The Apostle Paul, by Dr. W. S. Currell; The Seminary Course of Study, by Prof. T. C. Johnson, D.D.; The Lord's Supper, by Rev. Dr. L. B. Turnbull, D. D.; New Sayings of Jesus, by Prof. W. W. Moore, D. D. The Missionary Department has: Southern Brazil as a Mission Field, and Home Missions in Alabama by Rev. S. R. Gammon and Rev. Dr. John Barbour, respectively. There are besides Local and Alumni Notes and Criticisms and Reviews. Published at Hampden Sidney, Va. $1 per year.

THE PRESBYTERIAN AND REFORMED REVIEW for October, 1897, is full of good things from its page 593 to 839, a good sized volume. It has six original articles and as many departments of criticisms, essays and reviews by the foremost thinkers and writers of the Presbyterian and Reformed churches of this country. This Quarterly is published by MacCalla & Co., Philadelphia at $3.00 a year or 80 cents a copy. The mighty men like Dr. Green and the young men of great powers and promise are here side by side. The thinkers of our Church cannot afford to be without this publication.

DAVIDSON NOTES.

Conclusion of the Otts' Lectures—Alumni Championship Cup—Largest Number of Students Ever in Attendance.

The concluding lecture of the series will be delivered by Dr. Dabney this evening. The attendance of the students has been very large, and the attention close and interested. It is an exercise in applied logic by no means suited to a kindergarten to follow the Doctor in his reasoning, and all who have attended the course seem to feel that their thinking powers have been stimulated, as well as their faith in one of our fundamental doctrines more deeply grounded. Dr. Dabney's style is clear, his manner confident, earnest, and animated, and his mode of presentation remarkably picturesque and interesting. His argument is often enlivened by historical instances and telling anecdotes. Davidson College is to be congratulated on having secured such a lecturer on such a theme, and we hope the lectures when published will have the extended circulation they deserve.

The enrolment of new students has not yet ceased, and the number of students at the college has reached 177. The highest catalogue enrolment of any previous year was 176 year before last. This will be considerably exceeded by this year's numbers before the close of the session.

The Alumni of the College, under the leadership of Mr. John R. Schenck, of Charlotte, with the assistance of the faculty, have offered a very handsome silver cup to the winning foot-ball team among the college classes. The series of championship games begins this week, ending about the close of November. The name of the class which wins the championship is engraved on the cup each year. If any class wins the cup for three successive years, the cup becomes the permanent property of the class, and is withdrawn from future competition. Dr. Munroe's Medical School is counted one of the classes in this competition, making five contestants for the championship.

Rev. Mr. Taylor, a missionary from China, gave an interesting talk on life and work in China last Sunday evening. The church was crowded, and the audience attentive.

L.

Davidson, N. C., Oct. 18.

STAR BINDER

is a most desirable article to have in any household where the PRESBYTERIAN is taken. It holds the successive issues together in most convenient form, costs no labor and requires no special pains in its adjustment. What a fine Synodical Album a year's gathering would thus constitute!

Sent to any address for forty cents

Honor must grow out of humility, freedom out of discipline, righteous joy out righteous sorrow, true strength out of true knowledge of our weakness, sound peace of mind out of sound contrition. — *Chas. Kingsley.*

OUR PREMIUM BIBLE.



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At length we find ourselves with pride and pleasure, able to offer a Bible premium to workers for the N. C. PRESBYTERIAN. The size and quality of type of our Bible is represented by the cut here given:

The binding is flexible, the edges are gilt and the references within are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be th very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable

David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [a] if riches increase, set not your heart *upon them.*
11 God hath spoken [a] once; twice have I heard this; that [a] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [a] thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [a] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [a] my soul thirsteth for thee, my flesh longeth for thee in a dry and [b] thirsty land, [c] where no water is;
2 To see [a] thy power and thy glory, so *as* I have seen thee in the sanc-

[1] or, we are overturned by that which they have throughly searched.
[a] Job 21. 33. Ps. 36. 7. 1 Tim. 6. 17.
[b] Heb. a scarce searched.
[a] Job 33. 14. or, sleepeth.
[a] Heb. their wound shall be. [a] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Heb. 6. 8. 1 Pe. 2. 23. [a] Ps. 31. 11. [a] Ps. 90. 20. [a] Hos. 13. 3. [a] Ps. 42. 2.

6 They search out iniquities; [2] they accomplish [a] a diligent search: [b] both the inward *thought* of every one *of them,* and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [a] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [a] all that see them shall flee away.
9 And all men shall fear, and shall [a] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

[2] or, thoughts.
[a] Heb. diligent search. [b] Jer. 17. 9. Mat. 15. 19. Heb. 4. 12.
[a] Ps. 64. 7.
[a] Ps. 40. 5. [a] Ps. 107. 43.

Honor must grow out of humility, freedom out of discipline, righteous joy out righteous sorrow, true strength out of true knowledge of our weakness, sound peace of mind out of sound contrition. — *Chas. Kingsley.*

on in the Synod of North Carolina—on the folowing terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

The new subscriber gets the paper very cheap—we offer it to any *bona fide* new subscriber for $1.50 for the first year—and the worker gets amply compensated in a magnificently cheap Bible for his or her good work.

For three bonafide new subscribers at $1.50 each, we will send for the first year this Bible to any address that shall be sent us.

The Premium offered is the Genuine Edition of the Oxford Teacher's Bible.

We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

It has pleased God that we work out our salvation under conditions of conflict. The battle will go on till life ends. The great matter for us is, not to be free from conflict, but to be triumphant in it.—*John Baird.*

For the N. C. Presbyterian.

MECKLENBURG PRESBYTERY.

Mecklenburg Presbytery met with the Providence church, Wednesday, October 6th, at 11 a. m., in the 56th regular session. Opening sermon was preached by Rev. J. J. Harrell. Present, twenty-three ministers and twenty-eight ruling elders.

Organization: Rev. J. J. Harrell was elected moderator. Rev. M. McG. Shields, temporary clerk, Rev. R. C. Morrison, engrossing clerk, and Ruling Elder Walter Balk, reading clerk.

Ministers Received: Licentiate W. R. Minter from Enoree Presbytery, Rev. M. A. Henderson from Concord Presbytery.

Rev. Thos. C. Croker, of the M. E. Church, presented elder's credentials with a view to joining the Presbyterian Church and the following action was taken:

1st. We find that Rev. T. C. Croker is a minister of the Gospel in the M. E. Church in good and regular standing, and that his record is good.

2d. That according to his statement he has been convinced by personal investigation and study of the Word of God, that the Calvinistic view of the doctrine of God's Decrees, the Final Perseverance of the Saints, and kindred points are the true view, and are Scriptural doctrines on the subjects.

3d. That as he is not at present familiar with our theological terminology, he desires to be taken under our care with a view to a future and full examination as a condition precedent to his becoming a member of this Presbytery in good and regular standing as a duly ordained minister of the Gospel.

D. S. Craig, a member of Union church, was received under the care of Presbytery as a candidate for the ministry.

Permission was granted to Licentiate S. W. Moore to labor outside the bounds of Presbytery until the spring meeting. Rev. L. H. Baldwin was permitted to remain outside the bounds until the spring meeting.

Petition to organize a church in south Charlotte signed by fifty-nine people was found in order, and Presbytery will organize the church on 21st inst., if the way be clear.

Overtures: From Steel Creek church in regard to the schedule of collections was docketed for consideration at the adjourned meeting on the 21st inst. From Gastonia church in regard to appointing agent for the N. C. PRESBYTERIAN was answered as follows: Presbytery, not seeing the propriety in appointing such agent for the above named paper, it being a private enterprise, any more than for any other religious paper in our Southern Church, declines to do so.

Calls: From Wadesboro and Morven churches for the pastoral services of Rev. M. C. Arrowood, were placed in his hands and accepted by him. From Rutherfordton church for the pastoral services of Licentiate W. R. Minter were placed in his hands and accepted. Whereupon he was regularly ordained, and the following commission was appointed to install him at Rutherfordton: Revs. R. Z. Johnston, T. M. Lowry, M. A. Henderson and G. A. Hough, and Ruling Elders Andy Long and Dr. J. W. Harris.

The Graham Street church was permitted to renew the prosecution of its call before Montgomery Presbytery for Rev. W. A. Wynne.

Commissions: The commission to adjust certain matters in Philadelphia church reported an amicable adjustment of all difficulties.

Commissions to install Rev. M. McG. Shields at Gastonia, Rev. M. C. Morrison at Carmel, and Rev. T. J. Allison at Sugar Creek, all reported their work accomplished.

The Evangelist, Rev. M. C. Arrowood, reported that he had held a congregational meeting at Salem church, and after due election he ordained the following officers: Elders; J. W. Chapman, clerk; Jno. Richardson; deacons; John Elliot, A. A. Sanderson.

A complaint of F. B. McWhorter against the session of Philadelphia church was referred to a commission. Special committee on examinations for Licensure made the following report which was adopted:

That candidates for Licensure be urged to apply if possible at regular meetings of Presbytery.

That the Examining Committee, provided in the manual, be urged to meet together during the interval between each stated meeting of Presbytery and prepare an examination in the several departments, or appoint one of their number to prepare such an examination to be used in the examination of any candidates that may apply for licensure at the next regular meeting of Presbytery.

That examinations in departments I., III., and IV., may be given candidates at the close of their college course or as soon thereafter as possible, and each examination if approved, shall be final as to their trials for licensure.

Home Missions: The Committee on Home Missions made a report and the following recommendations were adopted;

1. That we concur with Concord Presbytery in petitioning Synod at its next regular meeting in Salisbury to transfer Stanly county to our Presbytery.

2. Ruling Elder D. W. Oates was put on the committee in the place of Jno. E. Oates, deceased.

3. That Rev. M. McG. Shields hold a meeting and administer the communion at Little Brittain church on the second Sabbath of November.

4. That Rev. R. P. Smith be re-elected evangelist for one year at the same salary as the past year, four months of his time to be given to Asheville Presbytery and that Asheville Presbytery be urged to raise $200 of his salary and that one-half of his salary be apportioned to our churches to be raised by spring meeting, and after that, his salary be added to the regular Home Mission apportionment.

5. The Presbytery commends the cause of the evangelization of North Carolina as conducted by the Synodical Committee and urges the churches to raise the full apportionment for this cause.

Revs. J. R. Howerton, D. D., and Jno. W. Stagg, resigned as members of the Home Mission Committee, and Revs. A. A. Little and M. C. Arrowood were substituted.

A very interesting report was made by the evangelist, Rev. R. P. Smith.

Rev. A. J. McKelway, Synodical Superintendent, presented the Synodical work.

Education: The committee reported the names of twenty-two young men on the roll, during the year.

One candidate was dropped, and one restored. The amount paid out during the year $621.04, and $675 is appropriated for the coming year to nine men.

Foreign Missions: The committee made its annual report, urging more frequent preaching on the subject, and a more extensive circulation of our missionary literature.

Licentiate L. B. Jureidini of the Presbytery of Nashville, a native Syrian, gave an address.

Church and Christian Education: The committee reported progress in the matter of establishing an Industrial school for girls, and the matter was continued in the hands of the committee.

Publication and Colportage: The committee reported recommending that Rev. T. C. Croker be employed for two months at a salary of $40 per month, as colporteur—one month in Rutherford, Polk and Cleveland counties, three weeks in Union and Anson counties, and one week in Gaston county.

Trustees; R. A. Dunn and Geo. E. Wilson were re-elected trustees of Davidson College for four years.

The usual vote of thanks was adopted.

Philadelphia church was chosen as the next place of meeting, and Tuesday night before the first full moon in April, as the time.

Presbytery adjourned to meet in the Second Presbyterian church, Charlotte, N. C., at 10 a. m, of the 21st inst.

JESSE W. SILER,
Stated Clerk.

WHAT IS TRUE FRIENDSHIP.

REV. W. S. M'TAVISH, B.D., DEFSERONTO.

Dec. 15.—Pro v. xxvii. 9, 10, 17-19.

Bacon said that friendships in the world were very few, and Dr. Todd was of the opinion that they would become less numerous because our modern life was becoming more and more artificial. We do not sympathize with this notion, for the fact is, that as long as we are constituted as we are, we must make friends; our hearts yearn for sympathy; we naturally long for some one in whom we can confide.

It is a singular fact that some of the warmest friendships have been between persons who in many respects were dissimilar. It is no unusual thing for men of high degree to condescend to others of low estate, and to make fast friendships with them. Daniel Webster and John Trout were firm and intimate friends. There did not seem to be much in common between Jonathan and David, nor between David and Hushai, nor between Solomon and Zabud, nor between Elijah and Elisha, and yet how true were the friendships exemplified among them! Paul and Timothy were very unlike in many respects; the one energetic, impulsive, determined: the other gentle, affectionate, sensitive, and yet Paul felt that he had not among all his acquaintances anyone who would more worthily fill the office of a friend.

What are some of the marks of true friendship?

(1) There must be honesty. He who would be a true friend must be agreeable without flattery, and sincere without rudeness. Luther says: "He who loudly scolds, praises; and he who excessively praises, scolds. They are not believed because they exaggerate." And Cowper, in his bright, interesting poem on friendship, expresses himself thus:

"But will sincerity suffice?
It is, indeed, above all price,
And must be made a basis;
But every virtue of the soul
Must constitute the charming whole
By shining in their places."

(2) There must be courage—courage to speak of faults, to warn against danger, to stimulate to right action, and to defend when assailed. Happy is the man who has such a friend. As Shakespere has it: "Happy are they that hear their detractions and can put them to mending." Christ was a true friend to Martha, for while He loved her He had the courage to tell her that she was worrying too much over her household duties. He loved Peter but He felt it necessary more than once to rebuke or warn him. Happy is he who can say regarding his friend:

"Do you think he ne'er reproves me?
What a false friend he would be.
If he never, never told me all the faults
that he must see."

(3) There must be sympathy. "A friend loveth at all times." He loves in the day of prosperity and in the day of adversity; in the day when other friends are true and in the days when they forsake. A man whose heart is cold and unsympathetic can scarcely become a true friend. He may make a wise counsellor, he may be able to give valuable suggestions, and he may deal frankly and honestly with us, but there is still a great defect in his friendship. The man who can say, "Tears, idle tears, I know not what they mean," is not the stamp of man we want near us when sorrow enters our home, or when the black angel of death spreads his desolating wings over our dwelling. We want then a friend whose heart beats in sympathy with ours.

The highest type of friendship has been exhibited by Jesus Christ. Cowper says:

The noblest friendship ever shown
The Saviour's history makes known,
Though some have turn'd and turn'd it;
And whether being crazed or blind,
Or seeking with a biased mind
We not, it seems, discerned it."

—*Canada Presbyterian.*

The teaching of Christ not only dignified labor, but has, by precept and by example, made it a duty. life of leisure devoted exclusively pleasure is discouraged, and a life useful ness set as the high ideal to which we are to attain. We certainly bring nothing into the world with and if, in the course of years, we not add to the general stock of ngs useful, we certainly have been rely drags on our fellowmen. La- is ordinarily thought of as an fortunate necessity, to be avoided possible, and a matter of compul- n because a few short months of ire cessation would exhaust the ply of those things necessary to existence.

Shall we labor from necessity, or we find a more inspiriting mo-

tive? God has endowed us with one of his attributes—the ability for creation. Labor is the exercise of that faculty. From the child making mud pies to the engineer constructing a palace, the ability to change matter to new designs is exercised. For this reason the primary arts of agriculture and manufacture appeal to us in an especial manner.

God has further given us the privilege of using those things we may create for the good of others. In his works of creation we have found scarcely a thing for which we cannot trace a use, and we may in like manner make each effort of our own contribute to the advancement of our race. This is what religion does for our daily tasks. If labor is the exercise of Godlike faculties, and the use of the proceeds of labor is to advance the interests of humanity, we shall not only take new interest in our work, but make it tell to the fullest extent of our ability.—*Christian Press.*

LITERARY JOTTINGS.

"Anthony Hope" sailed from London for America on the 9th inst.

News comes from India that Henry Savage Landor, the well known artist, traveller and writer and grandson of Walter Savage Landor, was arrested and terribly tortured while on an exploring tour in Thibet.

Fleming H. Revell Company have nearly ready several very important works on missions. The most important of them (it is indeed probably the most important book on missions issued during recent years) is "Christian Missions and Social Progress," by Rev. James S. Dennis, D. D., author of "Foreign Missions After a Century." It is truly a monumental work and will surely find a place in the library of every one interested in missions.

There are six hundred copies of the first edition of the Shorter Catechism in the library of the British Museum. A fac-simile of this edition has been reproduced by photographic process, which with an historical introduction and bibliography will be printed on antique paperand bound in buckram. The volume will be issued during the current month by the Publication Committee, 14 Paternoster Square, London.

Mrs. Katherine Hodges, who died in Chicago on September 30th, was prominent in newspaper work as well as the author of many books, among which are histories of New York and Colorado. Fifty years a Queen and Wife of Mrs. Henry Ward Beecher.

The Maryland Historical Society have decided in favor of Cecilius Calvert as the subject of the first of the two statues of famous Marylanders to be placed in the Hall of Statuary at the Capitol at Washington.

The following letter written by Thomas Moore to the editor of the Philadelphia Portfolio in 1816, the original of which is now in the possession of Senator Geo. F. Hoar, will be of interest to many in connection with the discussion which has arisen in regard to Mr. Moore's name being omitted from the roll of poets inscribed on the walls of the Congressional Library:—"This life is just long enough to commit errors in, but too short to allow us time to repair them, and there are few of my errors I regret more sincerely than the rashness I was guilty of in publishing those crude and boyish tirades against the Americans. My sentiments, both with respect to their national and individual characters are much changed since then, and I should blush, as lover of liberty, if I allowed the hasty prejudice of my youth to bind me now to the bright promise which America affords of a better and happier order of things than the world has ever yet witnessed. If you but continue to be as good republicans as we of Europe seem determined to be good royalists, the New and the Old World need soon have no other distinction than the hemisphere of freedom and the hemisphere of slaves."

MAGAZINES.

The October number of *St. Nicholas* opens with "The Little Princess" and is followed through with an exceedingly interesting table of contents in prose, verse and illustration. Some of its attractive serials end, having given unbounded pleasure to many readers. Our meeting Helen Keller and Tommy Stringer has been a very pleasant but truly a touching and pathetic one. Every household should have this capital magazine. Price $3 a year. The Century Co., New York.

The Ladies' Home Journal for October greets us in its usual timely way. After walking down Leisurely Lane, we meet The New Tenants of the White House, then going on we find ourselves Inside of a Hundred Homes. If space allowed we would like to note others, but an outlay of ten cents for this number will give any one that pleasure. Price for the year $1. Address The Curtis publishing Co., Philadelphia.

BOOKS.

The Bookman for October. The contents are embraced under the headings Chronicle and Comment, Poetry, The Reader, Paris Letter, In Kedar's Tents, New Books, Novel Notes, The Bookman's Table and The Book Mark. Dodd, Mead & Co., New York.

Wayside Courtships, by Hamlin Garland. D. Appleton & Co., New York. $1.25. Those familiar with Mr. Garland's works will need nothing more than an announcement of this book but to the readers of fiction who enjoy keen delineations of life we recommend it. These are no idle tales. but pictures drawn from every phase of life, and depict not only the romance of youth, but the deeper life of maturer years. The scenes are laid mostly in the West, abounding with the vigorous life of that people and in their range from humorous to pathetic touch every cloud of nature.

Seven Years in Sierra Leone. This is "the story, told by Dr. A. T. Pierson, of William A. B. Johnson's service as a missionary of the C. M. S., in Regent's Town, Sierra Leone, Africa, from 1816 to 1823." The author takes an old and out of date biography of the subject and makes a new, tender and thrilling recital of the events and study of the work of this remarkable man and missionary. These words of the preface characterize the source and will describe the excellence of this book. "Some twenty or more years ago I came across an anonymous memoir of William A. B. Johnson, now out of print. It was a stray copy, and in more than one sense it was a rare book. It impressed me then as on the whole, the most remarkable story of seven years of missionary labor that I ever read, and now, after a score of years of research into missionary history and biography that judgment is unhesitatingly reaffirmed." That is strong language, but the present work is its confirmation and is on its own merit excellent. Fleming H. Revell Co., New York and Chicago have issued this work in 250 pages, cloth binding, for one dollar.

The Seminary Bicycle. A sixteen page tract by William Nast Brodbeck, D. D., is issued by Eaton and Mains, New York. It is a plea for proper observance of the Sabbath, especially in the use of the bicycle. It calls attention to the temptation and danger of profaning the Sabbath by using the bicycle for unnecessary riding.

"In Trust With the Gospel" is a twenty-four page tract issued by our Committee at five cents per copy. This is the Baccalaureate Sermon by Dr. Russell Cecil, of Selma, Ala., to the graduating class of Columbia Seminary, S. C., in May, 1897. It is clear and strong and should be read by our people, especially our ministers. It calls us all to "ask for the old facts."

"The Gist of Japan," by Rev. R. B. Peery, A. M., Ph.D., does not pretend to be an exhaustive treatise of an exhaustless topic: it does pretend to cover the subject; and whosoever is eager to know the "gist" of those matters Japanese in which Westerners are most interested—the land, the people, the coming of Christianity, the difficulties and prospects of her missions, the condition of the native Church—will find it set down in Dr. Peery's book in a very interesting, reliable, instructive and condensed form. It is a valuable addition to popular reading about the Land of the Rising Sun.

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.
February and August—Presbyterial Home Missions.
March—Publication and Colportage.
April — Education — (one collection Church and Christian Education).
May and October—Foreign Missions.
Third Sabbath in October for Bible Cause.
June and September—Synodical Home Missions.
July—Invalid Fund.
Third Sunday in October—BibleCause.
November and April—Education for the Ministry.
December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

The Synodical Evangelistic Committee is hereby called to meet in the Presbyterian church of Salisbury, on the second day of November and during the sessions of Synod. A full attendance is necessary and most earnestly desired.

A. J. McKELWAY,
Superintendent.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. R. P. Smith, from Hendersonville to Gastonia, N. C.

Rev. D M. McIver, from Swann's Station, N. C., to Bolivar, Tenn.

NORTH CAROLINA.

First Church, Wilmington:—On last Sunday, the congregation of the First Presbyterian church unanimously voted a vacation of four and a half months to their pastor, Rev. Dr. P. H. Hoge, that he may make a tour of Europe and the Holy Land. Dr. Hoge will leave in January and return about the first of June. It is understood that Rev. R. E. Caldwell of Winston. will be in the company of tourists.

Westminster, Greensboro:—On last Sabbath morning four persons were received into this church; one upon profession of faith and three by certificate. On the previous Sabbath five infants were baptized. S. O. Hall, pastor.

Valdese:—A mission school has been opened under the care of the Home Mission Board. The school started with over fifty pupils and with good prospects for a larger attendance.

Gastonia:—Regular quarterly communion was held at this church October 3d. There were three additions on profession of faith, two of whom were baptized. This makes twenty-nine additions, nine infant baptisms, and two baptisms of adults since the beginning of the present pastorate, seven months ago.

Murphy:—This lovely little village of some five hundred inhabitants is situated in the extreme southwestern part of the "Old North State," one hundred and twenty-four miles from Asheville on the Southern railway. They have also the Marietta and North Georgia connecting here. For a little less than a year there has been a small band of Presbyterians—seventeen in number—organized into a church. Rev. J. B. Cochran is their pastor. Recently, October 3d-12th, Synod's evangelist, Rev. Wm. Black visited that point and for nine days preached with great acceptance the Word of God. Large congregations attended morning and evening. As a result more than one hundred confessed Christ. Among these, several were already members of the church. Eight were received into the Presbyterian church. Eight or ten others have expressed a desire to do the same. The Methodist church being the largest in the place reaped the greatest harvest. More than fifty will identify themselves with that branch and the Baptists will get the rest. It is worthy of note that all save one or two of the seven lawyers of the town were reached by the plain Gospel story. Quite a number of heads of families promise to erect family altars. The writer was present part of the time to help in the song service, and brings away many pleasant memories of the people there. Bro. Cochran is an earnest, efficient man and is doing a good work. A. K. P.

A later account from another correspondent says: Our little band of fifteen resident members will have seventeen added to them, and perhaps several more who have not yet decided to what church to go. Several of the most prominent men of the town made profession of faith, including every lawyer there. Brother Black retains his influence over the members of his former profession. Rev. A. K. Pool assisted him in the singing services. A collection of $86.86 was taken up for the cause. Brother Black is now at Old Concord church, Iredell county.

Fayetteville Church:—Is enjoying the ministrations of Rev. Thomas Drew, D. D., of Virginia. From the large congregations attending and the deep interest that is evident we hope for a great work of grace. Dr. Drew will remain with us during the week.

Evangelistic Notes:—The Superintendent has been able to visit the Presbyteries of Mecklenburg and Fayetteville which met the same week. At both meetings the cause of Home Missions was briefly presented and a collection taken up amounting to $27.30 at Mecklenburg and $32.25 at Fayetteville. The churches entertaining the Presbyteries, Providence and Jackson Springs, united in the contribution. Last Sunday as his own pulpit was occupied, the Superintendent took the opportunity of visiting St. Paul's church, eighteen miles from Fayetteville. The congregation here subscribed $43 to the cause which is in addition to the regular collection which had been taken up.

A. J. McKELWAY,
Superintendent.

Reidsville Church:—Our church has adopted the same plan as our sister church, the First Presbyterian church in Greensboro, of having the sermon at half past ten o'clock, to last one hour and then a short intermission of five or ten minutes and then the Sunday-school, the entire service only two hours long. The change went into effect last Sunday, and we are delighted with it, the Sunday-school had thirty-eight new pupils and the congregation at the church service was larger from the fact, the children worshiped with their parents, and the parents, a good many of them, attended the Sunday school with their children. We feel confident the plan will prove a success, and thank God and take courage. H.

VIRGINIA.

*Portsmouth:*Two persons recently received upon examination and one by certificate. Rev. R. B. Eggleston, pastor-elect, will be installed on the evening of November 3d.

Lexington:—Rev. Thornton Whaling, D. D., pastor. Four persons received at last communion. Three upon profession and one by letter.

LOUISIANA.

New Orleans:—Rev. Dr. D. O. Davies who was to have taken the pastorate of the Presbyterian Street church New Orleans has been advised by his friends not to take charge till the fever is over and Dr. Barr will continue to supply the church. Rev. John M. Williams of Gretna church, and his family, have been stricken with the yellow fever. The pastor of the Third church has been quarantined by the fever. Rev. Dr. Nall of the Canal Street church, returned from a vacation to be with his people.

TEXAS.

Fort Worth:—Nineteen members were received into the membership of Broadway church at last communion. Rev. Junius B. French, pastor.

WEST VIRGINIA.

Alleghany Church:—Rev. V. G. Smith was installed pastor of the Alleghany church at Mt. Storm, on the first Sunday in October. Present of the commission appointed by Winchester Presbytery: Rev. A. C. Hopkins, Jr., of Elk Garden, Rev. J. J. Fix of Petersburg, and Ruling Elder W. J. Alderton of Hartmonville. Rev. A. C. Hopkins preached the sermon and delivered the charge to the pastor. This was a day much enjoyed by all, and we trust one of spiritual blessing to both pastor and people.

KENTUCKY.

Springfield:—Our church has enjoyed a precious revival in the true sense of the word. Dr. Ramsay preached us eighteen sermons that by common consent were the clearest, most logical and thoroughly Scriptural that our people ever had the privilege of hearing. The members of the church were built up in their faith by the plain, practical way that the precious doctrines of the Bible were preached. Dr. Ramsay proves every statement by Scripture references, and the congregations went forth from each sermon feeling that they had enjoyed a feast of fat things. On every side was heard this remark: "This is the most precious meeting we have ever had." Not only were Christians helped, but a number of the children of the church were brought into full communion, and many others were deeply impressed who by the power of the Holy Spirit will ere long come into the fold. Our church here has taken on new life in the last ten months. Old debts have been paid, congregations increased three fold, the Sabbath school brought up from a dying condition to one of the best in this section, and a beautiful manse erected.

Flora Heights:—The mission at this point in the vicinity of Louisville was organized into a church on the 10th inst., Rev. D. M. Sweets, and Rev. W. E. Keller conducting the services. The membership is fifty. Messrs. C. K. Sprowl and Thos. Lawton were chosen elders and Messrs. J. N. Harris, Thos. B. Talbot and James Rainwater, deacons.

GENERAL.

Rev. Frank DeWitt Talmage is to be ordained pastor of Jefferson Park church, Chicago, on the 27th. Among the ministers to conduct the services are Rev. T DeWitt Talmage and Rev. W. S. Plumer Bryan.

Rev. Daniel W. Poor, D. D., late secretary of the Board of Education, Northern, died on the 11th inst., at Newark, N. J., in his eightieth year, having been born in Ceylon where his father was a missionary in 1818. Dr. Poor founded the German Theological Seminary at Bloomfield, organized the High Street church at Newark, where he was pastor for twenty years, and filled many other positions of influence and trust.

The Presbyterian Journal states that the Presbyterian ministry of Philadelphia has been called to experience another sad and mysterious providence in the death of Rev. Ernest E. Keigwin, the beloved and gifted pastor of the Scots church. Mr. Keigwin graduated in the last class of Princeton Seminary and was installed in May.

The fiftieth anniversary of the Rev. Dhanjibhoy Nowrojee's life in the ministry was recently observed by the Parsi Christian Association of India, of which he is president. Mr. Nowrojee was the first Parsi of India who publicly professed Christ in public baptism.

In the death of Rev. A. S. Billingsley, D. D., Statesville has lost a highly respected citizen and the colored people of our State a valued friend. The Landmark speaks of his work among the negro race as colporteur, pastor and worker with commendation. Dr. Billingsley came South in 1869 as a missionary from the Northern Church, and though encountering bitter prejudice, labored earnestly and fearlessly and won the highest esteem from all.

He was a man of liberal education and scholarly tastes and the author of several books among them "The Life of George Whitefield," "The Life of St. Paul" and "Sources of Pulpit Power."

On account of the absence of Rev. Dr. Wood of the Presbyterian church, the funeral services were conducted by Rev. J. H. Pressly of the Associate Reformed church assisted by the pastors of the Baptist, Methodist and colored Presbyterian churches. The remains were taken to Ohio, his native home for interment.

Dr. Billingsly's will has not as yet been opened, but it is known that he has made a bequest of $5,000 for the erection of a charity hospital in Statesville. Rev. W. R. McLelland is to have charge of the money and construction of building. Other bequests are to Biddle Institute and missions of the Northern Church.

The third Federal Convention representing different denominations and chapters of the Brotherhood of Andrew and Philip is to be held in Reading, Pa., November 11-14. It was here in May 1888, that the first chapter was started by Rev. Rufus W. Miller in the Reformed Church. The Brotherhood has now extended to the Congregational and Presbyterian Churches, the largest membership being in the last named There are now in all about 400 chapters and over 10,000 members.

PERSONALS

Rev. A. D. McClure is assisting Revl P. R. Law of Lumber Bridge in special services this week.

Rev. Dr. P. H. Hoge is assisting Rev. John Wakefield in a meeting at Southport.

Rev. D. M. McIver has returned to his charge at Bolivar, Tenn., after spending his vacation with relatives and friends in North Carolina.

Rev. K. A. Campbell of South Carolina is visiting his father at Carthage N. C.

Rev. R. P. Smith, evangelist of Mecklenburg Presbytery, has finished his work in Asheville Presbytery and returned to his home at Gastonia, N. C.

Rev. C. A. Munroe of Lenoir will assist Rev. W. H. White in a series of services at Marion, N. C., the second week of November.

Rev. C. G. Vardell of Red Springs filled Rev. Dr. Hill's pulpit at Centre and Maxton while the latter was filling the appointment by Presbytery at Philadelphus church.

The ninth anniversary of the pastorate of Rev. L. H. Paul over Mossy Creek church, Va., was recently celebrated.

The church at Mayesville, Ky., has extended a call to Rev. Dr. E. W. McCorkle of Clifton Forge, Va.

Rev. Chas. C. Weaver, who has been supplying the church at Cameron, Tex., has been invited to become its pastor.

In November Rev. A. D. McClure will assist Rev. J. M. Wells in special services at Staunton, Va.

Rev. W. R. Coppedge of Rockingham has been assisting Rev. Dr. Hill in protracted services at Center.

Rev. H. T. Darnall of Hampton, Va., has accepted a call to the church at New Albany, Ga.

Rev. E. M. Munroe, D. D., of Milford, Texas, who has been critically ill of typhoid fever is now out of danger and his friends entertain hopes of steady improvement.

Rev. A. A. Little of Steel Creek will be assisted by Rev. John S. Shaw in a series of services embracing the fifth Sunday in this month.

Rev. Jonas Barclay has returned to his home in Charlotte after a vacation spent at Wytheville. Va.

Rev. W. M. Thomson of Brazil and Rev. C. K. Cumming of Japan will be in attendance upon the Synod of Virginia at Fredericksburg.

Rev. S. M. Luckett, D.D., of Sherman, Texas, has been called to the church at Graham in the same State.

For the N. C. Presbyterian.

FAYETTEVILLE PRESBYTERY.

Fayetteville Presbytery met at Jackson Springs October 6th, and was opened with a sermon by Rev. H. G. Hill, D.D. Eighteen out of twenty-four ministers were present and thirty-four out of seventy-eight churches were represented.

Organization: Rev. A. N. Ferguson was elected moderator and Rev. W. B. Arrowood and J. D. Cameron, temporary clerks.

Ministers Received: Rev. H. T. Graham was received from Winchester Presbytery.

Assembly's Overture: The Assembly's overture concerning the change in the Book of Discipline was answered in the affirmative.

Trustees Red Springs Seminary: It was decided to increase the number of trustees of Red Springs Seminary from six to nine and Messrs. A. B. Pearsal was elected for one year, A. L. Bullock for two years and A. T. McCollum for three years.

Commissions: A commission was appointed to organize a church at Troy in Montgomery county if the way be clear. The commission is constituted as follows: Rev. K. M. McIntyre, Rev. Archie McLauchlin, Rev. C. H. Dobbs, Jr., and Elders D. D. McKinnon and Evander McAuley. A commission was appointed to reorganize China Grove church with unchanged name and locate it at McLean's Chapel about five miles distant from Fayetteville if the way be clear. The commission is as follows: Rev. A. J. McKelway, Rev. D. Fairley, Rev. A. M. Hassell, and Elders S. C. Rankin and J. T. McCorquodale. The commission appointed to organize a church at Hamlet reported that for reasons, which were deemed satisfactory, the work had not yet been done. The commission was continued to do the work when the way should become clear.

Ministerial Education: The report on Ministerial Education showed that there were twelve candidates on the roll, four of them at Union Seminary, three at Davidson College, one at home on account of his health and the remainder in schools preparing for college. Eight of the candidates have applied for the maximum appropriation which in the aggregate is a call for $600, an amount in excess of the contributions to the cause by the Presbytery in any previous year. The churches were urged to make large contributions to the cause at the times designated in our scheme of collections.

Church and Christian Education: This cause received much of the attention of the court. The reports from the two schools, Red Springs Seminary and Davidson College, were full of encouragement. The student body of the former being almost equal to the capacity of the buildings while the number of students at the latter lacks only four of being larger than it ever had in its history, seventy-three of them being new students and about forty-five of them candidates for the ministry. Steps were taken to cancel a debt on Red Springs Seminary seminary equipment which it is believed will be successful. On account of the great work the two institutions are doing to advance the Master's kingdom and their great needs all our ministers and sessions were urged to make a larger collection during the year to be equally divided between them, and that our ministers be urged to explain the work and claims of the institutions to the people.

Presbyterial Sermons: Rev. C. G. Vardell preached the Presbyterial sermon on "Family Religion." Rev. K. A. McLeod was appointed to preach the next Presbyterial sermon on "The Sacrament of Baptism."

Foreign Missions: The report on Foreign Missions showed much to encourage the hearts of God's people during the past six months. There are 156 missionaries from our Church at large now in the field and over seven thousand dollars has been contributed to the cause in excess of the contributions the same period last year. In the Presbytery also there has been an increase of contributions over last year. And this increase appears from the contributions of only 49 of the 78 churches of the Presbytery. The eighth annual session of the Women's Missionary Society of Fayetteville Presbytery met at Ashpole church in August and was attended by 26 delegates. Forty women's societies and 14 children's societies were represented by reports. Mrs. E. A. McRae was re-elected President, Mrs. D. P. McEachern was elected First Vice-President, Mrs. L. McDonald Second Vice-President and Miss Mattie McNair Secretary and Treasurer. A Vice-President was also elected for each county embraced by the Presbytery. The report showed that only 335 copies of the Missionary and 216 copies of the Children's Missionary are taken in the Presbytery and the sessions of the churches were directed to make a thorough canvass of their congregations in the interest of these magazines either through the Ladies' Missionary Societies, an agent or otherwise.

Home Missions: It was ordered that Sardis, Summerville, Barbecue, Flat Branch and Spout Springs churches be grouped as a pastoral charge; and that St. Pauls, Mt. Tabor, Philadelphus and Hope Mills churches be grouped as a pastoral charge; and that Rev. J. S. Black now preaching to some churches of both groups take steps to supply one or the other of these two charges. That Bethel, Montpelier and Shiloh churches be constituted a pastoral charge and that the Chairman of the Home Missions Committee be authorized to appoint for it supplies in case present efforts to secure a pastor fail. That Rev. M. D. McNeill supply Mt. Vernon Springs church one Sabbath a month on a salary of $100 a year. That Lumberton church be supplied until the next stated meeting by the following ministers one Sunday each in order of the months beginning with October: Rev. H. G. Hill, D. D., Rev. C. G. Vardell, Rev. D. W. Fox, Rev. D. Fairley, Rev. H. Craig and Rev. J. S. Black. That Antioch and Red Springs churches be constituted a pastoral charge and that Rev. D. W. Fox be authorized to supply it. Steps were taken to purchase a manse for the evangelist in the Johnston county field.

Place of Next Meeting: Carthage was chosen as the place for the next regular meeting.

Adjournment: Presbytery adjourned to meet at Synod at the call of the moderator.

P. R. LAW,
Stated Clerk.

October 14th, 1897.

True religion and virtue give a cheerful and happy turn to the mind, admit of all true pleasures, and even procure for us the highest.—*Addison.*

Forty dollars per month to Canvassers. Address, W. C. Jackson, Winterville, N. C.

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AN IDEAL.

Something to live for; something high above
The troubled things of earth we too much love,
Something that woos us by its distant charm
To regions sleeping soft in sunny calm—
Luring us onward by pure loveliness,
That brighter, fairer grows as on we press:
So, drawing nearer, thinking to attain,
We see it still afar and, losing, gain
More from the added zeal we needs must show
To win our prize, and thus must higher go.
As some strong traveler through a desert wild
Marks distant snow-capped crests to heaven piled,
And braves the bristling danger but to find
The misty mountains still but dim outlined:
And though, as nearer yet his way he wends,
Fresh beauty to his soul the prospect lends
Of rosy shadows flitting o'er the snow,
And peaks with golden coronet that glow;
Yet may he never scale those stainless slopes
Or plant his conquering banner where he hopes;
But by high striving toward a lofty end,
With eyes that ever on pure summits bend,
Through seeming failure claims self-victory,
And, ne'er attaining, wins eternally.

—*Selected.*

WHAT WILL BE YOUR INFLUENCE?

What a man is—the sum total of his beliefs, purposes, affections, tastes, habits, manifested in what he does and in what he leaves undone—makes its abiding impress on others. Though he be unconscious of the emanation of good or evil from his character and life, nevertheless the fact remains. Light in the mind is like light anywhere else, penetrative and diffusive, and must shine abroad. The glow of love in the heart is impatient to radiate its warmth. The frost of selfishness chills the air all about it. Corruption poisons the atmosphere of the neighborhood in which it festers. In some form or other we affect others. Death is powerless to stop influence. The first man is sinning still in all his posterity. The first sin is thrilling still, and will keep on so long as the world stands. The righteous live in a higher, deeper, truer sense after death than they did before. By their mighty faith, their holy living or noble activities, they impress their likeness on their age and link their influence with all that is brightest in human destiny. Their memory cannot die, and their deeds furnish inspiration to the living. Under the sway of this truth, it became the custom of the Roman fathers to take their sons out upon the Appian Way that they might be inspired to courage and patriotism by the sight of the tombs of Rome's departed greatness. The early Christians used to meet for prayer by the graves of the martyrs. Moses and David and Isaiah and Daniel and Elijah, Paul and Peter and John, Luther and Knox and Whitefield and Brainard, Harriet Newell and Florence Nightingale—these and their like, though turned to dust, are potently operating factors in human affairs to-day.

As these were in life and are in death, so may we be. As a small circular ripple started by a falling pebble rolls on the lake's surface till it breaks against the surrounding shores; so there is not a child, or a youth, or a feeble, humble Christian who may not cause a ripple on the great sea of life, or exert some influence on the world that shall abide. A single good deed may be felt through all time and cast its influence into eternity. The Christian father, the saintly mother may live again in their children. The faithful teacher's counsels may shape the life and determine the destiny of her pupils. Over eighteen hundred years ago a poor widow cast two mites into the Lord's treasury. She lives to-day in the larger benefactions which her deed and memory have inspired. A humble disciple poured a vase of precious ointment on her Saviour's head. Centuries have elapsed since then, yet many a disciple to-day is stimulated to good deeds for Jesus by the immortal record: "She hath done what she could."

We not only may, but ought to exert an influence that shall work for righteousness after we are gone. The righteous should bequeath blessing to posterity to offset the legacy of sin and misery left by the wicked. The Voltaires and Paines of the past are actors in life's drama of the present. They live in the sentiments and influences hostile to Christianity, and that operate through a corrupt literature, false philosophies and atheistic creeds, along all the channels of human thought and enterprise. This devolves a tremendous responsibility upon the Christian believer to exert himself to the uttermost to offset these evil influences and to diminish or to neutralize altogether their direful consequences. This is what we are for, if we are Christians; and this is what the Church is for, if it is Christ's.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
JOHNSTOCK Pittsburgh.
ANCHOR, ECKSTEIN Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION New York.
SOUTHERN, WHIPMAN Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

THERE is a right way to paint and a wrong way. The right way is to have the best paint—Pure White Lead (see list of genuine brands) and Linseed Oil—applied by a practical painter. The wrong way is to get some mixture about which you know nothing and apply it yourself or have some inexperienced, irresponsible person do it.

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She is set for the defense of the truth, and for the establishment of righteousness in the earth. Here is a system of eternal, benevolent truth, which has been entrusted to the Church to be disseminated by her for the saving of the nations. It is as sacred a trust as it is in the power of God to commit into the hands of men. No trust could be more sacred, more vitally important. As such we should reverently regard it, tenaciously hold it, and valiantly defend it against the encroachments of infidelity and the inroads of error and unbelief, if we would have it transmitted, a legacy unimpaired, to our children and children's children; would have our lives repeated in their lives; would have our works live after us.

The thought that every man leaves a life behind him either good or evil makes it a very solemn thing to live. The life of every sinner reaches into the future; it corrupts and destroys beyond his death-bed. His example is sometimes his children's ruin and the community's curse. The poison of the debauched life he leaves behind him courses through the veins of living men, and down the currents of human destiny. All the more need then that every good man treasure for posterity a holy influence to counteract the many examples of gross wickedness, and help to perpetuate truth and godliness in the earth.—*Christian Intelligencer.*

RELIGIOUS CONVERSATION.

We read that in the days of old "they that feared the Lord spake often to one another; and the Lord hearkened and heard it." What a contrast between those days and ours, when we rarely hear the name of our Lord mentioned in the conversations of those who fear him. Many of us are willing, even glad, to work for him, to deny ourselves for his sake, but we are ashamed to talk of him; it is an effort with us to speak his name one to another. When we meet our friends, we do not hesitate to tell them about the new house we are going to occupy, but we do not describe to them or talk to them about the mansions in our Father's house which the Lord is preparing for us. What topic of conversation do we enjoy so much as talking of our mutual friends, either those who are near or those at a distance, but how rarely do we tell anything of the Friend who loved us enough to lay down his life for us? In these days of political strivings, we speak of this man or that man who will be at the head of the government, but not of him upon whose shoulders the government shall be, and whose name is called "The Prince of Peace." We counsel together as to the safest place for depositing our moneys and securities, but no word comes of laying up our treasures where neither moth nor rust doth corrupt.—*Ex.*

DOES JESUS OFTEN COME HERE?

A little five-year-old child of poverty, being shown over a home of great wealth, as she saw the rich carpets and sumptuous furnishings, looked up into the face of the mistress and said: "I should think Jesus must come here very often, it is such a nice house and such a beautiful carpet. He comes to our house, and we don't have any carpet. I am sure He must come here very often; doesn't He?" Receiving no answer she repeated the question, and the answer was, I am afraid not." Soon the child went home, but her

bit of a sermon remained, and that night the lady repeated it to her wealthy, worldly husband, telling him the touching incident, and it resulted in both husband and wife seeking Christ and opening their hearts and home to Him. It is the Word spoken from the heart for Jesus, and followed by the Spirit, that does the work, whether the preacher be child or orator.—*Selected.*

THE MISSILE OF DEATH.

We are often surprised by the good things that come to us unexpectedly. We have been sometimes astonished at the way occurrences that promised disaster became great blessings. At the siege of Sebastopol a cannon ball, missing its aim struck in the side of a neighboring mountain, and from the fissure made by it gushed a stream of crystal water. The missile of death was made to become an instrument to open a life-sustaining fountain. Using this incident as an illustration, a minister said: "If in us abide the waters of eternal life, the thrusts of Satan will only open channels by which they may flow forth." If we sustain to God the relation of believer in Christ, without a shadow of doubt "all things work together for good."—*Exchange.*

TWO BEAUTIFUL PETITIONS.

Two of the most beautiful prayers we have ever read—prayers breathing the very spirit of devotion, simplicity, and faith, and full of the most implicit confidence in the loving and all-watchful care of our heavenly Father—were from the hearts of Scotchmen. They are given here in the hope that they will make each one of us a little more patient, a little stronger, and a little more trustful in the great Giver of all good. The first one was written by Robert Louis Stevenson only the day before his untimely death in Samoa:

"We beseech Thee, O Lord, to behold us with favor. Folks of many families and nations are gathered together in the peace of this roof; weak men and women subsisting under the cover of Thy patience. Be patient still. Suffer us yet a while longer, with our broken purposes of good, with our idle endeavors against evil—suffer us a while longer to endure, and, if it may be, help us to do better.

"Bless to us our extra mercies, and if the day come when these must be taken, have us play the man under affliction. Be with our friends. Be with ourselves. Go with each of us to rest, and if any awake, temper to them the dark hours of watching, and when the day returns to us our sun and comforter, call us with morning faces and morning hearts, eager to be happy, if happiness shall be our portion; and if the day be marked to sorrow, strong to endure it."

The second, Ian MacLaren puts into the mouth of Burnbrae, one of his noblest characters:

"Almighty Father, we are a' Thy puir and sinfu' bairns, who wearied o' hame and gaed awa' intae the far country. Forgive us, for we didna ken whar we were leavin', or the sair hert we gied our Father. It wes weary wark tae live wi' oor sins, but we wud never hev come back, had it no been for oor Elder Brither. He cam a long road tae find us, and a sore travail He had afore He set us free. He's been a gude brither tae us, and we've been a heavy charge tae Him. May He keep a firm hand o' us, and guide us in the richt road, and bring us back gin we wander, and tell us a' we need tae know 'till the gloamin' come. Gither us in, then, we pray Thee, and a' we have, no bairn missin', and may we sit doon forever in oor ain Father's house."—*The Holland Reminder.*

RESULT OF ANXIETY.

What does your anxiety do? It does not empty to-morrow, brother, of its sorrow; but ah! it empties to-day of its strength. It does not make you escape the evil it makes you unfit to cope with it when it comes. It does not bless to-morrow, and it robs to-day. For every day has its own burden. God gives us power to bear all the sorrows of his making; but he does not give us the power to bear the sorrows of our own making, which the anticipation of sorrow most assuredly is.—*Ian Maclaren.*

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THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

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Fourth Quarter—Lesson V.

Oct. 31st, 1897.—Acts xxvii : 13-26.

Commit to memory verses 21-25.

Subject.—Paul's Voyage and Shipwreck.

Golden Text. "Be of good cheer : for I believe God, that it shall be even as it was *told* me." Acts xxvii : 25.

CATECHISM.

Question 64. What is required in the fifth commandment ?

Answer. The fifth commandment requireth the preserving the honor and the performing the duties belonging to every one in their several places and relations as superiors, inferiors, or equals.

Time. A. D., 60.

Place. The Mediterranean Sea.

INTRODUCTORY.

Paul had appealed to Cæsar. So Festus made arrangements to send him with other prisoners to Rome in charge of a centurion with a guard of Roman soldiers. Thus Paul's prayer is being answered. He is to reach Rome by the very persecutions of his enemies and at the expense of the government. God makes the wrath of man to praise him. Our lesson gives an account of the voyage. This account given by Luke sets forth Paul in a new light and shows his character under new circumstances. Paul appears as the Christian gentleman, the masterful man, the faithful servant of Jesus Christ. The events described as a part of God's Providence guiding him to Rome, also prepared the way for his better treatment at Rome and his release later. Here is a living commentary on several of his teachings an acted explanation of some of his difficult sayings.

Troubles come to all good people and even shipwreck to some. It is well to see how a good man acts under such circumstances. Paul was a prisoner, but a man of distinction. So he was listened to in advice and counsel. Luke and Aristarchus accompanied him as servants, the only way in which they would have been permitted to go with him, says Professor Ramsay. They reached Fairhavens in the season of storms.

LESSON NOTES.

Vs. 13. *South wind blew softly.* As an indication ordinarily of fair weather. It was favorable, as they thought, for reaching Phenice. *Loosing thence.* Weighing anchor they sailed along Crete close to the shore. *Crete* was a large island of the Mediterranean lying south of Greece.

Vs. 14. *Tempestuous wind,* Greek, "typhonic" of the nature of a whirlwind or cyclone. *Arose against,* "beat down upon it." *Euroclydon.* Meaning an east-wave, as R. V., "Euraquilo," East northeast. The similar wind is now called the Levanter. It was a periodical gale, "an east wind raising great waves." The squall came from the Cretan mountains 7,000 feet high.

Vs. 15. *The ship was caught* is a very strong impression indicating that the wind seized hold of the ship and whirled her out of her course. Professor Ramsay relates the account of a ship's captain who said, "The wind comes down from these mountains fit to blow the ship out of the water." *Could not bear up into the wind.* R. V. "Could not face the wind" is literally, "could not look the wind in the eye." *We let her drive.* Which Dr. Marvin R. Vincent describes as "having given up to it we were driven along."

Vs. 16. *Clauda.* A small island not far from Crete on the south. *To come by the boat.* To bring on deck and master the small boat attached to the ship.

Vs. 17. *Helps.* Ropes, chains, any apparatus they had passing cables underneath the ship on account of the strain and possibly as the vessel was springing a leak. *The quicksands* was The Syrtis Major on the coast of Africa a long distance away, but toward which they were being rapidly driven. *Strake sail.* Lowered the sail "leaving just enough sail to keep the ship's head to the wind." Ramsay.

Vs. 18. *Lightened the ship.* By throwing the cargo overboard. The wheat was left to the last.

Vs. 19. *Our own hands.* Meaning the passengers. *Tackling.* Furniture not therefore helping much but showing excitement and eagerness to do something though hasty.

Vs. 20. *Neither sun nor stars.* The only guides to sailors before the discovery of the compass. *Many days.* The storm lasted fourteen days. *All life was taken away.* The strain of mind and body, the incessant demand of all the strength, the terror of the passengers, the straining of the ship's hull and cordage continuing for days cannot be imagined by any who have never been in a storm at sea.

Vs. 21. *After long abstinence.* When they could not cook food, the utensils overboard, and the food probably injured by exposure. *Paul stood forth in the midst of,* Sailors, soldiers and passengers as they anxiously crowded around him. So do the multitude in any danger throng the minister. *Harm and loss.* Harm to the passengers, loss to the property.

Vs. 22. *Be of good cheer.* He alone in such a time can say this, who trusts in God, and knows whom he has trusted.

Vs. 23. *An angel.* To reassure Paul and to give him the lives of the others to lead them to the Saviour and to gain a power for more successful work at Rome.

Vs. 24. *Must be brought before Cæsar.* By completing the journey to Rome as a prisoner.

Vs. 23. *I believe God.* This is the golden text which should be studied with great care.

Ns. 26. *A certain island.* Melita, called since Malta and of great importance and interest in history.

PRACTICAL POINTS.

1. God's guidance is shown in all this voyage.

2. God's help in trouble is very manifest and precious.

3. God uses man in doing His will and carrying out His purpose. "We are workers together with God.

N. B.—Take life as a voyage and it is forcefully seen in many particulars in this lesson.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Oct. 31st, 1897.

TRUST CHRIST.

Text for the week :

He is faithful that promised. Heb. x : 23.

Daily Readings :

Monday, For Help, Heb. 13 : 1-8.
Tuesday, For Comfort, 2 Cor. 1 : 1-7.
Wednesday, For Life, 2 Cor. 1 : 8-14.
Thursday, For Needs, Phil. 4 : 14-23.
Friday, For Life, 1 Thess. 4 : 13-18.
Saturday, For Redemption, Col. 1 : 9-17.
Sunday, Topic, Trust Christ—for what ? 2 Tim. 1 : 1-12.

Notes:

Trust Christ—for what ? For everything material and spiritual, temporal and eternal.

Trust Him first of all for salvation. Only through Christ can there be reconciliation with God, and all good for time and eternity hinges upon acceptance of Him and His work. Salvation from sin—from its penalties of course, but above all from its guilt and its pollution. The blood of Christ cleanseth from all sin.

The believer in Christ is saved at once and forever from the condemnation and so from the ultimate penalties of sin—but we must trust Christ for sanctification, for growth and progress in holiness—the direct work of the Holy Spirit proceeding from Christ and taking the things of Christ and showing them unto us.

More in detail. We must trust Christ for Light. How often even in our temporal affairs, we have need of light. The future is so dark before us, that we are in very despair what to do or where to turn. Christ is the light of the world, the Great Revealer even in temporal matters, but especially to the Christian seeking to know the path of duty—desiring to do the will of God. Ofttimes the way seems closed in darkness—and the cry must go up, Lord, give us light ! Light is needed for its immediate and direct use to ourselves ; but light is also needed to enable us to fulfill our duties to our fellowmen. We are commanded to shine as lights in the world, but this light does not exist in us, it must come from Christ Himself and be reflected from us.

Trust Christ for Power and for Strength. Naturally we are weaklings ; we need not only light upon our path, but ability to overcome the obstacles that on all hands surround us and oppose us. To Christ alone can we look for this and for strength to go forward, meeting each duty as it is presented to us and overcoming—strong in the strength which God supplies. Interest—what seems our personal interest—so often clashes with what we feel and know to be the will of God ; it is the struggle of Nature against Grace. From Christ alone must come the strength that gives to us the victory.

Trust Christ for Rest and Peace. Rest ! to how many tired, weary souls the charm of heaven is Rest—blessed Rest. No care, no anxiety, no toil nor pain, but rest. But Christ gives rest here and now. "Come unto me all ye that are weary and heavy laden (with sin and with life's sorrows) and I will give you rest"—and with Rest goes Peace. Not mere cessation of noise or freedom from agitation or disturbance, but quiet satisfaction and contentment with the conditions of the present life, flowing from the peace of God in the soul. "Peace I leave with you, My peace I give unto you. * * * Let not your heart be troubled, neither let it be afraid."

PUZZLE DEPARTMENT.

Answers for Oct. 7th.

Samuel was the youngest child God ever spoke to—Maggie Hall, Irene Leslie, Cornie and Myrtle Wilkinson.

Christian is mentioned in the Bible three times. Acts 11 : 26 ; 26 : 28 ; 1 Peter 4 : 16—Maggie Hall, Ona Alexander, Cornie and Myrtle Wilkinson.

God commanded Aaron and his sons to wear bonnets. Ex. 28 : 40, 41 ; 29 : 9—Maggie Hall———Zadok and his sons. Ex. 44 : 18—Cornie and Myrtle Wilkinson.

Elimelech's wife was Naomi and his sons Mahlon and Chilion. Ruth 1 : 2—Maggie Hall, Cornie and Myrtle Wilkinson.

How old was Abraham when his name was changed ? M. S.

Where was Elisha born ?
Myrtle Wilkinson.

Who is the first man mentioned in the Bible as cultivating grain ? * * *

SYNODICAL NOTICES.

All delegates intending to be present at the meeting of Synod November 2nd, are requested to inform the undersigned at as early a day as possible, so that suitable provision may be made for their entertainment.

O. D. DAVIS,
Ch'm. Com. Arrangements.
Salisbury, N. C., Sept. 14th, 1897.

The Synod of North Carolina will convene in its eighty-fourth annual session in the First Presbyterian church. Salisbury, N. C., on Tuesday, November 2d, 1897, at 7.30 o'clock, p. m.

J. ALSTON RAMSAY,
Stated Clerk.

The Committee of Enrollment will meet in the lecture room of the First Presbyterian church at 4 o'clock p. m., Tuesday, November 2d, 1897.

J. ALSTON RAMSAY,
Chairman.

The Synod of Memphis will meet in Collierville, Tenn., at 11 o'clock a. m. Friday, Nov. 5th, 1897.

Persons attending should secure certificates with tickets at points where tickets are purchased.

JOSEPH H. LUMPKIN,
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MONROE.—At Fayetteville, N. C., on Sunday, Oct. 3rd, 1897, after months of acute suffering, patiently and bravely borne, Malcolm N. Monroe, in the 52nd year of his age. A member of Long-street Presbyterian church.

His end was peace.

Mrs. W. B. FEWELL.—On Jan. 27th, 1897, nearly nine months ago, a new grave was made in Ebenezer cemetery. One of the loveliest Christian women had gone to her rest and we planted her away until the resurrection morn.

She was sixty-five years old and for forty-three years had walked with the husband of her choice. She was quiet and unostentatious in her life, gentle in her manners and lovely in her character. She was a daughter of R. Davidson Alexander and Abbie Caldwell. On her father's side she was a lineal descendent of the men who signed the Mecklenburg Declaration of Independence in 1775. Her ancestors were faithful and true during the Revolutionary war and the students of history are familiar with the statesmenship of the Alexanders, Davidsons and Grahams and many others of her kindred ; and in the late war between the States the family escutcheon was unsullied. On her mother's side she was connected with a line of preachers, "time whereof the memory of man runneth not to the contrary." To the present moment there have been twelve generations of preachers all of them either having lived honored lives, or those living highly esteemed at the present. She had seven uncles of whom five were preachers, she herself was either the aunt or cousin of a large number now living and her brother Rev. S. C. Alexander, D. D., is too well known to the Church to need any introduction.

Mrs. Fewell died after a few days illness of pneumonia. Just before she died she recited portions of the 34th Psalm and her last words were, "This poor man cried and the Lord heard him and saved him out of his troubles."

Her funeral was largely attended by sorrowing friends : the whole Church felt that they had lost one whose place would never be filled. Her home was one of the Bethanys of the pastor when weary and tired he loved to turn aside and rest. She was as kind and considerate to him as a mother. She taught her children to love and respect him and, though she were far his superior in the knowledge of the Scripture, she delighted to listen to his interpretation of God's Word.

In the course of time a more extended history may be written, but somehow it presses on me in this feeble way to speak of my personal loss in the death of Agnes Alexander Fewell.

She died at midnight, Jan. 26th, with a beautiful smile upon her lips and at her own request was buried in a white robe and as we gazed upon her placid face, and thought of her spotless life she seemed "as a bride adorned for her husband."

"The voice at midnight came,
She started up to hear.
A mortal arrow pierced her frame,
She fell, but felt no fear.

Soldier of Christ well done
Praise be thy new employ.
And while eternal ages run
Rest in thy Saviour's joy.

Mrs. S. CAMPBELL ROBESON.—In the few words of an obituary, it is hardly possible to note the features of such a life as that of Mrs. S. C. Robeson who on the morning of Sept. 24th, entered the rest, toward which her eyes had been turned for many months. She was the daughter of William T. Smith and Mary Campbell, of Cumberland county, discendants of John Smith, Isle of Wight county, Va., and Sir Farqd Campbell, of Scotland, and at the time of her death in Lumberton, Robeson county, was in her fifty-first year. In the year 1885, she was married to Dr. R. R. Robeson in her native county, but that married life was quickly closed, her husband dying in the spring of 1886. After that sorrow she made her home with her sister and brother-in-law, T. A. McNeill, Esq., of Lumberton, Early in life she connected herself with the Sardis Presbyterian church, and thenceforward her Christian life was a maturing one, marked by deep consecration, and such was her trust that she was always enabled to see a divine love, even in a chastening hand. For many years she did not know physical strength, but never was a more ready hand extended to human want or suffering, or any cause that would promote her Lord's work. In missionary work she was a leader, and was, for a time, one of the vice presidents of the Woman's Missionary Union of Fayetteville Presbytery, and for a much longer period, president of the Ladies' Society of her own church. She heard all calls and made cheerful response. Her touch of all lives was gentle, her words won every one who approached her, and her appreciation of labors for her Master often found utterance in words that lifted heavy burdens. Around her bedside, in all those anxious, weary, painful months, many were welcomed with smiling greetings and warm clasp of hand, and there they listened to trustful words and, in her perfect patience and submission, they learned the lesson that God taught—that He would not forsake His own. Among her last words to the writer were, "I never lose my trust," and even when the mind wandered—as in a maze of earthly things—she would whisper words "that the Holy Ghost teacheth" showing that her spirit was quietly restine. Truly, in her the fruit of the Spirit, in all the clustering graces was so disclosed that none could mistake the revelation, while more and more perfect became the lineaments of Christ's life within her, till she at last 'awoke in His likeness."

The funeral services were conducted by her pastor, Rev. D. W. Fox, at the Bluff church and many friends gathered from long distances to testify of their love for the sainted one. 'She rests low her.' D. W. F.

Resolutions.

Adopted by the Ladies' Foreign Missionary Society of the Lumberton Presbyterian church on the death of Mrs. SARAH CAMPBELL ROBESON.

WHEREAS, It has pleased Almighty God in His Providence to remove from our midst our friend and sister Mrs. Sarah Campbell Robeson, while we deeply lament our loss, we bow in humble submission to His holy will.

Throughout her protracted sufferings of several months, her demeanor was marked by sweet resignation and cheerful fortitude.

Though unable to attend the monthly meetings she was a devoted member and liberal contributor,

She was a faithful member of the Presbyterian church and loved its ordinances.

In all the relations of life she was true and tender. Her deep and cheerful piety won from all the highest respect and esteem.

She has gone from a world where joys and sorrows are mingled to a home where sorrow never enters.

Resolved, That these resolutions be spread upon the minutes of our society and a copy be sent to the bereaved family also to the Robesonian and NORTH CAROLINA PRESBYTERIAN for publication.

Mrs. W. S. NORMENT,
Mrs. G. B. MCLEOD,
Mrs. E. B. FREEMAN,
Committee.

ENTERED INTO REST.

Among the best gifts of the Lord Jesus Christ to His Church on earth are men, God-fearing men, exemplifying in their daily walk the power of divine grace, epistles of Christ known and read of all men.

Such an one was RODERICK McCASKILL, who having served his generation entered into rest Oct. 2nd, 1897, aged 67 years, 9 months and 3 days.

In early life he was received into the communion of Sandy Grove church in Moore county. After the war he removed to Centre congregation and was made a ruling elder in that church. When Maxton church was organized he was one of the charter members and was also installed one of its ruling elders. Having moved to Laurinburg, on the 18th of March 1883, he was received into the communion of the Laurinburg church, and there, on the 31st day of the same month he was installed a ruling elder. This office he faithfully filled for more than fourteen years to the day of his departure.

Brother McCaskill was a man of sterling character. Founded upon the Rock, he followed the perfect Pattern with an exactness that few men attain unto.

He loved his church with a devotion that was beautiful to behold. To him no sacrifice was too great, no service too exacting, if thereby the interests of the Church and the glory of God were advanced. Wise in counsel, faithful in every relation, he was a pillar of strength in the session, and a power for good in the community.

"Mark the perfect man and behold the upright, for the end of that man is peace." This Scripture had its fulfillment in our brother. Patient and submissive he awaited the Lord's will, ready to answer the summons at any time, for death to him was not the king of terrors, but the messenger of God opening the door to life eternal.

It was a benediction to visit him as he tarried awhile on the *border land.* You saw the triumphs of faith and felt that heaven was not far away for Jesus was there. Such was his testimony for Christ that every one felt the appropriateness of a remark made by a good Methodist brother when bidding him *good bye.* Said he, "If you should slip away while I am gone I will know where to find you."

The funeral services were conducted on Sabbath morning, the 3rd of Oct., by the pastor, Rev. W. B. Arrowood, in the church he loved and served. The other churches closed their doors, and a very large concourse of people assembled to pay this last tribute of respect to his memory. The text used is found in John 17 : 24, "Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me."

His remains were then laid to rest in the cemetery where they await the voice of Him who *is the Resurrection and the Life.*

"Servant of God, well done!
"Rest from thy loved employ ;
"The battle fought, the victory won,
"Enter thy Master's joy !

"Soldier of Christ well done !
"Praise be thy new employ ;
"And, while eternal ages run,
"Rest in thy Saviour's joy."

W. B. A.

Resolutions of Respect.

Adopted by the session of Laurinburg church and ordered to be sent to the N. C. PRESBYTERIAN for publication.

WHEREAS, It hath pleased Almighty God to remove from the church militant to the church triumphant our beloved brother, RODERICK McCASKILL. Be it

Resolved 1st. That we bow with meek submission to the Divine will in calling our brother from earth's toils to heaven's joys.

2nd. That we recognize that in the removal of our beloved brother, the session of this church has lost a most valuable member, the congregation a most faithful ruler and the community a most exemplary Christian.

3rd. That we render sincere thanks to God for the gift to the church of his triumphant faith and upright life, and we will, by the grace of God, endeavor to follow him as he followed Christ.

4th. That a blank page in our minutes be devoted to his memory, and a copy of these resolutions be spread upon our minutes, also a copy be sent to the N. C. PRESBYTERIAN for publication, and a copy be sent to the bereaved family.

W. B. ARROWOOD.

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FOR THE FAMILY.

MARTHA AND MARY.

There are some histories that ne'er grow old,
But gather freshness from repeated lines,
Until familiar grown as household words,
Such is the simple history of these two,
So all unlike in character and face.
Methinks I see them on that noted day
Our Lord did visit them. Martha, I ween,
Had countenance all flushed, as eagerly
She served her Lord. With household cares perplexed,
She marvelled Mary could so quiet be,
And sit entranced at Jesus' feet, nor help
In preparation of some needed food,
For the Master tired and hungry. So Martha
Made demand through Christ "she come and help."
But Jesus, turning round unto her, said:
"Martha, thou dost perplex thyself with cares,
And troubled art concerning many things,
When only one is needful." Forever, Lord,
Be thanked for those most dear and precious words,
Since, in a little space, the Gospel truth
That saves us all is shown. The needful thing
Is faith, obedience to thyself and word.
—*Alexander Macauley.*

WHAT TO TEACH BOYS.

A philosopher has said that true education of boys is to "teach them what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true, genuine in intention and in action—rather than be learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach boys that truth is more than riches, more than earthly power or possesions.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be generous, noble and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful, even from childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor, or however rich—he has learned the most important things he ought to know when he becomes a man.—*Parish Visitor.*

HEROIC DEVOTION.

An Ohio man, by the name of Charles E. Dutton, an ex-United States army officer, is probably the true successor of Father Damien, and he is the best known and best liked man in Molokai. The Kanakas call him the "Good White Man," and from all reports he is deserving of the name.

He lives by himself in a beautiful part of the island in a cottage that he has furnished comfortably and stocked with a good library of books. Years ago when he was converted to Christianity he possessed an ample fortune, and the story of Father Damien so affected him that he decided to sacrifice his life for the lepers.

WATCH CANNED GOODS.

When a can is bulged, the contents should not be used, as the condition of the tin shows that air has reached the inside and decomposition has set in, which has caused gases to be generated. The gases thus formed have forced the tin to bulge. Cases of poisoning through eating canned fruit and meats are so common that the above method of detecting poisonous canned foods should be specially valuable to housekeepers.—*Pub. Health Journal.*

October is to be the greatest of all months in the Woman's Building as in other departments of the exposition. Nearly every day has been

The Mother's Pay Day.

What pay does a hard-working mother of a family receive for her labor at the end of a week? The husband may bring home his regular wages. Some of the children may be old enough to earn theirs. But the mother, what is her pay for her days of toil and often nights of anxiety? Well, she is either paid in love or she isn't paid at all.



The majority of mothers are perfectly satisfied with the simple recompense of loving appreciation. If any mother doesn't receive that much, it's an awful pity.

It's a sad thing when the mother comes down sick with overwork or worry, or because some little weakness or disease has been neglected until it gets to be alarming.

It should never be allowed to get to this point. She ought to be looked after right away. She needs the help of common sense medical treatment. Of course no one medicine will cure everything. A medicine must be specially adapted to its particular purpose.

If the digestive organs or the liver are out of order Dr. Pierce's Golden Medical Discovery is a perfect and scientific remedy. His "Favorite Prescription" is specially devised for weaknesses and diseases of the womanly organs; and it is the most potent remedy for these troubles which has ever been invented.

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"I take great pleasure in recommending Dr. Pierce's Favorite Prescription, 'Golden Medical Discovery' and 'Pellets,'" writes Mrs. Jed Lawrence, South Hero, Grand Isle Co., Vt. "My trouble was female weakness, kidney disease, neuralgia, change of life and bad flowing spells. I took eight bottles of Dr. Pierce's Favorite Prescription, seven bottles of 'Golden Medical Discovery,' and seven small vials of 'Pellets.' The doctors did not help me any. I could not sleep night nor day. I suffered everything before I began to take Dr. Pierce's medicines. When I began to use them I weighed 100 pounds. Now I weigh 145 pounds. I can now do all my work."

marked by a gathering of some special character, and many of them of national importance, but with all that, September 30th, Kate Kirkman day so called in honor of the beautiful president of the woman's board, was perhaps the greatest of them all. Mrs. Kirkman's personal popularity would insure this result.

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CHILDREN'S COLUMN.

FLOWERS AND WEEDS.

Have you ever heard what the fairies say,
Little girl, little boy? Oh, hear and heed!
For each smile you wear on your face to-day
There's a flower grown! for each frown a weed.

So to make this world like a garden bright,
Little girl, little boy, keep frowns away.
Oh, the loving lips that can say to-night,
We have scattered flowers o'er the earth to-day.

—*Selected.*

BIBLE HEROES.

CHAPTER 5.

Jack's Hero and Nita's.

Jack was more interested in finding a hero than people gave him credit for.

On Sunday afternoon instead of finishing his Sunday-school library book, or going out to see after his chickens, he was cuddled up close to his papa's side in the sitting room, with a large Bible open before him.

"Now, do papa, help me find somebody that will be hard for them to guess; I'd like to puzzle even Gamma."

"Well, my boy, you can't do that, for Grandma knows more about Bible characters than all the rest of us put together."

Nita had gone to "Ann' Bella" for help, and came out from Mrs. Allan's room with a very smiling face when Artie called her to come and look at pictures in Grandma's room.

When Friday evening came everybody was on hand promptly, for everybody was curious about Jack's hero, and Nita's too.

"Nita you begin," said Jack when they were all seated; for even Grandma and the other children seemed a crowd when they were all seated around the fire.

"No Jack, you are older than Nita," said Grandma firmly, "and she has never tried to give a hero before."

"Well'm said Jack, blushing very red, and running his hands deep down into his pockets, and holding a marble in each hand for comfort.

"My hero was very brave, I think. He was a captive in a country far from his home, and waited on the king, but he loved his own people very much, and when somebody came and told him that the people at home were very poor and that the walls of the city were all broken down, it distressed him so much that he cried and cried, but he prayed to God and he put it into his heart what to do. When he went to wait on the king he looked very sad, and the king said:

"What's the matter? What makes you look so sad?" Then he was scared, because in those days kings could have a man's head cut off in a minute, but he just prayed to God for courage and then he told the king what the matter was, and the king was sorry for him, and told him that he couid go to his country to help the poor people and to mend the walls, and he went and showed what a smart young man he was and brave too, but after awhile though he loved his country and his people he went back to his king, and did'nt go back to his country for a long time, and that's all now.' Can you guess his name?"

Grandma's hand was up, and she said: Yes, your hero was a noble fellow and very brave when he asked the king to let him go to help his people, but he was quite as brave when he told the people how wicked they were to break the Sabbath and to marry heathen wives. Nehemiah was a true hero I think."

"Yes, it was Nehemiah," said Jack.

"Now Nita, let us have yours." Nita was very much frightened when she began, but she stood close to Grandma, and that seemed to give her courage.

"My hero's father was an old man when he was born, and he loved this boy more than he loved the other sons. I believe he was the best and the prettiest. That made his brothers mad, and one day when he went far off from home to see how they were getting on with their flocks. Why, his bad old brothers just took him and put him in a great deep well, and then aftewards they sold him to some people going far away—an'—one day he made his brothers feel so 'shamed 'cause he was kind to them when they were poor, and didn' have enough to eat, an' he was rich."

All the children, were holding up their hands, of course they had easily guessed Nita's hero, and she was really glad to stop, as she could not remember any more just now.

"It will be Gamma's time next," said Hugh.

"Oh, Gamma don't make yours too hard!"

"Well, dears, I'm going to try my best to puzzle you. But—what is that, I wonder," added Grandma looking so surprised and pointing to the door of he closet. There hung a large, bright yellow bag hung up by a red ribbon!

Everybody started up.

"Bring it here, Hugh," she said, and Hugh dumped it down at Grandma's feet.

All the time Artie was kissing Grandma's hand, and saying:

"Gamma, you are the nicest Gamma I ever saw!" He was certain that Grandma had fixed the bag!

When she pulled the string, out rolled apples and oranges and goobers.

"Now children scramble for them she said, laughing, and what a frolic they had, until Mrs. Allan came in with a lamp in her hand, and said;

"Good night everybody, if you must go!"

Of course the children took the hint and in a few moments dear old Grandma was asleep, and she must have been smiling in her sleep for she had made the children's hearts so very happy! D.

"YE HAVE DONE IT UNTO ME."

Nellie had a bed of strawberries. Very anxious was she that they should ripen, and be fit to eat. The time came. "Now for the feast!" said her brother to her one morning, as he picked some beautiful ones for her to eat.

"I cannot eat these," said she, "for they are the first ripe fruit."

"Well," said her brother, "all the more reason for our making a feast, for they are the greater treat."

"Yes, but they are the first ripe fruit."

"Well, what of that?"

"Dear father told us that he used to give God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give God the first of my strawberries, too."

"Ah! but," said her brother, "how can you give strawberries to God? And even if you could, he would not care for them."

"Oh, I have found out a way," said she. "Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me'; and I mean to go with them to Mrs. Perkins' dying child, who never sees a strawberry, they are so poor."

Away went the children to give them to the dying child, and when they saw her put out her thin arms to take the ripe, round fruit in her little, shriveled fingers, and when they saw her eyes glisten and her little lips part, they felt as if they had a far richer treat than if they had kept the ripe fruit for themselves; and something within told them that God had accepted their little offering.

So may you try to do something for Jesus each day. How many will try to do so? —*Reformed Church Messenger.*

ROLL OF HONOR.

Caro, Nannie and Mamie McIntyre of Carl, N. C., and Rebecca Lansdell, (a granddaughter of Rev. S A. Stanfield) Red House church, Caswell county, have recited perfectly the Shorter Catechism.

LETTER-BOX.

Dear Presbyterian:—I am in the third grade. I love to go to school. I like old Greek stories and arithmetic best. We have two horses here. Their names are Turk and Realm. We had a buggy horse and he died. We have six cows. We all like milk and butter. The farming group are Charlie Daughtry and George Hipp. There are twenty-seven boys here. Miss Blanche Boyd is our matron. I am on the Roll of Honor. I am in the wood group. We saw wood in the morning and go to school in the evening. We are through pulling fodder. The Central Building is almost done. Thaddeus and myself have two rabbit hollows setting. Some of the boys catch rabbits nearly every day. I am eleven yeats old. I have a brother and two sisters here. The First Presbyterian church at Greensboro clothe me and my two sisters. I will close for this time.

Your friend,
MILTON CROCKER.
Barium Springs, N. C.

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Driven Out. Translated from the German. 186 pages.	1 00
By Miss Annie M. Barnes:	
Xinito: A Story of the Bible in Mexico. 214 pages.	90
How A-chon-ho-ah Found the Light. 266 pages.	1 25
Izilda: A Story of Brazil 195 pages.	1 00
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Over at Little Acorns. 384 pages.	1 25
By Fannie Aricks Shugert:	
Ezekiel of Bethlehem. 261 pages.	1 00
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Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages.	1 50
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FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met in Nashville Tenn., Oct. 12th. The meeting was opened with prayer.

Present: Dr. R. C. Reed, Chairman; Dr. Angus McDonald, Mr. W. H. Raymond, Mr. G. H. Baskette, Prof. J. D. Blanton, Mr. R. J. Gordon, Maj. Joseph Hardie, Dr. J. W. Lupton, Dr. J. H. McNeilly, Rev. G.W. Patterson, Dr. James I Vance and Rev. F. B. Webb, Dr. J. W. Bachman, of Chattanooga, being detained by serious illness in his family, telegraphed his excuse for absence.

The report for the Treasurer showed $3006.96 received from churches, etc., during September; and $350.52 balance for September 30th.

Salaries in Brazil were reduced fifty dollars for married couples; this action being intended to go into effect after the close of 1897.

Rev. I. M. Yonan, of Persia, came before the Committee on invitation, and spoke of his past life, and plans for the future. He asked to be taken under the care of the Committee, and sent to Persia as a missionary. Ordered that the Directing Committee be authorized to open a correspondence with the Northern Presbyterian Board, having in view the withdrawal of our missionaries from native presbyteries in Brazil.

A letter from Rev. J. L. Stuart reported that he expected to sail that day, Oct. 2d, from San Francisco to China; being accompanied by his wife and Miss E. B. French.

Dr. M. H. Houston spoke to the Committee of his teachings and practices as a missionary in China; and of the recent action of Louisville Presbytery in his case. The Committee decided that they had nothing whatever to do with his ecclesiastical standing; that being a matter for his Presbytery to determine.

On motion the following was adopted Inasmuch as the Executive Committee interprets the action of Louisville Presbytery to mean that Dr. Houston's doctrinal and ecclesiastical standing is left intact; therefore the Committee hereby instructs Dr. Houston to return to his mission field in China, on November 16th, or as soon thereafter as practicable.

The Committee adopted the following resolution:

Resolved, That we have heard Rev. I. M. Yonan with great pleasure, and we recognize in him a chosen instrument of God; and we encourage him to make his formal and regular application (for appointment) as a Foreign Missionary.

Miss Minnie M. Gunn was granted permission to return with Rev. A. T. Graybill, to her work in Mexico. The Committee expressed gratification on hearing of her recovery. Miss Grace K. Field, of Lexington, Mo., was appointed a missionary to Japan; and is expected to leave for that field before the end of the present year.

A letter from Rev. J. S. Crowley, of Tumba, Congo Mission, dated August 1st, advised against having the Congo Boat, on the grounds that it would be comparatively useless, very expensive and need men to man it. Mr. Crowley writes that the railroad is to be finished to Leopoldville by March 1st, 1898, when there will be more or less competition between the boats on the upper Congo, and tributaries. Several new boats have recently been added to those already there.

Maj. Joseph was requested to represent the Executive Committee at the Synod of Texas.

After an unusually long session the Committee adjourned, closing with prayer.

WILMINGTON MARKET.

FOR

WEEK ENDING OCT. 20, 1897.

SPIRITS TURPENTINE: Thursday (14th) 28 cents for machine and 27½ cents for country casks; Friday 28½ cents and 27½ cents; since nothing doing until Tuesday prices were 29½ cents and 29 cents respectively.

ROSIN: Strained $1.15 and Good Strained $1.20—firm throughout.

CRUDE TURPENTINE: $1.50 for Hard, and $2.00 for Yellow Dip and Virgin —closing steady.

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TIMBER: No change.

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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 408
Lv Wilmington..	*3 20pm	....
Lv Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	....
Lv Laurinburg..	6 28pm	....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro...	8 11pm	6 54 am
Lv Marshville....	8 48pm	6 35 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte.....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.. ..	12 30p m
†8 40am Lv....Hamlet..Ar		6 20p m
10 00am Ar....Cheraw..Ar		† 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 08p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 33p m
Lv Hamlet.....	8 30am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 30pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 58am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT Oct. 10th. 1897.

NORTH BOUND.	No. 3. Daily
Leave Wilmington.....	8.00a.m
Arrive Fayetteville.....	11.10 "
Leave Fayetteville.....	11.21 "
Leave Fayetteville Junction...	11.28 "
Leave Sanford.....	12.50p.m.
Leave Climax.....	2.49 "
Arrive Greensboro.....	3.20 "
Leave Greensboro.....	3.30 "
Leave Stokesdale.....	4.18 "
Leave WalnutCove.....	4.49 "
Leave Rural Hall.....	5.19 "
Arrive Mt. Airy.....	6.45 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.33 "
Leave Stokesdale.....	11.06 "
Arrive Greensboro.....	11.55 "
Leave Greensboro.....	12.15p.m.
Leave Climax.....	12.43 "
Leave Sanford.....	2.36 "
Leave Fayetteville Junction...	3.56 "
Arrive Fayetteville.....	4.00 "
Leave Fayetteville.....	4.10 "
Arrive Wilmington.....	7.20 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.00 a.m
ArriveMaxton.....	9.02 "
LeaveMaxton.....	9.07 "
Leave Red Springs.....	9.35 "
Leave Hope Mills.....	10.20 '
Arrive Fayetteville.....	10.40 "

SOUTH BOUND	No. 3, Daily
Leave Fayetteville.....	4.45p m.
Leave Hope Mills.....	5.02 "
Leave Red Springs.....	5.42 "
ArriveMaxton.....	6.11 "
Leave Maxton.....	6.15 "
ArriveBennettsville.....	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.40 a.m.
Leave Climax.....	8.35 "
Arrive Greensboro.....	9.17 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison.....	12.35 p.m
Leave Stokesdale.....	1.25 "
Arrive Greensboro.....	2.45 "
Leave Greensboro.....	3.22 "
Leave Climax.....	4.20 "
Arrive Ramseur.....	6.05 "

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford, with Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk and Western Railway.

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SECULAR NEWS.

NORTH CAROLINA.

Morganton and Hickory report refreshing rains that have broken the drought in that section.

Durham suffered a 400,000 fire last week, 3,000,000 pounds of tobacco, seven prize rooms and eight tenement houses were destroyed. The principal losers were: The American Tobacco Company, H. J. Bass & Co., W. Duke, B. L. Duke, Geo. W. Watts, W. T. Carrington, Blackwell Tobacco Company, Manning and Morgan; the Newton estate, and L. W. Wise.

We see it stated that the Catawba furniture Co, of Marion, cuts about 100,000 feet of lumber each month and that large shipments are made to Brooklyn and New York.

The Exposition car, The City of Charlotte, is expected to reach Raleigh on November 10th. The exhibits from the State Museum will there be taken in.

Most of the cotton has been picked out in the Henderson section. The early opening and favorable weather for housing has enabled farmers to get the crop in perhaps earlier than was ever known before.

The contract by the Southern Railway Company for a road from Mocksville to Mooresville, a distance of 27½ miles has been let and the work will be pushed as rapidly as possible.

DOMESTIC.

Charles A. Dana, editor of the New York Sun, died on the 17th inst., in his 79th year.

A new industry that may become important in California is to dry vegetables in the same manner as fruit for winter use.

Madison, Ga., is to have a cotton factory.

The will of Elizabeth Hammond Stickney bequeaths between three and four hundred thousand dollars to charitable and public institutions in Chicago.

The life size statue of Commodore Cornelius Vanderbilt, the gift of the citizens of Nashville, was presented to Vanderbilt University on the 11th inst., with appropriate ceremonies.

ATLANTIC COAST LINE.

Schedule in Effect Sept. 22, 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington; 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 03 p m, Boston 9 00 p m.

DAILY except Sunday 2 00 P M — No. 50—Passenger—Due Jacksonville 3 58 p m, Newbern 5 20 Sunday p. m.

SOUTHBOUND.

DAILY 4:00 P M — No. 55—Passenger—Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 43 p m, Florence 7 35 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 13 p m, †Norfolk 3 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY except Sunday 12 40 P M — No. 51—Passenge—Leave Newbern 9 20 a m, Jacksonville 10 42 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55, pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at †1 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 am, and 3 30 p m, arrive Parmele 9 10 a m, and 5 10 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leave Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning eaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 00 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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* * *

Sassafras put with dried fruit will free it from bugs and worms, and give it at the same time a nice flavor.

* * *

Rice Sauce.—Wash about a cupful of rice, and throw into boiling water, and cook until done. Do not stir, but shake the kettle occasionally. Beat up two eggs and two tablespoonfuls of sugar, with a little milk. Flavor to taste, and stir into the rice. Serve with cream. To be eaten cold.

* * *

Keeping Peppers. — Here is a recipe for keeping peppers during the winter: Cut off the tops, shake out the seed and drop peppers and tops in strong brine for a day and night. Drain the brine off and wash the peppers in fresh, cold water, after which put a layer of them in a large-mouthed earthenware jar and almost cover them with salt. Put on another layer, with salt to separate it from still another, and keep this up until the jar is filled or the peppers give out. Cover the top layer of peppers with cabbage leaves, placing on them a heavy saucer to press the peppers into the brine. Cover the jar and keep in a cool place. Soak the peppers for a night in cold water before using.

* * *

Fruit soups are made from sweetened and thickened fruit juices, and can be made from currants, oranges, cranberries, and a mixture of currants and raspberries. Press sufficient fruit to make one pint of juice. Moisten a tablespoonful of arrowroot in a little cold water, add to it gradually a pint of boiling water; add sugar according to the nature of the fruit used. Let this puree stand a moment, then take from the fire and add the fruit juice. At serving time fill a bowl half full of cracked ice, pour in the fruit soup and it is ready to serve.—*Ladies' Home Journal.*

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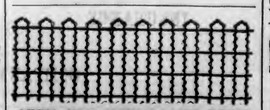
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New Series—Vol. XXIX—No. 1,355. WILMINGTON, N C., THURSDAY, OCT. 28, 1897. Old Series. Vol. XXXIX—No. 2,719

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(For Contents see Second Page.)

THREE LESSONS.

There are three lessons I would write,
Three words as with a golden pen,
In tracings of eternal light
Upon the hearts of men.

Have hope! Though clouds environ round
And gladness hides her face in scorn,
Put thou the shadow from thy brow,
No night but hath its morn.

Have Faith! Where'er thy bark is driven,
The calm's disport, the tempest's mirth,
Know this, God rules the hosts of heaven
The inhabitants of earth!

Have Love! Not love alone for one,
But man as man thy brother call:
And scatter like the circling sun,
Thy charities on all.

Thus grave these words upon thy soul,
Hope, Faith, and Love: and thou shalt find
Strength when life's surges maddest roll,
Light, when thou else wert blind.

—*Schiller.*

FIRST PRESBYTERIAN CHURCH, SALISBURY, N. C.

The corner-stone of the church building here represented was laid June 29th, 1891, and was dedicated to the worship of God by the pastor, Rev. J. Rumple, D. D., after a dedicatory sermon by Rev. Walter W. Moore, D. D., June 18th, 1893. This is the second building erected upon the same site. The first building was finished, and dedicated to the worship of God in 1826. It was afterwards enlarged and at different times improved. But in the year 1890 the congregation resolved to tear down the old building and replace it with a more commodious and tasteful structure.

The town of Salisbury lies between the settlements of the German and Scotch-Irish emigrants from Pennsylvania, who began making their homes in this region between 1730 and 1740. The population of the town was a mixture of these two races, interspersed with Englishmen, Frenchmen, pure Irish and Scotch. Among the early inhabitants we find a good many names suggestive of Presbyterian affinities. But these people had no church of their own; and such as were church members belonged to Thyatira, ten miles distant. And yet there seem to have been enough Presbyterians in Salisbury in 1770, to set up candidates of their own for the office of vestrymen in St. Luke's Parish, and to elect them, not with any design that



they should act as vestrymen, but solely for the purpose of preventing the Episcopalians from electing such as would have done so, and as would have imposed taxes, as was feared, for the support of the Established Church. About the year 1773 the Lutherans obtained a minister from Germany, and have maintained services, with some intermission to the present date. About the beginning of this century Rev. Dr. S. E. McCorkle, of Thyatira, began to preach to the Presbyterians of Salisbury on occasional Sabbaths. In 1803-4. Rev. Dr. James McRee, pastor of Centre church, preached in Salisbury once a month, and from 1807 to 1809, the Rev. John Brown, D. D., was the Principal of the Salisbury Academy, and preached regularly there one-half of his time, giving the other half to Thyatira. Dr. Brown was then called to the presidency of the South Carolina College, and afterwards became president of Athens College, Ga., where he ended his days. Between the years 1809 and 1819 the Rev. Samuel L. Graham, the Rev. Parsons O. Hays, and perhaps others, preached for short periods in Salisbury. During all this time there were not enough Presbyterians in Salisbury to justify the organization of a church, at least such was the opininion of these members and visiting preachers.

But in 1820 there came as teacher to Salisbury a man who entertained a different opinion. This was the



REV. JONATHAN OTIS FREEMAN, M. D.

He soon began to agitate the subject of a church organization, and before the close of the next year he collected a body of thirteen members, had them organized into a church, and ordained Alexander Torrence, Thomas L. Cowan and Dr. Alexander Long, ruling elders. This organization took place on Saturday, August 4th, 1821, and Dr. Freeman was assisted by Rev. John Robinson, D. D., of Poplar Tent. The next day the Sacrament of the Lord's Supper was celebrated for the first time for the new organization, probably in the Lutheran Church. For several years this little band had no church building, but worshipped in the court house or in the old Lutheran church, and weekly prayer-meetings were held in private houses. Just before leaving Salisbury in 1826, Dr. Freeman laid the corner-stone of the first Presbyterian church building, which, with the various additions and repairs, furnished accommodations for the church until 1891 when it was torn down to give place to the present structure.

After Dr. Freeman, the Rev. Jesse Rankin was invited to Salisbury as Principal of the Academy and supply to the church. He came in 1827 and remained four years—till the close of 1830. During his ministry there were twenty-seven additions to the roll of communicants. From 1831 till 1836, the Rev. Thomas Espy, and Rev. P. J. Sparrow, D. D., each served the church of Salisbury and Thyatira one year. Mr. Espy died April 16th, 1833, and Dr. Sparrow was called to the chair of languages in the new college of Davidson, whither he went in 1837. From 1836 till 1845 the Rev. Stephen Frontis was pastor of this church, and forty-four were added to the communion during his ministry.

On the first of February, 1846, the Rev. Archibald Baker, became pastor of the church and continued till 1859, a period of thirteen years, and one hundred and fifty-six communicants were added under his ministry.

On the third Sabbath of November, 1860, the Rev. Jethro Rumple, whose cut accompanies this sketch, was installed pastor of this church, Rev. Messrs. Stephen Frontis, and Drury Lacy, D. D, officiating. For a period, lacking a few days, of thirty-seven years, Dr. Rumple has continued to be pastor of this church. During this ministry of 37 years six hundred and twenty-five communicants have been added to the roll, while the names of only ten of the roll of 1860 remain there to-day. The roll of ruling elders in the church from its organization is as follows: Albert Torrence, Thomas L. Cowan, Dr. Alex. Long, Michael Brown, Saml. Lemly, Philip B. Sink,

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THE ONE THING NEEDED.

When Jesus came down from the Mount of Transfiguration Matthew says they came "to the *multitude*;" Luke: "*much people* met Him; and Mark, whose account of the whole scene which followed the descent from the Mount is more detailed than that of the others says: "When He came to His disciples, He saw *a great multitude* about them, and the scribes questioning with them." One in casual reading is apt to count the matter of the multitude as of so little significance as not worth a thought, and yet one may well stop a moment to inquire if this judgment is not much too hasty and ill-considered, as far, indeed, as it is considered at all. True an assemblage of multitudes around Christ was a matter of ordinary occurrence, but the assemblage at this time was around not Christ, but about His disciples, the occasion was not an ordinary occasion for Christ was not present, and the gathering must have been much larger than usual to have called for such a repetition of terms in such vigorous expression.

The multitude indeed constituted a principal feature—may we say character—in the *dramatis personae* of the scene. Let us look upon it. The scribes had followed up the Lord as usual to entrap Him in His talk—they represented the Evil One; the disciples poor, weak and feeble as they were, were held to represent the Saviour; and the great multitude were looking on as the world at large. The scribes, true to their master, assaulted "the weakest disciples in their weakest hour." And this brings us to the reflection how often that has been repeated even to the present hour. The disciples—meaning the nine—who not having lived in the closest intimacy with Jesus, were not chosen, (as being not qualified,) to attend Him on the Mount—were left for the time without the supporting presence of Jesus, and then the Tempter came. How precisely that describes the visits of Satan now. And when the disciples failed in the test, how they must have been teased and tantalized by the questioning scribes while the multitude looking on applauded, not omitting their taunts and jeers.

Just so the world to-day enjoys the contemplation of how little of power the professors of Christianity exert in the reformation of the world. How closely they calculate to show that the world can never be converted by such feeble and altogether unworthy representatives. How the press—sometimes called the Satanic press—do push upon them their failure and their shortcomings. How they do gloat over the disgrace of those naming Christ's name who fall into flagrant sin. So too the multitudinous world is always watching the followers of Christ; the chief emissaries of Satan are always on the alert to disconcert them and put them to an open shame, and the unprepared and utterly discomfited disciples—believing and yet faithless, are only too fully deserving the Saviour's sad plaint, "How long shall I bear with you."

But let us look at the happier side of this scene. Christ comes and all is changed. The power is supplied and what the faith-lacking disciples failed to accomplish is done at His word. And so it ever will be—and so it ever is. When the servants of Christ are utterly discomfited then He comes, the case is brought before Him, the power of God prevails, the scoffers are set at naught and even the outlying multitude cease to sneer.

But the question still is pertinent to those who name the name of Christ. Why should it be thus? why are we so powerless? "Lord, why could not we cast him out?" We seem to hear the Saviour say: "Because of your unbelief"—as the Revised Version has it: "Because of your little faith." In a general way those disciples who so sadly failed to heal the afflicted child had faith—a faith founded upon indisputable evidence, upon positive proof of the power of Christ, so they could not disbelieve. But it was an intellectual faith at best, and did not go deep down into the spiritual nature grasping the truth that all power is in Christ, the truth that would have enabled them to rely wholly upon Him to work through and by them.

Dr. Phillips Brooks used an illustration which may be applicable here: We present it substantially; Most certainly the artist's chisel carves the statue. The artist cannot carve without it and yet imagine the chisel trying to carve alone. It lays itself against the hard marble, but it cannot drive itself upon it. It has no power, it has no skill, either to do or to plan aright. Now let it lay itself in the artist's hand obedient to his will. That obedience comes from faith. It is that faith which opens the channel between the sculptor's brain and the hard steel. Thought, feeling, imagination, skill, flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one. It is the unit which they make that carves the statue.

Christ for the time had absented Himself from His disciples, they would fain do the work of healing independently of Him, and they failed.

It is the lesson for us to-day. The blessed privilege of being workers together with God is ours. The forming thus the unit of power, as Dr. Brooks calls it, is the means by which "evil is to be conquered and the world to be saved." We need as these disciples needed, more faith to inspire prayer that will evoke yet more faith. And when we have that faith which will go deep down into the heart, which will fully animate the soul, which will thoroughly energize the whole nature, when the Church shall arise in the majesty and in the power of this overcoming faith, the mountains of difficulties confronting her will be removed beyond any power to obstruct and the glad triumphant day of Christ will usher in.

THE SCANDAL of the Princeton Inn, it seemed a little while ago would be allowed to pass without notice from Church courts, but, whatever the Synod of New Jersey and the Presbytery of Brunswick may do or may fail to do, and on this point we are not advised, other Synods feeling the stigma attached to the Presbyterian Church are making themselves heard upon the subject. The Synod of Illinois, the press dispatches inform us, adopted resolutions denouncing Princeton University for allowing the use of wine at banquets, and scoring the faculty for permitting the sale of liquor in Princeton Inn. The Synod of South Dakota adopted and ordered to be sent to the religious press for publication the following:

"The Synod of South Dakota views with indignation and abhorrence the conduct of certain Professors in Princeton University in signing a petition for licensing the sale of intoxicating liquors in the Princeton Inn, and thus becoming responsible for opening that place that must become a snare to many young men seeking in Princeton an education, and make it easy for them to go in the way of sin and ruin. Also, this Synod hereby earnestly petitions the General Assembly to call upon the authorities of Princeton University to clear themselves of responsibility for this shameful, un-Christian conduct, by requiring those Professors either to withdraw their names from that and all other such petitions, or resign their positions in the University."

It is not likely the General Assembly will take the action requested, as the University is hardly within its jurisdiction, but the resolutions are quite expressive of the indignation of the Synod.

The Northern newspapers generally have not given the matter the attention it deserves, but the Herald and Presbyter in six counts well chosen and forcibly put proves quite conclusively that "the University itself is the really responsible party for the origin and continuance of the Princeton Inn," and adds the statement in which we entirely concur: "This undoubtedly will be the verdict of the intelligent public, if it is not disavowed much more clearly and distinctly than has as yet been done."

WE GIVE SOME notes of important matters before the Synod of Virginia which met in Fredericksburg last week, taken from the Baltimore Sun's report:

Rev. Dr. F. M. Woods was elected moderator. One hundred and nine ministers and sixty-five ruling elders were present.

The report of the Synod's Committee of Evangelization shows five evangelists employed, 184 received into the church, three churches organized, $2,543 raised by the evangelists, one church building erected and 14,260 miles travelled.

A resolution was adopted appointing a committee with Rev. Dr. Kerr, as chairman, to present to next meeting of the Synod a Scriptural statement of the position of women in the Church.

The report on Systematic Beneficence shows that during the past year the various churches gave to Foreign Missions, $261.42; to Assembly's Home, $70.36; to local Home Missions, $176.82; to Colored Evangelization, $17.85; to Relief Fund, $30.29; to Publication, $15.93; to Bible Society, $12.44; total, $647.23.

In regard to the matter of contract between the Assembly's Home and School and the subscription of the city of Fredericksburg the Synod declared that: "Inasmuch as the General Assembly of 1897 has relieved the Synod of the ground upon which the protest was deemed necessary that no further action is now needed."

The report on Sabbath-schools was adopted: The report shows that the 442 churches of the Synod have 468 Sabbath-schools. Three churches report Sabbath-schools for colored people. Total number of officers and teachers, 4,365; number of scholars, 32,935; total contributions for all purposes, $15,672; expenses, $10,109. The number of scholars has increased over last year, while contributions and expenses have decreased.

The Synod after expressing sympathy in all wisely directed efforts to save children from the effects of intemperance declined to aid the Women's Christian Temperance Union in obtaining the enactment of a law touching teaching in the State schools, the ruinous effects of alcohol upon the human system, on the ground that it is contrary to the well established policy of the Presbyterian Church to attempt through its courts to shape legislation.

A communication was received from Bishop Stevens of the Reformed Episcopal Church asking the Synod to unite in a petition to stop the distribution of mails and to close all postoffices on the the Sabbath. The moderator and stated clerk were directed to sign the petition on behalf of the Synod.

A complaint by Revs. E. R. Leyburn and J. W. Lafferty against Winchester Presbytery for alleged irregularity in the licensure of Mr. V. G. Smith evoked considerable discussion. It was not sustained.

A paper was adopted expressing appreciation of the Home and School at Fredericksburg and calling on sessions and pastors to do all they can to make the collection ordered by the Assembly as large as possible.

A HIGHLY esteemed friend, writes: "I am glad you purpose publishing portraits and sketches of the Fathers, of sainted memory. I would suggest among them Rev. Martin McQueen, who was pastor of Carthage church twenty-four years. I expect to have a cut of him which I will be glad to loan you for this purpose. I hope you will publish all these sketches and portraits some day in either pamphlet or book form, as they contain a mine of vaulable history."

Thanks for the encouragement, and for the offer of aid which we gladly accept.

THE ARTICLE on our 8th page, copied from the Union Seminary Magazine raises a question which well may provoke discussion, and indeed it is the wish of the author of it that it should do so. We trust it will be carefully considered and to that end we specially call attention to it.

WE GIVE to-day a picture of the church in which the Synod of North Carolina will hold its sessions next week and reproduce the likeness of its well beloved pastor.

OUR THANKS are tendered to Mecklenburg Presbytery for the action at its late meeting in Charlotte in recognizing with appreciation the fidelity of the N. C. PRESBYTERIAN to the cause of Christ and Presbyterianism and in cordially commending it to the members of the churches within its bounds.

WE PROMISE our readers a treat next week in extracts of a letter of Dr. George C. Worth, missionary in China, to his parents: which extracts are kindly placed at our disposal.

STAR BINDER

is a most desirable article to have in any household where the PRESBYTERIAN is taken. It holds the successive issues together in most convenient form, costs no labor and requires no special pains in its adjustment. What a fine Synodical Album a year's gathering would thus constitute!

Sent to any address for forty cents

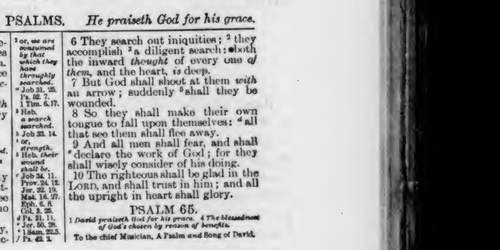
OUR PREMIUM BIBLE.



Measures 5x7 inches when Closed, and Contains 1,600 Pages of Readin Matter—Several hundred pages of Useful Information, besides the Scriptural Text.

At length we find ourselves with pride and pleasure, able to offer a Bible premium to workers for the N. C. PRESBYTERIAN. The size and quality of type of our Bible is represented by the cut here given:

The binding is flexible, the edges are gilt and the references within



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [2] if riches increase, set not your heart *upon them.*
11 God hath spoken [3] once; twice have I heard this; that [4] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [5] thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [6] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [7] my soul thirsteth for thee, my flesh longeth for thee in a dry and [8] thirsty land, [9] where no water is;
2 To see [10] thy power and thy glory, so *as* I have seen thee in the sanc-

[1] or, we are consumed by that which they have thoroughly searched. [2] Job 31. 25. Ps. 62. 7. [3] 1 Tim. 6. 17. [4] Heb. a search searched. [5] Job 33. 14. [6] or, strength. [7] Heb. their wound shall be. [8] Job 24. 11. Prov. 24. 18. Jer. 22. 19. Mal. 14. 17. Eph. 5. 6. Col. 2. 23. [9] Ps. 81. 11. [10] Jer. 50. 28. [1] 1 Sam. 22. 5. [2] Ps. 42. 2.

6 They search out iniquities; [2] they accomplish [2] a diligent search: [3] both the inward *thought* of every one of *them,* and the heart, is deep.
7 But God shall shoot at them *with* an arrow; suddenly [4] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [5] all that see them shall flee away.
9 And all men shall fear, and shall [6] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm *and* Song of David.

are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable

---

Let us not forget that there are two sides to dying—this earth side and the heaven side. The stars that go out when morning comes do no not stop shining: only some other eyes in some other land are made glad by them.—*M. J. Savage.*

Copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the folowing terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

The new subscriber gets the paper very cheap—we offer it to any *bona fide* new subscriber for $1.50 for the first year—and the worker gets amply compensated in a magnificently cheap Bible for his or her good work.

For three bonafide new subscribers at $1.50 each, we will send for the first year this Bible to any address that shall be sent us.

The Premium offered is the Genuine Edition of the Oxford Teacher's Bible.

We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly, until he knows that every day is Doomsday.—*Emerson.*

GOLD DUST.

The race is won! As victor I am hailed
With deafening cheers from eager throats; and yet
Gladder the victory could I forget
The strained white faces of the men who failed.
—*Julia Schayer.*

* * *

Discretion in speech is more than eloquence. When in doubt, abstain. —*Bacon.*

* * *

He who has no mind to trade with the devil, should be so wise as to keep from his shop.—*South.*

* * *

He looks abroad into the varied field
Of nature; and though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
—*Cowper.*

* * *

Truth subsists eternally, and finally triumphs over its enemies, because it is eternal and strong even as God Himself.—*Pascal.*

For the N. C. Presbyterian.

"RED HOUSE CHURCH."

Again our dear old historic church is without a pastor. Again our hearts are sore over parting with the shepherd who has faithfully and tenderly led us as a flock beside the "still waters" of life into the "green pastures" of Christian love and fellowship. Our tender lambs have been carried in his loving bosom and other members bowed under age or affliction have been comforted by the consolation and sympathy so lovingly expressed and by his earnest pleadings at the throne of God in their behalf.

Rev. P. C. Morton comes nearer the ideal of pastor than is reached by many ministers. A man of broad culture and varied experience, possessing powers of great physical endurance, and a heart that embraces the human family, not limited by denominational bounds or bissed by sectarian influence. Happy the people who have him as their teacher, and most happy the congregation which have him to break unto them the "bread of life."

A MEMBER.

I do believe the common man's work is the hardest. The hero has the hero's aspirations that lift him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony. —*Phillips Brooks.*

(Continued from First Page.)

D. A. Davis, J. J. Bruner, Wm. Murdock, Thos. McNeely, Dr. J. J. Summerell, James S. McCubbins, J. D. McNeely, E. H. Marsh, R. A. Knox, O. D. Davis, Saml. H. Wiley, I. H. Foust, H. G. Tyson, E. B. Neave, Wm. G. Watson and Edwin Shaver—22.

The deacons have been, Dr. J. J Summerell, James G. Cairnes, Jno. D. Brown, Obadiah Woodson, Julius D. Ramsay, James S. McCubbins, Jno. A. Bradshaw, Jno. A. Ramsay, Jno. M. Horah, Joseph K. Burke, J. D. McNeely, E. H. Marsh, Thos. F. Klutz, I. H. Foust, S. H. Wiley, R. A. Knox, T. B. Beall, W. L. Klutz, H. M. Jones, Falconer Davidson, E. B. Neave, Jno. Allen Brown, D. A. Stroel, J. Saml. McCubbins, J. M. Brown and R. W. Price—26.

Only five of the roll of elders continue members of the session, and ten of the deacons, on the present board.

The Salisbury church has been a power for good in the town, and to the Church at large. The sources of its influence, aside from the regular preaching of the Gospel have been:

1st. That from the beginning it has maintained a well conducted Sabbath-school, in which the children have been instructed in the Scriptures and the catechisms of the Church. In this school have been trained a large number of the present members of the church and other citizens of the town, a number of ministers and one foreign missionary.

Another element of success in church work has been its earnest and faithful office-bearers, and a goodly number of devout and godly women, who have devoted themselves to the service of the Master, and engage readily in all good works. To these must be added, especially in later years, quite a number of our young people, of both sexes, who, in the Christian Endeavor Society, and King's Daughters, do faithful and successful work.

Another fruitful agency has been the constant maintenance of a church school, either male or female. For a long period there existed a good classical school for boys, from which went to college, and afterwards into the Gospel ministry such preachers as Rev. Wm. H. Davis, Rev. Jno. W. Davis, D. D., Rev. B. G. Clifford, D. D., Rev. J. Alston Ramsay, D. D., Rev. J. N. H. Sumerell and Rev. K. P. Julian. There is now in the Church Academy an excellent Female High School under the care of two accomplished young lady members of the church. It may not be amiss to state that Maxwell Chambers, who bequeathed a quarter of a million of dollars to Davidson College, over forty years ago, thus coming to its rescue when its very existence was imperiled, was a worshipper in this church, and a liberal supporter of all causes of benevolence in the community. His tomb is under the Lecture Room adjoining the church. Davidson College, from the time it took Dr. Sparrow from this church for its first professor of Languages, has always had strong friends and liberal support from this congregation. Six thousand dollars from this church has been invested in scholarships for the benefit of needy students in the college. Salisbury for the eighth time, expects to enjoy the presence of the Synod of North Carolina in November next, and is pleased to stand next in frequency of Synodical meetings to Fayetteville, which has enjoyed this privilege twelve times.

*This cut with a sketch of Dr. Rumple was published in the issue of November 28th, 1895.

For the N. C. Presbyterian.

TWO WEEKS IN SHANGHAI.

During which I have not had time to go down street in business hours to buy a much needed umbrella, so absorbed have we all been in the business of the Thirtieth Anniversary Conference, and the Mission meeting.

Is was worth the wearisome trip across the Continent and the Pacific to receive the greeting that awaited me at the Shanghai wharf from the brethren of the China Mission. And in my judgment the cost of the trip is already more than offset in what I have received, to say nothing of any thing I may have been able to impart, in the way of information, inspiration and equipment for work, in personal intercourse with our missionaries, although as yet I have seen nothing of the work itself.

The first general impression I have received is that the effort of the Executive Committee for many years past to secure a body of picked men and women for this great work has not been in vain. Many of our Presbyteries possess a *quota* of men of commanding ability. But judging by the discussions of this meeting, it is my deliberate opinion that no one of them will measure up, in general average of ability to the standard of the China Mission.

The problems of mission work in this country are perplexing to the last degree. Many plans and policies which seemed in the beginning to be self-evidently good have been proven by experience to be bad. The Chinese in their four thousand years of recorded history have evolved a character whose complexity and intricacy are indescribable, and yet which have to be reckoned with in all our methods of dealing with them.

An Industrial School for boys, for instance. How simple and self-evidently good it would seem. But so many unforeseen difficulties have emerged in connection with them that it was only after a day and half of earnest discussion that the Mission resolved to make a tentative experiment in that line of work.

Day schools in which children are visited and instructed by our missionaries, and then used as a means of gaining access to heathen homes, how beautiful the idea seems. And yet it has been found that they have been the starting point of much parasitism in the native Church, and that other evils have been mixed with the good in them. And so after a day's discussion the Mission recorded its disapproval of them, unless conducted by Christian teachers, and under careful and daily supervision of the missionary, and on the basis of self-support.

Another thing has impressed me in this mission meeting. The earnestness, fearlessness and outspokenness with which opposing opinions are expressed would, in one of our Presbyteries, almost certainly lead to the rupture of personal relations. Here it seems to make no difference of that kind whatever.

Another thing is the spirit in which our men, and especially our women, accept the work assigned them by the Mission, with utter disregard of the question of personal comfort or discomfort involved in it. It seems not to matter in the least whether they go to Hangchow where we have a comfortable compound and comparatively easy modes of travel and enough workers to give pleasant companionship, or to Suchien and Chuchow-fu, where they must travel by mule, cart and wheelbarrows and live for the present in native houses and with one family left alone. In writing home to friends they tell so little of these things and so much of the brighter side of the work, that the home Church is largely ignorant of the heroic self-sacrifice that, for most of them at least, missionary life here in China involves.

As for Shanghai, I have had little time to see any part, except that which lies between my home and the place where we hold our meetings, the "native city" at all. The foreign concession is a curious mixture of fine foreign buildings, gardens and grounds, and the most repulsive forms of heathen filth and degradation. The two lie side by side, and the one seems to make no impression on the other. There is the visible demonstration here that foreign civilization by itself has no tendency whatever to change the character of the Chinese. The Gospel alone will do them any good.

The effort to reach and change them by any form of Gospel work can be demonstrated from any *human* standpoint to be utterly impracticable and hopeless. Yet it *is* reaching and changing them, slowly and as it were one by one, but surely and unquestionably. Eighty thousand of them are now in Church communion in our Protestant Missions. But we need to take with many grains of salt certain rose-colored views of the situation that are sometimes given us. We are in for a work here which may require centuries for its accomplishment. What is required of us is that we shall each stand in our lot, fulfilling our appointed task, doing with our might what our hands find to do.

When the day of triumph come, whether it be in our day or a thousand years hence, every one of us who has had a hand in bringing it about will see it, and share in and rejoice in it.

S. H. CHESTER.

P. S.—If I should sign my name and title as arranged for me here, in Chinese, it would be Mei Kwoh Nan Changlao Tsoong Hwuy Pudao Shooki Keh-sze-teh; which being interpreted means, "American Kingdom Southern Presbyterian General Assembly Mission Secretary, the man who meditates on virtue." In the last word, "Neh" was the surname borne by the lamented Miss Kirkland, which I esteem it a special honor to bear. The last two syllables, "sze-teh" are the nearest approach the language affords to my name, and by a *singular coincidence*, have the meaning given above.

Shanghai, China, Sept. 13th.

MEETINGS OF PRESBYTERIES.

The Presbytery of Pee Dee: Met in Hartsville, S. C., October 13th, 1897, with ten ministers and eight elders in attendance. The opening sermon was preached by Rev J W McClure, the retiring moderator. Mr J J James of Darlington was elected moderator, and Mr John S Scott of Claussen, temporary clerk. Rev J A Wilson of South Carolina Presbytery sat as a corresponding member and made a most encouraging report of his work as the evangelist of the Presbytery. The commission appointed at the last meeting to install Rev E C Bailey at Fairhope church reported that duty performed. Licentiate C. E. Hodgin was ordained and arrangements were made for his installation as pastor of the Red Bluff (McColl) church on the second Sabbath in November and of the Bennettsville church on the third Sabbath in November. Commissions were appointed to organize churches at Dillon and Clio, before the next meeting of Presbytery if the way be clear.

The Presbytery answered "yes" to the overture of the Assembly in regard to the change in the Rules of Discipline.

Red Bluff church was chosen as the place and Tuesday before the second Sabbath in April as the time of the next meeting.

A. H. MCARN,
Stated Clerk.

Norfolk Presbytery: Met October 5th, in Park Avenue church, East Norfolk. Rev C K Cumming, returned missionary from Japan, was made moderator. Dr. Lacy preached the opening sermon. All the ministers were present but one. Rev R B Eggleston from Montgomery Presbytery and Rev B E Wallace from Wilmington Presbytery were received. A call from the Portsmouth Presbyterian church was placed in the hands of Mr. Eggleston which he accepted and a commission appointed to install him first Wednesday night in November. Presbytery placed calls from Belle Haven and Powelton churches in Rev B E Wallace's hands which he accepted. He will be installed the third Sunday in November by Revs Dr Lacy, H S Venable and J H Henderlite. A young man, Mr Walton, of Norfolk, was licensed to preach. Mr. King was examined for ordination and was called to the Williamsburg church. Rev E T Welford preached the doctrinal sermon on Apostolic Succession. Rev Mr Cumming lectured on Foreign Missions on Thursday night. Home Mission report was encouraging.

The Presbytery was given an excursion to Virginia Beach Thursday afternoon by the session of Park Avenue church. It was a great treat.

Next meeting will be held in Armstrong Memorial church, Berkley. Dr Armstrong was present at one session of Presbytery. Rev B E Wallace was appointed chairman Sunday School and Publication Committee.

Bethel Presbytery: Met at Richburg, S. C., on October 7th. Rev Alexander Sprunt, D D., was elected moderator, and Rev J G Hall and I R Hayes, clerks.

Licentiates W A Hafner and W W Sadler were examined for ordination. Mr Hafner will be ordained and installed at Bowling Green on Saturday, November 13th, and installed at Ramah on the third Sunday in November at 3 p. m.

Licentiate Sadler will be ordained and installed at Salem on the 13th of November and installed at Mizpah on first Sabbath in November.

A commission was appointed to examine and license W B Allison, if the way be clear, at Kershaw, on Friday before the second Sabbath in November. Rev J C Spann was received from the M. E. Church, South.

Mr. Lowry Wilson Brown of Beersheba church was introduced to Presbytery as a candidate for the ministry.

A memorial of the late Rev W B White, of China, was adopted. Presbytery elected Dr Wm Love of McConnersville, S. C., Presbyterial physician in accordance with the Asembly's recommendation. Mr J C McLure of Chester, S, C., was elected treasurer of Presbytery. Rev G S Robinson was dismissed to East Texas Presbytery and Rev J E L Winecoff to Wilmington Presbytery.

The selection of a place for the spring meeting of Presbytery and the time of holding it were postponed till the meeting of Synod. The change suggested in the Form of Government was adopted.

Presbytery adiourned to meet in Darlington, S. C., on Friday, October 29th, at 9 a. m.

STATED CLERK.

LITERARY JOTTINGS.

The Lowell Lectures, which Prince Serge Wolkousky delivered in 1896, on Pictures of Russian History and Russian Literature have been published in book form.

Mrs. J. M. Tiernan who is so well-known by her *nome de plume* of Christian Reid is living at Concord, N. C. Mrs. Tiernan has recently finished a book entitled "The Man of the Family," the scene of which is laid in San Domingo. It will be issued by G. P. Putnam's Sons, New York.

Kalevala, the epic poem of the Finns was published in the language of that people in 1849, but was not translated into English and the other languages until 1888. In meter it is similar to Longfellow's Hiawatha. There are forty-nine runes or cantos which constitute the poem. These cover many centuries and were probably written by different authors. The history goes back to the time of Homer, 3,000 years ago, and also relates events after the Finns became a settled nation and occupied their present territory. The poem was preserved from generation to generation by wandering minstrels and the different parts were collected in their present form by two physicians, Topelius and Lonnrot, in the present century.

BOOKS.

The Silver Series of English Classics published by Messrs. Silver, Burdett & Co., of Boston, is designed to furnish editions of many of the standard classics in English and American Literature in the best form for reading and study, and in the copy of *Macbeth* which we have before us, this plan has been truly carried out. The work is ably edited by Fred Lewis Pattee, Professor of English and Rhetoric in the Pennsylvania State College and is well printed and strongly bound in paper lined with cloth.

The Thoughtless Seven and *The Odd One* are two charming story books for children published by the Fleming H. Revell Co., New York. The former is a story of a family of seven boys and girls brimming over with fun and frolic and the latter a much longer story of Betty and her little sisters and brothers, but also introducing several other interesting characters. These books are both by the author of "Probable Sons" and are delightfully written. In each is woven the lesson of Christ's love to us. They are bound in ornamental covers, printed on heavy paper and beautifully illustrated. They will make most excellent gift books and will be read with pleasure by both old and young.

Royal makes the food pure, wholesome and delicious.



MOTHERS
We have a book, prepared especially for you, which we mail free. It treats of the stomach disorders—worms, etc.—that every child is liable to and for which
Frey's Vermifuge
has been successfully used for a half century. 4 One bottle by mail for 50c.
C. A.S. FREY, Baltimore, Md.

Religious Intelligence.

We specially invite] News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.
February and August—Presbyterial Home Missions.
March—Publication and Colportage.
April — Education — (one collection Church and Christian Education).
May and October—Foreign Missions.
Third Sabbath in October for Bible Cause.
June and September—Synodical Home Missions.
July—Invalid Fund.
Third Sunday in October—BibleCause.
November and April—Education for the Ministry.
December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. F. K. Sims, from Charlotte, N. C., to 1429 Richland Street Columbia, S. C.

Rev. J. M. Clark, from Denton, Texas, to Texarkana, Ark., after Nov. 1st.

Rev. H. R. Overcash, from Red Eye, Va., to China Grove, N. C.

NORTH CAROLINA.

Charlotte:—Rev. J. W. Wynne, will take charge of the Graham Street church on the last Sunday of the month.

Goldsboro:—Rev. F. W. Farris writes: Our quarterly communion was held last Sabbath when it was announced that four had been received since last communion.

Concord—Iredell:—This church has lately enjoyed a season of refreshing from the Lord. Special prayer and song services were begun on Friday the 8th inst. On the following Wednesday, Rev. Wm. Black came and preached until Monday. The people prayed for the presence and power of the Spirit to be manifested and the answer came with a shower of blessings. Bro. Black's clear, pointed and logical presentation of the truth carried conviction to the hearts of sinners. Many backsliders were reclaimed and twenty-three precious souls were received into this church on profession of their faith in Christ. Some will join other churches.

Rev. J. E. Summers led the choir and the singing was unusually good. A collection, amounting to $60 was taken for Synodical Home Missions. Also about $320 was added to our subscriptions for a new church. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." To Him be all the praise.

Southport:—Through the courtesy of the pastor and congregation of the Baptist church of Southport, a meeting of a few days was held there last week by Rev. John Wakefield, assisted by Rev. Dr. P. H. Hoge. Three persons professed conversion and united with sweet Home church.

Mecklenburg Presbytery:—An adjourned meeting was held in Charlotte on last Thursday. Order was taken for the installation of Rev. M. C. Arrowood, as pastor of the church at Wadesboro on the second Sunday in December. A committee was appointed to organize the church at Dilworth, viz: Rev. Dr. J. R. Howerton and Rev. J. W. Stagg and Ruling Elders A. Graham and William Anderson.

The Woman's Missionary Society of Fayetteville Presbytery:—The annual report of this society which recently met at Ashpole church shows an enrollment of fifty-nine societies with 821 members. The amount contributed last year was $1,343.38 or an average of $163 per member. Miss Minnie M. Gunn was present and told of her work in Mexico. Many bright interesting and encouraging papers were read from those at home and abroad and the meeting of twenty-five delegates and officers was a great pleasure and blessing to all.

Beulah, In Concord Presbytery:—Three more persons have been added to the membership of this little church, making eight in all that have been received since the middle of September.

Lumber Bridge:—Rev. A. D. McClure closed a very delightful and helpful series of services at Lumber Bridge church Sunday night. The pastor reports a great revival and spiritual uplift as a result of the week's work. There were seven professions of faith, The Word of God was unfolded earnestly, faithfully and simply and the Holy Spirit used it to quicken and edify. The personal bearing and preaching were alike pleasing and the people will remember long and gratefully this ministry and pray that the Lord may spare him long to minister the bread of life to others as he has to them.

ALABAMA.

York:—Rev. J. T. West, a recent graduate of the Southwestern Presbyterian University has taken charge of the church here.

GENERAL.

The corner stone of the Presbyterian church at Evanston, in the vicinity of Cincinnati, was laid on the 14th inst.

The colored Presbyterians of Charlotte have built a second church in that city.

Rev. Dr. D. I. Purser, pastor of the Valence Street Baptist church, New Orleans, died on the 21st inst., of yellow fever. He was off on vacation, being not in robust health, when the fever broke out, but when it invaded his congregation, under the impulse of duty and against the remonstrance of his wife and family, he returned to minister to his flock and to lay down his life in the Master's service.

The two hundred and fifty-sixth anniversary of the adoption of the Westminster Standards is to be celebrated in New York on November 8th and 9th, with exercises in the "Old First" Presbyterian church and in Madison Square Garden Concert Hall. There will be addresses by prominent men and a special musical program.

The Presbyterian church at Leatherwood, in Western Pennsylvania was dedicated on Oct. 10th. Rev. J. C. Dible is pastor.

Rev. Elbert Nevins, the oldest minister in the Dutch Reformed Church recently died in the 90th year of his age. He was a foreign missionary in earlier life, and was pastor for forty years of the church at Stuyvesant, N. Y.

Rev. Dr. A. C. Dixon, of Brooklyn, will conduct services at Cooper Union, New York on every day at 3 p. m., from November 8th to 12th. Mr. J. H. Burke, assisted by a chorus choir will lead the singing. This will be the opening series of an evangelistic campaign for the winter.

A dispatch to the London Daily Mail from Constantinople under date of the 25th says: "The Porte has demanded the recall of two American missionaries from the Province of Aleppo on the pretext that their mission for the distribution of relief is likely to cause disturbances. The United States legation has ignored the demand, and will continue to do so until definite charges are made, being convinced that the demand is merely the first step to a general one asking for the recall of all missionaries."

A dispatch to the Times from Constantinople, with reference to the same incident, merely says: "The Porte complained, and the legation replied that there was not reason to expect mischief from the action of the missionaries."

PERSONALS

Rev. Wm. Black was to have begun a series of services at Troy on last Sabbath. Rev. A. K. Pool was to have assisted him.

Rev. F. K. Sims who has been laboring at Charlotte during the summer has returned to Columbia Seminary for a post graduate course.

Rev. J. T. West, a recent graduate of the Southwestern Presbyterian University at Clarksville, Tenn., has taken charge of the church at York, Ala.

Rev. F. P. Ramsay, of Baltimore, is visiting Bethel, Montpelier and Shiloh churches in Fayetteville Presbytery.

Rev. H. R. Overcash has given up the work at Harper Creek and Weal churches in Virginia. Any church desiring to correspond with him may address him at China Grove, N. C.

Rev. J. H. Henderlite is in Southwest Virginia on a vacation.

Though not confined to his bed, Rev. Dr. J. Henry Smith is very weak. The prayers of his own people and the Church at large are with him in his illness.

Rev. Robt. C. Anderson, Jr., pastor of the Second Presbyterian church of Roanoke, Va., has been tendered a call to the church at Shelbyville, Tenn.

On Sunday the 17th inst., Rev. B. E. Wallace, of Belle Haven, Va., preached at McKemie church, Accomac C. H., and Onancock church, in Norfolk Presbytery.

The family of Rev. P. C. Morton, who recently accepted the call to Immanuel church, Wilmington, have arrived in the city from Roxboro.

To-day is Presbyterian Day at the Nashville Exposition and Dr. Walter W. Moore is booked to deliver an address on Presbyterians and Education.

Rev. J. M. Clark, of Denton, Texas, has accepted a call to the church at Texarkana, Ark. This church has a membership of about three hundred. Mr. Clark will enter upon his labors on the 1st of November.

We take the following from the Lumber Bridge News of the 21st inst. Rev. A. D. McClure, of Wilmington, is preaching a series of fine sermons to large congregations in the Presbyterian church here. His earnestness of manner and pointed presentation of scriptural truth interests and instructs to a marked degree and holds his hearers as delighted listeners. The series will probably close with Sunday.

We sincerely regret to learn of the severe illness of Rev. J. L. Wicker, of Brevard, N. C., and trust that he may be spared to carry on the work which has been so fruitful to our own Church and the cause of Christ.

Rev. Labit B. Jureidini, the Syrian missionary, lectured at Paw Creek church last week upon his native country.

Rev. Dr. Jere Witherspoon, of Baltimore, has formally accepted the call to Grace Street church, Richmond, Va.

[EDITORIAL.]

And now the Catholic University in Washington City has its troubles. At a meeting of the board of directors last week Monsignor Joseph Schroeder, Professor of Dogmatic Theology was requested to resign because of charges affecting his moral character. It had been expected that he would resign during a late visit to Germany and thus avoid much scandal, but it seems he found favor in the eyes of the Pope and was advised not to do so. But the directors, notwithstanding letters from persons high in authority at Rome considered the case so serious as to demand careful consideration.

The charge was frequenting liquor saloons—and presumably indulging freely in intoxicating liquors. The faculty had prepared the charges and were ready to substantiate them, but at the time the professor could not be found having left the city. The accused had strong friends who one by one surrendered in view of the strong evidence presented, until Bishop Horstmann a staunch advocate expressing his disappointment and disgust at the revelations made, promised that the resignation should be forthcoming promptly; and it was. In the afternoon Prof. Schroeder resigned under threat of expulsion and removal. The matter will be referred to Rome, but it is not thought his friends there can have the action reversed.

We take no pleasure in thus exposing the scandal, for every religious body is liable to be brought to shame by misconduct of some even of its most prominent members, but we do commend most heartily the promptitude and the firmness displayed in recognizing the proper thing to be done and in fearlessly doing it.

Bishop McLaren, of Chicago, if we mistake not is one of the highest of High Churchmen, notwithstanding if reports be true his father was a Presbyterian minister. He has just returned from Lambeth Conference and is not pleased with the claim the English prelates would seem disposed to press that the Archbishop of Canterbury should be recognized as the head, not only of the Church of England, but of the Episcopal Church in this country He says as quoted by the correspondent of the Baltimore Sun:

"The idea of English imperialism has taken possession of the English people, and the idea has been enormously emphasized by the Queen's jubilee. Naturally enough, where Church and State are united, the imperial idea suggests itself in connection with the Church, but it does not seem to have dawned on some minds that the church in America is a free Church, in a free State, and that it would be impossible for us, under any conceivable situation, to accept the Archbishop of Canterbury in any other position than that of president, by courtesy, of the decennial assembly of the bishops."

LUMBER BRIDGE.

This neat village takes its name from a bridge near by. The bridge is not over Lumber river as some suppose, but over a smaller stream and has its distinction as a covered bridge in those earlier days when saw mills were fewer and the skill in sawing was less advanced. It was then a greater task to get out so much lumber and a rarer thing to put so much in a bridge where there were more uses and demands for lumber than it was easy to supply.

This is quite a Presbyterian settlement and a point in a larger district settled chiefly by Scotch Presbyterians and held by their descendants. The pastor here, Rev. P. R. Law, who is stated clerk of his (Fayetteville) Presbytery, has a field of great interest and is much beloved and very useful in his field. He deserves a large share of the credit for the new seminary at Red Springs which is already so well established and successful under the care of its devoted and worthy president, the Rev. C. G. Vardell. He is holding down the expense of a first-class education and raising the standard and increasing the value of that education at Red Springs continually. His wife at the head of the music department had a fine reputation on taking the work and adds to her well deserved fame daily by skillful work and excellent instruction and oversight of this right arm of the seminary. The seminary is very fortunate in the heads of all departments and in their assistants for this year. All this is by the favor and blessing of God. Being near this seminary and knowing the interest of Bro. Law has led to this digression. It also links brother Law properly with the educational interests of this whole section. Here at Lumber Bridge he has secured the headship of Professor McArthur and the presence and labors of his excellent associates in a school of great value. The boys and girls of the immediate neighborhood are attending the school and many are coming from other countries and communities to board in the village and attend the school. They are well taught. Brother Law is foremost in plans and labors to increase the value and patronage of this school. Families in the village take boarders at reasonable rates.

This has an advantage for the church as it is putting into practice the old and true idea for which the fathers prayed and labored, to have a school in connection with the church and all education to be distinctly Christian. One incidental advantage appears in the singing. The voices of children and youth not only swell the volume of song in worship, but sweeten its strains and soften and perfect its harmony. Here all the people sing, and many sing by note. So the congregation is led and guided by voices that are in time and tune. For the meeting we are now holding the new book "Sacred Songs No. 1," is being used, and the new pieces are soon learned while the older pieces are sung with a correctness and an interest that would surprise our city singers with all their supposed advantages and skill.

The meeting began last Monday night, though some preparatory prayer-meetings were held and the three preaching services of last Sabbath were introductory. The good attendance at first has grown steadily in numbers and interest in spite of dark and rainy nights, and the blessing of the Lord is given richly. The preaching is done very simply and quietly depending on the Holy Spirit to reveal and exalt our Lord and Saviour Jesus Christ.

It is pleasant to find that the writings of Rev. Andrew Murray are known and read here. The excellent Christian physician who was led by Brother Law to settle here is doing much to increase the interest in such writings. Indeed, the Christian physician has opportunities to serve Lord and occasions to speak for Him which even the pastor has not, and is besides a great help to the pastor.

The new church building here is being made ready for early completion and furnishing. It is a very attractive building and will be an ornament. It will also give more room for the growing needs and appliances of the school. The grounds are to be made more attractive with an adjoining grove and park and play grounds for the pupils. Brother Law is to be congratulated on his excellent constituency and the blessing of God on his labors.

A. D. M.

There are two freedoms—the false, when a man is free to do what he likes; the true, when a man is free to do what he ought.

CHARLES KINGSLEY.

ABSTRACT OF MINUTES OF ALBEMARLE PRESBYTERY AT LITTLETON—OCTOBER, 5-8.

[OFFICIAL.]

Presbytery met at Littleton Tuesday evening the 5th inst. Rev Dr Leyburn preached the opening sermon, and the moderator, Rev C N Wharton, constituted the Presbytery with prayer.

Nine out of thirteen ministers were present, and nine ruling elders.

Rev Wm T Walker was elected moderator, and Rev Jas Thomas and Elder Jno B Sparrow, clerk.

Rev A R Shaw was received from the Presbytery of Fort Worth and order taken for his installation as pastor of the Henderson church, Sunday, October 31st, at 11 a. m.

Rev E Daniel, D D, to preside, preach and propound the questions. Rev A S Caldwell to charge the pastor, and Rev C N Wharton the people.

Mr E C Caldwell was received under the care of Presbytery by transfer from the Presbytery of St Johns, and Mr J Stanly Thomas, formerly a candidate, was again received under the care of Presbytery after examination—both of them as candidates for the Gospel ministry.

Mr. Thomas having applied also for licensure was examined on all the required subjects except Hebrew, and licensed to preach the Gospel under the clause governing exceptional cases, which action, and the reasons for it, was duly recorded.

Mr Thomas was, at his own request, dismissed to place himself under the care of the Presbytery of Wilmington.

Rev Wm T Walker resigned the pastoral charge of the Nutbush church, and Presbytery ordered an adjourned meeting at Henderson October 30th, at 7.30 p. m., to hear from the church.

An adjourned meeting at Salisbury during the meeting of Synod was also ordered.

Rev W W Quicke received last spring from the Reformed Episcopal Church as a member of this Presbytery having soon after died in Goldsboro, Presbytery adopted a memorial minute as follows:

WHEREAS, Since our last meeting, the Rev W W Quicke, a member of this body has passed away,

Resolved, That Presbytery bows in submission to this dispensation whereby a young brother, a comparative stranger and but recently come to us from another denomination, yet of lovely and winning Christian character, and of great promise of usefulness among us, was unexpectedly called up higher; and prays God to sanctify it to us, and to bring comfort to the bereaved and sorrowing friends of the deceased.

Col J S Amis, chairman of the trustees of Presbytery having resigned, Mr. Samuel Watkins of Henderson was appointed chairman, and Mr Jno Webb of Oxford was elected to fill the vacancy. J W Hawkins, Esq., another trustee, having removed beyond bounds, Dr R A Patterson of Littleton was elected trustee in his stead

The trustees of Davidson College representing the Presbytery presented the cause of that institution and read the circular letter of the Board to the Presbyteries having control of the college.

Presbytery also voted a request to the college board, to consider, under advice of the Faculty, the removal of the evil of secret fraternities from the college.

The cause of Foreign Missions was presented in a popular meeting Thursday night.

Rev Dr Payne, who has this cause in charge in the Presbytery, being absent through physical disability, Presbytery adopted a resolution of sympathy with him and his family in their anxiety and commended them to God in prayer.

The report prepared by Dr Payne was read, and several addresses were made by members and a collection amounting to $12 50 was made for the cause.

The cause of Presbyterial Home Missions was presented in a report by Rev Mr Wharton. All the evangelists of Presbytery present, also made verbal reports, showing the work done in the various fields since April.

Members were appointed to visit churches and mission points, spending a Sabbath, before the spring meeting, viz., Aurora, Dr Payne; Dover, Farries; Falkland, Morton; Grassy Creek, Daniel; Geneva, Caldwell; Greenville, Payne; Enfield, Jas Thomas; Louisburg, Morton and Walker; Nahalah, Morton; Nutbush, Caldwell and Shaw; Oak Hill, Caldwell; LaGrange, Jas Thomas; Strickland, F Thomas; Parmele, Brown; Roanoke Rapids and Nutbush, Wharton; Geneva, Caldwell.

(Note by stated clerk. The above list

(Continued on 14th page.)

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From Union Seminary Magazine.

THE LORD'S SUPPER—A PLEA FOR ITS MORE FREQUENT OBSERVANCE.

The Sacrament of the Lord's Supper is and ought ever to remain one of the most sacred ordinances of the Christian Church. Around it cluster the hallowed associations and helpful memories of the Cross—as well as many precious recollections of our own expersence.

"Sweet the moments, rich in blessing,
Which before the cross we spend;
Life and health and peace possessing,
From the sinner's dying Friend."

It would appear that it is equally precious in Christ's eyes, and to His heart. The circumstances under which He instituted it make it impossible for Him ever to forget it. And that He would have His people always remember it, appears from the fact, that He has not only had the history of its institution thrice recorded in the Gospels, but also has given the Apostle Paul a separate and definite revelation of the appointment of this memorial of His death. The question therefore, of the frequency of the observance of the Lord's Supper in and by the Church is not a question of minor importance. Nor are we without a warrant and a guide in decision of the question. Our church among others, has fallen into its infrequent observance, until this has become an unwritten law almost as binding, as irrefragable, as a "thus saith the Lord." Indeed I question if many of our members do not regard our present usage as of divine appointment. Upon more careful study and investigation, it will appear however that instead of infrequent, frequent observance would seem to be ordained. This appears to be indicated by

I.—THE NATURE AND SIGNIFICANCE OF THE SACRAMENT.

It is a *memorial*; and that of the Person of most blessed memory—"this do for a memorial of *Me*," and of an event the most important in the history of the world; "Ye do show the Lord's *death* till He come." Surely if it be a memorial to keep alive the memory of Jesus Christ, the Saviour of His people: and of His death—the one and only sacrifice for sin; and that too the only memorial He appointed of Himself—and that as His dying request, it ought not be relegated to a corner—to be observed and dwelt upon only once, twice or even four times a year. It is not thus that we treat the parting gifts of our deceased loved ones. We place and use them where and when they will keep the departed most constantly in mind. And this should we especially do in our treatment of the Lord' Supper which the Master has specially prepared and adopted to keep His name ever in mind.

2. Its *form*, a meal. It is the Lord's *Supper*. The elements, bread and wine, are symbols of spiritual food and nourishment, contained and conveyed in and by the spiritual reception of said elements. As a meal, it is also suggestive and symbolic of communion. Hence the name—the Communion—communion with Christ and with another.—1 Cor. 10: 16, 17. In our present state of weakness and growth we need *frequently* the spiritual nourishment the sacrament was ordained to convey and the strength that comes from waiting upon Christ, and with one another, in communion with Him in this helpful ordinance appointed by Himself.

3. Its *history* and *usage*. The apostles who received the sacrament from the hands and lips of Christ, led the early Church in its frequent observance, "And they continued steadfastly in the breaking of bread." Acts 2: 42. "And they continuing daily with one accord in the temple and breaking bread at home."—R. V. vs. 46. If it be objected that this was an extraordinary period in the history of the Church—and that therefore the practice or usage of the Church is not binding at that time for every age—answer is made that we find the Church adhering to a frequent observance of the ordinance more than twenty-five years after Pentecost, the disciples partook of the Lord's Supper at least every Lord's Day. "And upon the first day of the week, when the disciples came together to break bread."—Acts 20: 7. It was to keep the Supper that they came together as was their practice every Lord's Day. Though this was evidently their practice, Paul, who was present, did not rebuke them for abuse, in too frequent observance, of the sacrament. The example of the apostles, and especially the record of their practice, carries with it the force of authority and command. Even as their observance of the first day of the week as the stated day of worship, is our only authority for the change of the Sabbath day. The Christian Church for several centuries, governed doubtless by the example, if not by the instructions of the apostles, continued to administer the Lord's Supper every Lord's Day. Mosheim writes, that in the third century "It was, *i. e.* the Lord's Supper, commonly administered every Sunday," while Fisher is authority for stating that as late as the early part of the fourth century, "the ordinary practice was for the communion to be received on Sundays of each week. That it was the usage of the Church in the days of the Westminster Confession will appear from quotations from our standards given in another connection. Many of the Evangelical Protestant churches of our time, guided by Scripture and the example of the Church in apostolic and post-apostolic periods, observe the ordinance at least once a month. In Durham, N. C., and probably in many other towns and cities, every Protestant church (with the exception of the Presbyterian), including the Baptists, Methodist, Episcopal, and Christian, hold a Communion service on the morning of the first Sabbath of every month. Why should the Presbyterian Church be singular by its exception?

II.—ADVANTAGES.

The frequent observance of the Lord's Supper multiply the benefits of its infrequent observance. Whatever advantages are claimed for its observance at all can be claimed with greater emphasis for its frequent observance within scriptural limits. Briefly, some of these benefits are

1. The blessing that follows obedience to the *interpretation* and *authority* of our *standards*. One of the duties designated by our Larger Catechism for Christians after they have received the Sacrament of the Supper is that "they encourage themselves to a *frequent* attendance upon the ordinance." Ques. 175. One of the points of difference between Baptism and the Lord's Supper indicated by the same authority is that "the Lord's Supper is to be administered often. Ques. 177. With such explicit instructions in our Standards how happens that we as loyal Presbyterians have lapsed in many places into a semi-occasional observance of this precious ordinance, especially when our Standards are based upon the very words of Scripture, "as often as ye eat this bread and drink this cup," to the Lord's dying command, and compliance with the example and interpretation of those to whom He gave the command.

2. Intimate communion with Christ and with His people in and by the objective helps of His own choice and appointment. Blessed recollection of His death with all that it implies and secures. And inspiring hope of His return; "until He comes."

3. The setting or showing forth of Christ's death, as God's great sacrifice for sin, the one and only ground of pardon and reconciliation. Manifestly this was the moving cause of the appointment of the Lord's Supper to keep alive the knowledge and faith of the Lord's death as the *atonement for sin*. Such is the plain implication of the words of its institution. "This is My body broken for you," "This is the *New Testament in My blood*, which is shed for you." If for centuries before the coming of Christ it was necessary by frequent yea daily typical sacrifices to maintain faith in the great doctrine of remission of sin in and through blood, have we in these latter days outgrown the necessity, and become virtually independent of any symbol or token of the sacrifice of Christ for sin? Again, the Cross, with all that it implies and accentuates, has always been an offence to the carnal mind, and never more so than at the present time. Many of the most popular writers and preachers of the day discount or reject the cross as any atonement, and this in the most subtle and plausible way, so that a secret unbelief in the atonement is permeating the minds of many of our best people. The frequent observance of the Lord's Supper, wherein is shown the Lord's death, is an antidote for this poisonous leaven, and affords the ministry a natural opportunity, without offence, to expound and enforce the doctrine of the atonement, the corner-stone of our blessed and saving religion.

4. The frequent observance of the Supper will afford new converts an early opportunity of receiving this seal to their faith. In many of our churches the door of admission is opened only on Communion Sabbaths. And in our country churches where the Communion is administered only once or twice a year a young convert must sometimes wait nearly six months before he can join the church. Or, if the doors are opened more frequently, he must wait the same time before he can come to the Lord's Table, and thus be deprived for many months of an ordinance which Christ has ordained for the confirmation and strengthening of his faith. This unfortunate denial would be obviated by a more frequent observance of the Sacrament.

III.—OBJECTIONS.

The present schedule of infrequent administration of the Supper has prevailed so long in the Church that any suggestion of change will naturally call forth objections, some reasonable, some unreasonable. Are not these the objections that will be more generally suggested?

1. By frequent observance the Supper will become common. And when it does it will lose its salutary effect. Does not the same objection hold against prayer, the reading of the Word of God, attendance upon the regular services of the sanctuary? And yet we do not discourage Christians from the frequent waiting upon these means of grace. But would it not be salutary, rather than injurious if we did make the Lord's Supper more common than it is now? In the minds of many Christians its administration is so solemn and awful that they dread to come to it, and they avoid it, if they possibly can. Very spiritually minded, consistent Christians have confided in me that they dreaded the approach of the Sacramental season. One reason of this dread is the *awful* sanctity the Church has attached to the Supper by cutting it off from the stated and frequent services of God's house, even as the Holy of Holies was cut off from the other courts of the tabernacle. The Supper is a communion, to which God's people ought to feel drawn, and to which they ought to be encouraged to come; and from which they ought not to be driven in dread through any awful sanctity or mystery attached thereto.

2. By frequent observance, we will incur a great danger of running into sacramentarianism. We will depend upon the symbol and neglect the Person, fact, and truths symbolized. There is a danger here, and we must guard against it. Yet in striving to avoid the error of Sacramentarianism are we not in danger of forgetting that the Church is a Sacramental host—a people with whom God has entered into a covenant which He has sealed with the blood of His Son, the symbol of which He has given us in the Lord's Supper? If God ordained the usage of a daily symbol of Christ's death, before it took place, and that too before the Holy Ghost was given to enlighten the minds of the worshippers in its significance to sanctify it to their growth in grace, has He denied us the privilege of at least a frequent use of the only memorial of that death after it has transpired, and that when He has given us the Holy Ghost to make effectual this, and other means of grace, to the salvation of those waiting upon them?

3. The change will shock the minds and break the hallowed associations of many of God's faithful and chosen saints. Due regard should be paid to this sentiment and also to the teachings of God's Word. And both can be done. Let the change from an occasional to a frequent observance be made gradually, so that the people shall glide into it almost unconsciously or until they learn of it through a conscious growth in grace under and by reason of the new, though really the old dispensation.

Lastly—How shall the change be effected? This can very easily be accomplished. Let one or more Presbyteries overture the General Assembly to send down to the churches a pastoral letter calling attention to the all too common neglect of this sacrament—its infrequent observance in many churches—and recommending to all our churches a frequent administration of it, leaving to the authorities in each church to decide how often it shall be observed in their church. Let some of our more prominent and influential churches in different sections of the church adopt the proposed plan of frequent observance, even in advance of any action by the Assembly, and publish reports of the workings of the original order in the church, that other churches may be prepared for the action of the Assembly and ready to adopt its recommendation. Let pastors and others post themselves, and then post the church through the religious press upon the practice of the early Church and of many modern churches, and thus break down the prejudice, formed of habit, against a return to the Scriptural observance of this blessed ordinance, the parting and sealing gift of our dying Lord.

L. B. TURNBULL.

Durham, N. C.

A monument to the late Eugene Field is to be erected on the campus of the Missouri State University by the teachers and school children of that State. A part of the necessary fund has been raised, and an effort to complete it will be made on November 4th next by commemorative exercises, to be known as 'Field Day,' in the public schools of Missouri. Mr. Field was a native of the State and pre-eminently a child's poet.

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TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured*. So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

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The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.

Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.,

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Session opens September 15, 1897.
For further information write to
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SCHEDULE ON WILMINGTON SEACOAST, R. R.

On and after Monday, October 4th, 1897.

DAILY EXCEPT SUNDAY.

Leave Wilmington at 2.30 p. m., 6.30 p. m.

Leave Ocean View 8.00 a. m., 5.00 p. m.

R. OSCAR GRANT,
Superintendent.

TO THE LADIES
—OF—
NORTH CAROLINA.

We will buy from you in exchange for our fine groceries your

FRESH FRUITS,
DRIED PITTED CHERRIES,
DRIED PEACHES,
DRIED APPLES,
DRIED BUTTER BEANS,
DRIED MARROWFAT BEANS,
And in fact all your nice fruits.

We will soon offer $10 in cash for a loaf of bread and $5 cash for a dozen biscuit—both to be made from Pillsbury's Best Flour.

How to make good bread recipe sent free for the asking.

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STERLING SILVER WARE,

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WATCHES, CLOCKS

and everything found in a first-class jewelry store.

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Keeps always on hand, SHOES of all SHAPES and SHOES of all COLORS.

SHOES *for* LOOKS *and*, SHOES *for* COMFORT.

No effort spared to suit customers.

☞ Visitors to the city should not fail to call.

COLORED EVANGELIZATION

in the Southern Presbyterian Church owes its life to collections taken each

DECEMBER.

THE STILLMAN INSTITUTE

At Tuscaloosa, Ala., offers excellent advantages for training colored ministers for the home field and for Africa. Many of its graduates are now preaching the Gospel *successfully*.

Destitute fields invite our entrance.

Money is greatly needed.

A. L. PHILLIPS, D.D., Secretary,
Tuscaloosa, Ala.

Sabbath School Dep't.

CONDUCTED BY REV. A. D. McCLURE.

Fourth Quarter—Lesson V.

Nov 7th, 1897.—Acts xxviii: 1-16.]

Commit to memory verses 3-5.

Subject.—Paul in Melita and Rome.

Golden Text. "We know that all things work together for good to them that love God." Rom. viii. 28.

CATECHISM.

Question 65. What is forbidden in the fifth commandment?

Answer. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several stations and relations.

Time. A. D., 60-61.

Place. Melita to Rome.

INTRODUCTORY.

Paul is no sooner out of one trouble than he is in another. He escapes the peril of the sea, only to be cast by shipwreck naked and hungry upon an unknown island and to be bitten by a viper as he is picking up sticks for a fire that they may be warm and dry. But God is with Paul. All this is the good hand of his God upon him. Life is deep, narrow, full of pain, fretted and exasperated by a thousand mockeries, utter confusion and tumults, to the man who does not know God. To the man who is in Christ Jesus, safe, sheltered life is high, wide full of solace and free from wrong.

Paul was such a man now cast upon the island Melita or Malta as a shortened form. This island is small, sixty miles south of Sicily, about two hundred miles from the African coast. It is seventeen miles in length, nine miles at greatest width and sixty miles in circumference. The inhabitants were of Phoenician origin from Carthage in Africa. The language is now Arabic. It was then under Roman rule, and is now under British. The bay still bears St. Paul's name and a cave is pointed out as a place that gave him shelter. This island is associated with the history of the Knights Templar of the crusades.

LESSON NOTES.

Vs. 1. *They*, R. V. "we" *knew* from the natives, or more probable from the sailors, as soon as they saw the place by daylight. In our last lesson Paul was escaping from the perils of a terrible storm with 275 companions through waves and rain to an unknown shore. Now they *knew that the island was called Melita.*

Vs. 2. *The barbarous people*, or "barbarians" as they are called vs. 4. So the Greeks and Romans called all other people than themselves, especially when speaking another language. It means here simply natives. *No little kindness*, "no common kindness" that is, unusual and unexpected kindness, a word almost our philanthropy, or kindness shown as the ground of humanity. *Because of the cold.* It was late in autumn about Nov. 1st, and the rain still continued and a northest rain is very chilly even when the thermometer is not low.

Vs. 3. *There came a viper out of the heat* from the fire already kindled *and fastened on his hand* as he was laying his bundle on the fire. This viper is common in Europe. It is poisonous, but not deadly in Europe, but deadly in warmer climates.

Vs. 4. *A murderer.* They saw that Paul was a prominent prisoner, they supposed him accused of some crime. *Whom....vengeance* the god of vengeance, of justice, suffereth not to live. They believed in some supreme being, righteous and taking punishment against all evil doers.

Vs. 5. *Shook of the beast*—with composure, doubtless, as he held to the two promises of Christ concerning serpents, (Mark xvi. 18) and that Paul should preach in Rome. Paul believed in the later saying, true of our present life: "A man is immortal till his work is done."

Vs. 6. *They looked when*, "expected that" *he would have swollen* as the usual effect of a viper's bite appearing in a very short time, *or fallen down dead suddenly*, as sudden collapse and death ensue often from the bite of serpents, as Shakespeare describes Cleopatra: "Trembling she stood, and on the sudden dropped." *No harm* by the protection of his Lord. *They changed their minds* because only divine power could preserve him. "There is a deep truth in the expectation of these Maltese people that crime will be followed by punishment."

Vs. 7. *In the same quarters.* "The traditional place in Citta Vecchia where is the country residence of the present British governor. *Possessions* of probably, more than one estate like British nobility. *Lodged us.* Entertained at his home: Julius and his prisoners.

Vs. 8. *Fever and of a bloody flux.* Literally "with fevers and dysentery," making the case more than usually critical. *Paul entered*—with the knowledge preceding him of the shaking off of the viper, *and prayed* as he could receive the blessing only from God, *and laid his hands on him* as the order of Mark xvi. 18, and *healed him*, which would rather have been the office of Luke as the physician. But Luke had no remedies saved from shipwreck, and the moral effect was needed.

Vs. 9 *Others also*, "all the rest."

Vs. 10. *Honored us*, trying in every way to express respect and gratitude. *Laded us*: out of kindness and love.

Vs. 11. *In a ship of Alexandria* which had wisely wintered in the harbor. Whose sign or carved and painted figure at the prow.

Vs. 12. *Syracuse.* The famous city on the east coast of the island of Sicily.

Vs. 13. *Fetched a compass*, took a circuitous route. *The next day* passing between Scylla and Charybdis *to Puteoli* or the bay of Naples.

Vs. 14. *Where we found brethren*: confirmed by inscription in the ruins of Pompeii.

Vs. 15. *From thence*, by land northward.

Vs. 16. *We came to Rome.* Then the capitol of the civilized world, to which God would bring Paul without any cost to himself.

PRACTICAL POINTS.

Dr. Joseph Parker of London notes here three remarkable things.

1. That Paul should have healed instead of Luke. This was for the furtherance of the Gospel.

2. That the poorest should have helped the richest. "This is what sanctified poverty is always doing."

3. "The ministry was all healing and no preaching." The healing only is recorded. This was a power behind the spoken words.

N. B.—Medical Missions are hereby endorsed.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Nov. 7th, 1897.

OUR INFLUENCE.

Text for the week:

None of us liveth to himself and no man dieth to himself. Rom. 14: 7.

Daily Readings:

Monday, Influence of cowards. Deut. 20: 1-8.

Tuesday. Influence of kindness. Acts 9: 36-42.

Wednesday. Influence of weakness. Gen. 3: 1-6.

Thursday. Influence of courage. Acts 27: 27-36.

Friday. Influence of holiness. Exod. 32: 25-35.

Saturday. Influence after death. Heb. 11: 1-7.

Sunday. Topic. Influence; why to get it, how to get it, how to use it. Deut. 20: 1-9; Matt. 5: 13 16.

Notes:

Webster defines influence as—"the bringing about of an effect by a gradual process; controlling power quietly exerted." It differs from authority in that this is power manifestly and positively exerted, while influence may be unrecognized either by the actor or the person acted upon. It is a subtle power flowing from one person in and upon another, so as to cause him to act or think otherwise than without this inflow he naturally would.

Influence is universal. We all have it from the tiny babe in the cradle of the miserable hut, to the most astute statesman in the palace of the king. God has so ordained. It is given as a talent for due use of which we will be held responsible to him who gave it. Why to get it? It need not take us long to answer: Because that we may thereby more efficiently glorify God and prove useful to our fellow men.

How to get it, should rather be how to increase it, seeing none are totally devoid of it. Influence may be exerted and very, very, often is, to the injury of our fellows Some men have so built upon the sinister influence acquired over their fellowmen as to prove curses to communities, or on larger scale scourges of the human race. Napoleon for a most notable example of the latter. But we do not dwell here. How to increase our influence for good we are called to consider. The most potent principle for creating and sustaining influence is Love.

"'Tis love that makes the feet
In swift obedience move."

And so whatever induces love to God or to man will increase our influence for good. We must love those with whom we associate if we would increase our influence over them and render them ready to act or think as we desire. The child is influenced by the parent, the pupil by the teacher, the flock by the pastor, just in proportion as this grace flows in upon the person to be affected. Love that bears its fruit in kindliness of word and deed is an all-potent factor in creating, maintaining and increasing influence. But love is not the only constituent in the matter of influence. All men are influenced by the integrity of character of those with whom they associate, or those who are in authority over them. Sincerity is a power here. We trust those, as to their teachings, who we believe to be entirely sincere and perfectly reliable and our opinions and acts are largely influenced by them. A good Christian character formed by close communion with Christ, answers most fully and completely the question how to increase our influence for good.

And the foregoing answered: Why and How to get influence, the question How to use it is plain enough. In doing God's will as it becomes plain to us in advancing the kingdom of Christ upon earth; in words of kindness and in deeds of love to those around us—thereby adorning the doctrine of our Lord and Saviour Jesus Christ.

PUZZLE DEPARTMENT.

Answers for Oct. 14th.

The word repentance is mentioned six times in the New Testament.—Ona Alexander—eight times, Maggie Hall.

The word Him, in reference to Christ is used three times in Romans 11: 36—Maggie Hall.

Lazarus is mentioned in the Bible as a beggar.—Ona Alexander, Maggie Hall, Cornie and Myrtle Wilkinson.

The ark rested on Ararat on the 17th day of the 7th month—Ona Alexander, Maggie Hall, Cornie and Myrtle Wilkinson.

How many writers are there in the Old and New Testament?

Ona Alexander.

How often is the number twelve mentioned in the Bible in connection with historical events? Give a list of some.

I. M. H.

What Roman Christian was quoted by St. Paul as having toiled hard for him?

Cornie Wilkinson.

What is the meaning of Jehovah-jireh?

M. S.

SYNODICAL NOTICES.

All delegates intending to be present at the meeting of Synod November 2nd, are requested to inform the undersigned at as early a day as possible, so that suitable provision may be made for their entertainment.

O. D. DAVIS,
Ch'm. Com. Arrangements.
Salisbury, N. C., Sept. 14th, 1897.

The Synod of North Carolina will convene in its eighty-fourth annual session in the First Presbyterian church, Salisbury, N. C., on Tuesday, November 2d, 1897, at 7.30 o'clock, p. m.

J. ALSTON RAMSAY,
Stated Clerk.

The Committee of Enrollment will meet in the lecture room of the First Presbyterian church at 4 o'clock p. m., Tuesday, November 2d, 1897.

J. ALSTON RAMSAY,
Chairman.

The Synod of Memphis will meet in Collierville, Tenn., at 11 o'clock a. m. Friday, Nov. 5th, 1897.

Persons attending should secure certificates with tickets at points where tickets are purchased.

JOSEPH H. LUMPKIN,
Stated Clerk.
544 Shelby St., Memphis, Tenn.,
October 5th, 1897.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

BRADSHAW—YONGE. In Hillsboro, N. C., at the home of the bride's aunt, Miss Maria Nash, October 19th, 1897, Rev. H. S. Bradshaw and Mrs. Mary Nash Yonge, Rev. Daniel J. Currie officiating.

JUDD—CAMPBELL. On October 20th, 1897, at the home of the bride's father, Mr. Thos. C. Campbell, Pocket, N. C., by Rev. M. D. McNeill, Mr. Eugene M. Judd, of Hope Mills, N. C., and Miss Irene Campbell, of Pocket, N. C.

CLINE—TUNSTELL. At the residence of the officiating minister, Rev. E. A. Sample, Mr. Cline and Mrs. Tunstell—both of Saluda, N. C.

FANT—SPANN. At the Presbyterian church, October 20th, 1897, by Rev. E. A. Sample, Mr. Wm. W. Fant, of Spartanburg, S. C., and Miss Cornie Lee Spann, of Hendersonville, N. C.

HUDSON—LEWIS. On October 13th, 1897, at the residence of the bride's father, Mr. A. F. Lewis, of Fancy Hill, N. C., Mr. John P. Hudson, of Mooresville, N. C., and Miss Bertie Lewis, Rev. W. C. Brown officiating.

FINGER—CANSLER. In Gaston county, October 20th, 1897, Mr. B. Lee Finger, of Charlotte, N. C., and Miss Barbara A. Cansler, daughter of Mr. and Mrs. M. L. Cansler, Rev. J. J. Kennedy officiating.

NANCE—HAGER. On October 21st, Mr. Woodberry Nance and Miss Annie Hager—both of Mecklenburg county, Rev. J. J. Kennedy, officiating.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

MORRISON—At her home, Fancy Hill, N. C., on October 12th, 1897, Lattie E., daughter of Abner F., and Laura A. Morrison, aged 12 years, 7 months, 27 days. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job. 1: 21. For here have we no continuing city, but we seek one to come. Heb. 13; 14.

GILCHRIST. At his home near Cameron, N. C., on October 2d, 1897, Mr. James Gilchrist in his 76th year. Another long and useful Christian life has passed away from earth to receive the reward of those who live and die in the Lord.

ERVIN. At the home of her son, Mr Robt. D. Ervin, of Fancy Hill, N. C., on Oct. 9th, 1897, Mrs. Mary Ervin, aged 75 years, 5 months and eight days. She was a faithful member of old Concord church. May the mantle of her sweet piety fall upon her children and grandchildren. "Precious in the sight of the Lord is the death of his saints." Ps. 116: 15.

HARDING. Suddenly, at Clinton, S. C., September 21st, 1897, Mr. B. R. Harding, a worthy ruling elder of the Presbyterian church of Raleigh, N. C.

A loving husband and father. Gentle, pure, kind and faithful. A Christian for fifty years; an efficient deacon and afterward a beloved elder. He went down to his grave lamented by all, without fear and without reproach.

SECULAR NEWS.

NORTH CAROLINA.

Scotland Neck will soon have a telephone exchange.

The long trestle across Reedy Fork, near Summerfield, on the C. F. and Y. V. R. R., was recently destroyed by fire.

The Southern Chemical Co., of Winston will soon erect a larger fertilizer factory in that city.

DOMESTIC.

The centennial of the launching of the frigate Constitution "Old Ironsides," was observed in Boston on the 20th by a mass meeting in Old South church and a naval parade.

The British steamer Wastewater from Savannah to Bremen loaded with cotton put into Halifax, N. S., last week with fire in her hold.

Mr. E. B. Reeves, a farmer living near Rome, Ga., found two large and forty small pearls valued at $75 in the bed of the Oostanaula river.

Mrs. Jos. W. Wylie of Chester, S. C., has given $15,000 for the building of a new dormitory at Erskine College, S. C.

A violent hailstorm passed over the northern part of Washington county, Md., and did much damage. The hailstones were as large as walnuts.

The Harvard council has requested the university corporation to select a costume of cap and gown for all academic occasions. This request was made in consequence of an effort by Harvard graduates who are in favor of a prescribed uniform.

The first annual exercises in commemoration of the granting of a charter to the college of New Jersey was held at Princeton on the 22d inst. Of especial interest were the addresses by ex-President Cleveland and Lord Aberdeen, Gov. General of Canada.

The famous Yerkes telescope which Mr. Charles T. Yerkes, has given to the University of Chicago was formally presented by the donor to President Wm B. Harper on the 21st inst. This telescope has a forty-inch lens and is the greatest refracting telescope in the world.

The body of the late Geo. M. Pullman, the multi-millionaire, was encased in a lead-lined mahogany coffin and interred in a grave with flooring and lining of concrete and bars of steel. The grave has in every way been made impregnable to attack for fear of vandalism.

On the 25th inst., the record of new cases of yellow fever at New Orleans was fifty-two and deaths eleven. The fever is everywhere in the city. One case, that of a refugee is in Atlanta, also one from the same cause in Cincinnati Four new cases and one death were reported in Montgomery.

A correspondent of the Savannah News writes from Washington, Ga.: Peter Ware has brought into town two stalks of limbless cotton, which attracted a good deal of attention. It was very full of fruit, and farmers estimated that it would produce four bales to the acre. The cotton originated from the Peterkin variety, and those who have seen the Jackson cotton, that has created a sensation in Atlanta say that this is just like it.

The new Congressional Library will be thrown open to the public November 1st. All the books from the old library, except a few volumes which Assistant Librarian Spofford is arranging and classifying fo. a special department, have been moved from the Capitol to the new building. An important feature of the new library will be the periodicals department. In this will be found not only bound files of all the periodicals, but the issues for the current month will be at all times accessible to readers.

The storm off the Delaware coast as far south as Hatteras has been very severe. Vessels have been stranded and great damage done at Ocean City, Md., where cottages and hotels were wrecked. The life saving station at Cape Charles, Va., was swept out to sea, and at Hampton, Old Point and Norfolk the tides have flooded the wharves and lower portions of the city, making transportation by ferry boat or car impossible. At the last named two negroes were killed by electric light wires.

FOREIGN.

Subterranean rumblings have greatly alarmed the residents of Tehuantepec, Mex. This city was recently nearly destroyed by an earthquake, and the fear is sustained of another earthquake or of volcanic eruption.

Leyte, one of the Philippine Islands has been almost devastated by a cyclone and the damage to property is estimated at $1,500,000, and 400 persons were drowned.

One of the largest importations of raw silk from China ever made by this country arrived at San Francisco recently. It was valued at $1,000,000 and was consigned to the New Jersey and Connecticut silk mills.

THE PRESBYTERIAN HIGH SCHOOL.

The work of the Presbyterian High School, located at Rock Hill, S. C., is progressing very successfully. The enrollment is larger than ever before, and the studiousness, deportment and home-like life of the boys are winning friends for the institution.

Dr. J. H Thornwell, of Fort Mill, S. C., speaks of the school as follows:

"What a fine looking set of boys and how well behaved. Why, just think of it, sixty-five boys at a reception and not a slang word heard, no boisterous laughter, not a cigarette on the ground. What refined and cultured homes these must come from! * * * These boys have certainly fallen into good hands Messrs. Banks and Barnes have quite a reputation for Christian scholarship, while their wives are equally cultured Christian women, and any young man entrusted to their care will be tenderly watched over. The parents may be assured that their boys are in the best of hands."

EDUCATION.

The last General Assembly instructed our Executive Committee of Education for the ministry to ask for $30,000 with which to carry on this work during the year 1897-'98. November and April are set apart by the Assembly for collections for this cause. We need every cent of the above sum. We have no endowment. The disbursements of each year exhaust the receipts. We are, therefore, entirely dependent upon God's people for the money with which to aid our young in their preparation for the ministry. We are enrolling candidates as they are recommended to us by their Presbyteries, and we are hoping the liberality of our Church will enable us to give them the amounts we promise them.

Dear brethren, these young men are your candidates. They are to be your future ministers. They need to be aided, in part, by your means. You are the Lord's stewards entrusted with some of His goods. We ask you, in His name, to aid his servants in their preparation for His service.

JOSEPH H. LUMPKIN,
Secretary.
544 Shelby St., Memphis, Tenn.

REDUCED RAILROAD RATES,

TO SYNOD AT SALISBURY, N. C., NOV. 2ND, 1897:

The Southern Railway, Atlantic Coast Line, Seaboard Air Line, C. F. & Y. V., Atlantic and North Carolina, O. R. C. and Atlantic and Danville railroads, will sell return tickets at reduced rates under Tariff No. 2. Tickets will be on sale Oct. 31st, Nov. 1st, and 2nd—final limit Nov. 10th, good for continuous passage both ways.

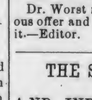
The Carolina and N. W. Railway Company (Narrow Gauge) will sell tickets five cents per mile one way, for the round-trip. Rates for round-trip from principal junction points are as follows:

Charlotte, $2.25; Raleigh, $5.85; Durham, $4 85; Greensboro, $2 50; Norfolk, $13.30; Wilmington, $9.95; Winston, $3.85; Danville, $4.65; Fayetteville, $7.15; Goldsboro, $7.45; Hickory, $3; Selma, $6.85; Gastonia, $3.25; Maxton, $7.65, with proportionate rates from all points on these lines. Apply for round-trip tickets, Tariff No. 2. Circular (of W. H. Fitzgerald, commission, &c.,) No. 7,749.

Very respectfully,
THEO. F. KLUTTZ,
Ch'm. Committee on Transportation.

Catarrh Inhaler Free

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If it gives satisfaction, send me $1 00, if not, kindly return it in the original package.

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Dept. 137, Ashland, Ohio.

Dr. Worst makes our readers a generous offer and all can avail themselves of it.—Editor.

THE STATE NORMAL AND INDUSTRIAL COLLEGE

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CHARLES D. McIVER,
President.

FOR THE FAMILY.

GOD KNOWS.

I cannot think but God must know
About the thing I long for so;
I know He is so good, so kind,
I cannot think but He will find
Some way to help, some way to show
Me to the thing I long for so.

I stretch my hand, it lies so near;
It looks so sweet, it looks so dear.
"Dear Lord," I pray, "O let me know
If it is wrong to want it so?"
He only smiles, He does not speak;
My heart grows weaker and more weak,
With looking at the thing so dear,
Which lies so far, and yet so near.

Now, Lord, I lay at Thy loved feet,
This thing which looks so near, so sweet;
I will not seek, I will not long—
I almost fear I have been wrong;
I'll go and work the harder, Lord,
And wait, till by some loud, clear word,
Thou callest me to Thy loved feet,
To take this thing so dear, so sweet.

—*Eaze Holm.*

ELIZABETH BARRETT BROWNING.

A correspondent of The Baltimore Sun writing from Florence says:

"Yesterday afternoon, while an Italian sun was gliding the high tops of the funereal cypress trees that grow in the old disused Protestant Cemetery of Florence, I wandered along the narrow paths between the memorials of the remembered dead, until I reached the mausoleum of Elizabeth Barrett Browning, and plucked, for memory's sake, one of the crimson flowers that grow around the tomb.

From the wall of the house in which Mrs. Browning lived in the Via Maggio, to the grave in which she lies is not a very long distance, yet these points possess a wonderful interest to the people who speak the English tongue.

One of the voices that speak from eloquent marble slabs, in the shape of incriptions, set into the walls of Florence, announces to those who visit the Via Maggio that there Elizabeth Barrett Browning lived and dled. On the front of the house, No. 9, is the Italian inscription composed by Niccolo Tommaseo, which says: "Here wrote and died Elizabeth Barrett Browning, in whose woman's heart the science of a scholar and the spirit of a poet met in harmony, and who made her verse a golden ring between Italy and England. Grateful Florence placed here this memorial in 1861."

The writer thus affectionately commemorated was one of the greatest female poets. She was born at Hope End, near Ledbury, in 1805, and was the daughter of a wealthy merchant. Her first work, "The Battle of Marathon," was written when she was fourteen years of age, and her first volume of poetry was published three years later. She belongs so nearly to our days, both in years and in the spirit of her poetry, that all which concerns her has more than an ordinary interest.

The personal appearance of this woman, who seemed to be all soul, is known to the people of to-day from the numerous accounts of her which have been written.

Perhaps the clearest and most vivid of these is that which the late Nathaniel Hawthorne has left us, when he tells of a visit he paid the Brownings in their Florentine home, the Casa Guidu.

"Mrs. Browning met us at the door of the drawing room and greeted us most kindly," he says: "a pale, small person, scarcely embodied at all: at any rate, only substantial enough to put forth her slender fingers to be grasped, and to speak with a shrill, yet sweet, tenuity of voice. Really, I do not see how Mr. Browning can suppose that he has an earthly wife any more than an earthly child; both are of the elfin race, and will flit away from him some day when he least thinks of it. She is a good and kind fairy, however, and sweetly disposed toward the human race, although only remotely akin to it. It is wonderful to see how small she is, how pale her cheeks, how bright and dark her eyes. There is not such another figure in the world, and her black ringlets cluster down into her neck and make her face look the whiter by their sable profusion."

The admirable word-picture of her as she looked to the outward eye is borne out by the portraits of her which I saw ten days ago in the Rezzonico, now Browning Palace, in Venice.

Her tomb, a beautiful white marble sarcophagus, designed by the late Sir Frederick Leighton, while he was a comparatively unknown young painter in Florence, has the medallion head of a Muse in low relief, and beneath it the initials E. B B, followed by the Latin abbreviation of obit—OB., 1861.

On the left end of the sarcophagus is carved a lyre, with two masks as its ornament, and with laurel branches surrounding it. On the back is a psaltery, on which hangs a broken chain, the whole surrounded by roses.

On the right end of this sarcophagus, that stands upon eight pretty little low columns, is another lyre, with a cross behind it, the whole surrounded by stars.

The monument is, in its way, the most artistically beautiful in the cemetery.

MONEY TO LOAN.

on Eight Years Time, secured by Mortgage on Real Estate. Monthly payment, savings investment stock for sale, also FULL PAID COUPON STOCK, with semi annual cash dividends. Loans made promptly in any part of the State. Agents wanted. Address,

Mechanics and Investors Union

22 Pullen Building, Raleigh, N. C.



In New York a short while ago a baby was born in jail. Its mother was being tried for murder. Every womanly heart gives a throb of sympathy at thought of the blight upon the poor little baby's life. But a baby need not be born in jail to be unfortunate. Any baby which is not welcomed into this world with loving hearts and ready hands is unfortunate. Any mother who is physically weak and incapable of bestowing a healthy constitution upon her baby may darken its future with weakness and disease.

A prospective mother ought to insure her baby's welfare by every means that Nature and science afford to keep her physical powers up to the very highest point.

Every expectant mother ought to know and avail herself of the strengthening and re-enforcing properties of Dr. Pierce's Favorite Prescription. It gives health and endurance to the delicate organs concerned in motherhood. Taken early during the period of expectancy, it makes the coming of baby perfectly safe and comparatively easy. It makes the mother strong and cheerful, and gives health and natural vigor to the child.

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No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Oents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' old Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze —guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel —retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

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CHILDREN'S COLUMN.

BY ROCKAWAY RIVER TO BEDFORD TOWN.

Every day when the sun goes down,
The babies are off to Bedford town;
All of the little folks, grave or gay,
Down by the river of Rockaway.
A mother's lap is each bonnie boat;
The Lullaby Lady will set it afloat;
Little elf Lazylid pushes from shore,
Good Fairy Dreams lends her aid at the oar;
Nod, nod goes each weary young crown,
And its all aboard for Bedford town,
Rock, rock, they ride over the billows;
Sleep, sleep, mother-arms are the pillows;
Glide, glide o'er the rippling tide,
As the eyelids drop and the dimples hide;
Swing, swing, while the mother shall sing
Of lambs in the meadow, of birds on the wing;
The stars light their lanterns afar in the sky,
Each tired little daisy-bud closes its eye,
While the babies, steadily drifting down,
Drop into the harbor of Bedford town.

—*Outlook.*

For the N. C. Presbyterian.

TRUSTFULNESS OF CHILDREN.

MRS. P. T. P.

"Come children, let us repeat our verses before you go to sleep" said Grandma P. Four little voices joined in repeating the beautiful Shepherd Psalm until they reached the last clause of the fourth verse, when three years old Minna asked, "Gamma, what does they comfort me mean?

"Do you remember when you hurt yourself how mother and grandma took you in their arms, kissed you, and comforted you? When we are sick, or so sorry for doing naughty things, and tell Jesus about it He puts His arm round us, and comforts us, we can't *see* Him, but we *feel* Him in our hearts."

"Oh yes! I know, 'cause when I gweamed (dreamed) a bad gweam and was so scared last night, I asked Jesus not to let it hurt me, and He put His arm round me, and I wasn't scared and went to sleep again.

At the last clause of the fifth verse the little questioner asked, "What does my cup runneth over mean?"

"You know how your cup of milk ran over when I filled it so full at breakfast this morning?"

"Yes'm, I dwinked it all up, and you filled it again."

"God gives us so many nice vegetables and so much fruit, and when we eat them all up, He gives us more." Yes'm; what does "goodness and mercy mean?"

"All the good things God has given us all our lives, dear Jesus to die for us, father and mother, sisters and brothers, homes, eyes and ears, hands and feet, all to use for Him, instead of being blind and deaf, or crippled, as so many others are. I can't tell all."

A few days later, little M. and her brother were busy at their rainy-day amusement, building houses with dining-room chairs turned down. When they would not stay fixed Lewis said, "Minna, you *must* get me a squing (string) to tie these chairs together so they can't fall down."

"I can't find one any where."

"Well, ask Jesus for one, and He'll give to you."

Down went the little girl upon her knees saying, "Dear Jesus, *please* give us a squing to tie up our chair house with, 'cause it *will* keep falling down."

Other ears heard the prayer, and she found the string by her side.

"Now!" said Lewis, "I told you Jesus would give you a squing if you asked Him! Thank you Jesus, for this squing."

How often the little ones reprove their elders by their questions and undoubting trust in God.

Oh for the simple faith of a little child!

ONE OF GOD'S LITTLE MINISTERS.

One night when a family were all gathered around the fire a little girl looked up and said: "Papa, why does everybody like Eva, our neighbor's little girl? She has a weak back, and can't play like the rest of us, and isn't often at school, and yet everybody likes her. How's that?"

"Why," said her father, "look at that lamp. It is a very frail thing, and doen't make any noise, yet it makes this room very bright and pleasant, does it uot? The lamp gives light; little Eva gives love and that is why people love her."

Yes, that was it; Eva was always "ministering before the Lord," for they who love do always that. Won't you try, each of you, to be one of God's little ministers.—*Our Young Folks.*

WHILE YOU ARE YET GROWING.

Growing girls and boys do not always appreciate that it is while they are growing that they are forming their figures for after life. Drooping the shoulders a little more every day, drooping the head as one walks, standing unevenly, so that one hip sinks more than the other—all these defects, easily corrected now, will be five times as hard in five years, and twenty-five times as hard in ten years. A graceful, easy carriage and an erect, straight figure are a pleasure to beholder and possessor, and are worth striving for.

An easy way to practice walking well is to start out right. Just before you leave the house walk up to the wall and see that your toes, chest and nose touch it at once; then in that attitude walk away. Keep your head up and your chest out, and your shoulders and back will take care of themselves.

A southern school teacher used to instruct her pupils to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head raised. Don't think these things are of no value. They add to your health and your attractiveness, two things to which everybody should pay heed.—*New York Times.*

LETTER-BOX.

Dear Presbyterian: I am thirteen years old. My father died when I was about six years old. I was the first boy to come to the Home after it was moved to Barium Springs. Clinton Panell, Vaun Elliot and myself are in together with rabbit hollows this year. We have caught ten rabbits. Mr. C. H. Sterling from Washington, N. C., sent us a large box of fish to-day. We had some of them for supper, they were mighty nice. I went to Charlotte this summer to see my uncle. I am one of the farming boys this year. We get ten minutes every night at study hour to read our Bibles. We can play Friday night and Saturday night. Two of the boys caught an opossum, they are trying to keep him. We have a big sweet potato patch this year. We have twenty-five hogs.

Your friend,
CHARLIE DAUGHTRY.

DAVIDSON COLLEGE,

DAVIDSON, N. C

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NEW BOOKS

FOR THE

Sunday-School Library.

We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of 40 per cent. Discount of 33⅓ per cent on any of our own books.

By Mrs. M. E. Ireland:	
The Siberian Exile. 122 pages,	$ 60
The Shepherd's Family. Translated from the German. 112 pages,	60
Adolph's Victories. 314 pages,	1 00
Christian Beck's Grandson. 229 pages,	1 00
In Fair Silesia. Translated from the German. 156 pages,	60
School on Luneburg Heath. Translated from the German. 148 pages,	60
Driven Out. Translated from the German. 156 pages,	1 00
By Miss Annie M. Barnes:	
Ninito: A Story of the Bible in Mexico. 214 pages,	90
How A-chon-ho-sh Found the Light. 266 pages,	1 25
Izilda: A Story of Brazil 195 pages,	1 00
By Elizabeth Olmis (author of Jack's Hymn):	
Over at Little Acorns. 384 pages,	1 25
By Fannie Alricks Shugert:	
Ezekiel of Bethlehem. 281 pages,	1 00
By Rev. H. C. DuBose, D. D.:	
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages,	1 50
By Mrs. E. H. Amis:	
Camping on the Blue Ridge. 106 pages,	60
By Rev. J. M. Chaney, D. D.:	
William the Baptist. Cloth, 50 cts.; paper,	25
Agnes, Daughter of William the Baptist,	75
By Mrs. Mary M. Anderson Hawkins:	
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Presbyterian Committee of Publication,

JAS. K. HAZEN, *Sec'y and Treas.*
Richmond, Va.

(Continued from 7th page.)

is probably incorrect in some particulars, as changes were made not noted by the temporary clerk.)

The agent of Sabbath Schools (Wharton) and chairman of Home Missions (Morton) were directed to co-operate, and as soon as practicable, put a Sunday-school missionary in the Presbyterial field.

The report on minute of the General Assembly called attention to numerous recommendations of that body. Presbytery appointed Rev Dr Leyburn, Rev Mr Morton, J B Sparrow, T B Daniel and Judge Howard a committee to consider and report at the spring meeting on the overture sent down to the Presbyteries, for adoption or rejection, touching certain changes in the Book of Discipline.

Report on Colored Evangelization was heard and recommendations adopted.

1. That pastors and sessions be urged to use all diligence to have the cause presented to their people, and that earnest effort be made to have every church raise at least the amount apportioned to it for this cause.

2. That pastors endeavor diligently as far as practicable to preach more frequently to the colored people within their reach.

The treasurer made a statement of the funds in hand and of disbursements since last meeting, which was approved.

The commissioners to the General Assembly, Rev Mr Walker and Judge Howard, reported attendance and their diligence was commended. Presbytery by vote changed the Standing Rule so as to permit of nominations of commissioners at the fall meeting, and the Rev Messrs Morton and Johnston, and Ruling Elders Jno Webb and J M B Hunt were nominated for election at the spring meeting.

Tarboro was chosen as the place, and Tuesday, after the second Sabbath in April next, at 7.30 p. m., (April 12th) as the time of the next stated meeting.

A copious resolution of thanks was adopted unanimously by rising vote, noting the gracious hospitalities of the good people of Littleton, the large and constant attendance on the preaching, and the meetings of the court, and especially the courtesies extended by the President and Faculty and students of the Littleton Female College.

Adjourned to meet in Henderson, October 30th, at 7.30 p. m.

F. H. JOHNSTON,
Stated Clerk.

Elizabeth City, Oct. 20th.

The University of Pennsylvania has erected a memorial to Dr. D. Hayes Agnew, in the opening of a new ward named in honor of this beloved physician who for many years occupied the Chair of Surgery in the Medical Department. The ward occupies the eastern wing of the hospital and greatly enlarges its capacity for benevolent work.

Forty dollars per month to Canvassers. Address, W. C. Jackson, Winterville, N. C.

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WILMINGTON MARKET.

FOR

WEEK ENDING OCT 27, 1897.

SPIRITS TURPENTINE: No sales until last Monday last; then and since 28½ cents for machine and 28¼ cents for country casks—closing steady.

ROSIN: No change from last report in prices until Monday; Monday and Tuesday $1.20 for Strained and $1.25 for Good Strained—closing firm.

CRUDE TURPENTINE: $1.50 for Hard, and $2.00 for Yellow Dip and Virgin—closing firm.

TAR: Thursday (21st) $1.40; Friday $1.30; since $1.20—with sales reported Tuesday at $1.15.

COTTON: Middling: Thursday and Friday 5¼; Saturday 5¼; Monday and Tuesday 5⅜ cents—closing steady.

TIMBER: None at all coming in.

DO YOU NEED A GOOD TEACHER?

A lady teacher with experience, gifted instructor in English Bible and polite literature—would like position as governess in family or co-principal in a good school. Can instruct in French and music, and has had thorough Pedagogic training. Refers to Rev. L. B. Turnbull, D. D., Durham, Rev. W. D. Morton, D. D., Jackson, Miss., and to Rev. P. C. Morton, Whiteville, N.C.

Also by a gentleman regular graduate—experienced in teaching and military tactics. Refers to Rev. P. C. Morton, Whiteville, N. C.

WANTED AGENTS.

"The Confederate Soldier in the Civil War," just published, contains 500 pages 12x16 inches, and over 1,100 large Battle Scenes, Portraits, Maps, etc. The greatest and largest War Book ever published, and the only one that does justice to the Confederate soldier and the cause he fought for. Complete in one volume. Agents wanted everywhere to sell this book on our new and easy plan. Many of the lady and gentlemen agents who are at work are making from $100 to $200 per month. Veterans, Sons and Daughters of Veterans, and others interested are requested to send for a beautiful illustrated descriptive circular (free) and terms to agents. Address, Courier-Journal Job Printing Co., Louisville, Ky.

200.00 IN GOLD GIVEN.

International News and Book Company, Baltimore, Md., make a most liberal offer of $200.00 in gold, for selling 200 copies of "Gems of Religious Thought," by Talmage, or "Talks to Children about Jesus." These books are among the most popular ever published. One agent sold 21 in 2 days, another 55 the first week. Freight paid, credit given. Write them immediately. They also publish Bibles, and other popular books, and a beautiful set of children's books for the Christmas Holidays. A few General Agents wanted on salary.

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WASHINGTON, NORFOLK,
RICHMOND.

Schedule in Effect May 30th, 1897.

WESTWARD.

		No. 41	No. 403
Lv	Wilmington..	*3 20pm	....
La	Lumberton.	5 26pm	....
Lv	Maxton.....	6 12pm	....
Lv	Laurinburg..	6 23pm	....
Ar	Hamlet.....	6 53pm	....
Lv	Hamlet.....	7 13pm	*5 10 am
Lv	Rockingham.	7 30pm	5 23 am
Lv	Wadesboro...	8 11pm	5 54 am
Lv	Marshville...	8 48pm	6 25 am
Ar	Monroe	9 12pm	6 48 am
Lv	Monroe.....	9 35pm	7 00 am
Ar	Charlotte.....	10 25pm	7 50 am
Ar	Mt. Holly....	.....	9 20 am
Ar	Lincolnton...	.....	10 20 am
Ar	Shelby.....	.....	11 18a m
Ar	Ellenboro....	.....	11 55p m
Ar	Rutherfordton	.....	12 30p m
†8 40am	Lv	....Hamlet..Ar	6 20p m
10 00am	Ar	....Cheraw..Ar	† 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 23pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT Oct. 10th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington.....	8.00a.m
Arrive Fayetteville.....	11.10 "
Leave Fayetteville.....	11.21 "
Leave Fayetteville Junction...	11.28 "
Leave Sanford.....	12.50p.m.
Leave Climax.....	2.49 "
Arrive Greensboro.....	3.20 "
Leave Greensboro.....	3.30 "
Leave Stokesdale.....	4.18 "
Leave WalnutCove.....	4.49 "
Leave Rural Hall.....	5.19 "
Arrive Mt. Airy.....	6.45 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8,40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.33 "
Leave Stokesdale.....	11.06 "
Arrive Greensboro.....	11.55 "
Leave Greensboro.....	12.15p.m.
Leave Climax.....	12.43 "
Leave Sanford.....	2.36 "
Leave Fayetteville Junction...	3.56 "
Arrive Fayetteville.....	4.00 "
Leave Fayetteville.....	4.10 "
Arrive Wilmington.....	7.20 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.00 a.m
ArriveMaxton.....	9.02 "
LeaveMaxton.....	9.07 "
Leave Red Springs.....	9.35 "
Leave Hope Mills.....	10.20 '
Arrive Fayetteville.....	10.40 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville.....	4.45p m.
Leave Hope Mills.....	5.02 "
Leave Red Springs.....	5.42 "
ArriveMaxton.....	6 11 "
Leave Maxton.....	6.15 "
ArriveBennettsville.....	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.40 a.m.
Leave Climax.....	8.25 "
Arrive Greensboro.....	9.17 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Madison.....	12.35 p.m
Leave Stokesdale.....	1.25 "
Arrive Greensboro.....	2.45 "
Leave Greensboro.....	3.22 "
Leave Climax.....	4.30 "
Arrive Ramseur.....	6.05 '

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford, with Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk and Western Railway.

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Gen'l Manager.

SAY SOME.

"It is kind o'curious," said the thoughtful stranger, "that the Cubans should be scouring the country, while the Spaniards are making a clean sweep of everything; and yet there are no brushes between them."—*The Ram's Horn.*

Lady (after going over the whole stock of blankets)—You needn't show me any more, I only came in to look for a friend with whom I had an appointment here. Perspiring Clerk (politely)—If you think your friend is among the blankets, madam, I shall be happy to go over them again for you.

A process has recently been perfected by which thin sheets of absolutely transparent celluloid are silvered similarly to the process formerly used on glass. Such a plate of celluloid is covered with silver on the back, and another celluloid plate is fastened on the back of the mirror thus formed. This naturally form another mirror, so that the value of the celluloid mirror is enhanced by being equally perfect on either side, making it a double looking-glass.

WHO'S SHELLABERGER?

He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

The Synodical Evangelistic Committee is hereby called to meet in the Presbyterian church of Salisbury, on the second day of November and during the sessions of Synod. A full attendance is necessary and most earnestly desired.

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Schedule in Effect Sept. 22, 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 03 p m, Boston 9 00 p m.

DAILY except Sunday 2 00 P M — No. 50—Passenger—Due Jacksonville 3 58 p m, Newbern 5 20 p m.

SOUTHBOUND.

DAILY 4:00 P M — No. 55—Passenger—Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 43 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 00 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY except Sunday 12 40 P M — No. 51—Passenge—Leave Newbern 9 20 a m, Jacksonville 10 42 a.m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54—Passenger—Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at †1 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 am, and 3 30 p m, arrive Parmele 9 10 a m, and 5 10 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 05 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning leaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 00 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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THINGS USEFUL.

A good remedy for the toothache is to mix salt and pulverized alum in equal parts, and apply on a piece of moistened cotton to the cavity of the tooth.

Pumpkin Pie.—One quart bowl of stewed pumpkin, four eggs, one cut of sugar, two tablespoons of ground ginger, one tablespoon of corn starch, one salt-spoon of salt, two teaspoons of cinnamon, five cups of milk. If not sweet enough to suit the taste, add more sugar.

Fresh stains upon wall paper, where people have rested their heads, can be removed by covering the spot with a mixture of pipe clay and water, made into a soft paste, and letting it remain over night. Then brush it off with a stiff whisk broom.

Pecan Macaroons.—Four eggs, one scant pint of flour, one scant pint of sugar, one pint of chopped pecans. Beat eggs separately, mixing yolks, sugar and flour, fold beaten whites into the mixture, adding nuts last. Drop from a spoon into a buttered baking-pan; put a whole pecan into the middle of each.

Scotch Scopes.—One quart of flour sifted with two teaspoonfuls of yeast powder: one tablespoonful of sugar, one teaspoonful of salt, one tablespoonful of lard, two beaten eggs and a pint of sweet milk. Bake in muffin rings in a hot oven. These are to be eaten hot, with butter.

Pure Cream for Invalids.—Pure cream is an exceedingly valuable food. For invalids and delicate people, it is especially good, for it is at once nutritious and productive of animal heat and strength. Sweet, pure cream is highly recommended for people who are inclined to consumption, who have weak digestive organs, suffer from chilliness and are aged and infirm. One authority says it is better than cod liver oil for the permanent cure of consumption.

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R. V. LANCASTER, President.



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New Series—VOL. XXIX—No. 1,556. WILMINGTON, N C., THURSDAY, NOV. 4, 1897. Old Series. Vol. XXXIX—No. 2,716

THE OFFICE OF THE PRESBYTERIAN IS IN THE ALLEN BUILDING ON PRINCESS STREET—ROOM No. 6, ON SECOND FLOOR.

HYMN.

Lord, Thou hast led us as of old
Thine arm led forth the chosen race
Through foes that raged, through floods that rolled,
To Canaan's far-off dwelling place.

Here is Thy bounteous table spread,
Thy manna falls on every field,
Thy grace our hungering souls hath fed,
Thy might hath been our spear and shield.

Lift high Thy buckler, Lord of Hosts!
Guard Thou Thy servants, sons and sires,
While on the godless heathen coasts
They light Thine Israel's altar fires.

The savage wilderness remote
Shall hear Thy works and wonders sung;
So from the rock that Moses smote
The fountain of the desert sprung.

Soon shall the slumbering morn awake,
From wandering stars of error freed,
When Christ the bread of heaven shall break
For saints that own a common creed.

The walls that fence His flocks apart
Shall crack and crumble in decay,
And every tongue and every heart
Shall welcome in the new born day.

Then shall His glorious Church rejoice
His word of promise, to recall—
On sheltering fold one Shepherd's voice,
One God and Father over all.

—*Oliver Wendell Holmes.*

REV. BENJAMIN FRANKLIN MARABLE, D. D.

It is not practicable within limited space to furnish a sketch which would rightly and adequately set forth the noble Christian character, or do justice to the admirable graces and extraordinary gifts of him who was by universal acknowledgment one of the wisest and most eminent ministers of our Church.

He was born in 1832, in Halifax county, Virginia. One who knew him well in the days of youth says of him: "His father, a quiet, reticent man, was a prosperous farmer of independent fortune. His mother, a singularly sweet spirited and gentle Christian woman, whose character and temperament he seemed to have inherited, died before he reached manhood, but he bore through life the impress of her training and influence. On the farm among the hills of that beautiful and healthful region his childhood and youth were spent." He was converted to God in early youth and united with the Baptist church. In his theological course at Wake Forest College he was not distinguished for laborious habits though he was faithful in this as in all other duties. In the religious and social life of the college he was prominent. The gifts which afterwards became so conspicuous made him easily the peer of the brightest of his college mates, though they did not foreshadow the service which they would enable him to render in the Master's kingdom. As valedictorian he graduated in June, 1855, and the next day married Miss Jennie Davidson, of Charlotte, N.C. His theological studies which he further pursued in the Seminary at Greenville, S. C., were cut short by the failing health of his wife. She died in the spring of 1857. Leaving South Carolina he settled in Sampson county, as pastor of some country churches, and while here he married Miss Amelia McDougald youngest daughter of the late William Faison.



In 1864, Mr. Marable became a Presbyterian. The change wrought in his views on the subject of baptism and of church order was the result of a long and painful struggle. To the end of life he was always markedly tolerant to those who differed with him, holding that no religious denomination held exclusively the truth on matters of faith and order. Yet he supported the principles he avowed most manfully. His ministry in the Presbyterian fold was spent mainly in Sampson and Duplin counties, Spring Vail (afterwards removed to Warsaw), Clinton, Mount Olive, Oak Plain and Black River chapel had his ministrations, and Goldsboro was served some three years—1876-1879. He was pastor of the Clinton church several years longer, probably, than anywhere else. In 1880, he took charge of the church at Mt. Olive and this church with Clinton formed his pastorate at the time of his death. His wife having died, in 1863, he married Miss Octavia, a daughter of the late Col. Thomas I. Faison.

On the week preceding his death Dr. Marable attended the meeting of Wilmington Presbytery. He had been for over twenty years in infirm health, though he had borne up marvellously. On this occasion he was much more than usually enfeebled. Still he was interested as was his wont in the proceedings and a sermon preached the night after the adjournment showed no abatment in originality of thought or otherwise of intellectual power. He did not live to reach home. From physical exhaustion he stopped over at the hospitable home of Dr. D. McL. Graham, at Wallace, and there early on Thursday morning of April 14th, 1892, calmly and painlessly he passed to his reward.

From whatever point of view we regard Dr. Marable he was a remarkable man. He was notably an independent and original thinker, and possessed the very rare power of throwing off everything irrelevant to the subject of his thought and so advancing by steps most steady and most true to conclusions adequate and just. He wasted no words, yet his statements of reasoning or of fact were never marred by curtailment. His sentences were concise yet luminously clear and always telling. It was his wont never to enter upon debate until the question had been thoroughly discussed, then he appeared and by his masterful powers of analysis and his ability to concentrate thought and project it to its proper end he seldom failed in carrying conviction to those who heard him. But this was not his greatest merit, it was in the preaching of the Gospel that he loved that he was pre-eminently eloquent and forceful. A co-presbyter writing of him after his decease had this to say: "Dr. Marable added to his analytical and logical powers a loftiness of conception that came from a lofty soul and that lent a glow of fire to all that he said. He was not only a man of great intellect, but a man of great heart, and the heart warmed the sermons that the intellect created. He thought great thoughts about God and eternity, about sin and retribution, about grace and redemption, but these great thoughts were not the speculations of the mind, nor the imaginations of fancy, but the teachings of the Holy Spirit to a soul that was truly humble because its thoughts and aspirations were turned upward to that which was greater than itself. He received the things of God with the faith of a little child. And while his intellect cut through the shallow sophistries that were urged against Divine truth and revelation, yet when it came to that which was above the grasp of human comprehension, he simply wondered and adored."

Dr. Marable's insight into human nature was rare indeed. By questions always kind and courteous, or by leadings into full free speech he traversed those with whom he conversed as with a search light, and knew them often far better than they could know themselves. But he never abused the great power thus given him; he used it so far and only so far as was right and proper in the work that was given him to do.

This sketch closes with the tribute of one whom he was instrumental in bringing into the ministry—one who knew him and loved him well.

"Though physically weak Dr. Marable was every inch a man; Dignified and courteous, though at times absent-minded, he was sincere and kind, entirely devoid of the fear of man, just, perhaps, a trifle stern, and loyal to death. His mind was at once acute and comprehensive, logical and imaginative, His will-power was simply wonderful. Slow to arrive at a conclusion, he held it with great persistency. He was an upright citizen, who took an active interest in all public questions and concerns and spoke freely about them, trying always to purify public sentiment and to rectify wrong public opinion. He never paraded his religion. In the presence of God, he was as humble as the dust. Day and night God's law was his meditation."

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THE TRANSFIGURATION.

Is there any part of our Saviour's life upon earth, saving His entrance upon the sphere of humanity at birth, and always the closing of His earthly work by death upon the cross that is more significant in itself and more full of thought-inducing incident and circumstance than the Transfiguration?

Matthew, Mark and Luke present it in terms so nearly identical as to leave no doubt of the fact itself and of the truth of the narration, and yet each adds to the other a statement, an unpremeditated phrase, a single word or two, that illumines the picture or stimulates the imagination. Well may the soul of the follower of Christ swell with rapture as he meditates upon it. One writer regards it as an induction into that sphere of Christ's work which was to culminate on the cross, and there is marked pertinence in this view. The baptism of Christ was an induction upon His sphere of teaching and training, and of manifestation of the prophesied credentials of Messiahship; healing the sick, curing the lepers, giving sight to the blind, causing the lame to walk and the deaf to hear and preaching the Gospel to the poor. Though this part of the work was not yet completed, for many miracles and parables were yet to come, a crisis had been reached, a fullness of time had come for preparation for the last sad scene and what should come thereafter, when the disciples were to be strengthened for that trial of their faith which would withstand the agony of Gethsemane, and the seeming failure involved in the ignominious and shameful and excruciatingly fearful death upon the cross. Peter, indeed, failed at the moment of opportunity to stand the test of the cross, but may it not have been that the very look His Lord extended him revived the recollection of this scene; certainly it was vividly before him when late in life he indicted his epistle for the comforting and strengthening of those who had obtained like precious faith with him. May it not have been this experience which, though they all deserted Christ on the cross, still held John as a witness there?

These thoughts may be considered fanciful, but a parallelism between the baptismal scene and that of the transfiguration is established and confirmed by the voice from heaven, in each, attesting, "This is My beloved Son, in whom I am well pleased"—the command being added in the latter: "Hear ye Him."

Did Jesus need the strength to be received from this beatific digression in the course of His humiliation? It would seem so. The need to the disciples has been considered. But Jesus in His earthly state partook of our weaknesses; necessarily so to the perfection of His humanity and that He might in this regard be touched with a feeling of our infirmities. The shadow of the cross lay upon Him from the cradle to the grave. How prominent it must have been to His mind when He declined to give any sign, to those who asked for proof of His Messiahship, but the sign of the prophet Jonas, and how, growing daily in intensity as the fearful tragedy drew on, it must have been deepened and darkened when he needs must call Moses and Elias from heaven to discuss with Him "the decease which He should accomplish at Jerusalem." On the mount he prayed and it was his wont to gather to Himself strength for His duties and trials by appealing to the Father in prayer. When in the wilderness tempted the angels came and ministered unto Him and in dark Gethsemane there appeared an angel unto Him from heaven strengthening him.

The Transfiguration reveals Christ to us as the God-man. God in humanity, for though when Christ was clothed in glory the irradiance was God-like, the form still was human. The fashion only of His countenance was altered, His form was not changed; the face that was wont to be clouded with sorrow, now did shine as the sun and His raiment was white as snow. How blessedly this incident in our Saviour's life realizes to us the teaching that Christ still not only is God, but man, in two distinct natures and one person forever.

And His tenderness to His disciples even in this hour of his glorification how comforting to poor weak mortals all and everywhere. Peter and James and John, chosen and preferred above their brethren to attend their Saviour, amid this august scene were heavy with sleep, even as soon thereafter when overwhelmed with dread and anxiety they could not watch one hour. We may not regard them with sentiments of pitiful reproach, for in this, alas, they only typify Christ's followers of to-day and of all time. But Jesus has no reproaches for them and when overcome with fear at the voice from the cloud they fell on their faces, He came and touched them and spoke those gracious words of reassurance, "Arise, and be not afraid." Jesus in the gentleness of His love, the same yesterday, to-day and forever!

But the scene must close, Moses representative of the law and Elias of the prophecies appear, resign their commissions into the hands of Him, in whom these are fulfilled that the Gospel may be magnified, and retire—"and when the voice was past Jesus was found alone"—"no man any more save Jesus only with themselves"—"when they had lifted up their eyes, they saw no man save Jesus only," these are the three accounts—neither Moses, nor Elias, none "save Jesus only"—Jesus alone but Jesus all-sufficient for them and for us, for time and for eternity. "No man save Jesus only."

THE SYNOD OF WISCONSIN took the following action on a most important subject:

A new committee was appointed to see if some plan could not be devised that would secure some religious instruction to the more than three hundred young people from Presbyterian homes now taking their course in the State University. It was shown that the instruction, in the effort to avoid having it Christian, is made really strongly anti-Christian.

THE LETTERS of Dr. George C. Worth are always interesting, but our readers will find the one in this issue unusually so.

REV. J. B. SHEARER, D. D.,

President of Davidson College.

Unanimously Elected Moderator.



THE SYNOD OF NORTH CAROLINA is now in session at Salisbury. The prayers of all God's people are asked that the Holy Spirit may rest upon this body and may be present in the deliberations pertaining to the welfare of the Church and the Master's kingdom.

A specially enjoyable feature and one which causes thankfulness in many hearts is the dedication of the Centre Building at Barium Springs on Thursday the 4th inst., which will be attended by the members of the Synod and their friends.

SECULAR PAPERS sometimes publish a column, or two or three columns "for Sunday Reading"—sometimes it is a sermon. The N. C. PRESBYTERIAN reverses this. It gives some selected secular reading but mostly reading of a religious character—never reading prejudicial in any way to good morals. Broadly stated this is the difference between a religious and a secular newspaper. But the N. C. PRESBYTERIAN is not only a religious newspaper it is the medium of communication for the churches, the unifying bond of the Presbyterians of North Carolina. It is not in one page, but in its entire make up a North Carolina paper. The service of the Synod of North Carolina, its churches, its ministers and its members, is that for which it was organized and established about forty years ago, and that for which it lives and labors to-day. It publishes appeals for every cause dear to the Presbyteries and the Synod and now

IT APPEALS FOR ITSELF,

That its friends will rally around it and work for its extension so as to double or treble its influence for good. It is this day serving the Synod of North Carolina in the way which no other paper is doing or can do, and it asks that this may be recognized by ministers and sessions and members and justly requited.

THE SYNOD OF NEW JERSEY in its recent sessions made the subject of Princeton Inn and its promoters a subject of considerable debate. The Committee on Temperance severely criticised those who signed the license for the Inn and proposed enjoining the Presbytery of New Brunswick to exercise such discipline as might be considered necessary in the case of Prof. Shields. This action was not taken, but in lieu of it the following resolution was adopted by a vote of 72 to 13:

"The Synod of New Jersey finds occasion to reiterate the judgment often expressed by the General Assembly and the Synod that the renting of property for the sale of intoxicants, and the signing of applications for license to sell intoxicating beverages is inconsistent with Christian character and harmful to the cause of religion, and calls the attention of all Presbyterian sessions and church members to the matter."

The rebuke is emphatic and this action with the note taken of the matter has so galled Dr. Shields that it is said he retires from the Presbyterian Church. It is to be hoped the faculty will so take it to heart as to withdraw all countenance from the Princeton Inn.

THE PUBLICITY given to the matter of departure from the teachings of our standards by Dr. Houston is greatly to be deplored. Perhaps it could not be avoided, but may it not have been, as some think, that if the Presbytery had proceeded with a view to make matters as quiet and private as possible, during the stage of inquiry and investigation great harm might have been prevented. It is useless now to regret the past. We desire to say as little as possible, but we must state that Louisville Presbytery regretfully lays the blame upon the missionary, as not having satisfactorily responded, in action and speech, to the attempt of the court to rightly dispose of the matter.

The Presbytery now distinctly expresses the opinion "that it would be unwise for Dr. Houston to return to the foreign field"—and in this apart from any other phase of the question, we doubt not the Presbytery will be sustained by the sentiment of the Church at large. The matter has not yet been fully adjudicated and an adjourned meeting of the court will be held on Friday, the 5th inst.

"THE WALDORF OF THE SLUMS" is the expressive title given to a new hotel in the hard part of New York City. The real name is Mills Model House No. 1. The intention of the founder is to furnish those whose poverty places them utterly without the reach of the comforts procurable with wealth, a place where all the conveniences and very many of the comforts of the most expensive hotel life can be had for a mere pittance.

The rates will be uniformly twenty cents a night. This will secure a private bedroom, with the privileges of rooms for reading, writing, smoking and games, a free circulating library, hot or cold baths. The hotel will do laundry work for its guests at a very low price, but for unemployed men or others desiring it, a room has been provided with tubs, hot and cold water and a drying chamber, where any one can wash his own clothes with ease and comfort. A restaurant will be conducted in connection with the hotel. Breakfast will cost 10 cents. The hotel is a handsome structure, is provided with baths, elevators, electric lights and steam heating apparatus. The main corridor, which is as elegant as any of the expensive hotels uptown, has a marble tiled floor.

Mr. Mills says the hotel will make money and is not a charity. His intention is to accommodate persons of moderate means.

It seems incredible that such a hotel can be self-supporting, yet it is most sincerely to be hoped in the interest of good morals that it may. The trouble with all such enterprises is that in the main for the people of the slums refinements and conveniences absolutely essential to persons of correct taste have no attractions. The disgusting stench of the back room of a saloon they count far preferable to the elegance and comfort of the palace of the millionaire. Along with opportunities of refined enjoyment must go the means for correcting and purifying the moral dispositions and tastes if success is to be attained.

STAR BINDER

is a most desirable article to have in any household where the PRESBYTERIAN is taken. It holds the successive issues together in most convenient form, costs no labor and requires no special pains in its adjustment. What a fine Synodical Album a year's gathering would thus constitute!

Sent to any address for forty cents

OUR PREMIUM BIBLE.



Measures 5x7 inches when Closed, and Contains 1,600 Pages of Readin Matter—Several hundred pages of Useful Information, besides the Scriptural Text.

At length we find ourselves with pride and pleasure, able to offer a Bible premium to workers for the N. C. PRESBYTERIAN. The size and quality of type of our Bible is represented by the cut here given:

The binding is flexible, the edges are gilt and the references within are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be th very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the folowing terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

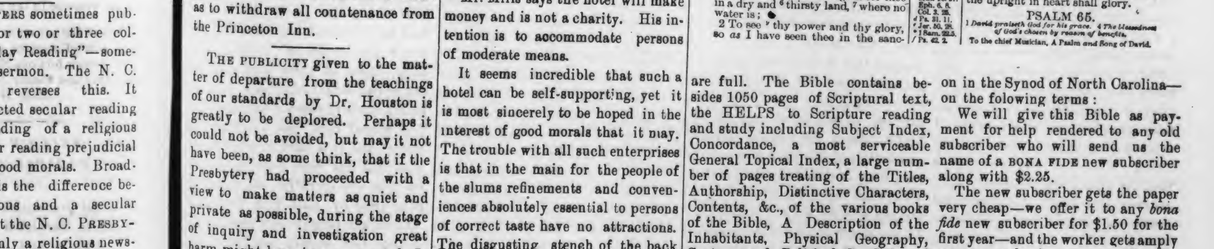
The new subscriber gets the paper very cheap—we offer it to any *bona fide* new subscriber for $1.50 for the first year—and the worker gets amply compensated in a magnificently cheap Bible for his or her good work.

For three bonafide new subscribers at $1.50 each, we will send for the first year this Bible to any address that shall be sent us.

The Premium offered is the Genuine Edition of the Oxford Teacher's Bible.

We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
11 God hath spoken once; twice have I heard this; that power belongeth unto God.
12 Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;
2 To see thy power and thy glory, so as I have seen thee in the sanc-

6 They search out iniquities: they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.
7 But God shall shoot at them with an arrow; suddenly shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.
9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

A Christian lady once said to Dr. Adam Clark: "Very true, the water of life is free, but we must pay for the pitchers to carry it in." There are some who think the pitchers ought to be thrown in free also.

Heaven born, the soul a heavenward course must hold. The wise man, I affirm, can find no rest in that which perishes; nor will he lend his heart to aught which doth on time depend.—*Wordsworth*

For the N. C. Presbyterian.

*A VISIT TO NIKKO AND KARUIZAWA.**

After eleven hours on the train, including four changes of cars and several short waits we reached the town of Nikko. It is about 2,000 feet above the sea. Several miles before reaching Nikko we sighted the famous avenue of cryptomeria trees that leads for twenty miles to the tomb of the greatest hero that Japan has ever produced. His tomb is the central point of interest at Nikko. This avenue is about 30 feet wide and the trees are from one and a half feet in diameter to four or five feet, and are about eighty to a hundred feet high. They look somewhat like cedar trees, but are prettier. The train ran parallel to this for several miles. On reaching the town, which seems to be like most other Japanese towns, we went to a Japanese hotel (the foreign hotels are too expensive for us) and secured board for 50 cents (gold) per day. We had two large rooms. The partition was made of sliding screens which were removed so that we five men had one large apartment. There was no furniture and we had to sit on the floor. The floors like all of their floors were carpeted (?) with soft mats about two inches thick, so that sitting or lying on the floor was very comfortable. Our meals were brought to the room and served by a young woman. The plates or rather bowls were placed on small tables about six inches high. The meals were very good—consisting of fresh or cured mountain trout, rice, soup and some sort of vegetable. I enjoyed the novel experience very much. The next day we went to visit the magnificent temples. They are past description, the outside and inside are largely made of brass or bronze, there is wonderful carving everywhere and they are all in a magnificent tract of land that is literally full of those tremendous cryptomeria trees. I was impressed with everything, but more by the trees than anything else. After spending the forenoon among the temples we took dinner, rested for a while and then fastened on our leggings for a nine mile walk up the mountains to Lake Chuzenji. This has been called the Lake Lucerne of Japan. The road followed a fine stream of water the whole distance. We had to ascend more than 2,000 feet and as most of the ascent was in the last mile you can imagine that it was steep. The scenery was grand, mountains, waterfalls, rapids, gorges, &c. One fall is 200 feet high, a whole creek plunges over the precipice. We got a very poor view of that as the gorge was full of clouds at the time we were there. It rained very hard during the latter part of the walk so we reached the Japanese hotel at Chuzenji soaked to the skin which was partly due to the sweating that we indulged in. When we got to our double room we ordered Japanese robes for ourselves, and sat down to a hot supper, the principal dish being fresh salmon from the lake. The rain poured all night and up to dinner time the next day so we saw very little of the fine scenery, but we enjoyed the glorious scenery along the way back. The following day we returned to Karuizawa. On the following Monday we were invited to join a small "stag" party to climb the great volcano. This is *the* great undertaking of all the visitors who come to Karuizawa. It is about seven miles to the foot of the mountain though you would never dream that the distance was so great. The party consisted of Mr. Peery (Lutheran Mission), Mr. Van Dorn, Mr. McGinnis, Mr. Blain, Mr. Hudson, Lacy and I. All of us from China except the first two.

The ascent is nearly always made at night because nearly every one wishes to get a glimpse of the fires that sometimes give a deep red glow to the interior of the crater. Then nearly all want to get a view of the sun rise from the summit. This mountain is about 2,000 feet higher than Mt. Mitchell so you can imagine that it is no mole hill. We gathered near the horse stables in the village, each one carrying an overcoat or macintosh and an umbrella, also a big bundle of lunch and bottles of drinking water. The mountain is absolutely *bare*, looking very much like a big brown ant hill. On one side the slope is gradual until you reach the last mile of the ascent then it becomes very steep. We ascended on a steeper side and had to climb up a steep incline all the way. Lacy and I took our lunch in a fifty pound flour sack (don't think that the lunch weighed fifty pounds) for convenience. At the stable each of us mounted one of those vicious Japanese horses, all stallions, and had a guide to lead each horse. The horses are really not vicious toward human beings, but they are full of fight and many battles take place unless each one is led by a different person. Our coats and other luggage were strapped on the backs of the guides and we started off single file. The valley was covered with thick mists and occasional drops of rain alarmed us, but we kept on. After about an hour of riding on level ground we began to ascend the foot hills and gradually got above the clouds and had an almost full moon shining on our way. The scenery was grand. About twelve o'clock, after three and a half hour's riding we reached the foot of the mountain proper. Here we dismounted and packing the necessary lunch, water and coats on our four guides we started up. The ascent was very steep at first, but got better after a little while. We began the climb at 12 30 and reached the crater at 3.30. No fire could be seen, but way down in that awful hole could be heard a crackling bubbling noise like a mighty seething cauldron and clouds of smoke and steam were coming out continuously. I will never forget the sense of awe and almost fear that came over me as I stood on the brink of that crater. It was like the ideas I had always had of hell. Stifling, sulphurous vapors would occasionally blow our way and drive us off. Of course we were obliged to stand on the windward side. We rolled rocks into the crater and when they struck bottom the noise and the reverberations were like thunder. The crater is about one-fourth of a mile in diameter and is precipitous—four or five hundred feet deep.

As Lacy and I leaned against a big rock and looked over the brink he said to me "George, this is hell." Tremendous cracks in the mountain extended from the crater down one side for some distance and from some of these steam was rising. It was very cold up there and our heavy overcoats were hardly sufficient. At one place we found a hole about as large as my head and by standing over it we quickly got warmed. I have never witnessed such evidences of irresistible force, a great mountain rent and split and cracked. Down one side was an old lava bed extending many miles. It is partially grown over with stunted piner. On another side is a bed made by the eruption of a hundred years ago. It is ten miles long and triangular in shape; the apex, at the crater and the base ten miles away. The base is five miles wide. We descended the mountain and mounted our horses and rode about five miles further to the sides of this latter lava bed. Imagine an immense stream of white hot molten rock pouring out of the crater and rushing down the mountain and then cooling and breaking up into boulders of every size and shape, the mass being probably one hundred feet deep and you can form only a very indefinite idea of one of the most wonderful and impressive sights that any man ever beheld. It was *grand*. We were thoroughly tired out after getting home, but found that E. had provided big hot baths for us and an ice cream supper so we were soon lively again. I must not forget to mention the glorious sunrise that we enjoyed. We sat on the edge of the crater, and watched the most beautiful of sunrises. We all felt that from a material standpoint we were nearer heaven and nearer hell than ever before, poised between the two. It was a great experience.

GEO. C. WORTH.

Karuizawa, Japan, Aug. 11th, '97.

*The above letter of travel in Japan is of unusual interest and we publish it with much pleasure. The familiar style of the home letter enhances its charm.

For the N. C. Presbyterian.

ALTAN SCHOOL AND CHURCH.

Altan postoffice is situated seven miles from the town of Munroe in Union county. Here is the Altan school and also a Presbyterian church. There is no church building, but services are held in the large and comfortable school room. We began services there on Saturday before the third Sabbath in September and closed on the fourth Sabbath. The congregations were good considering that a number of meetings were in progress all around. The interest was also good. Eight persons were received into the communion of the church on profession of faith, three of them baptized and one or two infant baptisms. On the fourth Sabbath communion was held. The school here has a remarkable history and it is hard to estimate the good that has been done by it both for time and eternity. It was started in 1889 by Miss Eva Hotchkiss. At first she taught in a small room sixteen feet square and soon into this were crowded seventy pupils, so many, to use her expression they could do but little save fall over each other's feet. From this beginning it grew until a large comfortable building was erected which is roomy and supplied with all the modern appliances of a school. The school has also a large and well selected library. During the life of it there have been taught over 800 pupils. No year's roll shows less than 100 and two of them show 225. At one time there were thirty grown men. Thirteen of the girls have been in the Industrial and Normal School at Asheville, and last year one of them was President of the Y. W.C. A. and valedictorian of her graduating class. Fourteen of the boys have been in college in Tennessee and in other schools, and 28 have been and are teaching. One is preparing for the ministry at college and another is at the Moody school in Northfield. They are scattered over eight States and nearly all of them Christian boys and girls and Presbyterians. A Christian Endeavor Society was organized in connection with the school in 1891 and has numbered as many as 67, and a Sabbath-school has been kept up regularly since 1891, *and a good one at that.* These figures will give some idea of what has been accomplished as far as figures can, but they will never tell the story, and perhaps it will never be given to man to know all the good it has done until we no longer see thro a glass darkly, but face to face. That part of Union county at the time the school began had the reputation of being a wild and lawless section. Education was little prized and the chief end of man seemed to be to know how to handle a revolver successfully and get the drop on your man, or to be able to stand up under a greater amount of sheet lightning than some other man. That the people were all right at heart has been demonstrated by the result, but oh how many years of patient, self-denying toils, prayer and privation it took upon the part of Miss Eva Hotchkiss, now Mrs. Walter Belk, only those who know can realize. It has been the effort of Mrs. Belk not only to train the mind by study, but to cultivate the manners and fit her pupils for any sphere in life, and above all, and more important than all, she has taught them in the school, C. E. Society and Sabbath-school, the things which can prepare them for the life which is to come. Nowhere in the State can you find a congregation more earnest, reverential and attentive. Nowhere will you find young people more polite, pleasing and courteous in any sphere you meet them. People who knew this part of Union county ten years ago often find themselves asking the question, can it be possible that this is that part of Union county about which we knew and heard so much? A large proportion of the student brought into the church through the influence of the teachers have gone out into the world to help society and do their part in winning the world for Christ, and while they have kept the church, small in numbers, but far reaching in its influence surely it has been a kind of Christian but to be valiant soldiers of the cross. Mrs. Belk and her husband, Mr. Walter Belk, who is not only a co-laborer with her in this work, but an elder in the church taught without salary. It has been a labor of love. Often it looked as though the work must stop, but they would not give it up. And now in behalf of this noble woman and her husband I ask the prayers of God's people, and especially of Presbyterians, to remember her at a throne of grace, and if, as I verily believe, there are any people in this grand old State who want to give something to a cause that will bring forth much fruit, you can reap no greater harvest than by aiding this school. Address Mrs. Walter Belk, Altan, Union county, N. C.

GEO. A. SPARROW.

WHAT IS IT?

"Oh, you have no tact." Thus somebody once said to some other body, and not in the pleasantest manner either.

What is tact? The word comes from the Latin, meanining "touch;" get in touch with a neighbor. A neighbor, or a child, suppose, is sick (ill our English friends call it), then tact is, fancy how you would feel if sick, how you would like to be treated and act accordingly—this is tact.

Fancy you were the rector of a parish; had wife and children to be supported; what would you like then? Fancy he had preached his very best, his life, too, agreeing with that nice sermon—what would you like? Treat the rector after that manner and you have tact. Tact does not mean telling lies: no, nothing of the kind.

I read not many days ago a right funny story; now your readers can read it:

"Years ago I read in an Americanized Æsop of an old elephant who accidentally trod on a partridge with fatal results. The tears came into her eyes at the sight of the motherless brood of fledgelings close by. 'Poor orphans,' quoth she, 'and I am a mother myself—I who have slain their mother. But they shall shall not perish. I will sit on them!' The elephant had the best of intentions, but she displayed a deplorable want of tact."—*Southern Churchman.*

THE REVIVAL WE NEED.

The revival we need is not only a revival of sounder Scriptural preaching, but a revival of true Christian living. We have had quite a surfeit of the religion which luxuriates in the devout fervors of the prayer-meeting and the camp ground, which sings sweet hymns and applauds sweet sermons, and then goes straight off to its money-grasping and its pleasure-seeking, and its panderings to self and sin. The revival which we need is a revival of the religion which keep God's commandments; which tells the truth and sticks to its promises; which pays twenty shillings to the pound; which cares more for a good character than a fine coat, which votes at the ballot-box in the same direction that it prays; which denies ungodly lusts, and which can be trusted in every stress of temptation. A revival which will sweeten our homes, and chasten our press, and purify our politics and cleanse our business and commerce from roguery and rottenness, would be a boom from heaven.—*Dr. T. L. Cuyler.*

Be diligent, after thy power, to do dsed of love. Think nothing too little, nothing too low, to do lovingly for the sake of God.

LITERARY JOTTINGS.

Rev. John Stroughton, D. D., author of a number of religions works, died in London on October 25th in his 91st year.

A book of stories for children by the late Professor Drummond, with illustrations by Louis Wain, is in preparation.

Craigenputtock, the old Dumfriesshire farmhouse, where Thomas Carlyle wrote his Sartor Resartus is still in the possession of the Carlyle family, the present occupant being a grand nephew of the famous writer.

The shaft of the monument to Robert Louis Stevenson recently unveiled in San Francisco is of California granite and is ten and a half feet high. The cap, which is also of granite, is surmounted by a bronze galleon of the sixteenth century. The vessel is represented as running before the wind with all sails set.

The very Rev. F. W. Farrar, D. D., Dean of Canterbury, in writing to the Independent of "Men That I Have Known," says of the late Thomas Hughes: I knew Judge Hughes intimately for many years. My acquaintance with him began in a letter in which I had taken the liberty to write and point out a small mistake in natural history which he had made in "Tom Brown's School Days." In his long and interesting reply he acknowledged the mistake, which was, I believe, corrected in later editions. I met him often, and he was once my guest for a fortnight at the Lodge, Marlborough College He had come down to give a lecture to the boys on his American travels. The lecture was simple and homely enough, but it was full of fresh, manly experience, and this, together with the fact that he had written "Tom Brown's School Days," interested the Marlburians immensely. During that fortnight I had many a long and interesting walk and talk with him in the beautiful forest of Savernake, and over the Downs and at Martinsell. Our conversation usually turned either upon questions of religion, which were always to him full of undying interest, or on the various social problems of the day. I had one more long walk with him at New Quay in Cornwall, over the lovely promontories, only a year before his death. Even at that late period of life he seemed to have lost none of his old vigor and freshness.

Royal makes the food pure, wholesome and delicious.



Children are a source of comfort. They are a source of care, also. If you care for your child's health, send for illustrated book on the disorders to which children are subject, and which *Frey's Vermifuge* has cured for 50 years.
One bottle by mail for 25 cents.
E. & S. FREY, Baltimore, Md.

BOOKS.

Among the many attractive booklets published by the Fleming H. Revell Co., of New York, is the charming story of *Ye Nexte Thynge*, by Eleanor Amerman Sutphen. The title is the keynote of the story and of the happiness of the character who make it. Price thirty cents.

An Old Field School Girl, by Marion Harland, is a well told story of life in Virginia before the war. Some of the characters, especially the heroine "Flea," are very good, but we are glad to know that all school masters were not like the despotic and unworthy Mr. Taylor. The illustrations are especially good and the book is prettily bound and well gotten up. Published by Charles Scribner's Sons, New York. $1.25.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. J. H. Morrison, from Franklin, Tenn., to 1,600 Hayes street, Nashville, Tenn.

Rev. Dr. T. R. Sampson, from Fredericksburg, Va., to Austin College, Sherman, Texas.

NORTH CAROLINA.

Cronly:—At the recent dedication of the church here by Rev. Dr. Hoge and Rev. A. McFadyen, Mr. D. Hand was ordained as ruling elder, the services being performed by the ministers present and Mr. John Hand.

Graham Street Church, Charlotte:—Rev. W. A. Wynne preached his first sermon as pastor-elect on last Sabbath.

Henderson:—The Lord is richly blessing the Henderson Presbyterian church. Last Sabbath morning, October 18th, just before the eleven o'clock service nine members were received on profession of faith. After the sermon there was one profession of faith. At 4 p. m., there was preaching at Bradston chapel, four miles from town, at which place there was another profession of faith. At 7.30 p. m., in our church an exceedingly interesting and helpful consecration service was conducted by two of our elders, Prof. J. A. Gilmer and Mr. Samuel Watkins. Short, pointed talks were made by other members of the church. The pastor took his seat in the congregation and quietly enjoyed the exercises. To God the praise is ascribed.

A. R. S.

At the adjourned meeting of Albemarle Presbytery—October 30th—November 1st, the matter of principal interest was the installation of Rev. A. R. Shaw as pastor of the Henderson church. The installation service was divided so as to occupy the hours both of morning and evening worship. In the morning the installation sermon was delivered in the presence of a large congregation by the Rev. Eugene Daniel, of Raleigh, from the text, "We preach Christ crucified." In the evening before an equally large assembly, the Rev. A. S. Caldwell, of Oxford, N. C., delivered the charge to the pastor, and Dr. Daniel the charge to the people. A spirit of warm brotherly love pervaded the services. The new pastor has the full affection of his charge, as was evinced by the cordial handshaking after the service.—*News and Observer*.

Lowell:—On the first Sabbath of October we had our regular quarterly communion at Lowell. Bro. Shields of Gastonia was with us, during the week days. His preaching was very acceptable. Had one addition. This church has decided to go back to the use of tables in the observance of the Sacrament of the Lord's Supper.

Belmont:—The third Sabbath of October was communion at Belmont. Brother Labib B. Juerdini, from Mount Lebanon, Syria, a candidate under the care of Nashville Presbytery was with us. He lectured on the religious state and customs of his country. These were very instructive. If the way is clear he will return in the spring. It was a solemn and delightful service to sit at the Master's table, and celebrate His dying love, with one who was born and reared so near the scenes of Solomon, and of one who was greater than Solomon, even the Son of God. We had one addition.

New Hope:—At New Hope, the mother of the Lowell church, we observed the Sacrament of the Lord's Supper on the fourth Sabbath of October. Our Canadian brother Crockard, pastor of the Mulberry church, was our helper. His expository preaching was received with readiness of mind. We had two additions. We took up our offerings in each of these churches for the cause of Foreign Missions, and I am glad to say that the money depression did not effect the amount. Each church gave more than they did last year. These are our last communion seasons for this year, and I desire to express my thanks to the brethren for their kind and valuable services during the year.

R. A. MILLER.

Lowell, Oct. 27th, '97.

Midway:—Our fall communion was held on yesterday (fifth Sabbath). Service commenced on Wednesday previous. Brother Hugh Craig was with us the first three days, and his earnest, searching and impressive preaching was much enjoyed and highly appreciated by the congregation. On Saturday seven dear young friends, all children of the covenant, were on profession of faith in Christ received into full communion with the church. To God be all the praise.

Steele Creek:—The fall communion at this church was held on the fifth Sabbath of October. Services commenced Wednesday night with a sermon by the pastor. Thursday the Rev. John S. Shaw of Paw Creek came and preached the remaining sermons. His preaching was earnest and helpful, expounding the old doctrine of grace with power. The congregations increased from the beginning till on Sabbath the building would hardly hold the congregation. The pastor announced the names of twenty-one members received since the last communion in August.

A. A. L.

Nutbush Church:—At the late adjourned meeting of Albemarle Presbytery the pastoral relations of Rev. W. T. Walker and this church were dissolved.

VIRGINIA.

Trinity Church:—On Sunday, October 17th, two members were received into this church on profession of faith.

Avon Church:—On the same day two persons were received into the church on profession of faith and one by certificate, and Messrs. John McLaveand Wm. Pierce were ordained and installed deacons. Rev. W. Cabell Flournoy is pastor of these two churches in Buckingham county.

GENERAL.

Rev. J. A. Sankey, a senior in Princeton Seminary, has been called to the pastorate of the Lincoln Street church, Wichita.

Rev. Hugh K. Walker, pastor of the Central Presbyterian church, Baltimore, has accepted the call to the church at Los Angeles, Cal.

The new house of worship of the First Norwegian church of Minneapolis, Minn., was dedicated on October 17th. This is said to be the first Norwegian church in this country.

The centennial of the Presbyterian church in Babylon, L. I., will be celebrated on January 7th. Rev. John D. Long is pastor.

We welcome the Westminster Presbyterian among our exchanges and extend to the publishers, our friends of the Westminster church, Greensboro, hearty wishes for success in their undertaking.

Rev. Thos. L. Sexton, D. D., Synodical missionary of Nebraska, reports that five churches have been organized within the past year, nineteen ministers received and twenty six young men supplied with new fields. Sixteen ministers have removed from the State.

The oldest German Reformed congregation in New York City, hitherto located in Norfolk street, recently laid the cornerstone of a new church, to be erected at the corner of Second avenue and Sixty-eighth street. The first John Jacob Astor is said to have been one of its founders.

At the recent meeting of the Synod of New Jersey, action was taken looking toward marking the burial place of John Boyd, and the plot where stood the church in which the first recorded meeting of Presbyterianism in this country took place, with a suitable monument.

The different kinds of Presbyterians in South Africa have united in one General Assembly, in which the Free Church, the United Presbyterian, and the separate Presbyteries of Natal, Cape Town and the Transvaal are represented.

Rev. Lowell C. Smith for six years pastor of the First church at Oshkosh, Wis., has been chosen Synodical missionary for that State.

PERSONALS

Rev. A. Walker White assisted Rev. W. R. McLelland at communion services at Tabor church on last Sabbath.

Rev. S. W. Newell is conducting services at Asheville.

Rev. G. W. Belk of Chatham, Va., has accepted a call to Bethesda church, Lynchburg.

Rev. S. P. Fulton of Japan is visiting his brother, Rev. D. M. Fulton, at Darlington, S. C.

Rev. B. M. Shive of Augusta, Ga., has been called to the pastorate of the Third church, Memphis.

Rev. J. T. Plunket, D. D., of Augusta, Ga., has received a call from the Central church, St. Louis.

Rev. and Mrs. A. T. Graybill have returned to their missionary labors in Mexico.

Rev. A. Walker White of Corpus Christi, Texas, has accepted the call to the church at Bryson City, N. C.

Rev. James Thomas, who has been visiting his old home, New Berne, N.C., has returned to his charge at Wilson, N. C.

Rev. Dr. A. R. Holderby, pastor of Moore Memorial church, Atlanta, has declined the call to the chancellorship of the Presbyterian College in Clinton, S.C.

Rev. J. A. Dorritee assisted Rev. Roger Martin in his regular quarterly communion on last Sabbath at Mallard Creek. Special services were held from the Thursday preceding.

The many friends of Rev. Dr. Francis R. Beattie will learn with sorrow of the death of his wife which occurred on October 26th at her home in Louisville, Kentucky.

Rev. and Mrs. C. K. Cumming of the Japan mission are visiting old friends and relatives in this State. Mr. Cumming will be present at Synod in session this week at Salisbury.

Rev. H. G. Hill, D. D, of Marion, preached in the Presbyterian church last Sunday morning and night. Dr. Hill fully sustained his reputation as an orator and thinker, and all who heard him felt that "it was good for them to have been there."—*The Lumberton Robesonian.*

We take pleasure in copying the following from the Lenoir Topic: The sermon by Dr. Ross of Morganton at the Presbyterian church last Friday night was one of the best we ever heard. He is a man of fine physique, big brain, sweet spirited and filled with that charity which, "thinketh no evil—is not unkind." Such preachers are indeed the very salt of these unjointed times.

The Charlotte Observer says of Rev. L. B. Jureidini who has been lecturing in Charlotte and neighboring points: Mr. Jureidini has been in this country four years. He graduated last June at Clarksville, Tenn., and is a licentiate of the Presbyterian Church. He speaks English fluently, having taught it for several years in a school in Syria, preparatory to coming abroad. As soon as he is ordained, which will be in the early spring, he will return to his native land as a missionary of the Presbyterian Church.

CONDITION OF DR. SMITH.

MR. EDITOR:—During the last week the condition of Dr. J. H. Smith, has greatly changed, and his people are prepared for the worst, at any moment. On Thursday last Drs. Sam and Harry, and also Watson were summoned, who are with him, and while his mind is often clear, yet at times he cannot give utterance to what he would like to say, and is but waiting to pass to the great beyond, for which he is ready. After the announcement in our church paper, that Dr. Egbert would preach Sunday, it was found necessary, to call on others, and from whom, in the morning, Dr. Crawford, and Dr. Ivey at night, of the M. E. Church, we had two capital sermons.

M.

For the N. C. Presbyterian.

LETTER FROM DR. CHESTER.

A SIGHT OF THE WORK IN CHINA.

Two nights and a day from Shanghai by house-boat brings us to Hangchow, the oldest of our China stations. Here the wheelbarrow gives place to the bamboo pole, on other end of which a coolie will carry for two miles about four times as much as I could carry twenty steps, and for less money than the small colored boy will carry your valise for two squares. The rick-sha gives place to the Sedan Chair, in which two coolies, keeping up a continual responsive utterance exactly like the bleat of a goat, will carry you almost indefinitely for ten cents (Mexican.) But when it comes to settling with them there is always a row which the unlitiated foreigner is liable to mistake for an incipient riot.

There are between 200 and 300 miles of stone-paved streets in Hangchow, the main street being about ten feet wide and the others about eight feet. Our "Compound" is about a half acre of ground, enclosed by a high mid-wall, and on which are four dwelling houses and the building for the girls' school. Just outside is our church building, neat and comfortable, but very plain and simple, as churches should be here

Our work here is built up on safe and conservative lines from the beginning, and the church, numbering about 140 members is entirely self-supporting. The pastor, Mr. Dzen, is an able preacher and in manners and bearing a polished Chinese gentleman, though coming from the humble walks of life. When I called to see him he greeted me cordially, remarking that such visits were "hard to obtain," *i. e., rare.* When he asked me to preach for him I said that I was afraid I would not know how to preach to his people. He replied, "That is your politeness," Whereupon I agreed to try it, using Mr. Painter as interpreter. We have two other native preachers here, Mr. Yu, who preaches at a mission chapel at the "Great Peace Bridge," where he has gathered about thirty members, and Mr. Sang, said to be a very eloquent man, who preaches near the South Gate.

Mr. Yu has had great success among the opium smokers. He presented me the pipe of one who had given it to him together with about $5 worth of opium, after having been a smoker for over thirty years. He has now been a consistent church member for five years.

Sunday afternoon he brought his congregation in a body to call on me. They all wanted to know my age, the number of my family, and the details of my life generally. When they learned that I had four boys they remarked "Your happiness is very great," and their respect for me was evidently much enhanced.

The three congregations assembled at the Church on Sunday afternoon and I preached to them on II Tim. 1:12. After the benediction I made some farewell remarks and was formally responded to by the three preachers in turn. It was to me altogether the most solemn service I ever took part in. Our girls' school here is going a noble work, under the efficient management of Miss Davidson, who is acknowledged on all hands to be one of the most successful female workers in China. Besides the general leavening effect of such a school in the community and the general benefit of the Christian education given to the pupils, it serves two special ends of great importance. One is the furnishing of trained Bible women for the Mission, and the other is the furnishing of educated Christian wives for our native preachers.

An illustration of this last was given on Monday morning in the marriage of one of the last year's graduates to a young preacher from Nankin, of the Northern Presbyterian Mission. The couple expecting to go out immediately as Home Missionaries to the province of Anhui. I had the rare and interesting experience of attending the wedding and the feast. The ceremony was performed by the old native pastor of the Church of the Northern Presbyterians. It opened with a hymn sung to the tune "The year of Jubilee is come." The minister then read lengthily from the Scriptures and preached a sermon of about twenty minutes. Then another hymn—said to deal very minutely with the reciprocal duties of husband and wife, and then the benediction.

Then came the feast, of the following courses in about the order mentioned:

1. Tea and parched watermelon seed.
2. Fried fish, fried shrimps and roasted peanuts.
3. Sponge cake, various pastries, fried raisins and candy.
4. Stewed duck.
5. Cabbage and bacon.
6. Limed eggs, sea-slug (jelly fish) and meat balls.
7. Stewed pork.
8. Rice, pickles and fruit.

We had to taste every dish except one, to be polite. The natives overwhelmed me with attention, fishing out dainty bits of every dish with their chopsticks and piling up my one little saucer to overflowing.

At the conclusion they brought pieces of brown paper in which we were expected to wrap up and carry home all the leavings. The whole affair was thoroughly native, and for that reason the more interesting; though, on the whole, the enjoyment of this part of the occasion will be more in the recollection than it was in the actual participation.

I cannot now find time to speak of the delightful fellowship and association with all our missionaries here, who lavished kindnesses of every sort upon me and made me feel so charmingly at home during my visit. We have here what I believe it should be our aim to attain at all the points now occupied by our Mission before entering any more new ones, a strong centre, from which the Gospel seed may be carried and sown in all the villages and country round.

S. H. CHESTER.

Hangchow, China, Sept. 20th, '97.

For the N. C. Presbyterian.

THE AMERICAN - BRITISH CHURCH IN LEIPZIG, GERMANY.

BY T. W. LINGLE.

To those who are accustomed to attending a regular church of their own denomination every Sunday, have a permanent pastor, and see the same congregation from year to year, all with practically the same religious belief, the above may seem like a very strange kind of church. It was first organized in the year 1874, and services have been held uninterruptedly ever since that time. Last year there was preaching every Sunday by Mr. W. M. Jack, a graduate of Lafayette College, Pa., and the winner of one of the Green Fellowships in Hebrew at Princeton Seminary in 1895. He spent one year in Old Testament study in Edinburgh and is now a student in the University of Leipzig in the department of philosophy. The church at present has a regular pastor in the person of Mr. J. E. Maxwell, a graduate of Princeton College and Seminary (1891), who has been laboring successfully in Chicago for several years.

The membership of the church is composed of students in the university and the conservatory of music, together with some families who sojourn in Leipzig while daughters are studying, from the United States and all portions of the British Empire. A common tongue brings these who hail from the most distant lands of the earth into united fellowship. All the principal denominations are represented among the membership which includes all those who are interested in religious work, "whether members of a particular church at home or not" as the constitution reads. It happens that more are from Presbyterian homes than from any others. An Executive Committee elected by the congregation controls the business and finances of the church. It must be a source of boundless pleasure to any faithful minister of the Gospel to labor among such an intelligent and refined body of young people with many zealous Christians to assist him in his work. The principal discouragement is doubtless the ever coming and going of the people, for while valuable persons are constantly coming in, those who for several years have been the life of the church return to their native country.

Last November a Young People's Society of Christian Endeavor was organized through the faithful efforts of Miss Souther, of St. Louis, and Mr. Howe, of the University of Indiana, and life and spirit were put into the movement by an early visit from that noble man of God, Dr. Francis E. Clark at the beginning of his tour of the world. It has increased regularly in membership and has been a source of great spiritual benefit to many students in Leipzig who are separated by ocean or continents from their own church home. At a recent business meeting, Mr. T. W. Lingle, formerly president of the Y. P. S. C. E., of the First Presbyterian church, Ithaca, New York, was chosen president and Mr. Longfield Smith from Edinburgh University secretary for the ensuing half year.

All services are held in City Public School Building No. 1, just in the heart of Leipzig. The city authorities very kindly donate the use of the building, heat and light, with no charges whatever. Similar churches exist in most of the great university, music and art centers of Europe, and serve to strengthen many noble students from English-speaking countries in their Christian life while far away from the religious influences of their native land.

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WE ALL DO FADE AS A LEAF.

Isa. 64: 6. Extract from an evening sermon of Rev. Dr. Charles S. Robinson.

Our first lesson to learn is this: everything in this world has a life work to do. To some minds no preacher can be found more mutely eloquent than just a faded leaf fallen in the autumn. For in itself it is the sign and the proof of good, honest work faithfully done. It seems but a little while since this year began its annual career through the seasons. We marked it particularly when it started out. Young leaves and growing flowers sprang up in the pathway of each month as the pageant passed. Time had reason to believe himself a monarch, with such a train. Foliage vied with verdure in the liveliness of the green pavilion they offered to their advancing king. Then came the summer harvests; great shocks and full sheaves displayed their rich glories of grain and the vines hastened to shake away the cover from before their ripened clusters. And now the pageant draws nigher and actually gains in glory as it approaches its close. Our own ears listen to the music, the wailing of the wind, and the sighing of the forest firs. The great banners of the realm are on the walls at last and the battlements of the hills are gorgeous with purple, crimson, solferino and gold. Not a leaf has faded, not one spear of grass fallen in all this past year without having had its work set and having done it according to the issued command. Its work was the work God gave it to do, and that is the work which it has accomplished to the utmost demand of the divine approval. Ah, me, I wish each one of us could be sure this autumn that we have finished our tasks as well and as joyfully as have these leaves which the wind has drifted off as we came in.

YELLOW FEVER AND FOREIGN MISSIONS.

HOW INTERDEPENDENT WE ARE!

The plague breathes its poisonous breath on our Southland, and our beloved missionaries in the foreign fields are threatened with serious discomfort. The receipts in Treasurer's office fell off two thousand dollars in September. The Committee, while feeling some little uneasiness, looked with a buoyant hope to the collections of October, remembering the General Assembly had recommended that these collections be preceded by a week of prayer. The Committee has reason to have faith in the united prayers of the Church; for, as the result of such prayers, the churches last October, in the very darkest hour of the country's financial depression, poured ten thousand dollars more into the treasury than in any corresponding collection. The Committee had hoped for a like largeness of liberality this year, but it now seems that our hope is doomed to disappointment. At the middle of the month the receipts are four thousand short of the same period for last October, making a total falling off since the 1st of September of six thousand dollars.

This brings a minor strain into our music. We had been rejoicing with uninterrupted gratitude for many months because the tide of prosperity was steadily rising. This sudden and rapid ebb fills us with alarm. Encouraged by the last Assembly the Committee had ventured to enlarge its work. How serious the disaster, if the expectation of funds on which this enlargement was based, shall fail to be realized!

No doubt the shadow that rests on our work just now is due to the dreadful epidemic that has visited a large part of the territory from which our resources come. Where this epidemic prevails Church work is to a large extent suspended. It will be weary months before the paralyzing effect of the plague will cease. In the meantime what has the committee to do? It has obligations maturing and no money to meet them. What will the missionaries do? With their salaries in arrears, and no means of borrowing money, they must suffer.

The month of October is not over yet, and therefore I take the liberty, as Chairman of the Committee, but acting on my own responsibility, to issue this appeal. I do it because the emergency is grave.

Much embarrassment will result if speedy relief is not afforded. May I not easnestly plead with every pastor who has not taken a collection, to take one at once? Will not all church treasurers who have on hand funds for our work, send them immediately? And will not all God's people lift their hearts to God in earnest prayer that He may show them their duty to this great cause; that He may give them grace to do their duty; and that He may pour out His Spirit upon the workers at home and abroad? Beloved, there is not praying enough, and hence, not giving enough.

R. C. REED,
Chm. of the Assmbly's Com.

"WHERE IS THE REMEDY?"

In a few stirring remarks under this head in the July Missionary, our esteemed editor sounds a clarion note. He says, "It is evident that the majority of our people are not interested, at least not deeply. Of our two hundred and twenty thousand communicants, only nine thousand subscribe for their own periodical, which comes every month with the thrilling story of the progress of Christ's kingdom in the ends of the earth."

Why is it that 211,000 of our communicants, those who profess to be laborers together with Him, do not even feel enough interest in this great work to take our excellent magazine and read its soul-stirring pages? It is obvious that many, perhaps most of them, are so much engrossed with their own affairs that they have no time or thought for things "so far away." They know little or nothing of the distressing condition, and the crying needs of the perishing millions, and so of course, feel no interest in them. But this ignorance and want of interest instead of being a good excuse, is only another cause for comdemnation, for our duty to a lost world is not a question of interest, but obedience to a plain and oft-repeated command of our Master. We do not exonerate the people, we have not one excuse to offer in their favor, yet we do think that the trouble—Does not begin nor end with the people. How can they be interested in that of which they have not heard? And how can they hear unless their preachers tell them? Are our ministers themselves as much aroused as they should be upon this great subject of the evangelization of the world? They study theology, baptism, higher criticism, &c., this they ought to do, but not to leave the study of missions undone. If they were to make a study of the different heathen nations with a view to the special needs of each, acquainting themselves also with the noble pioneer missionaries whose lives are an inspiration; if they would in this way obey our Lord's command to 'behold, lift up their eyes and look upon the fields,' they would, like the great missionary Paul, feel their 'spirits stirred within them.' Then let them throw their whole heart and soul into this work, and earnestly, and perseveringly instruct their people on the subject of missions, and they will find that there will be a mighty moving among the dry anti-mission bones in their congregations. We agree with Mr. Rankin in what he says, in his note referred to above, that "No pastor can take the interest in Foreign Missions that Dr. A. J. Gordon did, and yet fail to fire the hearts of his people."

Who were the pioneer missionaries of Madagascar? They were students of the grand old Welch preacher Dr. Phillips, who had read of Madagascar and the wretched condition of her people till his soul was stirred within him that he dreamed of it at night, and so talked of it by day, that four of his pupils were led to consecrate their lives to giving the Gospel to Madagascar. How many of our ministers who are "well up" on most of the "important subjects of the day," could not tell to save them, whether Duff went to India or China! We know an excellent minister, and a Presbyterian minister who, when asked if he had seen the new edition of "Paton's Life for Boys," asked in a bewildered tone "Paton, what Paton?" "Why John G. Paton the missionary." "Missionary?" (still perplexed) "missionary where?"

Is it any wonder that the people do not know and care more about their perishing brothers and sisters, and the noble self-sacrificing missionaries who are carrying them the bread of life? An excellent missionary of the Baptist Church who, after ten years of arduous labor in Canton, China, was here in this country to regain health, told us that she had for twelve months attended regularly one of the largest Baptist churches in the city of L., and in all that year she had not heard a missionary sermon, or any instruction on the subject except once, when a visiting minister preached a sermon on missions. "Is it any wonder," she asked most feelingly, "that the people are not more interested? I think the ministers are responsible for most of the ignorance and want of interest of the people in this country upon this great work of missions." But perhaps some of our pastors will tell us that they do preach on missions once or maybe twice a year, and that some of their people even complain of that as too often. "Criticism," says Augustus Thompson in his excellent lectures on "Foreign Missions," "and want of sympathy among the people of one's charge, so far from being a reason for silence is only an argument for greater earnestness." It should only arouse a minister to more earnest and prayerful study of the subject himself, that with loving perseverance and Christlike zeal, he may so lead his people along this grand line of education that he and they will become more and more intelligent, and thus necessarily, more interested workers for missions.

Dr. Wm. Ashemore, one of the oldest missionaries in China, in an address to the ministerial brethren at home says, "If you take an interest, your church will take an interest: if you are wide awake, they will be wide awake; if you take it easy, they will take it easy; if you don't care, they don't care," (and he might have said, if you are uninformed on this subject they will be uniformed). How can it be otherwise? A stream never rises higher than its source. * * * Now pastors if you take a high ground, you will be sure to lift up your Church."

Oh! then, dear brethren, in view of these things, is it not time that you arouse yourselves? "Play no longer with missions," but look this matter squarely in the face, and see if, in the sight of God who sent you to "preach the Gospel to all nations," you can say that you are "free from the blood of all men."

N. M.

THE AIM OF COMFORT.

Comfort is a word which in its common use has lost something of its original robustness. Comfort is regarded as something which calms the agitated and storm-swept heart. It is regarded as soothing, rather than stimulating; but in its true meaning, comfort is something much nobler than the mere consoling of the troubled spirit. No doubt the mother comforts the child when she takes the little weeping one on her knees and kisses away his tears as he lies in her soft, warm, sheltering arms. There is something analogous to this in divine comfort: "As one whom his mother comforteth, so will I comfort thee." But the outlook of the Divine Comforter is even wider than this imagery suggests. With the earthly mother, pity and distress for the child's distress prompt her to embrace the crying child. With the divine comfort, there is always the look beyond the sorrow of the passing hour. There is the desire to fortify as well as to console, to strengthen the heart as well as assuage the grief, to put the soul in the way of a victory over sorrow, rather than in the way of escape from it. In all the divine comfort, there is a ministry of power to bear as well as consolation because of trouble. The divine Comforter binds up the broken in heart, but he seeks also to make the spirit brave to endure.

There is a bracing energy about divine comfort, then, which lifts it into a higher range than the mere pale, negative soothing of soul which is commonly associated with the word. True comfort brings fresh courage to the soul. It stimulates, arouses, invigorates, besides consoling the sorrowing heart.—*Bishop Carpenter, in Sunday Magazine.*

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THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.,

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Fourth Quarter—Lesson VII.

Nov 14th, 1897.—Acts xxviii: 17-31.

Commit to memory verses 3-5.

Subject.—Paul's Ministry in Rome.

Golden Text. "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1: 16.

CATECHISM.

Question 66. What is the reason annexed to the fifth commandment?

Answer. The reason annexed to the fifth commandment is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good), to all such as keep this commandment.

Time. A. D., 61-63.

Place. Rome.

INTRODUCTORY.

Paul reaches Rome by a long and circuitous route and in perils of land and sea. But God brought him to the capital city and the centre of an empire which extended from the Atlantic on the west through Europe and on the east to the banks of the Euphrates in Asia. It reached from the Rhine and Danube on the north to the Sahara and the cataracts of the Nile in Africa and the desert of Arabia to the east. The population of the empire was 120,000,000 scattered throughout the known world. The city was at the height of its glory and extended beyond its walls. It was the boast of Augustus that he found a city of brick and left one of marble. It had been enriched with the spoils of many conquered nations, and on every hand was luxury with its attendant vices. The arts were cultivated as never before. But religion was wholly divorced from morality and virtue was predominantly physical rather than moral courage and spiritual strength. The real condition is described in the first chapter of Paul's letter to the Romans. Nero was the emperor. Paul the prisoner was permitted to dwell by himself under continual guard of a soldier, in his own hired house, and to preach the Gospel as much as he pleased.

LESSON NOTES.

Vs. 17. *After three days.* From the time of his arrival and probably spent with Christians at Rome securing a lodging and refreshing himself after his journey. *Chief of the Jews.* Probably those not Christians, rulers of the synagogue and leaders of the people. The Jewish colony in Rome was large and dwelt in a quarter of the city beyond the Tiber. Paul's object was to gain the Jews. He wished to explain how it was he came to Rome, and to preach the Gospel to them.

Vs. 18. *Would have let me go.* R. V., "desired to set me at liberty," meaning Felix, Festus and Agrippa, especially the last two, the Roman governor and the Jewish king who had, so unwillingly, sent him to Rome to be judged, on his appeal to Cæsar, before the imperial tribunal.

Vs. 19. *I was constrained to appeal to Cæsar.* To get justice and to escape the unfair treatment. He was anxious to show that he had nothing to accuse his people of, that he was not an enemy to them or to their religious beliefs. He rather asserts: (Vs. 20) *because that for the hope of Israel I am bound with this chain.* Meaning the Messiah.

Vs. 20. *Have I called for you.* Is better in the R. V., "did I entreat you to see and speak with me." It was his unqualified belief in Jesus as the Messiah, which was the cause of all his suffering including the chain that bound him.

Vs. 21. *Neither received letters.* Nor messengers. The reply was more courteous than true, as no *official* communication had been sent, but his treatment showed their reply was hollow.

Vs. 22. *This sect* .... everywhere .... *spoken against.* Was a slanderous statement as far as the success of the Gospel was concerned, but true as to the prejudice of the Jews. It arose from Paul's seeming opposition to the Jewish ritual, from the strict morality of the Christians which made enemies from their opposition to some Roman laws, the misinterpretation of their use of the Lord's Supper, and the misuse of the fact that the Founder of their faith, who fulfilled the law, was crucified.

Vs. 23. *To his lodging.* His hired house, *in great numbers*, either more than at first, or more than the apostle had expected. *He expounded.* Reasoned and showed from the Scriptures the foundations of the Christian faith. *Testified:* Bore witness of his own knowledge and experience. *The law... and the prophets.* The body of the Scriptures which the Jews accepted as of authority.

Vs. 24. *Some believed.* Not the usual word for belief, but rather "were convinced." The number who rejected the Gospel was evidently greater than those who were convinced, and Paul would thenceforward turn his attention to the Gentiles.

Vs. 25. *One word.* Not denouncing them, but to show the prophecy fulfilled that they might see their error. *Esaias* is Isaiah. *Spake the Holy Ghost by,* showing that the prophet was inspired.

Vs. 26. *Hearing.....in no wise understand.* Indicates that the failure to believe was due to a resolution not to see.

Vs. 27. *Waxed gross.* Became hard. *Eyes have they closed.* Unwilling to see the truth.

Vs. 28. *Therefore.* As ye will not hear and the Gospel must be preached, I will go to the Gentiles, *and they will hear it.*

Vs. 29. *Had great reasonings.* About what Paul had taught.

Vs. 30. *Two whole years.* Until released by the emperor.

Vs. 31. *No man forbidding him.* Literally "without hindrance."

PRACTICAL POINTS.

1. The best things spoken against evil things or interfering with them, will be opposed.

2. Two results follow the preaching of the Word, some will accept, some oppose.

3. God will have the Gospel preached to all men, that all may be saved or refuse the salvation.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Nov. 14th, 1897.

SERVING GOD.

Text for the week:

Serve Him with a perfect heart and with a willing mind. 1 Chron. 28: 9.

Daily Readings:

Monday, In Heaven, Rev. 22: 1-9.

Tuesday, A Reasonable Service, Rom 12: 1-8.

Wednesday, Fickle Service, Rev. 2: 1-7.

Thursday, Tested Service, Rev. 2: 7-18.

Friday, Half-hearted Service, Rev. 3: 14-22.

Saturday, Faithful Service, Rev. 3: 7-13.

Sunday, Topic, The Blessedness of Serving God. Deut. 28: 1-20, 45-47.

Notes:

"No man can serve two masters"—but every man inevitably does and will serve one. God, or Satan—to which do you cling?

How shall we serve God? Serve Him intelligently, that we may serve Him wisely and acceptably. We must know Him as perfectly holy, just and true that we may rightly know what is His will and that we may be prepared to do it. Know Him and His will as they are revealed to us in the Scriptures. The Scriptures principally teach what man is to believe concerning God and what duty God requires of man. Some very earnest Christians fearfully fail in service from ignorance; they have abundant zeal, but not according to knowledge.

Serve God gratefully: No Christian with lively remembrance of God's merciful kindness in saving him from sin and from the death and ruin which are its penalty, ought for one moment to fail or falter here. And no one thus remembering will.

Serve God heartily: That is lovingly, with a perfect heart and a willing mind. All real service of God is heart-service; heartless service, or half hearted service is never proper service and with God can never be acceptable service. It is when the whole heart is given to God that the promptings of love impel to service that will know Him and advance His cause on earth.

Serve God faithfully: Not as eye servants or men-pleasers, but as loyal servants of the King. Serve Him in any way that duty may call—and anywhere. In the home, on the street, in the counting room, or in the field—and so serve that men taking knowledge of your service will honor Him whom you serve. Serve Him by doing; if so be His will serve Him in suffering. Be faithful in service everywhere under all conditions.

Serve God fully: With every energy of mind or body. Ye are not your own: ye are bought with a price. Therefore glorify Him in your body and in your spirit which are God's.

Serve Him joyously: Rejoice in the Lord always. But there can be no joy—the fruit of the Spirit—but when the service of God is in and through and by the Spirit. When we have surrendered ourselves to be actuated by the Holy Spirit we shall draw water with joy from the wells of salvation.

So serving the Lord we shall know as none can tell the blessedness of serving God and even here shall have a foretaste of the blessed service in heaven, where as servants they shall serve before the throne of God and of the Lamb forevermore.

PUZZLE DEPARTMENT.

Answers for Oct. 21st.

Abraham was 99 years old when his name was changed. Gen. 17; 1, 5—Maggie Hall, Lizzie McD. Marshburn, L. Elliotte Smith

Elisha was born at Abelmeholah. 1 Kings 19: 16—Maggie Hall.

How old was Abraham when he died?

M. S.

In what year of Solomon's reign did he begin to build the temple?

Maggie Hall.

Where and how many times is the word Sunday found in the Bible?

E. Myrtle Wilkinson.

In what book of the Bible is the name of God not mentioned? Lizzie McD. Marshburn and L. Elliotte Smith.

INDIA RELIEF FUND.

Previously acknowledged	$ 183.05
Friends at Lumber Bridge	2.00

According to a leading Hamburg paper, the city of Greater New York will come into existence Jan. 1st, with a population of 3,100,000 souls, 350 schools, 7,464 teachers, 203,000 pupils, an annual school fund of $16,000,000, 89 public libraries, 1,100 churches, 264 hospitals and homes for orphans and the aged, 123 banks, 46 savings banks, 33,113 city officials, 37,000 business houses, 130,000 residences, a fire department with 2,167 men, an annual foreign trade $1,089,000,000, an assessed value of $4,500,000,000, and will occupy an area 363 square miles.

TO THE MINISTERS AND CHURCHES OF CONCORD PRESBYTERY.

DEAR BRETHREN:—Either you are losing interest in the great cause of Presbyterian Home Missions—or your church treasurers are not sending your contributions to the treasurer of Presbytery, Dr. J. A. Ramsay, Hickory, N.C. Which is it?

Application for *Money,* MONEY, MONEY—from those to whom the appropriations are due are so urgent, pressing and pitiful that "flesh and blood" can hardly stand it. But what are *we* to do? Are *we* expected to strain our personal credit by trying to borrow?

C. A. MUNROE,
Ch'm. Home Mission Committee.
Lenoir, N. C., Oct. 29th, 1897.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

THIGPEN — CHERRY. — On the morning of Oct. 19th, in the Baptist church, Bethel, N. C., by Rev. J. B. Morton, Mr. L. B. Thigpen, of Nashville, Tenn., and Miss Cena Cherry, of Pitt county.

BURGESS — ZOELLER. — On the morning of Oct. 5th, at the home of the bride's mother in Tarboro. N. C., by Rev. J. B. Morton, Mr. E. T. Burgess and Miss Minnie Zoeller.

ELLIS—HUTCHINSON. — On Oct. 20th, 1897, in the Presbyterian church, Mount Holly, N. C., Wednesday evening at 6.30 o'clock, by Rev. Wm. Black, Mr. Charles W. Ellis, of Winston, N. C., and Miss Stella Hutchinson of Mount Holly, N. C.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

COUNCIL — Near Register, Bladen county, N. C., on the morning of Sept. the 30th, Robert Spellman, son of Cecil K. and Mamie S. Council, age 14 months and 3 days.

A little flower of love
That Llossemed but to die;
Transplanted now above
To bloom with God on high.
MOTHER.

ANDERS.—At her home near Westbrook, N. C., on Wednesday, October 6th, Miss Sophia Anders, in her 70th year. Miss Anders made a profession of religion at the age of about sixteen.

She was a consistent member of the Presbyterian church at Mt. Horeb. She will be greatly missed by her relatives and friends, but they take comfort in their grief from the strong assurance that she entered into that rest which remaineth to the people of God.

Resolutions—In Memoriam.

JAMES D. REID.

WHEREAS, James D. Reid, an elder of the Mills River Presbyterian church, after a long and painful illness, hath departed this life and gone to his reward; it is eminently fitting that the following resolutions adopted by the session and congregation, be published by request in the NORTH CAROLINA PRESBYTERIAN, viz:

Resolved 1st. That in the death of brother Reid his family has lost a faithful husband and loving father, his community, a model and exemplary citizen; and the Mills River Presbyterian church a consecrated member and most faithful official.

2nd. That by reason of these, and his exceptional scruples in his devoted service continually rendered toward every possible advancement of the interests of the Presbyterian church and the honor of his Master's kingdom, his death, occurring in the prime of life, proves a sad loss to his church and community, retrievable only in the gracious providence of the Great Head of the Church.

3rd. That genuine condolence and heart-felt sympathy on the part of this session and congregation be cordially and solemnly extended to his stricken wife and grieving children, all of whom are prayerfully commended to the God of the widow and the Father of the fatherless.

M. M. BRITTIAN, Clerk. J. L. WICKER, Moderator.

A MEMORIAL TRIBUTE.

MURRAY. — Mrs. Margaret Ann Murray, the beloved wife of S. F. Murray, who died after a brief illness at her home near Burgaw on Oct. 23rd, was born on the 16th day of November, 1871, of Christian parents, who survive her, and are worthy representatives of a consistent and prayerful type of Presbyterianism. At a happy home fireside she was trained for God, and learned to know in early childhood the bliss of a personal trust in Christ. This pure Christian nurture filled the closing days of her earthly life with impressive benedictions.

A dutiful child she grew into a faithful and loving wife, a Christian mother. She anticipated being removed from life, and Jesus was to her faith "the Resurrection and the Life." A buoyant hope elated her soul, and she was glad in the comforting assurance: "Blessed are the dead which die in the Lord."

The kindly impress of her noble life is seen in the dispositions of her two bright little girls, and the same grace which supported her is the comfort and stay of her sorrowing husband.

MRS. SALLIE CLINE RALSTON

wife of one of our Home Missionaries, Rev. C. J. Ralston entered into rest from their home at Lehigh, Indian Territory, at 10 p. m., Wednesday, Sept 22nd, 1897, at the age of a little less than 45 years.

Her memory deserves to be held in affectionate remembrance by Christian people, because her life was devoted to the service of our Lord.

She was the daughter of Mr. T. J. and F. C. Cline, of Rockingham county, Va., and received her education chiefly in Antioch High School. After her marriage to Mr. Ralston, Dec. 18th, 1870, they taught in the Tide Water region of Virginia, she at one time having charge of the girls' boarding department in Suffolk Institute. In Union Theological Seminary Virginia she had charge of the Seminary Mess Hall while Mr. Ralston was a student of theology. She was with her husband as he served the churches of Clinton, Ky., Mossy Creek, Tenn., and Denton, Texas, and with him took charge in 1890, of the orphan home for Choctaw boys at Armstrong Academy, in the Choctaw nation. It was there that the writer saw her, at different times, as she devoted all of her powers of heart, mind and body to the service of her Redeemer in that trying position. Only those who have had experience can have any conception of the burden she carried as she performed the work of a mother for seventy Indian orphan boys, from five to sixteen years of age, gathered largely from the cabins of the poor, with no training, no idea of a home. Every day from the dawn of morning to a late bed time, all her powers were taxed, and freely given to her Lord, as she cared for those boys in their health, their sickness, and when death entered the home. Then there came the great sorrow of her own life, the death by drowning of her own sweet little son, Calvin, perhaps six years of age, a sunbeam of joy in her life of care.

The last year of her life at Lehigh was one of great suffering borne with wonderful patience. Just before her death she said that she had a strange feeling and when her husband told her it was death she replied, "If this be death it is very different from what I expected." Later she said to her husband, "I have lost my vision, give me your hand," and added "I am now in the valley of the shadow of death, but it is not dark, the Master is with me." A little latter she said, "I have passed through the shadow of death and am at the gate of heaven." But a few moments were left, until, we are sure, an abundant entrance was given to her.

No woman in any missionary field has carried a heavier burden, or discharged her duties more faithfully than this Home Missionary. Her work has been what was to be expected from one, an only child, who when starting to the West received her mother's benediction with the words, "My daughter, I may not see you again in the flesh. I wish to say you have been to me all that a child can be to her mother and have never given me a moment's pain." How vividly does that benediction which John was commanded to write come before us: "Blessed are the dead who die in the Lord—they rest from their labors and their works do follow them." Our sympathy goes out sincerely to her husband and two surviving children.

I. N. CRIAG.

Atlanta, Ga.

SECULAR NEWS.

NORTH CAROLINA.

Wilmington will hereafter have a paid fire department.

The first frost of the season was reported at Charlotte on the 29th ult.

Navigation has at length been resumed on the Cape Fear.

Four whales recently passed off Lockwood's Folly bar at the mouth of the Cape Fear.

The Pender Star has been consolidated with the Sampson Democrat published at Clinton.

The Bessemer City Cotton Mills of Gaston county have been incorporated with a capital stock of $25,000.

Mrs. T. J. Jackson has returned to this State from Philadelphia. Her many friends will learn with pleasure of her improved health.

The new light vessel No. 69, which was recently placed on the Diamond Shoal, off Hatteras, rode out the recent storm very successfully. Reports from the life saving stations along the coast show that the storm was the most severe in many years.

The party of New England manufacturers, who with their wives and friends are visiting the South with especial interest in the milling industry have visited Greensboro, Charlotte and other points in our own State. They express themselves as well pleased and our people extend to them a cordial greeting.

DOMESTIC.

A number of farmers in Alabama have pledged themselves to sow from five to twenty bushels of wheat this fall.

The Merchants and Planters' Bank has been organized at Bainbridge, Ga., with a capital of $100,000.

Forest fires are doing much damage in the section around Columbia, Miss.

The Nashville Exposition closed on the night of the 30th ult., with a grand display of fireworks and concert.

The stock exchange building of Pittsburg, Pa., was burned on the 29th inst., Loss $150,000.

Thursday, the 25th inst., has been set apart by President McKinley as Thanksgiving Day.

Cooler weather and heavy rains have made the outlook in the fever district more encouraging. Frost is reported in several points in northern Mississippi.

The postoffice department has completed arrangements for the direct exchange of money orders between the United States and Egypt.

The largest sugar mill in the State of Florida is being erected in Marion county. The plant will cost $50,000, and immense quantities of cane are being planted at The Meadows.

A tract of 22,000 acres of land has been purchased on the coast region of Texas for locating sons of veterans of the Union Army. It is said that 800 families are en route from the west.

Henry George, the nominee for mayor of Greater New York and leader of the new Jeffersonian Democracy died in New York City on Oct. 27th, of apoplexy. His son will succeed him.

One thousand and two hundred Italian immigrants landed last week at Plaquemine, La., and were taken immediately to the sugar plantations.

Dr. Nansen, the famous Arctic explorer, who is on a lecturing tour, recently visited Washington where he was received by the President. He is cordially received by Scientists, Geographical Societies and all interested in kindred subjects.

E. W. Cave, treasurer of the Houston and Texas Central Railroad, after careful inquiry, has given out an estimate of the present cotton crop, placing Texas at 2,150,000 bales, and the Indian territory at 190,000.

The Soldiers' Home of Atlanta, Ga., will be sold at public action on Nov. 10th. The proceeds are to be used for the benefit of needy Confederate soldiers. The Home was purchased by public subscription through the efforts of the late Henry W. Grady and cost $41,000, there being 120 acres of ground.

TO THE PASTORS AND SESSIONS OF MECKLENBURG PRESBYTERY.

DEAR BRETHREN:—At the late meeting of the Presbytery at Providence church, the Committee of Home Missions was ordered to apportion the salary of General Evangelist for the next six months to the churches. The following are the apportionments. It is left to the judgment of each session to say when and how this money shall be collected, but it is my judgment that each church, especially our smaller churches should either raise by private subscription or make it a separate collection from the Presbyterial collection.

R. A MILLER, Chairman.

Lowell, N. C., Oct. 27th, '97.

Apportionments to churches of Mecklenburg Presbytery for next six months:

Alta $1, Amity $5, Banks $10, Barclay $1, Belmont $6, Bethel $5, Bethlehem $2, Beaulah $1, Carmel $5, Castanae $7, Charlotte First, $105 Charlotte Second $90, Cherryville $1, Columbus $1, Cooks Memorial $3, Dallas $3, Drusilla $1, Duncan's Creek $3, Forest City $2, Gastonia $75, Graham Street $5, Hephzibah $2, Henrietta $1, Hopewell $12, Huntersville $20, Goshen 5, Ironton $1, Kings Mountain $2, Lattimore $1, Lincolnton $6, Brittain $4, Long Creek $8, Lowell $7, Mallard Creek $8, Matthews $7, Monroe $12, Morven $6, Mulberry $5, Newells $5, New Hope $10, Olney $12, Paw Creek $12, Pineville $6, Polkton $1, Providence $12, Ramah $10, Robinson $6, Rutherfordton $6, Salem $1, Sandy Plains $2, Sharon $10, Shelby $10, Siler $1, Stanley Creek $3, Steele Creek $40, Stevens $1, Sugar Creek $15, Union $10, Unity $7, Waco $1, Wadesboro $8, Waxhaw $8, Williams Memorial $5.

FOR THE FAMILY.

THE SUNLIGHT.

It gently brought to a darkened world
The tidings of a coming day,
And awakened earth with a loving call
To straightway arise and pray.

It tenderly entered where death had been,
And shone on the marble brow,
Softly reminding each mourner's heart
Of "the crown of glory now."

It paused while in the forest glade,
To strengthen a lowly flower,
And bid it show in its own sweet way,
God's care through its little hour.

And thence it passed to a widow's home,
To illumine with gleams of gold
The sacred words of a promised *"rest"*
It found in her Bible old.

It lingered long by a dying babe,
Who smiled at its golden ray,
And the mother gave with a lighter heart
Her child to the Lord that day.

It made its way to a gloomy cell
Right on to the prison floor,
And sang of life in a brighter world,
Where fetters shall be no more.

Ah! who can tell all the sunlight did,
Through that glorious summer day;
Or how the earth became cold and dark,
When the last streak died away?

But let us ask, Do we also shine
With glory from Christ our Sun?
Will aught we do in the world for Him
Be missed when life is done?

—*Charlotte Murray, in The London Times.*

For the N. C. Presbyterian.

'SEEING IS BELIEVING."

BY MRS. E. H. AMIS.

And as we have seen "The Game of Missionaries," we wish to recommend it most heartily to all our young people—and old ones too. As stated in the notices of the game, it is played like the games of Authors, giving the names of the countries, the stations and the missionaries, and is not only a very pleasant and novel way of entertaining the young people, but by familiarizing them with the names of our own beloved missionaries and their special fields of labor, we think that it cannot fail to increase their interest in this great cause.

Do not fail to get this game and tell your friends about it. "The entire sale of the game will be sent to our Foreign Mission Committee," so your money will do good in more ways than one. Price of each set of cards postpaid is 50 cents. Send your orders to Mrs. Judge Barron Phillips, Hyde Park, Tampa, Fla.

Goose Creek, Ky.

DEATH OF JOHN SARTAIN.

John Sartain, an eminent artist and engraver, died in Philadelphia on the 25th inst., at the home of his daughter. Sunday was his eighty-ninth birthday, and, although nearly every member of the family came to the city to call on him, the customary formal celebration of the event was omitted owing to the aged artist's conditions.

Mr. Sartain was born in London in 1808. When twelve years old he began to earn his own living working about the Covent Garden Theatre. At fourteen years of age he was apprenticed to a writer and engraver. In 1828, when twenty years old, he devoted himself to the mezzotint as the more effective method of engraving. His fame and fortune have been based upon it.

In 1830 he came to Philadelphia. He became proprietor and editor of Campbell's Foreign Semi-Monthly Magazine, and Sartain's Magazine was started in 1848.

For twenty four years he had been a director of the Pennsylvania Academy of Fine Arts. He received medals and honors from every quarter of the globe, among them being the title of cavalier from the King of Italy. Mr. Sartain was chief of the art department of the Centennial Exposition in 1876, and of the American Exposition held in London in 1887. He was the designer of several public monuments.

Mr. Sartain's children are remarkably talented. William Sartain, one of his sons, is an associate in the National Academy of Design, has been president of the New York Art Club and was one of the founders of the New York Society of American Artists.—*Baltimore Sun.*



"The enemy is coming: To the fort for your lives!" When a wise man receives a plain warning of danger, he does not wait to let it overtake him; he seeks every reasonable means to fight it off.

Disease would almost never get the best of the average man if he was prepared to resist it, and took the natural precautions dictated by common sense.

When a man's stomach and liver get upset and fail to do their regular work, he can be certain that something worse is bound to follow, if he doesn't look out for himself. Headaches, indigestion, biliousness and constipation are simply Nature's warnings that the enemy of serious disease is coming to attack him.

The sensible thing to do is to immediately fortify the system with Dr. Pierce's Golden Medical Discovery. It vitalizes and invigorates the entire constitution. It helps the liver to filter out all bilious impurities.

It gives the digestive and nutritive organs power to extract nourishment from the food and turn it into rich, red, healthy blood. It creates appetite, good digestion, and solid, muscular strength.

It is far superior to the mere temporary stimulus of malt-extracts. It is better than cod liver oil emulsions because it is assimilated by the weakest stomach.

"About fifteen years ago" writes Mr. John McMichael, editor of the Plattsburg, (Mo.) Leader, "I was in very poor health, had no appetite, was sluggish, and so lifeless it seemed impossible for me to do anything that required effort. Every fall and spring this ill-health seemed to affect me particularly. A friend advised me to use Dr. Pierce's Golden Medical Discovery asserting that it would restore me to perfect health, and make 'a new man' of me. Finally he induced me to try the medicine. I weighed at the time about 128 lbs. I used several bottles, and upon quitting it weighed 175 lbs. Since that time my weight has varied from this to 195 pounds.

A sure and permanent cure for constipation is Dr. Pierce's Pellets. One "Pellet" is a gentle laxative, two a mild cathartic.

WANTED AGENTS.

"The Confederate Soldier in the Civil War," just published, contains 500 pages 12x16 inches, and over 1,100 large Battle Scenes, Portraits, Maps, etc. The greatest and largest War Book ever published, and the only one that does justice to the Confederate soldier and the cause he fought for. Complete in one volume. Agents wanted everywhere to sell this book on our new and easy plan. Many of the lady and gentlemen agents who are at work are making from $100 to $200 per month. Veterans, Sons and Daughters of Veterans, and others interested are requested to send for a beautiful illustrated descriptive circular (free) and terms to agents. Address, Courier-Journal Job Printing Co., Louisville, Ky.

MONEY TO LOAN.

on Eight Years Time, secured by Mortgage on Real Estate. Monthly payment, savings investment stock for sale, also FULL PAID COUPON STOCK, with semi annual cash dividends. Loans made promptly in any part of the State. Agents wanted. Address,

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MISS LILY W. LONG
Charlotte, N. C.

*Total charges for school year $173.

PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Gents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' old Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Genta' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

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Please Mention this paper.

CHILDREN'S COLUMN.

NOVEMBER.

The leaves now are gone, all the blossoms are dead;
The birds and the bees—all, all now have fled.
The gardens are withered and faded and bare;
No sweet smelling posies are now blooming there;
Nought but the chrysanthemums lovely and true,
That come at the end, when the Summer is through,
To bring to the world, as the year fades away,
The dream of a brighter and happier day.

Ladies' Home Journal.

BIBLE HEROES.

CHAPTER 5.

Grandma's Hero.

Of course somebody was interested, and excited about Grandma's hero, because, as Jack said, "Gamma's so "s'prisin," which being interpreted meant that Grandma had so many surprises for them!

Grandma looked over her spectacles at the children at the dinner-table, and said:

"Well, children, with the aid of my valuable old friend, Mr. Henry's Commentary, I think I can make quite an interesting story of my hero this evening."

"Who's Mr. Henry Commentary?" asked Jack with a look of astonishment.

"Vat a funny name! ha! ha!" added poor little Artie who was not old enough to have even heard of Mr. Henry and his wonderful commentaries on the Bible.

"Why Jack!" said Hugh, did you really think there was a man named Commentary?"

Then Jack snickered, and said he didn't know who Grandma was talking about at first! And nobody knew whether he found out afterwards or not.

When sunset came, Artie ran to Grandma's room and said:

"Oh Gamma, come! come kick! (quick) there's the beautiful sunset—seems like—seems like Friday evenin' is always de pittiest," which Grandma took as a high compliment to her Guess Club evening, and deserving of two or three kisses.

Of course she went out with Artie and tried to make her dear little pet feel that this was one of God's ways of showing His love to us.

It was too cool to stay long, besides that Grandma had begged for early supper, so that the honorary members could be with the club this evening.

At last supper was over, and the children are gathered in Grandma's room.

"Now, if papa gets to reading his paper he will forget to come" said Hugh.

"Suppose two of you go and offer to escort him here," suggested Grandma. Whereupon everybody wanted to go.

"No! no! that is not the proper way," said Grandma. I will choose Nellie and Nita, and now dears, go to him and kneel down before him and say:

"Most honorable sir, will your honor be pleased to come to the Guess Club, where the members anxiously await your coming." Then offer your arms to escort him."

Everybody laughed and thought that would be very funny. Nellie and Nita were rather scared at first, but entered into the fun of it, and after repeating the sentence over several times to Grandma, went off, and presently came back with papa Allan between them, looking very funny and "purtin' on airs," as Jack said.

Then mamma came in looking very mysterious, and Grandma began:

"My hero had a short name, and it seems a strange name to give a child, in a country where names always meant something. We do not know the name of either his father or mother, and we know very little about him, but what we do know is very interesting. Think of a man being remembered thousands of years, just for two things! "First because he was more honorable than his brethren, though we are not told why it was so; and second, because he prayed to God for several things that he wanted, and God gave him everything that he asked for! And so he is a pattern to us of how we should "come boldly to the throne of grace."

"I imagine that he was a bright-eyed, happy-hearted boy, who learned obedience when he was a child; and learned to fear God and to trust Him as a prayer-hearing God; and to desire to be honorable. I think that when he grew up so earnest and faithful people loved him and respected him, and then there came a time when he must have been in danger. Maybe he had enemies that were trying to destroy his property and kill him: or, maybe he wanted to succeed better in his business so that he could help others, and be kept from evil. You remember the Lord teaches us to pray: "Deliver us from evil." Whatever was the matter, my hero asked God for what he wanted, and God heard and granted his request. After telling us that about him, he just passes out of Bible history leaving behind him only the fragrance of a good name.

The children were all puzzled, and mama was looking into the fire with a very perplexed look on her face.

Mr. Allan was looking very hard right into Grandma's face, when he jumped up and seized Grandma's Bible and turned to the index of proper names in the back, and in a minute or two, he laid down the Bible, and clapped his hands!

Grandma rapped on the table and said: 'Order! order!" and papa remembered, and looking very solemn, held up his hand and said;

"He belonged to the tribe of Judah and there was a city named for him, was'nt there?"

"Yes! yes! said Grandma, "I'm afraid you have guessed."

(And now can any of the readers of the N. C. PRESBYTERIAN tell who Grandma's hero was? We will not give the name this time so that those who choose, may look it up.)

As soon as Mr. Allan gave the name, mama left the room.

The children could'nt help glancing towards the screen because so often there was something behind it for them, and Grandma noticed it and smiled, but did not say anything. Presently there was a curious kind of knocking on the door.

"Somebody is knocking with a knee instead of a hand," said Grandma, and while everybody was laughing at the new way to knock papa said it was a *knee way* he thought, which Grandma declared was a very dreadful pun.

Artie had opened the door and there stood Mrs. Allan with a waiter full of dishes and plates. No wonder she had to use her knee to knock with!

"Hugh set this down, please," she said, and was gone again, but soon came back with a kettle.

"Candy pulling! candy pulling! was the joyful exclamation, while everybody clapped hands.

Sure enough this was mama's treat, and what a grand time they had!

"Remember you must give us a hero next Friday," said Grandma to Mr. Allan as he left "the racket" to finish his newspaper.

"Well'm I'll try," he said just like the children would answer.

When the clock struck nine, mamma said:

"Good night children!" and after grandma had a kiss from each of the Guess Club, another happy meeting was over. D.

LETTER-BOX.

Dear Mr. McLaurin: I am a little girl six years old, and have been begging mamma a long time to write a letter to you for me. I am going to write you one myself when I learn to write well. I have two little sisters, Christian and Stella. We have a pet cat named Tom Gray. I go to Sunday school every Sunday and to church nearly every Sunday to hear papa preach. I have a great many little friends, but my dearest friend is Annie Mosely Johnston. I will close for this time.

Your little friend,
MIRIAM DOWNEY CURRIE.

Chapel Hill, N. C.

(For other letters see 14th page.)

Shopping.

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By Mrs. M. E. Ireland:
The Siberian Exile. 122 pages..... $ 60
The Shepherd's Family. Translated from the German. 113 pages..... 60
Adolph's Victories. 314 pages..... 1 00
Christian Beck's Grandson. 320 pages. 1 00
In Fair Silesia. Translated from the German. 156 pages..... 60
School on Luneburg Heath. Translated from the German. 148 pages. 60
Driven Out. Translated from the German. 156 pages..... 1 00

By Miss Annie M. Barnes:
Ninito: A Story of the Bible in Mexico. 214 pages..... 90
How Achon-hoah Found the Light. 266 pages..... 1 25
Infida: A Story of Brazil 195 pages, 1 00

By Elizabeth Olmis (author of Jack's Hymn):
Over at Little Acorns. 384 pages..... 1 25

By Fannie Aricks Shugert:
Ezekiel of Bethlehem. 261 pages..... 1 00

By Rev. H. C. DuBose, D. D.:
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages,.... 1 50

By Mrs. E. H. Amis:
Camping on the Blue Ridge. 106 pages..... 50

By Rev. J. M. Chaney, D. D.:
William the Baptist. Cloth, 50 cts.; paper..... 25
Agnes, Daughter of William the Baptist..... 75

By Mrs. Mary M. Anderson Hawkins:
Jack Payton and his Friends..... 75

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HAMPDEN SIDNEY NOTES.

Several weeks ago Rev. Cameron Johnson spent some ten days here. He is an old Union Seminary man, and has been engaged in teaching and mission work in Corea, Japan and the Bonin Islands. His accounts of his work were interesting and helpful.

On the third Sabbath Rev. A. T. Graybill and wife were on the hill, guests of Dr. Hersman. Dr. Graybill preached in the morning for Dr. Murray, on the text, "Such an high priest became us," illustrating from circumstances in Mexico. At night he related the story of the Mexico Mission, continuing the address before the students at the Monday morning meeting of the Missionary Society. Such experiences as these will doubtless be blessed of the Spirit as means to a more thorough consecrating of all to the Master's cause, especially in foreign fields.

The interest here in missions is manifested partly by the large attendance upon the regular meetings of the Society of Missionary Inquiry. Why should not a dozen men from the Senior Class volunteer for the foreign field. "Pray ye the Lord of the harvest." A paper read before the society on the subject of "Buddhism" was in striking contrast to an address reported as having been delivered at Nashville before the namely "Parliament of Religion." We have sent a representative to the Nashville Centennial in the person of Dr. W. W. Moore. He delivers an address Presbyterian Day on "Presbyterians and Education."

J. W. S.

The dedication of the new Heminway Public School Building Friday night last was a rare treat to those who attended. The very large hall was well filled. After prayer and singing Dr. E. A. Alderman, President of the University of North Carolina, was happily introduced by Prof. Noble, Superintendent of Public Schools, of New Hanover county. The subject of Dr. Alderman's address was the University and the People. His introduction was graceful and well calculated to gain the interested attention of the audience. The address itself, it need hardly be said, was a masterful plea for education from lowest to highest, but always on a Christian plane. He dealt most courteously with all denominational institutions, indeed took occasion to compliment and commend them, expressing the opinion that the rivalry or competition between colleges was stimulating and beneficial, and when properly pursued could not be hurtful. The objections urged to education by the State were discussed at length, but with courtesy amounting almost to deference. The address was altogether admirable in spirt, clear and cogent in presentation and forceful in argument.

At the conclusion Dr. Alderman was met and congratulated by numbers both of the ladies and gentlemen of the audience.

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LETTER-BOX,

Dear Mr. McLaurin;—As you were so kind as to publish my last letter I will write again. I have started to school again and as I have been promoted, have a new teacher whom I like very much. My grandpapa has just given me a new bicycle which I enjoy riding very much. I have two sisters and papa bought us a large St. Bernard dog which we call Ponce. I have not been absent from Sunday-school a Sunday since the first of last year. I have finished the Child's Catechism and hope to recite it to our pastor, Mr. Morton, soon. My Sunday-school teacher is Miss Nellie Sugg. I enjoy hearing the letters in the PRESBYTERIAN read very much. Hoping to see my letter in print, I will close.

Your little friend,
SUE F. BAKER,
Tarboro, N. C.

Dear Presbyterian:—This is the first time I have ever written to you. I am twelve years old. I am in the fourth grade. My duty for this week is cooking We eat our meals in the Central Building and we cook in there now. I am in Pattie Conner's group. My room mate is Jennie Maiden. She is going to see her clothing people in Reidsville. She is going to stay two weeks. We have three new children. Their names are Beulah, Annie and Zella Bradford. They are my little cousins. My desk mate is Sallie Lineberger. I have two little brothers here. Their names are Leslie and Jerome Bradford. Miss Blanche Boyd is my Sunday-school teacher. I am clothed by Mrs. Castex of Goldsboro. I hope to see my letter in the PRESBYTERIAN. I will stop as I have nothing elee to say. I am

Your little friend,
JANIE BRADFORD.
Barium Springs, N. C.

Dear Presbyterian: I will endeavor to write a letter to the "Children's Column," as I have not written since I came back from Baltimore. I went with papa to Baltimore, Washington and Philadelphia. I had a real pleasant trip. We went to a good many places of interest. Of course, we went to the "White House" and "Capitol." We are going to have our protracted meeting at Griers, beginning the fourth Sunday. We will have Dr. Turnbull and Dr. Murray to assist in the meeting. Mr. Evans is our regular pastor. He will be installed the fourth Sunday. I am going to school now, Miss Ara Hall is our teacher. I like to go very much. My brother didn't go back to Davidson this year. I will close hoping the cousins a prosperous school year.

Your little friend,
CORNIE WILKINSON.
Ridgeville, N. C.

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RICHMOND.

Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
Lv Wilmington..	*3 20pm	.....
La Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 23pm	.....
Ar Hamlet... ...	6 53pm	.....
Lv Hamlet.....	7 18pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro..	8 11pm	5 54 am
Lv Marshville..	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte....	10 35pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.....	12 30p m
†8 40am Lv....Hamlet..Ar		6 30p m
10 00am Ar....Cheraw..Ar		† 5 00p m

EASTWARD.

	No. 88.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Ar Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville..	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 30am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming'on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT Oct. 10th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington.....	8.00a.m
Arrive Fayetteville.....	11.10 "
Leave Fayetteville.....	11.21 "
Leave Fayetteville Junction...	11.28 "
Leave Sanford.....	12.50p.m.
Leave Climax.....	2.49 "
Arrive Greensboro.....	3.20 "
Leave Greensboro.....	3.30 "
Leave Stokesdale.....	4.18 "
Leave WalnutCove.....	4.49 "
Leave Rural Hall.....	5.19 "
Arrive Mt. Airy	6.45 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.33 "
Leave Stokesdale.....	11.06 "
Arrive Greensboro.....	11.55 "
Leave Greensboro.....	12.15p.m.
Leave Climax.....	12.43 "
Leave Sanford	2.36 "
Leave Fayetteville Junction...	3.56 "
Arrive Fayetteville.....	4.00 "
Leave Fayetteville.....	4.10 "
Arrive Wilmington.....	7.20 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.00 a.m
ArriveMaxton.....	9.02 "
LeaveMaxton.....	9.07 "
Leave Red Springs.....	9.35 "
Leave Hope Mills.....	10.20 '
Arrive Fayetteville	10.40 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville.....	4.45p.m.
Leave Hope Mills.....	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton.....	6.11 "
Leave Maxton.....	6.15 "
ArriveBennettsville.....	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.40 a.m.
Leave Climax.....	8.25 "
Arrive Greensboro.....	9.17 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday
Leave Madison.....	12.35 p.m
Leave Stokesdale.....	1.35 "
Arrive Greensboro.....	2.45 "
Leave Greensboro.....	3.23 "
Leave Climax.....	4.20 "
Arrive Ramseur.....	6.05 ",

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford, with Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk and Western Railway.

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WILMINGTON MARKET.

FOR

WEEK ENDING NOV 3, 1897.

SPIRITS TURPENTINE: Nothing doing in early part of report; Monday quoted 28½ cents for machine and 28 cents for country barrels.

ROSIN: Strained $1.20 Good Strained $1.25.

CRUDE TURPENTINE: Hard $1.40; Soft $1.90.

TAR: Receipts taken at $1.10.

COTTON: Middling on Thursday (28th) 5¾; Friday 5 9-16; Saturday and Monday 5¼ cents.

TIMBER: No transactions for want of stock.

ATLANTIC COAST LINE.

Schedule in Effect Sept. 22, 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 9 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 08 p m, Boston 9 00 p m.

DAILY except Sdnday 2 00 P M — No. 50—Passenger—Due Jacksonville 3 58 p m, Newbern 5 20 p. m.

SOUTHBOUND.

DAILY 4:00 P M — No. 55—Passenger—Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 34 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m. Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—

FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, NewYork 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 13 p m, †Norfolk 9 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY except Sunday 12 40 P M — No. 51—Passenge—Leave Newbern 9 20 a m, Jacksonville 10 42

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at †1 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 am, and 3 30 p m, arrive Parmele 9 10 a m, and 5 10 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning eaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 00 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrarrive Wilson 1 42 p m, 12 10 a m.

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* * *

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* * *

The skin of a boiled egg is the most efficacious remedy that can be applied to a boil. Peel it carefully, wet and apply to the part effected. It will draw off the matter and relieve the soreness in a few hours.

* * *

Blanc-Mange. — A nice blanc-mange may be made of the juice of fresh cherries, or syrup from canned ones, and corn-starch. The proportion is one pint of juice and two tablespoonfuls of the flour. This should be just stiff enough to mould, and is excellent if served very cold with sugar and cream.

* * *

Apple Jelly.—This is fine if made from high flavored, acid, white-fleshed varieties, like the Orange Pippin or Bellflower, boiling the skins and seeds, tied in cheese cloth, with the juice, which heightens the flavor. For the finest jelly press two quarts of cider and put it to simmer; pare five pounds of apples, slice and boil in the cider over a brisk fire till the fruit is melted down; strain and boil again with ten ounces of sugar to the pound of juice. This may be flavored with lemon or orange peel, or quinces may be cut up and cooked with the apples for the sake of the quince flavor.

* * *

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AT EVENTIDE IT SHALL BE LIGHT.

Our lives are like the stars, that give no sign
In the full glory of the noontide sun;
But rayless wait, unseen, till day be done,
Masked in the splendor of His light divine,
Then of a sudden, through the gloom they shine,
And lo, a thousand worlds their courses run,
Made holier by that lustre. Weary one,
So, gently favored, doth the soul recline,
And yield not light to any, in the blaze
Of full prosperity; till, sinking low,
Its sun of bliss be darkened, spent its days;
Then through the dusk of grief and tears doth glow
A new effulgence, lighting on their ways
The feeble-hearted. May thy lot be so.
—*Robert Clarkson Tongue, in Canada Presbyterian.*

SHADOWS OF LIFE.

What He does we know not now, but we shall know hereafter. I remember on a glorious day of all but cloudless sunshine, passing in view of a well-known line of bare and majestic downs, then basking in the full beams of noon. But on one face of the hill rested a mass of deep and gloomy shadow. On searching for its cause, I at length discovered one little speck of cloud, bright as light, floating in the clear blue above. This it was which cast on the hillside that ample track of gloom. And what I saw was an image of Christian sorrow. Dark and cheerless often as it is, and unaccountably as it passes over our earthly path, in heaven its tokens shall be found; and it shall be known to have been but a shadow of this brightness whose name is Love.—*Alford.*

REV. F. W. FARRIES.

The Rev. F. W. Farries is a native of Dumfriesshire, Scotland. While yet a child, his parents emigrated to Canada, where they purchased a farm. The farm required what aid and service the boys could give, and hence the subject of this sketch, who is the fourth child in a family of thirteen, ten of whom is still living, helped in clearing away the timber, and in all the varied work and duties of the farm. Earnest Christians and devoted Presbyterians, his parents were faithful in instructing the children in the knowledge of the Scriptures. They required them to commit to memory the Psalms and other portions of Scripture, and the Shorter Catechism, and it was a rule of the household for the whole family, in answer to the questions put by the father, to rehearse one half of the Shorter Catechism one Sabbath evening, and the other half on the following evening. The Sabbath was a holy day, and nothing but sickness prevented every member of the family who could possibly go, from attending the services of God's house.



While still young, as a result of faithful home instruction, and the influence of a devoted Christian mother, the subject of this sketch was led to accept of Christ as his Saviour, and to seek full membership in the church. After sometime, the duty of giving himself to the work of the ministry presented itself to his mind and heart, and being led to see that this was his duty and privilege, he began to prepare to enter college: With this view he attended the Rockwood Academy and the Collegiate Institute at Gath, after which he spent sometime in teaching. He then entered Knox College, Toronto, and took at the same time special classes in the University of Toronto. In the third year of his college course, he was appointed by the Faculty classical Tutor, the duties of which position he discharged in addition to the work of his own course. Having taken part of his theological course in Knox College, he, with several of his classmates, was attracted to the seminary at Princeton, N. J., where Dr. Charles Hodge of world-wide fame, was still presiding, and in due time, was graduated from that venerable institution.

He immediately entered upon work, as stated supply, at Otisville, N. Y. During his short stay there, the congregation greatly increased, the membership was more than doubled, and a long-continued and discouraging debt was removed. While at Otisville he was married to Sophia A., eldest daughter of the Rev. H. B. Beegle, who is still spared to him.

From Otisville he was called to Dumfries Street church, Paris, Ont., and for a little more than three years he labored there, amid many tokens of Divine favor, and of the sympathy and kindly appreciation of the people. He was then called to the pastorate of Knox church, Ottawa, to succeed the Rev. Dr. McLaren who had been appointed Professor of Systematic Theology in Knox College, and bidding a reluctant farewell to his loving and attached people in Paris, he took up the work in Ottawa, where he continued to labor for eighteen years. During these years the church prospered, the membership increasing more than threefold. But long-continued and unremitting labor had its effect upon his constitution. His health became impaired, to such a degree, that a complete change of climate was advised, and so with great reluctance to part from so devoted a people, he felt constrained to tender his resignation. The prospect of his removal called forth such an expression of affection and esteem, not only from the session and congregation of Knox church, but also from the Presbytery, and the whole community, as to show the high regard in which he was held. Before leaving he was presented with beautifully illuminated addresses by the Presbytery of Ottawa which bears the signatures of all the members, by the session and congregation of Knox church, by "St. Andrew's Society" of which he was chaplain for many years, by the "Sons of Scotland" of which he was also chaplain, and, what was altogether unprecedented in their history, the city council presented him with an elaborately illuminated address, which was signed by the mayor and city clerk and bears the seal of the corporation. The congregation also presented him with a half year's salary of $1,250.

He desired to come South, and for a time made his home in New Berne, N. C., and accepted work as an evangelist in the Wilmington Presbytery. In the genial climate his health began to improve almost immediately, and in a few months he was so far restored, as to justify him in accepting a cordial call to the church in Goldsboro, N. C., where he still labors. He is now in vigorous health. Since his settlement in Goldsboro, the church has enjoyed a good measure of prosperity. There have been about fifty additions, and the church has been enlarged and completely renovated. A handsome pipe organ has also been recently placed in it. The relations between pastor and people are very cordial

Besides his pastoral work, Mr. Farries has been closely identified with church and benevolent work in every place. For some years he was a member of the Board of Directors of Knox College. For fourteen years he was a member of the General Assembly's Committee on Home Missions, and chairman of the Home Mission Committee of Ottawa Presbytery. He served frequently on other boards and committees of the Church.

He was associate editor of the "Hand-Book of the Presbyterian Church in Canada," and many of his sermons have been published.

The man who has the witness within that his sins are forgiven will not doubt the possibility of the salvation of any other sinner.

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THE KESWICK TEACHING.

We have ventured now and then in this paper to acknowledge our great debt to the men who are most prominent teachers of the Keswick school. We are now reading and looking up the references in the margin of a work issued some years ago by A. D. F. Randolph & Co., from the pen of Rev. Andrew Murray with the title, "The New Life." The chapters are short and are simpler and plainer than some of the best later writings of this "modern saint" as Rev. Dr. Clark recently called him in an article written at his home in South Africa.

This book is meant for babes in Christ, beginners in the Christian life, and is admirably adopted to their conditions and needs. At the same time it gives food for Christians of maturer growth and riper experiences. It is on the line of Keswick teachings. The separate chapters are so many studies of the conditions and elements of spiritual growth and usefulness. They are only the studies of one man, albeit of one singularly blessed, owned and used of God in the salvation of sinners and the edification of saints. It is not to be expected that they will be free from error or mistake in the explication of truth. But like the other writings of this godly man, they are held hard and fast by moorings whose anchor is cast within the vail.

This is true of the teachings of the Keswick school. No one man is authorized to speak for all. The object of the annual conference is to hear the views of individual studies and experience and to seek the harmony of all truth in the region of holier lives. And no man should accept the views or particular inferences of any other, however humble or wise. Indeed the Keswick teaching seeks to sink the individual self-life in the prevailing power of the Christ-life, ministered by the Holy Spirit, in those who are fully surrendered to Christ. Individuals may hold and teach that victory over sin begins to be full from the moment of such surrender. But the school holds only that the deliverance from the power of sin is to those who are surrendered, and that the cleansing from the guilt of sin is every moment by the blood of Christ. Cleansing from all unrighteousness is a process, and gradually removes in the work and progress of sanctification all the pollution of sin. This is not perfect in this life.

This school aims and seeks to show the believer the privileges of a life beyond merepeace with God, a life in the peace of God. It calls Christians away from the excuses for sin and its allowance, that it is always to be expected because of ourselves and of the roots of sin remaining, to expect and seek to live above these things in the high calling of God in Christ Jesus.

The principle is that this is to be received by faith, just as truly as our justification and the growth of sactification. It is not new. It is what the father's held and taught. It is not to be attained by self-effort. The text here is Galatians iii: 2, "Having begun in the Spirit are ye now made perfect by the flesh?" Here is the greatest hindrance to this truth, that we may accept. We are justified by faith. But we try to work out our salvation. We argue that means must be used, and justly. But we think to use them in our own strength, instead of letting Christ live His life in us. A text here is Rom. v: 10. "For, if where we were enemies we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life."

The Keswick school insists strongly on the merit of Christ's death and the sufficiency of His atonement. It further insists on the efficiency of His life, and says with Paul, Gal. ii: 20, "Nevertheless I live, yet not I, but Christ liveth in me." It says that the sinner is justified by faith in Christ crucified. It insists further that the saved sinner, so justified, is to be and is being saved by His life, only positing with the apostle, Rom. vi: 11, "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God."

The experience of each individual in apprehending this truth and appropriating this provision will be different. But all the experiences will turn on accepting and surrendering to Jesus as Lord and Life.

The cardinal text, whether avowed or not, is Romans i: 17, which we have received only in part, if we do not see and receive its truth that as we become just before God are justified by faith, so and much more being just we live by faith. The faith of justification rests on the finished work of Christ by his atoning death. The faith by which the just live takes hold of and receives the sufficiency of Christ's life. It means that of ourselves, in the self-life, we are nothing, but by the life of Christ made effectual by the Holy Spirit, as we abide in Christ, all life, fruitfulness and victory are wrought in us. For, severed from Christ, we can do nothing.

THE FOLLOWING paper was adopted at the recent meeting of the Synod of North Carolina:

The committee on the NORTH CAROLINA PRESBYTERIAN would respectfully submit to the Synod of North Carolina in session at Salisbury, the following report:

The interest of this great agency for the advancement of the Synod's work has received your committee's most thoughtful consideration. The value of a Synodical organ for the promulgation of our plans of work, for a free interchange of thought, for a wide dissemination of Church news, is appreciated by every member of this committee and it is believed is recognized by every member of this Synod.

The strong desire of all is that the influence of this organ may be brought to bear upon every individual and every family in this Synod.

Your committee is able to report that very recently there have been providential developments tending to secure this most desirable result; as will appear by the following most important announcement.

The NORTH CAROLINA PRESBYTERIAN has passed under new business management and new editorial control, and is soon to be published in a different city. With thorough harmony an arrangement of purchase has been effected by which the paper will be owned and published in the city of Charlotte, its editor to be the Rev A J McKelway, subject to the action of his church and Presbytery. It is believed that the way for Mr. McKelway to assume this responsibility and to undertake this great work will be made clear. It is therefore fully expected that at a very early day this brother will be the editor of the NORTH CAROLINA PRESBYTERIAN.

The contemplation of this very great change justifies your committee in looking both to the past and to the future.

For twenty-three years, with occasional intermissions and interruption the NORTH CAROLINA PRESBYTERIAN has been under the management of Mr. John McLaurin, who assumed all the financial responsibility involved in its publication. Mr. McLaurin now proposes to retire from this work which for so long a time has been bound up with the warmest affections of his heart and the strongest energies of his life. This Synod recognizes and warmly acknowledges the greatness of the service which Mr. McLaurin has rendered the cause of Presbyterianism within our bounds. And now as he withdraws from this work for which he has made so many sacrifices, and in which he has done such noble service, the Synod places upon record its assurance that he has our warmest thanks for the work of the past and our prayers and our cordial wishes for his usefulness and happiness in the years to come. And now, looking to the future, the Synod is happy to know that the editorial responsibility of this paper is, if the way be clear, hereafter to devolve upon one so able to bear it as is the Rev. A. J. McKelway. Quick to think, ready to write and active both to plan and to execute, this brother may be expected to make the NORTH CAROLINA PRESBYTERIAN, a power for good, not only within the bounds of this Synod, but all over the Church. The Synod recognizes his peculiar and eminent fitness for this work, and should he undertake it, pledges to him its cordial support. The Synod furthermore recommends that every pastor endeavor to introduce this paper into every family within our bounds.

It is expected that the first issue of the paper, in its enlarged form with additional space for correspondence and news items, will be made from Charlotte the first week in December.

EUGENE DANIEL,
Chairman.

The above conveys what to most of our readers will be the first intimation of action that must sever the very cordial and pleasurable relations which have existed between them and the writer of this note, for nearly a quarter century. The pen halts here, for it is difficult to realize that this must be. For a few weeks yet we are together, and a formal farewell is reserved until our association as editor and readers shall fully terminate.

And now we beg that all the kindness that has been shown to the present management will be continued without abatement to those who shall take up the work, and that very many new friends will come to the paper to make it, as it ought to be, an inmate of every Presbyterian household in our State.

We very confidently assure our friends that under the regime about to be inaugurated, while the policy of the paper will not be changed, it will be with increased facilities considerably enlarged and greatly improved. In all that the report of the Synod has said of him upon whom the burden and responsibility shall hereafter fall we most heartily concur. It affords us pleasure, most sincere, to look forward to the future prosperity which we predict for the paper of our love.

For the very kind reference to the present editor of this paper most hearty thanks are returned. Yet the testimonial of commendation can come to him only as the representative of those who have so faithfully, so heartily and so persistently, stood by the fortunes and the labors incident to the conduct of the NORTH CAROLINA PRESBYTERIAN during the past quarter century.

No paper could have had more hearty well-wishers, or more helpful friends, and to them belongs in largest measure what of credit is due for any good that may have been accomplished.

ANY ONE willing to be made willing to do the will of God, who to this end humbly and patiently in the light of God's Holy Spirit searches into the deepest recesses of his heart can hardly fail to be horrified at the inherent vileness and the shameful depravity therein revealed; and this humbling experience of the exceeding sinfulness of sin and of man's utter inability to self-cleansing must grow upon him as he becomes more and more renewed in the whole man after the image of God. There is and can be no place for boasting then. He must, even as his desires and his efforts after holiness advance, still like the Apostle count not himself to have apprehended He will still, forgetting, the things which are behind, reach forward to those which are before—always pressing towards the mark for the prize of the high calling of God in Christ Jesus; being willing, still like the Apostle, to suffer the loss of all things that he may win Christ and be found in Him, not having His own righteousness, but that which is through the faith of Christ, that he may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death; if by any means he may attain to the resurrection of the dead.

Why then should I spend time and effort discussing whether perfection may be attainable? Is it not enough to know that I have not "already attained," neither am already perfect? and is not the one thing to do to "press forward?"

But how? It sounds like a contradiction of terms to say that one can only press forward first of all by absolute surrender of will, and cessation of personal effort, and yet this is precisely the condition precedent to advance in holiness. It is not quietism as is sometimes charged. It is the attitude of the soldier who fully equipped and in perfect alignment waits for the orders of his captain, and they received, moves forward with greater enthusiasm and heartier vigor as knowing that the plan and the purpose and responsibility are not for him, but the duty to press forward, in full faith in his commander and full assurance of a victorious ending of the conflict at the last.

THE ANNOUNCEMENT that Rev Dr. Robert Strange, rector of St James church, of this city, has declined the call to Christ Church, Norfolk, is gratifying not only to his own flock but to Christians of all denominations and to the community at large. Dr. Strange is not only highly esteemed by all for his scholarly ability, but is beloved by his flock and is most highly respected by others for his affable manners and courteous bearing.

Truth is the apostle before whom every cowardly Felix trembles.—*Wendell Phillips.*

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The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the following terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

The new subscriber gets the paper very cheap—we offer it to any *bona fide* new subscriber for $1.50 for the first year—and the worker gets amply compensated in a magnificently cheap Bible for his or her good work.

For three bonafide new subscribers at $1.50 each, we will send for the first year this Bible to any address that shall be sent us.

The Premium offered is the Genuine Edition of the Oxford Teacher's Bible.

We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [1] if riches increase, set not your heart *upon them.*
11 God hath spoken [2] once; twice have I heard this; that [3] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [4] thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [a] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [1] my soul thirsteth for thee, my flesh longeth for thee in a dry and [2] thirsty land, [3] where no water is;
2 To see [4] thy power and thy glory, so *as* I have seen thee in the sanc-

[1] or, we are measured by that which they have throughly searched. [a] Job 21. 28. Ps. 52. 7. [1] Tim. 6.17. [2] Heb. a search searched. [3] Job 22. 14. or, strength. [4] Heb. their wound shall be. [a] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Gal. 6. 7. [1] Ps. 81. 15. [a] Jer. 50. 29. [1] Sam. 22.5. Ps. 42. 4.

6 They search out iniquities: [1] they accomplish [2] a diligent search: [3] both the inward *thought* of every one of *them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [2] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4] all that see them shall flee away.
9 And all men shall fear, and shall [4] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness—*Hugh Miller.*

RECEIPTS AT THE GENERAL ASSEMBLY'S OFFICE OF HOME MISSIONS.

For seven months, April 1st to November 1st: For Home Missions, including Church Erection Loans, 1897, $12,428. Same months, 1896, $9,059. Increase, $3,369. For Invalid Fund, 1897, $8,146. Same months 1896, $8,529. Shortage in 1897, $383. We aim to pay out all of the Invalid Fund at the end of each fiscal year, March 31st; then the one only annual collection for this cause does not come until July.

Receipts from April to July generally consist of the odds and ends not promptly sent in before March 31st, and these vary in amount. This year those sums were less than last year by $414. This causes the above given shortage. Receipts since July 1st, have exceeded those of last year by a small amount. But it is clear that a considerable increase must be realized in receipts after this date, or the Presbyteries cannot draw from the treasury more than half as much as they desire, that they may pay the beneficiaries on March 31st next, the sums which Presbyteries say those beneficiaries should receive.

Pastors especially are requested to note this fact, and contributions from all who desire to see these 30 odd old ministers and nearly 100 families of ministers deceased cared for in some reasonable degree, will be gladly received,

J. N. CRAIG,
Secretary.

Atlanta, Ga., Nov. 3d, '97.

For the N. C. Presbyterian.

COLORED EVANGELIZATION.

Stillman Institute. This school of the prophets is still doing faithful and earnest work. Prof. McAlpine is in charge now, and the students are working hard. For its *development* by removal to a farm and the introduction of student-labor for partial self-support, the last Assembly authorized the raising of $10,000. Up to July 1st last $4,700 had been promised. Since that time Rev. O. B. Wilson has been canvassing for this fund. Up to Oct. 4th he had secured $1,000. He is now at this same work. Secretary Phillips will soon join in this special effort which will be continued till the money is all in hand, and a farm *secured by donation:*

Nearly all the *colored churches* are supplied with preaching. During the summer some of them had large additions. The colored ministers are at their places. Some of them are working with their hands to get bread so that they may continue to preach. All of them are enduring hardness. Two of them deserve the sympathy and prayers of God's people because they are in the midst of yellow fever, facing danger bravely for the elect's sake

The organization of the *colored Presbyterian church*, postponed on account of the yellow fever, will be effected as soon as cold weather comes.

The treasury is empty. The work is greatly hindered by the lack of money. The committee would probably have lost in valuable services of Mr. Wilson had he not offered to do the year's work *without charge*, a splendid instance of supreme devotion to the cause.

A. L. PHILLIPS,
Secretary.

Tuscaloosa, Ala., Oct. 29, '97.

GOD'S GLORY IN THE HUMAN FACE.

Milton sings of the "human face divine." No material form so combines the lineaments of the divine as does the human face. Neither the face of the sky, nor any of its "bright particular stars," so reflect the divine image and glory as does the "human face divine." Behind the human face sits an invisible, intelligent, free spirit, a fine personality, bearing the impress, and, through the expressive face, revealing the divine personality. No unthinking creature, no matter with what grace and beauty adorned, can so portray the divine Intelligence as that which can "think his thoughts after him," and hold conscious communion with him.

Man is such a conscious intelligence. He cannot only reflect the glory of God as can the stars, but he can feel, as the stars cannot, a conscious fellowship with the infinite Creator. Moreover, he is so constituted as to reveal in feature, form, and speech the wonderful, mysterious play of thought and feeling as these arise and change in the soul. His face is the mirror of the invisible, immaterial spirit which sits behind it, and expresses itself in a thousand subtle, indefinable ways through it.

It is a curious and instructive fact that the means by which faces are recognized, and their language is communicated and understood, are so subjective and subtle that, except in a most imperfect and largely incomprehensible way, language refuses, from sheer inability, to tell what is seen and felt and understood in conversation. No detail of description can so make us see the face of an unknown person as to enable us to recognize it without a personal interview. Language, with all its wonderful power, is thus seen to be but a partial and imperfect medium for the transmission of our impressions. The face, open, free, transparent, must tell the full soul. It hence arises that no printed or pictured page can ever be a substitute for those living epistles, "known and read of all men," which are written, not with ink, but by the divine Spirit in "fleshly tables of the heart." The world will always need and must have the living minister, the personal embodiment of the indwelling Christ.

Since all this is so, it follows that all souls must have a power to mold others, and a susceptibility, in turn, to be molded by them. That this is a fact, and independent of speculation, is proved by all our experience and observation. How true it is that we become conformed to those who are our chosen companions! If we approve of their ideas, and are charmed by their manners, we powerfully and unconsciously grow into conformity with their characteristics. Wisdom has long ago taught us that "he that walketh with wise men shall be wise, but a companion of fools shall be destroyed." It has been observed that those who have long and intimately associated together have acquired, not only similar modes of thought and feeling, but have noticeably become like each other in facial expression and other personal resemblances. Now, if two human beings can thus certainly and powerfully mold each other, how much greater must be the effect, on a human soul, of a close and constant companionship with its Maker?

It is reasonable to believe that the infinite energy of the Lord of glory would work a wonderful transformation in the soul that should live in the divine presence and communion. When Moses came down from the mount, where he tarried forty days without food or drink in the divine presence, his face so shone with the radiance of the glory in which he dwelt that the people could not behold its unveiled splendor. If we shall with open face look into the mirrored glory of God as he is seen in the face of the Lord Jesus Christ, as he reveals himself in his word by his Spirit, or as he comes to those who enter into their closets to hold protracted personal communion with him, as did Moses in the mount, our faces will also shine, our hearts will burn within us, and men will take knowledge of us that we have been with the Lord. Our faces will reflect the glory of God, while we are changed into the same image from glory to glory, as by the Lord the Spirit.—*Sunday School Times.*

LOCATION OF MISSIONARIES, CHINA MISSION.

Our China Mission at its recent September meeting, having changed the location of some of our missionaries in that field, the following official information as to their present stations and postoffice addresses has been furnished, with the request that it be sent to the Church papers:

STATIONS.

Hangchow: Rev J L, and Mrs Stuart, Rev G W Painter, Rev B H Franklin, Miss Ellen Emerson, Miss E B French, Miss Emma Boardman, Miss E C Davidson, Miss Una E Hall.

Sinchang: Rev and Mrs P F Price.

Kiahing: Dr and Mrs W H Venable, Rev and Mrs W H Hudson, Rev and Mrs J Mercer Blain, Miss Bessie Talbot.

Soochow: Dr and Mrs H C DuBose, Dr John W Davis and Mrs Davis, Dr J R Wilkinson and Mrs Wilkinson, Mr John W Paxton, Miss S E Fleming, Miss Addie M Sloan, Miss Belle Smith, Miss Emma McKnight, Miss Nettie L DuBose.

Wusih: Dr and Mrs Geo C Worth, Rev J Y McGinnis, Rev Lacy L Little, Mrs Anna M Sykes.

Kyiangyin: Rev and Mrs R A Haden, Mr and Mrs Calvin N Caldwell.

Chinkiang: Rev and Mrs S I Woodbridge, Rev and Mrs J E Bear, Rev and Mrs A Sydenstricker.

Tsing-Kiang-Pu: Rev Dr and Mrs H M Woods, Rev James R Graham, Jr, and Mrs Graham, Dr E Woods, Jr, and Mrs Woods, Mrs M P McCormick.

Whai-An-fu: Dr and Mrs James B Woods.

Su Chien: Rev and Mrs B C Patterson, Rev W F Junkin.

Chu-Chow-fu: Rev and Mrs M B Grier, Rev and Mrs Hugh W White, Dr and Mrs L L Moore.

Shanghai: Rev and Mrs George Hudson.

POSTOFFICE ADDRESSES:

For Shanghai, Kiahing, Sinchang, Kiangyin and Wusih, "Care of Southern Presbyterian Mission, Shanghai, China."

For Hangchow: "Care of Southern Presbyterian Mission, Hangchow, China."

For Soochow—"Care Southern Presbyterian Mission, Soochow, China."

For Chinkiang: "Chinkiang, China."

For Tsing-Kiang-pu, Su Chien, Chu-Chow-fu an Whai-An-fu, "Care Southern Presbyterian Mission, Chinkiang, China.

A TONIC FOR THE TIRED.

Watch the faces as they go by you on a crowded street, and just look what a tired look many of them wear. If we could read all the hearts around us, we would find multitudes who are weary in spirit, and sometimes sigh for a pillow in the grave. Some are tired out with life's hard struggles—with bearing the heat and burden of the day. Others persist in piling up anxieties as high as an old-fashioned peddler's pack. They carry a huge load of care as to how they shall make both ends meet, and how they shall foot the bills that accumulate, and how they shall provide for all the hungry mouths and scanty wardrobes. One is tired from trying to do too much, and another of waiting for something to do. A grievous burden of spiritual despondency makes Brother Smallfaith's heartache, and puts an extra wrinkle on Sister Weakback's countenance. Here is a disciple who is tired of waiting for answers to prayer.

Do you suppose that the dear Master does not see all these tired bodies and exhausted nerves and weary hearts? To those who are honestly run down with honest toil he says, "come ye apart into a quiet place, and rest awhile." God puts a night of sleep after every day of work for this very purpose of recruiting lost force. To Christians with small purses he kindly says: "Your life consisteth not in the abundance of the things ye possess. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. My grace is sufficient for thee; at my right hand are treasures forevermore." There is not really money enough in this land to give everybody a fortune; but there are promises enough in the Bible and grace enough in Christ Jesus to make everybody rich to all eternity. Just think what a millionaire a man is who has a clean conscience here and a clear hope of heaven hereafter. To poor Brother Smallfaith and sorrowful Mrs. Weakback he gives a wonderful lift in these words "Lo! I am with you alway. No man shall pluck you out of my hands. It is my Father's good pleasure to give you the kingdom."—*Theodore L. Cuyler, D. D.*

PAUL RICHTER.

A writer in the United Presbyterian relates the following incident in an article on "The Ministry of Sympathy:"

There are some natures so constituted that they must have love and sympathy. They never have enough, and they make a large return for what is given. The nobler the nature, the greater is the demand. This is specially manifested in the nearer relations of life. John Paul Richter was upheld by the mother who entered into his every trial and shared his adversities. The pastor's widow and her boy lived for each other. He sat by her wheel and wrote wonderful pages which the publishers continued to reject. Four shillings a month was all that mother earned, and when his writings were rejected they wept together over the flax she was spinning. At last the tardy world knocked at the lowly door. All he had written was demanded by an eager public. Fame came just when the old hand was failing and the spinning wheel was running slow. A mother's sympathy made him great and sweetened his wit while it caused him to write in sober mood, "I love God and flowers and little children."

What we all want is inward rest—rest of heart and brain: the calm, strong, self-contained, self-denying character which needs no stimulants, for it has no fits of depression; which needs no narcotics, for it has no fits of excitement; which needs no ascetic restraint, for it is strong enough to use God's gifts without abusing them: the character, in a word, which is truly temperate, not in drink and food merely, but in all desires, thoughts and actions.—*Kingsley.*

Few if any persons, who persistently sin against themselves, society and God, escape punishment on this side of eternity. A man's worst tormentor is his own guilty heart. "Be sure your sin will find you out" has been proven solemnly true by many an unregenerate sinner, who perhaps has avoided public condemnation.—*Presbyterian Journal.*

LITERARY JOTTINGS.

"Buck Shoals" the famous Bill Nye estate eight miles from Asheville, N. C., is to be sold.

After four years of silence Mr. Thomas Nelson Page gives to the public, through the columns of Scribners, his first long novel entitled Red Rock—A Chronicle of Reconstruction.

It is stated that there is not now an Indian living who can read John Eliot's translantion of the Bible. There are several copies extanct, one of which is in the library of Harvard University.

Mrs. E. M. Gilmer, of New Orleans is well and favorably known by her pen name, Dorothy Dix, and her practical talks are one of the most attractive features of the Picayune.

Francis Turner Palgrave, professor of poetry at Oxford, who died recently, is best known to general readers by his collections of selected poems, such as "The Golden Treasury of English Song," "The Treasury of Sacred Song" and "The Children's Treasury."

BOOKS.

We are much pleased with *Lee's Primary History of the United States* published by the B. F. Johnson Publishing Company of Richmond, Va. The book is nicely bound and abundantly illustrated with well finished cuts. But more to the point is the fact that Mrs. Lee is a Southern woman and places in the hands of our youth a book that gives them a correct and just estimate of our own people and the part they have taken in the history of their country. The book is highly recommended by teachers and Confederate veterans generally. Price 50 cents

Having heard Rev. Egerton R. Young in the summer of '96, deliver an address at Northfield upon Canadian Missions we received with great pleasure a copy of his work *On The Indian Trail* from the press of the Fleming H. Revell Co., New York. Mr. Young is a most fascinating speaker and writer. He loves his work and the people for whom he labors. We heartily recommend this work to the young especially boys who will find in the stories of adventure and travel much to interest them But they will also learn how happy are they who deny themselves to carry the Word of God to others and how blest are they who receive these truths.

Trip and Trixy is the title of an amusing story by John Habberton, author of Helen's Babies. Trip and Trixy are mother and daughter. The latter a seven year old who pleases and torments her many admirers and friends. The several adult characters in the story are kept in a state of turmoil, and many embarrassing circumstances are recorded, but all ends well and Trixy is the hero of the hour. Henry Altemus Publisher, Philadelphia.

MAGAZINES.

American Homes, a journal devoted to planning, building and beautifying the home. The Thanksgiving number is a very attractive one and will delight those interested in the home. American Home Publishing Co., Knoxville, Tenn.

Peary's Monster Meteorite, Honey Ants, Hearing with The Eye, The Scarlet Flamingo, New Application of Electricity, Photographing the Stomach and Nesting of Carolina Wren are among the contents of the *Popular Science News* for November, New York.

Principals of Taxation XII, Semons Scientific Researches in Australia, The British Association at Toronto, The Racial Geography of Europe, Burs and Beggar Ticks, Expert Testimony in the Bering Sea Controversy, Natural and Artificial Perfumes and An Experiment in Citizen Training are a portion of the contents of the *Popular Science Monthly* for November. D. Appleton & Co., New York.

We note especially among the many articles of interest in November *Century* the opening chapters of Good Americans, a serial by Mrs. Burton Harrison; The Cherub Among The Gods, by Chester Bailey Fernald; Andre's Flight Into The Unknown—Impression and Photographs of An Eye-Witness; The Story of Chitral, by Chas. Lowe; An Interview With Sultan Abdul Hamid, by the Hon. A. W. Terrell, On The Re-reading of Books, by John Burroughs; Part first of James Whitcomb Riley's serial poem Rubaiyat of Doc Sifers and Strange Creatures of the Past, by Wm. H. Ballou. The Century Co., New York, single numbers, 35 cents.

The *Eclectic Magazine* for November contains an unusually long list of interesting papers from the foreign periodicals. Out of the list of more than thirty articles we note: Russia As It Is, A Miniature Republic, Elrick Walks, Europe's New Invalid, The French and the English Treatment of Research, The Right Basis of Taxation, The Sepoy Revolt at Delhi, Part I, Golf: Its Present and Its Future, A Devon Crabber. Roses in the Garden, Agincourt: An Anniversary Study, The Distances of the Stars, Color in Photography, Socialism in France from 1876 to 1897, The Germans and their Kaiser, England's Isolation, Michael Munkacsy and several shorter articles and poems of considerable interest and merit. E. R. Pelton, New York.

He is the freeman whom truth makes free, and all slaves beside.—*Cowper.*

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BABIES
are subject to peculiar ills. The right remedy for babies' ills—especially worms and stomach disorders—is
Frey's Vermifuge
—has cured children for 50 years. Send for illus. book about the ills and the remedy. One bottle mailed for 25 cents.
E. & S. FREY, Baltimore, Md.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. Frank D. Hunt, from Hendersonville, N. C., to Sanford, Fla.

NORTH CAROLINA.

Wilmington Churches: — Rev. S. H Isler conducted the services at St. Andrews church, in the absence of the pastor.

Prayer-meeting was held in the First church in the morning, no service at night.

Rev. P. C. Morton, pastor of Immanuel church held regular services and reports good congregations, especially at night.

Statesville:—Last week was observed as a week of prayer for Missions, as recommended by the General Assembly, and on Sabbath, 31st of October, the sacrament of the Lord's Supper was dispensed to our church. Rev. J. H. Pressly, of the Associate Reformed Presbyterian Church, preached for us on Friday night, the other services were conducted by our pastor. Since last communion we have received on certificate six members and three on examination.

Newton:—Rev. Dr. J. A. Ramsay writes:—I have just closed a six days' meeting at Newton. Christians were refreshed and strengthened; two promising young men confessed Christ and were received into the full communion of the church. Others are seriously considering the question, who we hope will soon be "persuaded and enabled to embrace Jesus Christ as He is freely offered in the Gospel."

Midway:—A week's series of meetings closed at Midway on the fifth Sunday of October, on which day the fall communion was held. Most of the week was very unfavorable, being rainy and wet and our members were in the main busy on their farms. Yet those who made the honoring of the Lord first, and their work and convenience second, were well paid. Our pastor Rev. J. McL. Seabrook preached some of his best sermons and those who attended feel revived and strengthened and drawn closer to God, to His work and also closer to our beloved pastor. We feel only sorry for those who were deprived from hearing all of his sermons. We hope to see the fruits of the meeting soon in the more earnest work on the part of the members. W.

Troy:—A protracted meeting was held here on the fourth Sabbath of October extending over the fifth. Order has been taken by Presbytery for the organization of a church. There were fifteen members before the meeting began and eight united on profession during its progress. Rev. Wm. Black conducted the services, assisted by Rev. A.K. Pool in the singing. A good result of the meeting was a renewal of consecration vows by members of other churches and institution of family prayers in several households. A collection taken up amounted to $50.

New Hope Church, Orange Presbytery:—The children of this church had their Missionary Corn Gathering on Saturday, Oct. 30th, and by the kind help of others the day was a most interesting one. In the morning Dr. Thos. Hume of the University made a most acceptable address on missions and after a lunch the congregation again assembled for a triangular service on Korea by Mr. E. L. Harris and Mr. Chas. H. Johnston along with the pastor. After a collection by the congregation to purchase missionary literature for the Sunday-school library, Dr. Hume presented prizes from the pastor to Loula Craig and Alexander Freeland for the largest and second largest yields of corn. The children with their corn planted and worked for Foreign Missions, along with the offerings made by a few of them given instead of their crops, gave more to this cause than the congregation at their two collections in May and October. The missionary corn crop not only raises money for missions, but, better still, develops the missionary spirit in the hearts of the little ones.

Two members have lately been received into this church on profession of their faith in Christ and a congregational meeting has been called for the election of three elders and three deacons. D. J. C.

Chapel Hill:—On last Sunday night the Westminster League as usual on the first Sunday night (when the pastor is away at New Hope), held a public meeting which was conducted by Dr. Thos. Hume who gave a most timely and interesting address on "The Quiet Hour of the Soul," showing the need of private devotion.

Dr. Venable's Sunday-school class is being well attended this year, by the University students and they are well paid for coming. The students are doing better than ever in their attendance on the church services; the church music is now very good through the kindly efforts of the choir leader and organist, Prof. Geo. P. Butler and Mr. H. B. Holmes, and on the whole, we consider the church in the best working condition for several years. Also the sentiment has at last been created for the necessity of the students' bringing their church membership with them when they come to the University. The conditions here are altogether different from what they are at the denominational colleges, and hence we think it very desirable for students to identify themselves with us. D. J. C.

VIRGINIA.

Hoge's Chapel, Giles County:— Rev. Bolling Hobson, pastor. Nine person recently received.

Ben Salem, Rockbridge County:—A. C. E. Society has been organized with eight active members. This society will provide regular services each Sabbath. Rev. C. W. Trawick preaches on alternate Sunday afternoons.

Falling Spring:—Messrs. T. S. Reese and G. W. Effinger were recently elected deacons.

Dinwiddie:—This church was organized at Cook, Carroll county, on October 31st, with twenty-seven members by a commission consisting of Rev Messrs. Alfred Jones, Robert Gray and George H. Gilmer and Elders Jas. N. Lindsey and W. H. Mitchell. Messrs. L. L. Mitchell and Isaac W. Gray were ordained elders and Wm. A. Davis and Franklin D. Mitchell, deacons.

Alexandria:— This church celebrated its regular bi-monthly communion service on Sunday, Nov. 7th. It was one of the most largely attended communion services we ever had, and one new member was received into the church. At the children's service in the afternoon two infants received the ordinance of baptism.

Rev. Dr. A. M. Fraser, of Staunton, Va., began a series of meetings with the pastor, Rev. J. Ernest Thacker, on Monday night. Nov. 8th.

SOUTH CAROLINA.

Rock Hill:—Six persons have recently been received upon certificate and three by profession of faith into the full communion of the First church.

TENNESSEE.

Concord:—Rev. J. T. Rothrock, supply. At recent services conducted by Rev. J. M. Evans thirteen were added to the church, ten upon profession of their faith.

GENERAL.

The Y. M. C. A. throughout the world will observe the week beginning Sunday, Nov. 14th, as a season of special prayer and effort for the spiritual welfare for young men.

A band of seven left New York on Monday last for the Klondyke gold fields. They are to do Christian work and establish missions along the route.

On Oct. 22nd a tablet was unveiled in the First Presbyterian church of Elizabeth, N. J., to mark the site of the original site of Princeton University.

The Presbyterian Journal of last week is a Shorter Catechism edition, and is a well arranged and executed issue.

The will of Miss Mary Talman of New York gives $141,000 to Protestant Episcopal institutions.

The Salvation Army proposes to give a free Thanksgiving dinner to 1,000 of New Orleans' poor and needy.

The Cologne Volks Zeitung announces that two Rhenish missionaries, Nies and Henle, have been murdered in the southern part of the Chinese province of Shan Tung.

Rev. Dr. John Hall preached his thirtieth anniversary sermon as pastor of Fifth Avenue Presbyterian church on Sunday, Oct. 31st

The Synod of New York has cut itself entirely off from the Home Mission Board resolving hereafter to care for its own weak churches.

The current issue of Our Monthly, the organ of the Thornwell Orphanage, Clinton, S. C., gives the 22nd annual report, and is a valuable number, giving news and full particulars as to finances and line of work.

The Witness, the organ of the Presbyterian church at Rock Hill, S. C., contains most interesting letters from Dr. Mattie M. Ingold, the missionary supported by the First church.

On last Monday the Presbytery of New York celebrated the 250th anniversary of the Westminster Assembly's adoption of the Presbyterian Standards. The Northern Assembly will do the same thing in glorious style next year.

The churches of Kansas City, seem subject to periodical and simultaneous changes in the pastorate. In 1883, all five of the then existing churches had new ministers. In 1889-'90 another change took place in four pulpits. A third change is now going on, With the month of October Dr. H. D. Jenkins completes two years in the Second church Since he came to the city four of our seven churches have welcomed new men to their pulpits, including two installed within the past week. These new workers add much brightness to the somewhat discouraging outlook before Presbyterianism in this city a few months ago, when the resignation of various pastors left so many pulpits vacant. On Monday, October 18th, the Rev. Irwin P. McCurday, D. D., was received from the Presbytery of Philadelphia and installed over the Fifth church, and on Thursday, October 21st, licentiate Paul B. Jenkins, was ordained and installed over the Linwood church. Each of these services was heartily enjoyed by all present. One pleasant feature in each of them was the prominent part taken on invitation of their sessions and the Presbytery by the Rev. S. M. Neel, D. D., of the Central church (Southern), who is usually called upon on such occasions in all of our churches. There is the best of feeling between the representatives of all branches of Presbyterianism found here. The ordination charge given by Dr. Jenkins to his son was much commented on for its exquisite tenderness and Christian manliness.—*Interior*.

PERSONALS

Rev. Frank D. Hunt has returned to his labors at Sanford, Fla., after a month's vacation which he spent in the mountains of Western North Carolina.

Rev. A. D. McClure is in Asheville this week assisting Rev. Dr. Campbell in a series of services.

Rev. Dr. and Mrs. R. L. Dabney are at Columbia, S. C., where Dr. Dabney will deliver his famous lectures.

Our sympathy is extended Rev. Byron Clark, of Baltimore, upon the death of his brother, Mr. J. H. Clark, Jr., which occurred last week at Clarkton, N. C.

Rev. S. Taylor Martin, of Dublin, Va., preached on Sabbath, Oct. 31st, in the Second church, Richmond, the church where he was baptized and made a public profession of his faith.

Rev. W. L. Lingle, of Hampden-Sidney filled the pulpit of Westminster church, Lynchburg, during the absence of the pastor, Rev. Dr. Fleming, on Sunday the 31st ult.

Rev. T. M. Hunter late of Darien, Ga., has entered upon his labors at Trenton, Tenn.

Rev. Charles Farnsworth, of Lockport, N. Y., has been received by the Presbytery of West Lexington, and has been sent by the Wilmore church to the mountains of Kentucky to labor as an evangelist, that church undertaking his support.

We see by the Salisbury World that Rev. John Wakefield pastor of New Hope church in Brunswick county, has been called to the pastorate of Spencer and China Grove churches near Salisbury and will enter upon his new field of labor in a few weeks. By this change Wilmington Presbytery will lose one of its most useful members.

[EDITORIAL.]

ECHOES OF THE SYNOD.

The promptness of the stated clerk saves us from the necessity or the propriety of doing more than touching here and there upon incidents of the Synod of North Carolina which has just closed its labors. Dr. Shearer the moderator, was chosen because of eminent service to the church and especial fitness for the duties of the office and demonstrated the wisdom of the choice. The clerks besides service and fitness have a claim which may almost be said to be based upon immemorial prescription. The sermon by the retiring moderator which it was not our happiness to hear in full, received high praise. The serious illness of Dr. J. Henry Smith called forth the sincerest sympathy of the Synod voiced in prayer that the consolations of God's grace might abound to him. The proceedings throughout were happily harmonious. The little breeze in the pressure of claims between Gastonia Asheville and Raleigh for the honor of entertaining the Synod did not raise a ripple of unkindness. Gastonia won.

Thursday was devoted to the Orphans of Barium Springs. Space fails, to tell of this delightful time. The Centre building, appropriately dubbed Rumple Hall was received and dedicated. Dr. Rose made a capital address as did Dr. W. P. Jacobs, the veteran friend of the fatherless, and President of the Thornwell Orphanage. Rev. C. G. Vardell's eloquent persistence realized a contribution of $875 for furnishing the building.

The meetings in behalf of Foreign Missions and of Home Missions were the very best of their most excellent kind. Revs. Dr. Hazen, Dr. Law, Dr. Lumpkin and Dr. Strickler were heard with great pleasure and profit.

The attendance of members was unusually large, the weather was superb and the hospitality—it was Salisbury that entertained, what more need we say.

OFFICIAL ABSTRACT OF SYNOD OF NORTH CAROLINA.

The Synod of North Carolina met in its eighty-fourth annual session in the Presbyterian church, Salisbury, N. C., Nov. 2d, 1897, and was opened with a sermon by the retiring moderator, Rev. A. D. McClure, from Deut. 1:19.

There were present during the session of Synod 99 ministers and 44 ruling elders.

Rev J B Shearer, D D, was chosen moderator, and Rev P R Law and Rev W R McLelland, temporary clerks.

Rev J H Lumpkin, Synod of Memphis, Rev J K Hazen, D D, Synod of Virginia, Rev A Walker White, Synod of Texas, Rev J N H Summerell and T H Law, D D, Synod of South Carolina, Rev G D Thompson, Synod of Kentucky, Rev F H Gaines and Rev G B. Strickler, D D, Synod of Georgia, and Rev S P Fulton, Synod of South Carolina, were invited to sit as corresponding members.

Rev J R Scroggs and Rev T F Marr of the M. E. Church, South: Rev L E Busbee, of the Lutheran Church and Rev L E Parish, of the Baptist Church, were invited to sit as visiting brethren.

The Board of Regents of the Orphans' Home tendered to the Synod an excursion to the Home for the purpose of receiving and dedicating the new building which has recently been finished.

A resolution of sympathy for Rev J Henry Smith, D D, and his family in view of his extreme illness was adopted, and the Synod was led in special prayer at the close of the first night's session.

An appeal from John W. Moore and others was presented against the Presbytery of Mecklenburg in employing an unlicensed candidate and putting him in charge for a time of certain churches.

The vote upon this appeal was: To sustain, 8; not to sustain, 68; to sustain in part, 10. The annual report of the Directors of Union Theological Seminary was presented showing the flourishing and encouraging condition of the institution.

An overture was presented from Mecklenburg Presbytery asking for the transfer of Stanly county from Concord to Mecklenburg Presbytery; also an overture from Concord Presbytery consenting to the transfer; whereupon Stanley county was transferred to the Presbytery of Mecklenburg.

A communication was read from Rev J N Craig, D. D., touching Assembly's Home Missions; it was referred to a special committee whose final report will be found incorporated in the report of the Synodical Committee of Home Missions, last recommendation.

Rev J B Shearer, D D, from the Board of Regents of South Atlantic University reported progress. Hon T B Womack re-elected a regent.

Rev J K Hazen, D D, and Rev J H Lumpkin addressed the Synod in the interest of Publication and ministerial education respectively.

Rev A D McClure presented the annual report on Publication and Colportage. The recommendations appended were adopted:

1. Synod urged the Presbyteries to lay this cause more upon the hearts of the people and seek larger contributions.

2 Synod rejoices in the action of the Assembly looking to the appointment of at least one colporteur in each Synod.

3. Synod calls attention to the wise and successful business management of the Publication work.

2. Synod cordially thanks our secretary for his clear, concise and excellent address.

The annual report on Foreign Missions was presented by Rev A T Graham, chairman. Addresses were made by Rev H T Graham, Rev T M Lowry and a collection taken amounting to $50. Among other recommendations, the following very important one was adopted:

Recognizing the inestimable benefit of having a living link between the home Church and the work in distant lands, we recommend that where single churches can support a foreign missionary, they be urged to do so at once, and where one church cannot do so alone it be grouped by the Presbytery, if necessary, with some other churches, that two or three together may have a representative in the field.

On Thursday the Synod went to the Orphans' Home, and met in the new building. Rev R W Boyd made an address of welcome. Rev J Rumple, D D President of Board of Regents, made some verbal statements in the name of the Board and presented to the Synod the new building finished and paid for, but not furnished. Rev H G Hill, D D, Rev T J Allison and Mr. Geo W Watts, were appointed a committee to draft a suitable paper of acceptance.

Rev John M Rose, D D, then delivered an address on "The Church's Duty to her Orphan Children."

The moderator then made the dedicatory prayer, after which an address was delivered by Rev W P Jacobs, D D, President of Thornwell Orphanage. Subscriptions were then made for furnishing the rooms, which amounted to $875.

The following prayer of acceptance was afterward presented and adopted:

1. That Synod with profound gratitude to God, and with thankful acknowledgements to all donors and helpers, would accept the new building tendered this day, in behalf of the regents by the President of its Board, to be dedicated to the service of Almighty God in caring for the fatherless ones whom Jehovah has, in an especial sense, constituted His wards.

2. That in recognition of the multiplied, varied and successful labors during many years of the honored President of the Board of Regents, Rev J Rumple, D D, not only in erecting the Centre building, but the cottages of the Home, and in promoting the welfare and efficiency of the institution, Synod directs that the building dedicated this day shall hereafter be designated as "The Rumple Hall."

Two members of the Synod have died during the year. Rev. Andrew McMillan of Fayetteville Presbytery, and Rev W W Quick, of the Presbytery of Albemarle, and Synod adopted suitable memorial tributes of these deceased brethren.

The annual report on Synodical Home Missions was presented by Rev A J McKelway, Superintendent. Addresses were made by Rev Messrs E E Gillespie, E Mac Davis and J B Morton. (This report will appear with N. C. PRESBYTERIAN.

Rev G B Strickler, D D, addressed the Synod concerning the condition, work and prospects of Union Theological Seminary.

Rev A J McKelway was elected Superintendent of Synodical Home Missions for the ensuing year.

The ruling elders of the Synodical Committee were reappointed for another year, and Rev E W Smith, D D, and Rev Wm Black were added to the committee.

In answer to a request to send delegates to the "Anti-Saloon" convention the Synod adopted the following:

That we respectfully receive this communication as information, but decline to grant request therein stated, not regarding it as within the prerogative of

(Continued on 14th page.)

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GOLD DUST.

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess.
The beauty of thy peace.
—*J. G. Whittier.*

* * *

Whosoever lends a greedy ear to a slanderous report, is either himself of a radically bad disposition, or a mere child in sense.—*Meander B. C.* 340.

* * *

The exercise of patience involves a continual practice of the presence of God; for we may be come upon at any moment for an almost heroic display of good temper.—*F. W. Faber.*

* * *

Life, like every other blessing,
Derives its value from its use alone,
Not for itself, but for a noble end,
The Eternal gave it; and that ends its virtue.
—*Johnson.*

* * *

We never need prayer so much as when we are indisposed for it.—*R. Cameron.*

MEETINGS OF PRESBYTERIES.

The Presbytery of Memphis: Met in regular fall session in Mason, Tenn., October 5th, 1897. The opening sermon was preached by the retiring moderator Rev W S Cochrane.

Officers: Rev S S Gill was elected moderator and Ruling Elder K H Whitten temporary clerk. Rev Joseph H Lumpkin was chosen stated clerk and treasurer.

Dismissed; Rev F L Ewing, D D, was dismissed to the Presbytery of Western District. Rev Lucius Poole was permitted to labor out of the bounds of this Presbytery for the next six months.

Local Home Missions; The Executive Committee of Home Missions were instructed to revise groupings and salaries of churches aided by Presbytery and to report to spring meeting of Presbytery, in the meantime announcing the proposed changes not later than January 31st, 1898.

Education: Ten candidates under care of Presbytery. The churches were urged to take collections for this cause in November and in April. Rev Joseph H Lumpkin, the Assembly' Secretary of Education for the Ministry addressed the Presbytery in the interest of this cause. The churches were urged to observe the last Thursday in February as a day of prayer for colleges and seminaries.

Home and School; The churches were requested, where practicable, to take collections for the Home and School the fourth Sabbath in December, as requested by the Assembly.

Women in Promiscuous Meetings; Pastors and sessions were enjoined to conform their practices to the historic custom of our Church, as set forth by the last General Assembly. (Printed minutes page 16).

Memorial; A committee was appointed to prepare memorial of Rev E M Richardson, D D, and report to an adjourned meeting in November.

Constitution; The proposed changes in "Rules of Discipline," Chap. XIII., Sec. IV., Par. 267, 269, 271 were approved.

Adjourned Meeting; Presbytery adjourned to meet on call of the moderator in Collierville, Tenn., during the sessions of the approaching meeting of the Synod of Memphis in November next.

JOSEPH H. LUMPKIN,
Stated Clerk.

Lexington Presbytery; Met at Millboro, Va, October 12th, 1897, 7.30 p. m., and was opened with a sermon by Rev J M Wells on Rom. 10 : 21.

Organization; Moderator, Rev F G Hartman. Clerks, Rev C W Trawick and C L Stulting.

Roll of Presbytery; Ministers 35, elders 30. Full roll of ministers, 50; churches, 66.

Corresponding Members; Rev W M Thompson of the Presbytery of Pernambuco, Revs John Ruff and E W McCorkle, D D, of the Presbytery of Montgomery.

Visiting Brethren; Rev H D Bishop of the M E Church South.

Received: Rev John Ruff of the Presbytery of Montgomery, Candidate R D Carson Presbytery of Holston.

Licensed; Mr R D Carson.

Ordained; H W Myers as evangelist. He goes to Japan.

Calls for Pastoral Services; Montery, Crab Bottom and Pisgah for Rev John Ruff. Walker's Creek for Rev W W Carson. Basic City for Rev R L Brown.

Commission to organize a church at Craigsville, Va., (182 names on petition) Revs J E Booker, J M Wells, H A Young and Elders W G Copper and J D Youell.

Pastorates Dissolved; Rev R M Lattimer, D D, and Collierstown. Rev Geo A Doyle and Clarksburg Central. Changed Rev F E Rogers who goes to the Theological Seminary. Rev F P Sydenstriker.

A missionary address was delivered by Rev W M Thompson of the Presbytery of Pernambuco, Brazil.

Publication and Colportage; Pastors were urged to inform the people.

Colored Evangelization; Was earnestly presented; $800 was apportioned among the churches, and pastors urged to present the cause. Address by Dr T Whaling.

Home Missions; Was carefully considered; $3,200 apportioned among the churches. Churches desiring aid were directed to send in their request before November 10th, 1897. Rev F J Brooke, D D, made an interesting report of his work as evangelist.

Bible Cause; Pastors are urged to present the cause and the people to contribute.

Education; The sum of $1,200 was apportioned among the churches.

Historical Society; A special committee was appointed on this subject, with Rev W M McElwee as chairman.

Elkins College: Steps were taken toward the establishment of a classical school, under Presbyterian control, at Elkins, as laying the foundation for the establishment of the college in the near future.

Permission to labor without the bounds of this Presbytery until the next stated meeting was granted to Rev A N Lambert, Rev F P Sydenstriker, Rev W H Groves. Commissioners to the next meeting of the General Assembly were nominated as follows: Rev G W Finley, D D, with alternate Rev E P Palmer, D D., Rev A M Fraser, D D, with alternate Rev R A Lapsley. Elders: Dr A F Kerr, with alternate Maj Jed Hotchkiss, Prof A L Nelson with alternate Ed M McCue.

Churches Supplied: Greenwood, Healing Springs and Mountain Grove by Licentiate R D Carson.

Commissions to Install; Rev John Ruff at Monterey, Pisgah and Crab Bottom November 19th, 20th, 21st. Rev Geo W Finley, D D., Rev C W Trawick, Rev J Spencer Smith, with Elders John W Stephenson, E A Dudley, O Wilson, S W Sterrett, C Fleisher.

Changes in Book of Discipline: Committee to report at spring meeting, Rev A M Fraser, D D, Rev G A Wilson and Judge Chas Grattan.

Presbyterial Sermons: Dr Thornton Whaling, D D, on "Distinctive Features of Presbyterianism," and Presbytery ordered the sermon to be printed in pamplet form and in Central and Observer. For next meeting: Rev G A Wilson, alternate Rev Carr Moore on "Family Devotions."

Time and Place of Next Meeting: Loch Willow, May 10th, 1898, at 3.30 p. m.

Adjourned meeting, Staunton, Va., Nov. 16th, 1897, at 11 a. m. The Minutes were ordered to be printed.

WM. C. WHITE,
Stated Clerk.

North Alabama Presbytery met at Courtland, Oct 5th, 1897.

Membership. Seventeen ministers and eleven elders.

Officers. Rev R J Beattie, moderator, and Rev Newton Smith, temporary clerk.

The name of W Stephens Tucker was dropped from the roll of ministers upon information that he had joined another denomination.

Next place of meeting—South Highland of Birmingham.

The pastoral relation existing between Rev C C Epperson and Lacon church was dissolved, and Rev C C Epperson was granted permission to labor without the bounds of Presbytery until the next stated meeting. Rev W H Darnall, D D, was granted permission to labor within the bounds of Presbytery until the next stated meeting. Licentiates C B Ratchford and E Nelson Barr were ordained as evangelists.

Rev A B Curry, D D, Rev John Barbour, D D, and C M Gillespey were appointed a committee on the proposed amendments to the Book of Church Order to report next spring.

The third Sabbath of November was appointed a day for a special collection for church erection. The collection is to be forwarded to James A Going, Birmingham, Ala.

The following resolution was adopted:

Resolved, That this Presbytery has heard with great sorrow of the deep affliction that has fallen upon our beloved brother and sister Dr and Mrs Hampden C DuBose, who have labored so long and so faithfully in China, in the sudden death of their eldest and beloved daughter, and upon Bro L L Little, of China in the loss of his dear wife, Mrs Pauline McAlpine Little, while laboring as a missionary in China, and we hereby tender to them our tenderest sympathy and our sincere prayers that God's sustaining grace may be abundant towards them.

Dr E H Shall was appointed missionary physician of the Presbytery.

W. I. SINNOTT,
Stated Clerk.

HE KNOWETH OUR FRAME.

God knows all things, and, so far as his wisdom is necessary to us, it is at our service freely and fully. If we are trying to live in unity of spirit with him and to do his will, the wealth of his wisdom is available by each of us, no matter how humble and needy we may be. He will not dispel for us all the myteries or solve all the problems which perplex us. That would be to enervate us and to rob us of the opportunity of cultivating faith and courage. But so far as honest study and earnest effort in our own behalf needs the enlightenment which he alone can afford, we may depend upon receiving it.

To realize that he who is our Creator, our daily Guide and Ruler, our tenderest Friend, knows all things and means to use that knowledge for our good is full of comfort. It is a help in the hour of temptation. We are checked, when likely to yield, by the recollection that the divine eye is upon us, and that all the consequences of our sin are forseen by him. It is a help in the day of trouble. It is consoling in some degree to be sure that God knows why we have been afflicted, and how good can be made to result from our bitterest trials. Whatever knits us closer to our heavenly Father is of present, permanent and the utmost benefit, and our consciousness that he is all-knowing as truly as all-loving helps to bind us fast to him.

Even the consciousness that he knows our follies and our faults should have the same effect. For we may remind ourselves that He understands, as no one else does, our struggles against sin. He knows of the secret inner strifes, the penitent resolutions to try again and again the shame which we feel when we have been overcome, and the longings for goodness which in spite of the evil within our hearts, we have. Yes, the more we reflect upon the Divine knowledge the better we comprehend that it throws steady light upon our human way.—*London Independent.*

FACE SERMONS.

Some one tells of an infidel Swiss artist who was serving the devil to the extent of his ability, who went to Sheffield, England, in 1880. There he was asked to make a caricature of a Salvation Army meeting. He went there on that errand, and scanned the faces of the people: he—with his heart like the troubled sea that could not find rest, tossed and driven by tempests of passion, and tormented by a conscience burdened with sin—looked on the assembled worshippers, and saw peace written on their faces, and an inward joy beaming from their countenaces.

The sight convinced him of his sinfulness. He saw that those people had something which he lacked and which he needed He turned his feet into God's testimonies, believed on the Lord Jesus Christ, found peace through the blood of the cross, and rejoiced with the rejoicing ones.—*The Christian Union Herald.*

There is so much to be set right in the world, there are so many to be led and helped and comforted, that we must continually come in contact with such in our daily life. Let us only take care that we do not miss our turn of service, and pass by those to whom we might have been sent on an errand straight from God.—*Anon.*

The greatest fact is, that life is a service; the only question is, whom will ye serve?—*Faber.*

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The Rev. Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.
The Rev. Givens B. Strickler, D. D., LL.D., Professor of Systematic Theology.
Walter L. Lingle, A. M., Tutor in Hebrew and Greek.

THE NEXT SESSION BEGINS WEDNESDAY, SEPTEMBER 1st, 1897.

For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va., For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

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Fourth Quarter—Lesson IV.

Nov 21st, 1897.—Eph. vi : 10-20.

Commit to memory verses 13-17.

Subject.—The Christian Armor.

Golden Text. "Be strong in the Lord, and in the power of His might." Eph. vi. 10.

CATECHISM.

Question 67. Which is the sixth commandment?

Answer. The sixth commandment is: "Thou shalt not kill."

Time. A. D., 62 or 63.

Place. Rome.

INTRODUCTORY.

The imprisonment of Paul was the best part of his life for the Church of after ages. He had opportunity to preach to many whom he could not otherwise have reached and he wrote several letters which are the doctrinal authority on spiritual truth and practical guides for Christian living. This epistle to the Ephesians was a letter addressed to them, but meant for several churches in the same section, "especially those up the valley of the Lycus, as Laodicea and Colossae." *Howson*, says, "Paul wrote the same letter to them all, but sent to each a separate copy, authenticated by the precious stamp of his own autograph benediction."

The Church at Ephesus was founded by Paul during his three years stay there. Timothy was left to go with the elders from Miletus to be the evangelist and minister there. Ecclesiastical tradition connects the Apostle John with the Church there after the death of Paul, and he was accustomed, when too old and feeble to preach, to lift up his hands and say: "Little children, love one another." It will be well to read the whole epistle and select its best parts for memory as we come to the lesson.

LESSON NOTES.

Vs. 10. *Finally.* Literally "as for the rest.'" "From henceforth," in view of the blessed hopes and glorious possibilities of life. *Be strong*, be endued with strength, R V. margin. Be made powerful. "This strength must be the internal strengthening principle in you, He being the source from which this strength comes." *Canon Moule.* The idea is to receive Jesus, to strengthen with might by His Spirit in the inner man. *In the Lord* Jesus Christ who is our Life, *and in the power of His might* which is of the ministration of the Holy Ghost. That is take Jesus as Leader and Commander, and seek strength through Him by the Holy Spirit.

Vs. 11. *The whole armor of God* as in this passage the Christian is regarded as a soldier enlisted in the service of the Captain of their salvation, whose arch enemy is Satan called here the devil as the demon of all evil whose weapons are not material and whose warfare is against the soul, to "destroy both soul and body in hell." *To stand*, be unmoved by attack. *The wiles*, the crafty claims, the plausible plans, and deceptive disguises with which he comes.

Vs. 12. *We wrestle*, R. V., "Our wrestling," *not against flesh and blood* with armament of weapons, offensive and defensive and against men like ourselves. *Principalities and powers*, servants of Satan the prince of evil. *The rulers of the darkness of this world.* "World-rulers of this darkness," using world rulers as their tools: *Spiritual wickedness*, R. V. "Spiritual *hosts* of wickedness in heavenly *places*," or in brief wicked spirits having great power. *High places*, denote the spiritual world in opposition to or distinguished from the material.

Vs. 13. *The whole armor*, not merely any one piece, *of God*, as provided and supplied by God. These words were written by Paul chained to a Roman soldier. *To withstand*, to resist successfully the attack of the enemy. *The evil day* of trial and temptation when weakest in ourselves and the assaults of Satan are severe.

Vs. 14. *Girt about with truth.* The belt binds and holds all the other pieces of armor together. The belt also holds the sword and supported the body to give it firmness and strength *Truth*, sincerity, reality, desire to be true and the truth of the Gospel given in the revelation of God's Word which we should lay hold of and bind upon us. Truth does for us what the girdle does for the soldier. *Breastplate of righteousness*, imputed righteousness through which Satan cannot send darts to destroy us, and in wrought moral rectitude as the best assurance within to give courage and confidence

Vs. 15. *Preparation of the gospel of peace* which will both give sure-footing in peace with God, and swift-going to bear the message "Preparation" is readiness to go to fight the battle whose support and motive is the peace of God.

Vs. 16. *Above all*, over all. *The shield of faith*, trust in God, as the strongest protection from the darts of the enemy and best wall behind which to be safe, in using the sword. *Fiery darts of the wicked* (one), temptations slanders, doubts, evil suggestions, anger and any inflammable passions and lusts.

Vs. 17. *Helmet*, the defense and protection of the head, *of salvation*, the experiences and confidences of a present salvation will protect from intellectual doubts and fears. *The sword of the Spirit*, is the only offensive piece of armor needed. By this we attack and defeat the foe. *The Word of God*, the great weapon of the Christian.

Vs. 18. *With all prayer*, all kinds of prayer, public, private, personal and social, oral and unspoken.

PRACTICAL POINTS.

The enemy attacks us singly, but our sympathies should be for others, especially leaders, to pray for them as Paul asked:

1. That preachers may speak boldly.

2. That they may make plain the mysteries of the Gospel.

3. That the right word may be given from God in the "utterance of the Gospel."

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Nov. 21st, 1897.

GRATITUDE.

Text for the week:

Monday. Gratitude for healing. Mark 5 : 1 20.

Tuesday. A late gratitude. Gen. 41 : 1-14.

Wednesday. A call to gratitude. 1 Sam. 19 : 1-7;

Thursday. Gratitude for food. John 6 : 1-14.

Friday. Be ye thankful. Col. 3 ; 12-17.

Saturday. For the Lord is good. 1 Cor. 6 : 1-11.

Sunday. Topic. Gratitude: To whom? For what? How shown?

Gratitude is a lively sense of kindness received with such a drawing of love toward the benefactor as creates a desire to repay it. It is a feeling which finds its natural and appropriate expression in the giving of thanks, but gratitude is more than thankfulness, it goes further and is more enduring.

Ingratitude is justly regarded as one of the most despicable of vices; its baseness being in proportion to the favors received and the relations between the bestower and the recipients; for gratitude is an obligation which accrues from any benefit or favor received.

Supreme gratitude we owe to God—the author of our being, our Preserver, and Him to whom we owe all the blessings of time and from whom we shall receive all the blessings of eternity.

God's bounteous hand it is that supplies thro nature our daily food; it is He that furnishes the delights we may experience, the bright flowers, the smiling landscapes, the sights to delight the eye and the sounds to entrance the ear.

The blessing of health we receive from Him, and such endowments of mind and body as enable us to live and enjoy life and to serve God and our fellow-men. To Him we owe every good thought; it is He who inspires every impulse to good and bestows the power to perform every good action.

As sinners, pre eminently, we owe thanks to God for His unspeakable gift. For the way of escape thro the atonement of Christ, from utter and irrevocable destruction. As saved thro that atonement we owe an inestimable debt of gratitude for the precious promises which are yea and amen in Christ Jesus. For the blessed relationship of sons of God here, and all the blessing and felicity in the time to come.

And we should show our gratitude by confessing Christ before men, by according to Him all praise and honor and glory, by serving Him with all the powers of body and mind and by surrendering ourselves to Him in all things to do His holy will.

Shopping.

Shopping done in Philadelphia by a lady of experience and taste. No extra charge. Best references. Send for circular.

MISS M. ANDERSON,

333 Pine St.,
Philadelphia, Pa.

PUZZLE DEPARTMENT.

Answers for Oct. 28th.

There are twenty-four writers in the New Testament and eight in the Old—Cornie and Myrtle Wilkinson.

Twelve is mentioned forty-six times in the Bible—Cornie and Myrtle Wilkinson.

The twelve tribes of Israel. Joshua set up twelve stones in the midst of Jordan. There were twelve cities of Refuge Elisha ploughed twelve yoke of oxen. The twelve apostles. Maggie Hall.

Jehovah-jireh means the Lord will provide—Cornie and Myrtle Wilkinson, Maggie Hall.

Whom did Cain marry?
Cornie Wilkinson.

When did God give man permission to eat the flesh of animals?
Myrtle Wilkinson.

How old was Solomon when he was anointed king? I. M. H.

How long did Noah live after the flood? M. S.

FOREIGN MISSION RECEIPTS FOR OCTOBER.

The receipts for October, 1897, were $11,842.85, which is $10,374.99 less than was received during October 1896, and $118.64 less than receipts in October, 1895.

When the letter was prepared to the churches, relative to the Foreign Mission collection for October, 1897, there was a gain in the receipts, compared with the previous fiscal year up to the same date, of nearly $7,000. At present there is a loss of $5,335.23.

STAR BINDER

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Also by a gentleman regular graduat—experienced in teaching and military tactics. Refers to Rev. P. C. Morton, Wilmington, N. C.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

OSBORN—ALLEN. On Oct. 27th, by Rev. W. T. Walker at the residence of Mr. W. T. Allen, the bride's father, Mr. Edward H. Osborn, of Oxford, N.C., and Miss Fannie B. Allen of Granville county, N. C.

McQUEEN—BRIGGS. On Oct 28th, near Hope Mills, N. C., Mr. N. A. McQueen and Miss Freda Briggs, Rev. J. S. Black officiating.

DEPASS—CORBETT. At the Presbyterian church in Camden, S. C., on the 4th of November, 1897, by the Rev. W. J. McKay, D. D., Mr. William L. DePass and Miss Ethel W. Corbett, daughter of the late Rev. W. B. Corbett. Both of Camden, S. C.

LOVE—LOVE. In Wayman church, Columbus county, N. C., by Rev. A. McFadyen, Mr. T. D. Love, of Wilmington, N. C., and Miss Lula A. Love, daughter of the late Wm. Love.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

CLARK In Clarkton, N. C., November 4th, after a long and severe illness, Mr. John H. Clark, Jr., in the 35th year of his age. He was a member of the Presbyterian church and sore affliction disciplined him and fitted him for the better land. The end was a triumphant one. The very large gathering at his funeral told of the high esteem in which he was held. A widow, four children and many friends mourn his departure.
PASTOR.

GREENLEE. On February 2d, 1897, at his home in Greenlee, N. C., David J. A. Greenlee quietly sank into the graceful slumber that knows no earthly waking, a blessed change from the painful, lingering illness that had kept him a prisoner in his room for many weary months. Having been deprived of a mother's care in infancy, he was adopted by his fraternal grandparents and reared by them as their own son. The advantages of the best schools the county afforded were supplemented by a year at Davidson College, from whose halls in the spring of '61, in company with many other noble students, he passed out as a volunteer in the Confederate army, returning at the close of the four year's service, unwounded, but with health much impaired by the exposure incident upon camp life.

In 1867, he was married to Miss Mary Burgin, of Marion, who with seven children, and seven grandchildren mourn the loss of a kind and loving husband and father. His eldest daughter, Mrs. Annie Queen, died five years since, leaving two infant daughters, and these little motherless ones were taken at once into his family, and cherished as his own.

In 1881, during the ministry of Rev. C. A. Munroe, he, with his wife and two eldest daughters, united with the Presbyterian church at Siloam, and though he passed through many and peculiar temptations and conflicts with the enemy of souls, he left his friends the blessed assurance that all was well at last. Fifty-six years of earthly pilgrimage—an eternity of rest! "Thanks be to God, who hath given him the victory."

Forty dollars per month to Canvassers. Address, W. C. Jackson, Winterville, N. C.

SECULAR NEWS.

NORTH CAROLINA.

The United States torpedo boats Dupont, Cushing and Erricson were in Wilmington for two days last week. They were visited by many citizens and gave full instructions as to use to Naval Reserves.

Mr George Campbell, proprietor of the Seashore Hotel, is making arrangements for extensive improvements and additions to the hotel for next season.

The Holt Morgan Cotton Mills have in position 6,000 spindles and 250 looms, and the company intends increasing eventually to the capacity of 12,000 spindles and 500 looms.

The Wadesboro Silk Mills are putting in machinery to double their capacity.

DOMESTIC.

The public schools at Water Valley, Miss., opened on the 1st inst.

A block of buildings in the business portion of Athens, Texas, was destroyed by fire on the 2d inst. Loss about $60,000.

The first line of first-class steamers to the Klondike has been organized in Philadelphia with Charles H. Cramp as president. There will be five steamers each accommodating 400 first class passengers and several hundred second-class. Each will carry 2,000 tons of freight. The first trip will be made in early spring.

Marshall Field & Co., of Chicago, have announced that they will no longer use in trimming hats the feathers of birds which are designated by the society organized for the protection of song birds against the slaughter of milliners.

The colored colony founded by Mrs. Lilian K. Ray, a wealthy English woman, at Cedar Lake, Ala., was formally opened on the 6th inst. The colony has 363 acres of fine land, on which crops of wheat and tobacco may be produced.

The steamer Victoria, which has been fitted out by King Oscar of Sweden in search of Prof. Andre, carries a crew of fifteen men and has on board Paul Bjoerning, the explorer.

Quarantine has been generally raised in the South, though the fever continues in many places Heavy frosts are reported in Northern Alabama and light frosts throughout this and neighboring States. Refugees are returning home and business is beginning to revive.

The Trans-Mississippi and International Exposition will be held from June to November '98 at Omaha, Neb. Special attention will be paid to exhibits from universities and colleges.

A big pineapple company is being organized at Orlando, Fla.

The fiftieth anniversary of the death of the great composer Mendelssohn was celebrated at Baltimore on the 4th inst.

The "Seventy-Six Stone House" at Tappan, N. Y., in which Major John Andre was imprisoned before he was hanged on Andre Hill, October 2d, 1780, has been wrecked by storm.

Fire destroyed lumber, sheds, etc, the property of the Central Coal, Coke and Lumber Co., of Texarkana, Ark., to the value of 100,000 on Saturday last. When the fire was hottest a whirlwind was created and a large shed was struck and torn into kindling wood as if by a cyclone.

The Sunday Breakfast Association of Philadelphia closed its 10th year's work on Sunday evening October 31st, with a supper given to 890 dilapidated, discouraged persons. The service was one of song and the reading of reports.

Shares of American railroad stock to the value of fifty-seven millions of dollars have been sent back to this country from Europe in the last six months in an effort to provide for the enormous adverse balance of merchandise and trade which will reach the record figures for this calendar year of four hundred millions in favor of the United States.

The action of the city council in refusing to make an appropriation of $8,000 for the public schools of Richmond will necessitate closing these during the month of December. This will throw 10,000 pupils out during that length of time.—*Baltimore Sun.*

The Alexandria, Virginia, school board has announced through the superintendent that $1,392 has been added to the city school fund from the second appropriation of State school money. This latter appropriation is derived from what is known as the literary fund apportionment.

FOREIGN.

The Schwarz aluminum air-ship fitted with a benzine motor was tested last week at Berlin, Germany. The airship rose a thousand feet, floated in the air for twelve minutes, and obeyed the man steering it until a strong wind rendered it unmanageble.

Great Britain has declined to take part in the Florida fisheries conference.

A dispatch from Buenos Ayres says: The prospects for crops in Argentina are splendid, and there is every indication that the yield of wheat will be very large.

Augustine Edwards, a millionaire banker and philanthropist of Chilli, died at Valparaiso on the 2d inst. He was a former senator, and had also held the office of minister of State.

We take the following from our Washington correspondence:

This is anti saloon week in Washington with all the friends of temperance. The Anti-Saloon League is holding its second annual series of temperance revival meetings, in Washington churches. The series opened at Foundry M. E. Chuch, Sunday night, which was designated on the programe as "general night," which meant a mass meeting for the general pubjic. It was shown at this meeting that among the visible results of the anti saloon agitation was a reduction in the number of saloons licensed in the District of Columbia from 1,100 in 1892 to 689 in the license year just ended, and the number of arrests for intoxication from 5,117 in 1892 to 3,620 in the last fiscal year.

The local committee of the Board of Trade having the matter in charge feel so confident that next year's session of the National Educational Association will be held in Washington that its members have started to secure subscribers to the fund of $10,000, estimated to be necessary to properly entertain the prominent guests during the progress of the convention. The Executive committee of the N. E. A., which recently visited Washington, and which had under consideration invitations for the convention to meet in Los Angeles, Omaha, and Salt Lake City, has, it is stated, decided in favor of Washington, provided the railroads will allow a satisfactory round trip rate. These facts have been put before the railroad officials interested and a favorable response is expected. If it is given, the convention will be held in Washington in June or July 1898.

At the recent meeting of the Board of Bishops of the M. E. church, at Baltimore, Bishop Hurst's district was made to embrace the East German Conference of New York; the Delaware, and the New York conferences. He will still continue to reside in Washington and his relations with the American University will not be changed. Bishop Newman, whose official residence is San Francico, was given a six months assignment to an eastern district, which includes the conferences of Wilmington, New England and New Hampshire.

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Potash

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200.00 IN GOLD GIVEN.

International News and Book Company, Baltimore, Md., make a most liberal offer of $200.00 in gold, for selling 200 copies of "Gems of Religious Thought," by Talmage, or "Talks to Children about Jesus." These books are among the most popular ever published. One agent sold 21 in 2 days, another 55 the first week. Freight paid, credit given. Write them immediately. They also publish Bibles, and other popular books, and a beautiful set of children's books for the Christmas Holidays. A few General Agents wanted on salary.

WANTED AGENTS.

"The Confederate Soldier in the Civil War," just published, contains 500 pages 12x16 inches, and over 1,100 large Battle Scenes, Portraits, Maps, etc The greatest and largest War Book ever published, and the only one that does justice to the Confederate soldier and the cause he fought for. Complete in one volume. Agents wanted everywhere to sell this book on our new and easy plan. Many of the lady and gentlemen agents who are at work are making from $100 to $200 per month. Veterans, Sons and Daughters of Veterans, and others interested are requested to send for a beautiful illustrated descriptive circular (free) and terms to agents. Address, Courier-Journal Job Printing Co., Louisville, Ky.

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on Eight Years Time, secured by Mortgage on Real Estate. Monthly payment, savings investment stock for sale, also FULL PAID COUPON STOCK, with semi annual cash dividends. Loans made promptly in any part of the State. Agents wanted. Address,

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FOR THE FAMILY.

THE GOLDEN TEXT.

I like to think on the Lord's Day morn,
Of the hosts of children far and wide,
Their faces fair and their brows unworn,
Who blithely sit at a mother's side,
Conning, in tones so low and sweet,
Over and over, with patient care,
Till by heart they know it and can repeat
The Golden Text, be it praise or prayer.

For praise or prayer it is sure to be—
The beautiful verse, a polished gem,
Culled from the sacred treasury,
And fit for a royal diadem.
I like to think that the children dear
Will know that truth when their heads are gray,
That the hallowed phrase their souls will cheer
Many a time on the pilgrim way.

I sometimes muse on the Lord's Day eve,
When the Golden Texts have all been said,
And my tender fancies I like to weave
Over many a small white bed.
The children sleep till to-morrow's morn,
Armed for whatever is coming next;
Their strength and courage alike unshorn!
And the sword they will carry—the Golden Text,

—*Margaret Sangster.*

MEN I HAVE KNOWN.

CHARLES KINGSLEY.

I first met Charles Kingsley at the house of Archbishop Benson who had then been recently appointed Head Master of Wellington College. Wellington College is very near Kingsley's Rectory of Eversley, and Kingsley's eldest son was then a Wellington boy. For this reason, and from his natural deep interest in the rising generation as "the trustees of posterity," Kingsley took the deepest interest in the *heroum filii*—the boys at the college, which was then beginning its career. He used to ride over to the college on his strong, serviceable horse, to accompany the boys in their paper-chases and to encourage them in all manly sports. On this occasion he preached to the boys in the new and then undecorated school chapel. His sermon was extempore; and I can remember how, as we came out of the chapel, his boy took him by the arm and said: "Oh, father, what a jolly sermon!" It was only "jolly" in schoolboy parlance as being interesting and arresting their attention, as otherwise it was a little sad in tone. I still remember it. He was instructing the lads in their duties to each other, how they ought to respect each other and to practice mutual forbearance. One of his illustrations was that they should not be to each other like a lot of hounds in a kennel, snarling and yelping and biting each other, and each determined to secure for itself the biggest bone. In the form of the sermon there was nothing literary, it was a homely, practical address to boys by one who understood and sympathized with them.

He was at that time, as he often was, extremely depressed. His admirable biography leaves on us the true impression that, while he had occasional fits of exuberant gayety, the prevalent tone of his mind was sad. He felt bitterly that isolation in the Church which he shared with his friend and teacher, F. D. Maurice. He shrank from those savage attacks which fell to his lot, as to the lot of all true men, and complained at one time that "the papers were all cursing him like a dog" because, with Carlyle and Ruskin, he thought that there was something to be said for Governor Eyre. At the time of which I speak he had recently finished his most brilliant novel. "Hypatia," and was feeling the subsequent reaction. He said that the doctors told him he had exhausted the phosphorus in his brain, and advised him to give ample time to sleep and to eat plenty of fish. His latter years, when he was Canon, first of Chester, then for a short time of Westminster, were among the happiest years of his life. He neither expected nor desired any further promotion. At both cathedrals he did admirable work. He always loved to see young men about him and to train them in strength and manliness. At Chester he formed a large Natural History Society, and his walks and talks with the members were found to be full of intellectual stimulus. At Westminster he preached again many of the sermons which he had preached at Chester, and they produced a profound effect. It was curious to see him stand in the pulpit and gaze round him on the vast congregations with something of anxious curiosity. He felt the responsibility of those occasions; but he managed to create a sort of electric sympathy between his hearers and himself—a sympathy created by the depth of his sincerity and earnestness.—*The Very Rev. F. W. Farrar, D. D., Dean of Canterbury, in Independent.*



No matter how much of a business woman a woman may be, when the little love-god makes up his mind to shoot, there is no protection against his arrow. Yet many a young woman whose affections are already engaged, hesitates to assume the obligations of wifehood and motherhood, because she feels unfitted for them by some physical weakness or disease.

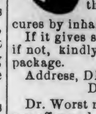
The special ailments to which the feminine organism is liable, not only unfit a woman for happy wifehood and motherhood, but incapacitate her for any sphere of action. No woman can discharge the daily duties of any position with comfort or satisfaction who is constantly weighed down by headaches, backaches and dragging, weakening drains.

Troubles of this nature are not by any means a necessity of womanhood. They are positively and completely cured by Dr. Pierce's Favorite Prescription. It imparts genuine health and strength to the womanly organs. It was devised for this one purpose by an eminent specialist in this particular field of practice.

"For several years I suffered with prolapsus of the uterus," writes Miss A. Lee Schuster, of Box 12, Rodney, Jefferson Co., Miss. "Our family physician treated me for kidney trouble, and everything else but the right thing. I grew worse and worse. My body was emaciated, hands and feet clammy and cold, stomach weak, with great palpitation of the heart. I dreaded for night to come for I would suffer with nausea all night and so I continued until some kind unknown friend sent me your book with a marked page. I began taking your 'Favorite Prescription,' contrary to my family's wishes, and I began to improve right away. I have taken three bottles and now I am very nearly well and am very happy, and thankful to you."

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If it gives satisfaction, send me $1.00, if not, kindly return it in the original package.

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*Total charges for school year $172.

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No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Oents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' old Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, 0 size, plain case, open face—retails for $10.00.

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No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as a premium.

CHILDREN'S COLUMN.

THE LITTLE BOY IN THE HARVEST FIELD.

Out in the fields in the midsummer heat,
The reapers were busy binding the wheat,
And the farmer looked with an anxious eye
At the "thunder caps" in the western sky.
"All hands must work now with a will," said he;
"There's a storm a-brewing up there, I see."

Then the bright-faced boy at his father's side,
To help bind the sheaves most patiently tried;
But he could not manage the work at all,
For those willing hands were too weak and small.
"I can't do this," said the brave little man,
"So I'll give it up and do what I can."

The men are thirsty and far from the spring:
"It will give them a lift," thought he, "to bring,
A pail of that clear, cold water, that flows
Down the mountain side where the sweet fern grows."
And soon he was dipping his little cup
In the mossy place where it bubbled up.

And the joy of doing something he could
Shone on his face as he came through the wood.
"God bless the boy!" every man cried out,
As he passed the pure, cold water about.
'Twas sustaining power—they bound the grain
Just in time to save it from drenching rain.

Then the father said that night, with a smile,
While the mother listened with pride the while:
"My boy, you helped harvest the field of wheat,
Bringing water when we were parched with heat.
Remember through life, my dear little man,
God only bids us to do what we can."

—*Susan Teall Perry, in N. Y. Evangelist*

HOW DICK VISITED THE HATCHERY.

BY ALIX THORN.

Dick had been expecting Farmer Bascom for several days. Monday he had stood by the gate watching for him, and had kept his shirt waist unusually clean. Tuesday he walked several blocks down the street to catch the very first glimpse of the team. Wednesday he almost decided that Farmer Bascom had forgotten him, but on Thursday morning, bright and early, before he had time to wonder, up rattled the heavy farm wagon, with Farmer Bascom smiling down from the high seat, and all ready to take the little boy off to the country. His mama bought milk of Farmer Bascom, who drove in every morning from his farm five miles away. Sometimes little William and Abbie Ann Bascom came too, and told Dick wonderful stories about wild little calves and foolish wooly lambs, that scampered over the wide fields, and might be seen at all times of day. But most delightful were the tales of the new house near the farm, where were hundreds of baby fish.

"They truly live there, like real folks, and when you come out, Dickie," said Abbie Ann, "you'll see for youself."

So now, this bright June day, Dick was to view these glories with his own eyes. Away trotted the strong farm horses, through the busy city streets, past meadows where daisies and clovers nodded. The fresh wind blew in their faces. Every moment they were drawing nearer to William and Abbie Ann, till, at last, they drew up before a low yellow farmhouse. Down the path raced the little Bascoms, and bore away their small visitor in triumph to the haymow and barnyard, and so interesting did it all prove that they returned only when the dinner-horn blew long and loud.

"After dinner," announced Farmer Bascom, "every mother's son of us must go down to the fish-works, I tell you it's a sight. Crowds of city folks come out on their wheels to see it."

Soon after dinner they started, the little folks well on ahead, Mr. and Mrs. Farmer Bascom following more slowly. But no sooner had they reached the lane, when across a level field near by came rushing a dog, and welcomed the party. Such a funny dog, with a rough gray coat and the brightest of eyes!

"It's our Trig," explained William. "He's been off all the morning, hunting woodchucks. Goes all over the farm looking for 'em."

Delighted enough was Trig to join them, and quite insisted on leading the way, stopping every few moments to look back and make sure that they were following.

On past the white-oak grove, over a little foot-bridge, down a steep hill, then over another bridge, and they had reached the fish hatcheries.

Inside the one-story building they went, and saw trough after trough placed side by side down the long, cool room. A little rill of water ran into each trough, and through the water darted the little fish,—all speckled trout, the larger ones already beginning to show their colors.

"The fish-eggs are sent to us," the man in charge explained. "They soon hatch out, and now we have nealy half a million of the lively little fellows to feed and look after."

"Why, what do they eat?" exclaimed Dick.

"Raw liver, chopped fine," answered the man. "They learn my call very quickly, and come hurrying to me when feeding-times comes. Once a week we send cans of them away to fill the streams all over the State; but they don't forget me, and if I should visit those streams long after, and give them the call, every youngster would come hurrying as fast as his fins could carry him. See how frisky they are!"

And, taking a tall tumbler, he dipped it into one of the troughs, and instanly it was filled with brown little fish, swimming round and round their shining prison, their bodies glistening, their tails whisking.

But what did it mean? The water began to flow out in a muddy stream, and soon the fish were hidden from view. Behind the house was the great shallow spring that supplied the water. Something or somebody was disturbing it. Up the hill ran the children, and easily discovered the culprit. Who but Trig, taking a beautiful bath in the spring, and seeming to enjoy it immensely, walking round and round, getting it more and more muddy every moment?

Trig refused to come out for William and Abbie Ann, and it was only when Farmer Bascom sternly ordered him to leave that he obeyed. But he shook himself so vigorouly that the small folks were well spattered, and a few muddy drops fell on Mrs. Farmer Bascom's best white apron.

"The fish don't mind the muddy water a bit," said the man. "Every rain makes it just like this. In fact, I rather think they like it."

Back they all went to the farmhouse, and Abbie Ann picked a generous bouquet for Dick to carry home to his mama,—red and white roses, nasturtiums, yellow lilies, candytuft, and geraniums.

Not until the peepers began their merry chorus did Dick start for home, Trig soberly trotting behind the wagon to keep the dark away. And the city lights were twinkling before the house was reached.

"Everything was beautiful," Dick told mama, "the calves, the sheep, and Trig, but oh, the fish and the fish-man were best of all!"—*Sunday School Times.*

HONOR ROLL.

Child's Catechism, Lord's Prayer, Ten Commandments and Twenty-third Psalm—Rachel Elizabeth Gill, Statesville, N. C.

Shorther Cate-chism, Prayer and Hymn—Myrtle Wilkinson, Ridgeville, N. C.

LETTER-BOX.

Dear Presbyterian: I am in the third grade and I study four books. They are Harrington's spelling book, Belfield's Arithmetic, Tarbel's Lessons in Language and Barnes Third Reader. I am nearly up with my brother. He is in the fourth grade. He was in the third grade when I started to school, and now I am in the third grade and he is in the fourth grade. There was a great fire here and burnt seven prize-rooms and eight dwelling houses. It was set from Mr. Bass's which caught first. They threw some crumbs of tobacco in the furnace and sparks flew on the roof and set it on fire. It was set last Thursday a week ago and is smoking yet. We can see the front view from our house.

LITTLE EVELYN JONES.
Durham, N. C.

Dear Editor:—I was appointed by the society to write to the PRESBYTERIAN and it is with much pleasure I do so. We have a splendid little society and we meet every Saturday before the second Sunday. Our society had an ice-cream supper Wednesday night. We had a very nice time. I go to school every day and Sunday too. My Sunday-school teacher is Mrs. Reinhardt and my other teacher is Mrs. McBee. I like them both very much. I hope I will have the pleasure of writing to your paper again some time.

Yours truly,
SALLIE MAY QUICKLE.
Lincolnton, N. C.

Dear Presbyterian: It has been sometime since I have written to you. Papa takes your good paper. I go to school now. We have twelve scholars. We write letters one week and compositions the next week. I go to Sunday-school every Sunday. My teacher is Miss Lizzie Wooten. Papa is the superintendent of the Sunday-school at Milton. We have preaching twice a month. Mr. Ferguson preaches every second Sunday and Mr. Shamberger preaches every fourth Sunday. I enjoy going to preaching. I wish we could have preaching every Sunday. I will close hoping to see my letter in print.

Your little friend,
EVELENA MCGIRT.

Dear Editor: I will write and ask you to put my name on the "Honor Roll" as having perfectly recited the Shorter Catechism. I recited it perfectly to mama, beatitudes, hymns, prayers and everything. The last time Mr. Evans, our pastor, was here he heard it and said I answered it satisfactorily. I am going to school again and am glad to say that we have our same teacher we had last year, Miss Hall. I will close by asking a question.

Your true friend,
E. MYRTLE WILKINSON.
Ridgeville, N. C.

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(Continued from 7th page.)

an ecclesiastical to appoint delegates to a non-ecclesiastical body. In taking this action we do not mean to discourage in any sense whatever, all legitimate means to suppress the great evil of intemperance.

In the matter of Sabbath mail, &c., the Synod instructed the moderator to sign the petition presented and forward it in the name of the name of the Synod of North Carolina to the Post Master General.

In obedience to the action of the General Assembly the Synod recommended that a collection be taken for Assembly's Home and School on the fourth Sabbath of December next.

Special committee on report of Regents of the Orphans' Home presented a report expressing thanks to God for His manifest blessing upon the institution. The following, among other recommendations, were adopted:

That the Board of Regents and the Superintendent, Rev R W Boyd, be commended for the prudent and faithful discharge of the trust committed to them.

That in view of the increased number of orphans to be maintained as soon as the "Rumple Hall" is furnished the Synod recommends:

(1) That all our ministers and sessions be urged to make more earnest efforts to secure more liberal contributions to this object on Thanksgiving Day, and upon other occasions.

(2) That the list of monthly contributions be enlarged until every Sunday-school in the Synod shall make a monthly contribution for the orphans, and that our various benevolent societies be requested to make the orphans one of their beneficiary objects.

(3) That farmers, manufacturers, merchants and others be urged to contribute material aid to the orphans by giving of the products of the farm, the mill and the counter for this purpose.

The report of the Colored Academic and Industrial School was presented by Rev L B Turnbull, D D, President of the Board. The Synod directed that all of the December collection for Colored Evangelization be sent to the treasurer of this Board in order to put the institution on a better basis.

The Synod urges all pastors and sessions to give more prominence to the Bible cause and to be more faithful in securing collections for this cause on the third Sabbath of October or as soon thereafter as practicable.

Rev J B Shearer, D D, presented the annual report on Church and Christian Education, showing increased interest in this matter throughout the Synod, larger attendance upon all our colleges and seminaries and increasing contributions for this cause.

Rev E Daniel, D D, from the committee of Peace Institute reported progress in the conduct of the business committed to them and upon request the committee was continued.

A report on the N. C. PRESBYTERIAN was presented by Rev E Daniel, D D, stating that the paper will soon change hands, will be edited by Rev A J McKelway and will be moved to Charlotte, N. C.

In reference to Ministerial Education the Synod urged the Presbyteries to be careful in the reception of candidates, to adopt the Assembly's apportionments and cordially commends Rev J H Lumpkin, the secretary of the Assembly's Committee.

Rev Roger Martin and others presented a protest against the decision of the Synod in the judicial case from Mecklenburg Presbytery. The protest was admitted to record without answer.

After the adoption of a hearty vote of thanks, the Synod adjourned to meet in the Presbyterian church, Gastonia, N.C., on Tuesday before the last Sabbath in October, 1898, at 7.30 p. m.

J. ALSTON RAMSAY,
Stated Clerk.

At the close of the Nashville Exposition the total indebtedness was only $36,000. The property of the company is valued at far more than this sum, and there are uncollected assets amounting to $39,000. The total attendance as officially reported was 1,682,805.

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Driven Out. Translated from the German. 156 pages,..... 1 00

By Miss Annie M. Barnes:
Ninito: A Story of the Bible in Mexico. 214 pages,..... 90
How A-chon-ho-ah Found the Light. 266 pages,..... 1 25
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Over at Little Acorns. 384 pages,..... 1 25

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Ezekiel of Bethlehem. 281 pages, ... 1 00

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Schedule in Effect May 30th, 1897.

WESTWARD.

		No. 41	No. 403
Lv	Wilmington..	*8 20pm	....
La	Lumberton.	5 26pm	.....
Lv	Maxton.....	6 12pm	....
Lv	Laurinburg..	6 23pm	....
Ar	Hamlet... ...	6 53pm	.....
Lv	Hamlet.....	7 13pm	*5 10 am
Lv	Rockingham.	7 30pm	5 23 am
Lv	Wadesboro...	8 11pm	5 54 am
Lv	Marshville...	8 48pm	6 25 am
Ar	Monroe	9 12pm	6 48 am
Lv	Monroe.....	9 35pm	7 00 am
Ar	Charlotte.....	10 25pm	7 50 am
Ar	Mt. Holly....	.....	9 20 am
Ar	Lincolnton...	.....	10 20 am
Ar	Shelby.....	.....	11 18a m
Ar	Ellenboro....	.....	11 55p m
Ar	Rutherfordton	.. ..	12 30p m
†8 40am	Lv....	Hamlet..	Ar 6 20p m
10 00am	Ar....	Cheraw..	Ar † 5 00p m

EASTWARD.

		No. 38.	No. 402
Lv	Rutherfordton	.....	*4 35p m
Lv	Ellenboro....	.....	5 15p m
Lv	Shelby.....	.....	6 08p m
Lv	Lincolnton..	.....	7 00p m
Lv	Mt Holly....	.....	7 50p m
Lv	Charlotte....	*5 10am	8 25p m
Ar	Monroe.....	5 55am	9 10p m
Lv	Monroe.....	6 05am	9 40p m
Lv	Marshville...	6 25am	.....
Lv	Wadesboro..	7 01am	10 31 pm
Lv	Rockingham.	7 41am	11 05p m
Ar	Hamlet.....	7 55am	11 23p m
Lv	Hamlet.....	8 20am	.....
Lv	Laurinburg..	8 46am	.....
Lv	Maxton.....	9 05am	.....
Lv	Lumberton...	9 53am	.....
Ar	Wilming'on .	12 05pm	.....

NORTHWARD.

Lv	Hamlet.....	*8 15am	*11 20pm
Ar	Raleigh.....	11 30am	2 16pm
Ar	Portsmouth..	5 50pm	7 25am
Ar	Richmond...	*6 50pm	* 8 15am
Ar	Washington..	11 10pm	12 31pm
Ar	New York...	6 58am	6 38pm

SOUTHWARD.

Lv	Monroe.....	*6 48am	*9 25p m
Ar	Abbeville....	11 05am	1 40a m
Ar	Athens.....	1 15pm	3 45a m
Ar	Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT Oct. 10th. 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington.....	8.00a.m
Arrive Fayetteville.....	11.10 "
Leave Fayetteville.....	11.21 "
Leave Fayetteville Junction..	11.28 "
Leave Sanford.....	12.50p.m.
Leave Climax	2.49 "
Arrive Greensboro.....	3.20 "
Leave Greensboro.....	3.30 "
Leave Stokesdale.....	4.18 "
Leave WalnutCove	4.49 "
Leave Rural Hall.....	5.19 "
Arrive Mt. Airy	6.45 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.33 "
Leave Stokesdale.....	11.06 "
Arrive Greensboro.....	11.55 "
Leave Greensboro	12.15p.m.
Leave Climax.....	12.43 "
Leave Sanford	2.36 "
Leave Fayetteville Junction..	3.56 "
Arrive Fayetteville.....	4.00 "
Leave Fayetteville.....	4.10 "
Arrive Wilmington.....	7.20 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville:.....	8.00a.m
ArriveMaxton.....	9.02 "
LeaveMaxton.....	9.07 "
Leave Red Springs.....	9.35 "
Leave Hope Mills.....	10.20 "
Arrive Fayetteville	10.40 "

SOUTH BOUND	No. 3, Daily
Leave Fayetteville.....	4.45p.m.
Leave Hope Mills.....	5.02 "
Leave Red Springs	5.42 "
ArriveMaxton.....	6.11 "
Leave Maxton.....	6.15 "
ArriveBennettsville.....	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramsecur.....	6.40a.m
Leave Climax.....	8.25 "
Arrive Greensboro.....	9.17 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Madison.....	12.35 p.m
Leave Stokesdale.....	1.25 "
Arrive Greensboro.....	2.45 "
Leave Greensboro.....	3.22 "
Leave Climax.....	4.20 "
Arrive Ramsecur.....	6.05 ",

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford, with Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk and Western Railway.

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ROSIN: Has been dull throughout at $1.15 for Strained and $1.20 for Good Strained.

CRUDE TURPENTINE: Hard $1.40; Soft $1.90—closing steady.

TAR: Receipts taken day by day at $1 05.

COTTON: Middling, on Thursday 5⅝ cents; since 5 3-16—closing firm.

TIMBER: Not enough coming in to make a market.

ATLANTIC COAST LINE.
Schedule in Effect Sept. 22, 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p, m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 08 p m, Boston 9 00 p m.

DAILY except Sonville 3 58 p m, Newbern 5 20 Sdnday p. m. 2 00 P M — No. 50—Passenger—Due Jack-

SOUTHBOUND.

DAILY 4:00 P M — No. 55—Passenger—Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 34 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—

FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY except Sunday 12 40 P M — No. 51—Passenge—Leave Newbern 9 20 a m, Jacksonville 10 42 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at †1 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 30 am, and 3 30 p m, arrive Parmele 9 10 a m, and 5 10 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m, Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning eaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 03 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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Old-fashioned Apple Pudding.—Half-pound fine chopped suet, one pound flour, one teaspoonful salt, and one cup cold water. Sift flour and salt in a bowl, add the suet and mix the whole with the water into a stiff paste. Roll it out on a floured board a quarter inch in thickness, put in the center half a dozen finely cut tart apples, sprinkle one tablespoonful sugar and a little flour between them and add a pinch of nutmeg and one teaspoonful butter in small pieces. Dip a large napkin in hot water, wring out and dust with flour. Cover the apples with the paste, lay the pudding in center of cloth, fold the cloth together, and tie it tightly. Have a large kettle of water with half teaspoonful salt over the fire: as soon as it boils put in the pudding, cover the kettle and boil two hours. Serve with nutmeg sauce. The pudding should be served as soon as taken from the water.

Every Teacher . . .

In the Sabbath-school should be well equipped for the work of teaching, and they would be greatly helped in the preparation of the weekly Lessons by studying the pages of



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North Carolina Presbyterian.

New Series—VOL. XXIX—No. 1,558. WILMINGTON, N. C., THURSDAY, NOV. 18, 1897. Old Series. Vol. XXXIX—No. 2,718

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For the N. C. Presbyterian.

FROM GLORY TO GLORY.

BY THE LATE REV. W. B. TIDBALL.

2 Cor. 3:18.

From glory to glory! All hail the bright way!
Our Saviour has traced it to life's endless day.
We gaze in the mirror, we con "the old story,";
While changed to His image, from glory to glory.

O, nearer and nearer, each day and each hour,
Thou Spirit transforming, Thou Spirit of power,
As Thou leadest us on, le, each feature's made clearer
The nearer we come to Him—nearer, still nearer.

And fairer and fairer grows each radiant form,
From inward thought glowing, from feeling waxed warm,
The form that is worn, like the spirit that's nearer,
Transfigured in beauty, grows fairer, still fairer.

So higher and higher through sorrow and bliss,
Still longing to see Him, and be as He is;
But as we approach Him, He seems to retire
In light inaccessible, higher, still higher.

Then brighter and brighter grows His lovely face;
The more we behold it, the more we would trace
Each beauty resplendent, the white light grow's whiter,
The light of His glory shines brighter, still brighter.

From glory to glory! But shall we aspire
To reach His infinitude? Vain the desire.
Yet when time is dead, and eternity's hoary,
We'll rise in His image from glory to glory.

If you really have the mind that was in Christ, you will desire nothing so much as to do the will of the Father.

REV. A. L. PHILLIPS, D. D.



Rev. A. L. Phillips was born Sept. 20th, 1859, in Chapel Hill, N. C., where his grandfather and father taught mathematics for long years. His mother was a Battle from Edgecombe county. In 1868, Dr. Chas. Phillips removed to Davidson and remained till 1875, when the University was restored to the hands of its friends. His children received most of their early training in private schools at Davidson. In 1874 the subject of this sketch was sent to Hughes' Academy, Orange county, N. C., where he had a careful preparation for college from one of the best teachers of his day, Sam. W. Hughes. In 1876, he entered the classical course at the University, and remained four years, ranking among the best scholars of his class. After graduation he taught one year with Maj. Lynch at High Point. During the University vacations he was a constant attendant on the sessions of the State Normal School, in which by and by he became lecturer in geography, both at Wilson and Chapel Hill.

In 1881, he went to Clinton, N.C., where he was a successful teacher until the summer of 1884.

He joined the church at Chapel Hill during his second college year, and became interested in the Y. M. C. A. work there. After graduation he took a deep interest in Sabbath-schools and prayer-meetings. For some years he felt that he would one day become a minister. The call came irresistibly in the fall of 1883, when he presented himself to Wilmington Presbytery. He was licensed in the Second, (now St. Andrews) church, Wilmington. Continuing to teach through that session he supplied regularly Oak Plains church in Sampson county. In the summer of 1884, the Presbytery assigned him the group of churches, Burgaw, Mt. Williams and Topsail in Pender county. Receiving a call from these churches he was ordained in Rockfish church in 1884. With the addition of the Duplin Roads church he served this group for two years, during which time the Lord most graciously blessed the work, which had been prepared by faithful and experienced ministers before his arrival. In 1887, he was called and removed to Fayetteville. Here too, he was fortunate in following Dr. H. G. Hill, whose eighteen years of earnest preaching had prepared the people to go forward. The Lord added many souls to the church while he was there, and built up His people. In 1889, he removed to Birmingham, Ala., where he became the first pastor of the South Highlands church. This church grew fast because of the great up-building of the city. In 1890, he was elected without the slightest solicitation on his part Field Secretary of Colored Evangelization. In 1891, the General Assembly created the new Executive Committee of Colored Evangelization, and Mr. Phillips was unanimously elected Secretary. For seven years he has given himself without reserve to the development of this, the most delicate and difficult work of our Church.

In Jan. 1883, he was married to Miss Susan J. Moseley, of Clinton, N. C. Three fine children have blessed their union. In all his work he has been greatly sustained by the self-denial, prudence and devotion of his wife.

In 1895, the University of North Carolina conferred on him the honorary degree of Doctor of Divinity.

Dr. Phillips has a vigorous body, a clear head, and a warm heart.

God always has an angel of help for those who are willing to do their duty.—*Dr. Cuyler.*

PERSONS AND PAPERS.

You have not fulfilled every duty, unless you have fulfilled that of being cheerful and pleasant.—*C. Buxton.*

* * *

It is one of the laws of God's kingdom that the doing of good brings a blessing back to the door. He who makes another person happy wins happiness for himself, while he who seeks only to make himself so fails to accomplish his desire. He who tries, in obedience to the command of Christ, to spread the knowledge of the gospel becomes himself more largely filled with the divine grace. *Herald and Presbyter.*

* * *

What we all want is inward rest—rest of heart and brain; the calm, strong, self-contained, self-denying character which needs no stimulants, for it has no fits of depression; which needs no narcotics for it has no fits of excitement; which needs no ascetic restraint, for it is strong enough to use God's gifts without abusing them; the character, in a word, which is truly temperate, not in drink and food merely, but in all desires, thoughts and actions.—*Kingsley.*

* * *

It is the singleness of this *life in God* that gave its uniqueness to the personality of Jesus, referring back all his experiences to the infinitely Perfect, all his sorrows to the eternal blessedness, all his disappointments to the living Fountain of hope. The deluding impressions of a drudging and suffering world were habitually checked and transcended by a recovered contact with the one and only God.—*James Martineau.*

* * *

Aggressive movement is the demand of the hour. Satan's works must be stormed boldly, steadily, intelligently and unitedly. All churches are feeling the need of enlarged evangelistic efforts. The old methods, good in their place, but not sufficient to accomplish all that is either desired or needed, must be supplemented by something more magnetic, suitable, taking and impressive. Yet the *outre* and extravagant must be avoided. Everything must be done decently and in order; in a way to command the respect and support of wise and farseeing leaders and of active, thoughtful and reliable workers.—*The Presbyterian.*

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AN EXPLANATION.

We hear, occasionally, such references to an incident of the Summer Conference which was held by and for Christian Workers at Northfield in August last (1897.) that we suppose a full statement and explanation will be interesting. Rev. H. Grattan Guinness, M. D, so closely identified with the Congo Mission work and so well known as such was at the conference. Mr. Moody asked him to lead a missionary meeting one night. He did so, and the interest was so marked that a second meeting was appointed for the next night. In the late afternoon of this second day a band of missionaries was taking tea with Rev. Dr. Mabie, when Dr. Guinness suggested the need and appropriateness of having a Northfield fund to aid any of the student volunteers who could not be sent out by the church committees or boards, so that they might go out under denominational control and authority, supported or aided from this fund. This was thought desirable because the student volunteer movement originated in the hall of Mt. Hermon School for boys associated with the work of Northfield.

At first Dr. Mabie and Rev. Arthur T. Pierson, D. D., editor of the Missionary Review of the World, opposed the plan. But they yielded on further discussion and that night proposed and urged the scheme, so that many thought it originated with them, not knowing until later its real author.

As soon as proposed, Mr. Moody with that wise common sense for which he is so noted, objected and left the hall, refusing to accept any monies offered. About $2,500 dollars was raised at once. But seeing Mr. Moody leave, the promoters of the plan, at the close of the meeting, followed him to his home, where he gave such sound and sensible reasons for his objection to the plan, that it was at once abandoned, and the next morning the proposition was withdrawn by Dr. Pierson seconded by Dr. Mabie. Three things should be marked here. First, that Dr. Pierson did not originate the plan, at first opposed it, and promptly yielded to the suggestion of Mr. Moody to withdraw.

Second. This is but one of the many striking incidents of the strong common sense and wisdom of Mr. Moody, as a leader and guide and balance of forces in these great gatherings.

Third. That Mr. Moody paid a ringing and deserved tribute to the great missionary agencies of the churches, declaring that no wiser or fitter men can be found to manage and direct the missionary forces and finances of the churches than these. He said that any additional channel or agency to solicit or receive and disburse funds might discredit these agencies, and he would not be a party to such. This comes with special force to us, if any of us criticize our committee and run off after extra denominational channels to pour out our gifts for carrying the Gospel to all the world. Our Foreign Mission Committee is composed of earnest, consecrated, sensible men, who give time and labor without compensation to manage our missionary interests. We ought to sustain them, and support the work.

A FALLING OFF. Just here it is opportune to remind all our churches, that many have given nothing since last March, and some have given less than last year. So the treasury receipts for the cause of Foreign Missions which began so favorably are now less than last year to this date by several thousand dollars. We urge all our churches to contribute to this cause and to forward at once to Mr. Erskine Reed, Treasurer, P. O. Box 457 Nashville, Tenn.

THE PRACTICAL PHILOSOPHY. This volume by the eminent and beloved father of our Church, Rev. Dr. R. L. Dabney, is sent to us by the Crescent Book House of Mexico, Mo. It is described on the title page as "The Philosophy of the feelings, of the will and of the conscience, with the ascertainment of particular rights and duties." It is enough to say that Dr. Dabney is the author, to commend this book. That we say to add that it is worthy of the author and deserves to be studied by all Christians, especially public teachers and preachers. We wish all our young men who are preparing to preach would study this book. Rev. S. B. Erwin, who solicited subscribers for this book, asks that subscribers send for their copies. He hopes that others will subscribe and send for the book at once as the contract with the printers makes this request necessary. The book is substantially bound in cloth and has 521 pages.

IT HAS BEEN going the rounds that the Synod of North Carolina adopted the following resolution regarding the Princeton Inn and its application for license to sell liquors:

"This Synod deeply regrets that Princeton University, a recognized institution of Presbyterian antecedents and proclivities, has become compromised on the saloon question and that Presbyterian ministers in this connection have given their countenance to the saloon, signing a petition for the sale of intoxicants in Princeton."

It is a mistake. The question, so far as we know, and we think we certainly know, was not before the Synod of North Carolina in any way. Under all the circumstances any action by that Synod could hardly have failed to be invidious, notwithstanding the individual opinions of members of the Synod would be fully in accord with the resolution given above. It was altogether right and proper that the Synod of Catawba, of the Northern Church, should express itself unmistakably on the subject.

While on the subject it may not be amiss to give the following from the correspondence of the Baltimore Sun:

The New Brunswick Presbytery met in the First Presbyterian church here [Princeton, Nov. 11th]. Prof. Charles W. Shields, of Princeton University, who has been censured by members of the Presbytery for signing the petition for a liquor license for the Princeton Inn, presented a letter of withdrawal from the Presbyterian Church in order, as his letter stated, that he might "enter some other portion of the visible church to which the good hand of God may guide."

A resolution was presented by Rev. Dr. John de Witt, professor of Church history in the Princeton Theological Seminary, that the resignation be accepted. There were protests and requests that a resolution of regret should accompany the withdrawal. The argument continued a long time and Rev. Dr. Rogan offered a substitute resolution to the effect that a committee of three clergymen and two laymen be appointed to confer with Dr. Shields.

It was finally decided to appoint a committee to inquire into and report upon the case as proposed. The committee consisted of Dr. Duffield, Dr. Rogan and Dr. Studdiford, clergymen, and Judge Lanning and Dr. Hamilton, elders.

After an hour's deliberation the committee reported that it had first accepted Dr. Shields' resignation from the Church and instructed that his name be removed from the roll. It also reported the following resolution:

"Owing to the previous misapprehension of the action of the Presbytery, we deem it advisable to call the attention of our elders, ministers and members to the deliverances of the assemblies of 1871 and 1877 in regard to the signing of petitions for the sale of intoxicating liquors or beverages."

These reports were adopted and the Presbytery then adjourned.

THE CONSENSUS OF OPINION on this subject seems to be that Prof. Shields and those who acted with him made a mistake, a lamentable mistake, and the best thing for him to have done would have been manfully to have confessed his error, and to have labored as far as possible to undo the infinite harm that has been done through his instrumentality.

The Interior says: "We are informed that the Inn will surrender its license—and there let the matter be dropped." We sincerely hope the Interior has not been misinformed. If the license should be surrendered that would, in the language of the times, "close the incident."

And now let us give credit to the Voice for revealing and exposing this iniquity. Attempts were made to discredit that paper and its statements were denied—never with the backing of evidence—but in the end it has proved that the Voice was correct and accurate in its charges. We give all honor to the Voice.

THE LECTURE ON JOHN CALVIN, delivered by Dr. E. Daniel, before the Westminster League of the First Church, Raleigh, must have been not only most enjoyable, but highly instructive. The News and Observer doubtless characterizes it fitly as "charming." The historical limning, in which the great reformer was placed in the centre with his contemporaries around him, must have been exhilarating to those who love to live among the worthies of the past, and the description of the moral condition of society in Calvin's day, and the causes that worked together to make John Calvin what he was we can readily believe was surpassingly fine. But what a treat it would have been to have been able to avail ourselves of the kind invitation to be present, and hear Dr. Daniel in his own inimitable way discuss:

1. Calvin as a Moral Reformer.
2. Calvin in his domestic relations
3. Calvin as a Theological teacher.
4. Calvin as related to Servetus.
5. Calvin as a man of hard work.
6. Calvin and Calvinism in history, as attested by Bancroft, Guizot, and Froude.

THE REPORT is abroad that the American Bible Society is in such straits that it will be compelled to sell its New York Bible House. It is no secret that the liberality of the Christian public which has heretofore sustained this society and enabled it with the blessing of God to do such a marvellously good work has considerably abated—the more's the pity—but matters are not as bad as they have been represented. The Society, as we understand, lays up nothing—that is expends any increase of income in extending its work. Of course then as receipts fall off there must be retrenchment. The income from rents of rooms in the Bible House has been cut down by removal of the societies that occupied these rooms, and the society now has more room than it needs. Is is therefore not impossible that the present Bible House will be sold and another place be chosen in which to carry on the good work. The work itself under any circumstances cannot be discontinued.

THE INDIA FUND. Rev. T. S. Wynkoop has sent to Rev. A. D. McClure an itemized account and vouchers of the use made of the funds sent to him, all of which Mr. McClure will keep on file. Summing up his statement Mr. Wynkoop says: "I am sure every cent of your remittances has been put to the best use in the name of Jesus." God bless you and all the donors. You will perhaps hear all about it in the final day. Meantime, the Lord knows, and He will accept and bless them.

TO THE FRIENDS OF THE ORPHANS' HOME AT BARIUM SPRINGS, N. C.

The Orphans' Home has passed a happy and prosperous year, and unites with you in praising God for His loving kindness and tender mercies. In making up your thank offerings please remember two things: First, that the number of children to be provided for is much larger than any previous year. Secondly, that there is at this date a deficiency in the Support Fund amounting to $465.

Praying that you every one may be found among the cheerful givers whom the Lord loveth, and upon whom He may pour His richest blessings in all future time,

Yours in the care of the fatherless,
R. W. BOYD,
Supt. Orphans' Home.

For the N. C. Presbyterian.

DAVIDSON NOTES.

This is the week of prayer, observed by the Young Men's Christian Associations throughout the country, and services will be held every evening at half past six in the Association Hall. We are fortunate in having secured for these services Rev. J. W. Stagg the popular pastor of the Second church of Charlotte. He is a most attractive speaker and is eminently fitted for work among young men.

During the past month several of the members of the Faculty have been temporarily absent attending meetings of various Presbyteries and Synods. Drs. Martin and Harrison have visited Bethel Presbytery and the Synod of South Carolina, while Dr. Shearer, having presided over the sessions of the North Carolina Synod as Moderator, is now at Rome in attendance on the Synod of Georgia.

Rev. A. K. Pool, whose health was seriously impaired by his unremitting labors as pastor of the mission churches near Concord, will spend the year teaching music, making Davidson his headquarters. His plan is to conduct congregational singing-classes in such churches as my desire it. Any church which values congregational singing will do well to secure his services, as he is not only one of the finest singers in the State, but a teacher of long and successful experience. It is hoped that by the close of the year his health will be fully restored.

The inter-class contests for the Alumni Cup are steadily growing in interest. Never in the history of the college, probably, have there been so many men regularly playing in the college teams. Three match games are played each week, but of the five contesting elevens no one can yet spot the winner. L.

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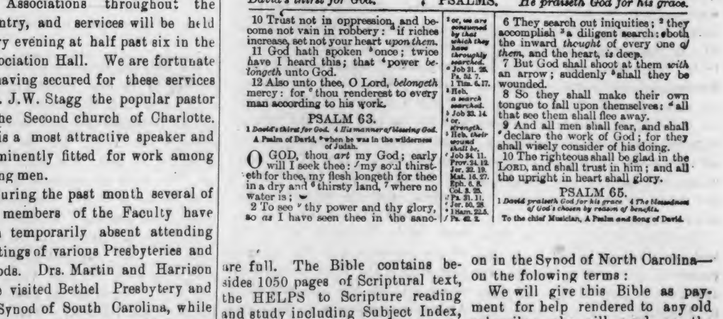
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JOHN McLAURIN,
Manager N. C. Presbyterian.



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon *them.*
11 God hath spoken [b]once; twice have I heard this; that [c]power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [d]thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [e]when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [f]my soul thirsteth for thee, my flesh longeth for thee in a dry and [g]thirsty land, [h]where no water is;
2 To see [i]thy power and thy glory, so *as* I have seen thee in the sanc-

[a] or, we are possessed by that which they have thoroughly searched. [b] Job 21. 28. Ps. 34. 7. [c] 1 Tim. 6. 17. [d] Heb. *a search searched.* [e] Job 32. 14. or, *strength.* [f] Heb. their soul shall be. [g] Job 24. 11. Prov. 24. 12. Jer. 22. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25. [h] Ps. 31. 11. [i] Jer. 10. 25. [j] Num. 22. 5. [k] Ps. 42. 2.

6 They search out iniquities; [a] they accomplish [b]a diligent search: both the inward *thought* of every one of *them,* and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [c]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [d]all that see them shall flee away.
9 And all men shall fear, and shall [e]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

[a] or, *as many as* [b] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Eph. 6. 8. Col. 3. 25. [c] Ps. 21. 12. [d] Jer. 46. 28. [e] 1 Sam. 22. 5. [f] Ps. 64. 2.

are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable

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The Gospel assures us that love is stronger than hatred, peace than war, holiness than evil, truth than error. It is the marriage of the goodness of motive to the goodness of attainment; heaven hereafter heaven here.—*James Freeman Clark.*

All we want in Christ we shall find in Christ. If we want little, we shall find little. If we want much, we shall find much; and if in utter hopelessness we cast our all on Christ, He will be to us the whole treasury of God.—*Bishop Whipple.*

For the N. C. Presbyterian.

HOME MISSIONS IN EAST TEXAS.

There is a vast difference between the practicability of working successfully the Home Mission field in East Texas and the older States. Few, if any, who have not been on the ground and formed some idea of the situation from practical observation, have any real conception of what the field really needs, and how it may be successfully worked. The writer doubts seriously, if even the committee at Atlanta, though the honored and efficient secretary has visited the Church courts in Texas, and conversed with the ministers and elders, if even he properly grasps the situation. To do this, a man must acquaint himself with the people and their peculiar environment. All over this part of the State, isolated Presbyterians may be found, who, for want of proximity to a Presbyterian church, have become practically lost to the Church of their choice. And this state of things may be accounted for in two ways: First, on account of their isolation, the home missionary is not able to reach and gather them into folds. Then again, neither has the Presbyterial or Central Committee the means at their disposal to send out and support a sufficient number of home missionaries to overtake the herculean task. The natural consequence inevitably follows, the people are being gradually absorbed by other denominations.

Take Anderson county as an illustration. The population of the county is estimated at 25,000. Of these, about 11,000 are congregated in Palestine, the county seat. All over this county may be found persons from the States east of the Mississippi who have been raised Presbyterians; and, many of them doubtless, when they moved to the county were members of the Presbyterian Church. They settled in the rural districts, engaged in agricultural pursuits: but too far removed from any church privileges of their own with the Church's present facilities for reaching them with the Gospel, there are not enough of them living near together, to justify the expenditure of carrying them the Gospel. Then the railroad facilities for reaching these various points, are not as convenient, as in localities which have been settled longer; consequently it is not only a laborious, but also a very expensive task. The result is, the people are not reached; and, they are either practically out of the church, or have drifted into others.

But you may say: It is their own fault. A member of the church ought not to settle and raise his family in a community where he could not enjoy church privileges of his own choice. True enough. But men ought not to sin; but facts show they do so; and, it is the Church's business to *show* them their sin and induce them to repent. And so, men *will* live where they cannot enjoy the privileges of their own Church, and it is equally as binding on the Church that she hunt up her stray sheep, and feed them with the bread of life. These Presbyterians are scattered all over this sunny land, in the rural districts, and it is the duty of the Church to see to it that the means of grace are brought within their reach. If the retail merchant does not go to the wholesale house for goods, the drummer is sent to him and he is hunted up. The church might learn a useful lesson from business men along this line.

Now what is the local church doing to reach these scattered members and adherents. There is only one Presbyterian church in the county. Its membership is about 225. They have a strong, logical Gospel preacher, employ him for all his time and pay him a salary of $1,500 annually with the use of a large and commodious manse. The Sabbath-school numbers about 120. They have a full bench of elders and board of deacons. *But* the church confines *all her energies to the city.* It has been said: To build up a city church you must work the country, (and some of the Texas ministry are doing so) but the city church of Anderson county seem to think they have sufficient work within the corporate limits. Hence, there is no evening appointments in the suburbs or country, no mission Sabbath-schools organized, and as already stated the Presbyterial, nor Central Home Mission Committee have the means to do this work, and the consequence is, the work is undone, and the people are lost to our Church. Why is it that other denominations can go out into the rural districts in this Southwestern field and organize *and maintain* churches; but Presbyterians must confine themselves to town and cities, we leave for wiser heads to determine.

Two things are badly needed just now in Texas. First, pastors and sessions ought to extend their efforts beyond the narrow limits of their particular organization, and go out into the outlying districts. Then we need Scriptural evangelists, who are willing to go out into the rural districts, away from the towns and the sound of the railroad locomotive among the farms, and gather up the stray sheep, and, while gathering them up, at the same time acquaint the masses of the people with the grand old Scriptural doctrines and polity of Presbyterianism, and we venture the prediction, that if the Home Mission branch of our Church could be manipulated in this, or a similar and better way for a few years, Texas would soon become one of the strong-holds of Presbyterianism. The people are here, and they are pouring in rapidly every year. The population is increasing with gigantic strides, and if we do not reach them with the Gospel, somebody else will, and the question with us is: Shall we reach and hold them, or allow them to be gathered into other fields?

SPECTATOR.

Nov. 3d, 1897.

For the N. C. Presbyterian.

A VOICE FROM ARKANSAS

AYING "COME OVER AND HELP US."

We have appointed a protracted meeting to be held in the Presbyterian church at Monticello, to begin on December 8th and continue through the 19th. All the other churches in town will unite with us. We have the promise of Rev. Wm. Black, of North Carolina, to conduct the meeting. We have also promised a consideration for his services, to your superintendent of evangelist work. We need Almighty God here to overthrow the powers of the Devil and infidelity. The Devil is busy circulating the most blasphemous sheets, that breathe the very breath of hell. His minions are spending their time and money to poison the minds of young men, and to keep the old men in the toils of unbelief. He has hundreds of followers here. His plan is, to bring the only scheme of redemption into contempt. Poor fallen human nature, comes into this world on the Devil's side. Hence he has the advantage of numbers. He has four or five followers in this town to our one. But we have the Almighty God on our side. He alone can make us a new creation—children of God. It is distressing to see men battling their way down to hell, against the powers of truth and the appeals of the Gospel—just going it blind to eternal ruin. What does infidelity hope to gain for all its pains? Nothing, absolutely nothing. Christianity blesses the world with all its spiritual blessings. Infidelity tries to curse and destroy all that Christianity gives. Infidelity wants no God, no Bible, no Sabbath, no Saviour and no heaven. It is the very opposite of Christianity in everything. We have an earnest battle in Arkansas against the powers of darkness. Sometimes Satan uses indirectness or the let-alone policy to destroy souls; but here he is intensely aggressive and will continue that sort of warefare till routed and driven from the field. I earnestly ask the praying people of North Carolina with whom I labored so many years to pray that the God of salvation and of Pentecost, will be with us in mighty power at our coming meeting.

Your fellow servant in Christ,
S. C. ALEXANDER,
Monticello, Ark.

A PURIFIED CONSCIENCE.

When a sin is committed it makes a stain on the conscience, and the stain burns. This pain is the hint of nature to seek removal of the sin. But if it is not taken, the pain in time assuages, and stain may be added to stain until conscience is defiled through and through.

In such a defiled conscience there are terrible latent possibilities, for the pain may at any time break out again. Sometimes it does so in time—when a man is awakened to a sense of his bad past, and in pain and tears cries out for deliverance from it. Sometimes it is by the sudden apparition of eternity, in which it can perceive nothing but a fearful menace of judgment, that the conscience is aroused. We have reason to believe that the latent pain of unpardonable sin, if it is not experienced in time, will break out all the more intolerably beyond the veil.

Can this defilement be removed? This surely is the question for every child of Adam, for what conscience is there which has not been stained with sin? It is a question which the conscience itself cannot answer. Conscience prescribes our duty, and rewards us if we perform it. If we fail, it fills us with alarm and forebodings, but it cannot tell how these may be removed. This honor belongs to the Gospel of Christ. Like the law, conscience is a schoolmaster to bring us to Christ. Conscience may be compared to a stern guide, who gives a lantern to a cripple and orders him to go the way which the light reveals, on pain of death; but it has no concern for his pitiful inability to surmount the difficult path. It is Christ who heals the cripple, putting strength into his feet and ankle bones, so that he walks and leaps and praises God. Yet it is questionable if anyone can appreciate the blood which cleanseth us from all sin who has not felt the shame and pain of a conscience defiled, or if anyone can understand the easiness of the yoke of Christ who has not felt his bones broken by the yoke of the law. Though conscience does not of itself know the way to reconciliation, yet it wanders restless and excited till it catches sight of Calvary, when its eye kindles like that of the exile who sees on the horizon the cliffs of his native land; and when it reaches the cross it pitches its tent there forever.—*James Stalker, D. D.*

FIVE PRECIOUS WORDS.

There is a group of five precious English words beginning with "H," which may well stand together in beautiful and harmonious relationship, and be happily and sweetly linked in individual experience. The first is Heart, "out of which are the issues of life;" the seat of being; the motive power of action; that which God specially wants; in which grace erects its throne, and Christ loves to abide. The second word in the grouping is Hope, which is the inspirer of the heart's operations, and which draws out its fullest energies. The third word is Home; the sphere where heart and hope come into noblest play and find their purest and sweetest gratification. The fourth word is Happiness, which lures heart, hope and home, and is the resultant of their right cultivation and direction under Christian principle and living. And the fifth word is Heaven, which is the place where the heart meets its God and Redeemer, where hope merges in fruition, where home looms up brighter, more glorious and eternal, and where happiness becomes complete, unalloyed and endless.

How does the flower get its fragrance? From God in its growth according to type. Flowers find their fragrance in God's provision of life and growth. How shall we get influence? By growing according to God's law. Christian life cannot be counterfeited. No substitute can be found for godliness as the source of influence. "By their fruits ye shall know them," is God's law in nature and grace. Influence is the fragrance of the soul. If Christ be in you, Christian influence will emanate from you. To get influence, first get Christ, then live Christ. The most pervasive thing in the world is a Christian life. We should covet its power, not for self-advancement, but for the bettering of the world. The Christian life is likened to many things in its influences. "Ye are the light of the world." Light is silent in its manifestations, but how pervasive and powerful! "Ye are the salt of the earth." Salt saves by the influence of its savor. "Ye are the good seed of the kingdom." The influence of the seed is seen in the harvests. The true child of God is a silent yet powerful influence in the world.

Character is always known. Thefts never enrich: aims never impoverish; murder will speak out of stone walls. The least admixture of a lie, for example, the smallest mixture of vanity, the least attempt to make a good impression, a favorable appearance—will instantly vitiate the effect; but speak the truth, and all nature and all spirits help you with unexpected furtherance. Speak the truth, and all things are vouchers, and the very roots of the grass underground there do seem to stir and move to bear you witness. See, again, the perfection of the law as it applies itself to the affections and becomes the law of society. As we are, so do we associate. The good, by affinity, seek the good: the vile, by affinity, the vile. Thus, of their volition, souls proceed into heaven—into hell. These facts have always suggested to the man the sublime creed that the world is not the product of manifold power, but of one will, of one mind, and that one mind is everywhere, in each ray of the star, in each wavelet of the pool, active, and whatever opposes that will is everywhere balked and baffled, because things are made so and not otherwise.—*R. W. Emerson.*

SAVING POWER OF MARRIAGE.

I have noticed that a married man falling into misfortune is more apt to retrieve his situation in the world than a single one, chiefly because his spirits are soothed and relieved by domestic endearments, and self-respect kept alive by finding that, although abroad be darkness and humiliation, yet there is a still world of love at home, of which he is monarch. Whereas a single man is apt to run to waste and self neglect—to fall to ruins, like some deserted mansion, for want of inhabitants. I have often had occasion to mark the fortitude with which women sustain the almost overwhelming reverses of fortune. Those disasters which break down the spirit of man, and prostrate him in the dust, seem to call forth all the energies of the gentler sex, and give such intrepidity and elevation to their character that at times it approaches sublimity. —*Washington Irving.*

LITERARY JOTTINGS.

In the Royal Library at Stockholm the most valuable and remarkable book is the so-called "Devil's Bible" (*Gigas librorum*). It is a manuscript volume, the peculiar name being derived from one of the pictures in the book, which represents the Devil with a cloven tongue and long claws on his hands and feet. The volume is of large size. It contains three hundred and nine (originally three huudred and eighteen) pages, each of two columns, the length being thirty-six inches, the width twenty inches The material used is a thick and beautifully polished parchment, for the preparation of which a hundred and sixty asses' skins were necessary. The cover is made of oak boards with strong clasps. The weight of this book is naturally considerable. When the royal castle was burned, in 1697, it was found necessary to throw the monster book out of the window, in order to prevent its being burned. This seriously damaged the covers, which were not repaired until 1819. It is evident that the book was formerly chained to the library. This and some other valuable literary treasures of the Swedish libraries, such as the famous Ulfilas or Gothic Bible manuscript, now in Upsala, were in 1648 captured in Prague by the Swedes under Konigsmark, and presented to Queen Christine.—*Sunday School Times.*

It is announced that St. Louis will soon have a magazine printed in twelve different languages and it will be the only publication of the kind in the world. The idea originated with Wm Borsodi, in connection with Alexander Konta. Konta, of that city, will publish a separate magazine for each nationality in their native tongue, but the contents of each will differ but little. The home office of this company will be in St Louis. The promoters of this enterprise have in view a quick way of making foreigners understand the customs of the United States, and they think that this method will cause immigrants to rapidly assimilate with the Americans and correct many erroneous ideas entertained by both. They propose to print such articles as will tend to teach those unable to speak the English language the advantages of the American institutions and just what good citizenship means to them in the future.



I believe I am correct in saying that the grandest music ever written has for its theme religious subjects, and is consecrated to the service of God: and what can be more delightful than to hear a great congregation singing heartily unto the Lord, the "songs of Zion."—*Rev. James Stuart.*

BOOKS.

The Fleming H. Revell Co., Chicago, has closed its twenty-fifth year of the publication and circulation of religious literature and works of high moral tone for adults and children. This firm is too well known to need special commendations for their publications issued from Chicago, New York and Toronto are to be found in thousands of homes and in every section of our own country and in Canada and abroad.

We have received from the Presbyterian Committee of Publication, Richmond, Va., *The Bible and Wage Earners*, by Rev. J. M. Spencer, 5 cents. *The Influence Exerted by the Westminster Symbols upon the Individual, the Family and Society*, by Rev. John F. Cannon. D. D., 15 cents, and *The Nature, Value and Special Utility of the Catechism*, by Rev. Givens B. Strickeir, D. D., LL. D., 15 cents.

Topical Text Book: A very admirable compilation and arrangement of texts for the use of Bible students, whether ministers, teachers, or Christian workers in ordinary. The introduction on Methods of Bible Study, by Rev. R. A. Torrey, author of "How to Study the Bible for the Greatest Profit" adds greatly to the value of the Text Book, as does the "Summary of the Outline of Doctrines," and the "Outline of the Fundamental Doctrines of the Bible" by David Allen Reid. Fleming H. Revell Co., New York, Chicago and Toronto. Price 25 cents.

The November *Ladies' Home Journal* has an interesting, instructive, and practical table of contents. Suggestions for Christmas presents that can be made by the giver are timely, and the various departments covering nearly every phase of home life and of woman's work. The November *Journal* is interesting, instructive and practical. The Curtis Publishing Company, Philadelphia. One dollar per year; ten cents per copy.



Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.
February and August—Presbyterial Home Missions
March—Publication and Colportage.
April — Education — (one collection Church and Christian Education).
May and October—Foreign Missions.
Third Sabbath in October for Bible Cause.
June and September—Synodical Home Missions.
July—Invalid Fund.
Third Sunday in October—BibleCause.
November and April—Education for the Ministry.
December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

NORTH CAROLINA.

St. Andrews:—The congregations were large at both services yesterday. One member was received by letter, making six additions since the last notice in this paper. The C. E. meetings, Saturday night prayer circle, and Thursday night teachers' meetings are growing in interest The Sabbath school is well attended and organized.

Madison: Beginning on Wednesday night, Oct. 27th, a series of sermons was preached by Rev. M. W. Doggett, D. D., of Burlington. Bro. Doggett preached two sermons a day. The services lasted through Sunday. On Sunday morning Messrs. J. M. Apple, W. C Parish and Green F Daniel were ordained and installed elders, and Messrs. Chas B. Pratt and J. S. King, deacons. After this Rev. J. A. Paisley was installed pastor of the Madison church for one half of his time The charge to pastor and people was delivered by Rev. S. O Hall of Westminster church Greensboro. In the afternoon at 2 30 o'clock the Sacrament of the Lord's Supper was administered by Rev. M. W. Doggett, D. D.

J. A PAISLEY.

Huntersville:—Friday, the 12th inst., was celebrated as Westminster Day by the churches of Bethel, Gilead, Roanoke and Huntersville. The members of the different churches had been studying the catechism and the honor of having the greatest per cent recite them perfectly was conferred upon Gilead. An address upon the influence of the Westminster Standards in the world was delivered by Rev. J. W. Stagg.

Brown School House, Brunswick County: Rev. T. H. Newkirk was with us and preached for us during the last week of October. His preaching was plain and Scriptural and did us much good in that community. This is a new post for Presbyterians, there being only two in the neighborhood, but our church is growing in favor, and while there were no professions or additions yet we had a good meeting. Large and attentive congregations greeted us, and all enjoyed Bro. Newkirk's visit among us.

Red Springs:—Rev. D. W. Fox has entered upon his work here most happily, preaching for us every Sabbath. One Sabbath in the forenoon the next at night Three members have been received recently by letter. Large congregations attend each service.

The session endorsed the action of Presbytery in regard to the plan of working for Red Springs Seminary, and appointed Miss S. M. Black to canvass the congregation.

The Seminary is prospering. The latest arrival (Saturday night) was a young Miss Vardell, daughter of the President. The building is now well heated, the students happy, the faculty working hard. The first recital of this session was given last Friday night, and was much enjoyed by the patrons and friends who were present in large numbers.

J. McL.

[VIRGINIA.

Patrick Church, Roanoke Presbytery:—By invitation of the pasior, Rev J. P. Robertson, Brother R. W. George, from Orange Presbytery, N. C., evangelist, came to this county to Howell schoolhouse about five miles from Stuart, the county seat and began a series of meetings on the fifth Sunday in October and closed on First Sunday in November. There was interest developed from the first. There was only one Presbyterian at this place and no place but a schoolhouse in which to preach. On the fifth Sunday, on his way to the place, and from Stuart, the minister saw fresh plowed ground and people moving a stack of fodder, a little further on was seen meal running down from the mill and the work going on, a little further on another mill wheel was moving regularly over, and arrived at the schoolhouse the report of a gun was heard over on the mountain side perhaps fired by a squirrel hunter. Loaded wagons passed the school-house. Opposition was developed early and towards the close, a young lady, of eighteen, wept bitterly, because as she said, her father forbid her to make a profession of her faith—she was too young. She asked for prayer and her weeping brought tears from many a tender heart and from men who some say had never shed any tears! Some of another faith, objected to our using the schoolhouse during recess for preaching, so only night meetings were held. This opposition aroused the friends, and during the meeting a lot was secured, and some $200 secured for the erection of a Presbyterian church at this place. The people seem in earnest about the matter and mean to build this church. Brother George gave $50 to the enterprise. The visible results of this meeting was nine professions and five united with Patrick county church on profession. Committees were appointed to solicit subscriptions and a building committee was also appointed. Many requests for prayer were made. Much good was done for the cause and men and women who never took any interest in such things appear interested. There is an open door right here. The people have lived in ignorance of the teaching of the pure Word and some are deeply set in the traditions of men; but beneath it all, is a feeling out after God. The pastor, had recently held a series of meetings there with five professions, but the weather and crops hindered and only one came in at that time. Some of those who came in were of the first five Will the brethren of Roanoke Presbytery remember this work and this field? The pastor preaches at Stuart "Wayside" and Howell regularly once a month. He can give but one Sunday a month to this entire county, having the Henry church also, and were it not for the occasional visits of our brother from Orange, much of the work would necessarily go undone. "Truly the harvest is plenteous, but the reapers are few." Patrick church is scattered and are few in number and has no building of its own.

TEXAS.

Sherman:—The Presbyterian church at this place is one of the strongest and most influential in Texas. Our beloved pastor, Dr. J S. Moore, has served this church for about nineteen years, and has done a great work for Presbyterianism in north Texas. Our Sunday school superintendent, Capt. C. M. Roberts, is one of the purest and noblest Christians it has ever been my pleasure to meet. He is a model superintendent and is loved and honored by all. The clerk of our session, Capt. J. E. Wharton, is a native of the old North State and is proud of his nativity. He is a generous neighbor, a kind friend, and a pleasant companion. His sense of justice has seldom been equaled. His opinion is greatly valued by all who are so fortunate as to be numbered among his friends. With such a pastor, superintendent and clerk of session, you may be sure that we are in safe hands.

J. A. McL.

KENTUCKY.

Bloomfield:—Rev. R. E. C. Lawson of Springfield recently assisted Rev. J. J. Hill in a ten days meeting The church was deeply stirred and twelve united with the people of God.

GENERAL.

There are nine Presbyterian churches in Guilford county—Alamance, Bethel, Buffalo, Greensboro First, Westminster, High Point, Jamestown, Midway and Springwood.

Mendelssohn chapel, Presbytery of Pittsburg, Pa., was dedicated on October 31st, Rev. Henry A. Grubbs is pastor.

There are now 51,578 Christian Endeavor Societies in the world, with a total membership of three million.

The Chicago Presbytery has granted the request of the petitioners at Roseland for a Presbyterian church in that suburb, and referred the matter to the Home Mission committee with full power to act as to when and where this church shall be organized.

Rev. F. B. Meyer will visit this country during the winter. He now expects to arrive the middle of January and remain until the last of February.

The Golden Rule has been changed to The Christian Endeavor World. The change of name to us is a good one and more fully covers the ground under the influence of the paper. The golden rule is still the motto of this excellent paper.

New York City has a Jewish population of 240,000, more than the entire population of Richmond, Norfolk, Wilmington, Charlotte and Columbia.

Mr. Alfred Marriott, of England, has left by will £350,000 to the Society for the Propagation of the Gospel. A London churchman who prefers to remain anonymous has given the Church Missionary Society £30,000, the interest of which is to be available for the general purposes of missions.

The membership of the church in Hungary corresponding to the Presbyterian is second in number to that of no other single Presbyterian body excepting the Northern Presbyterian Church in the United States.

The different branches of the Presbyterian Church in New York State have a membership exceeding the membership of our entire Southern Presbyterian Church by more than 100,000.

The Church of the Puritans, New York City, recently celebrated the 25th anniversary. Addresses were by Rev. Drs. Cuyler, Schauffler and R. C. Ogden. Rev. Chas. Y. Young is pastor.

The Bi-monthly Letters of the North Laos Mission report much evangelistic work done with good results. Also the publication of of Dr. Bradley's Life of Christ in the Laos Version and a translation of the Shorter Catechism A live C. E. Society has been organized in Chieng Hai with twenty-six charter members.

We note that the Synods of the Northern Church are adopting the plan of Synodical Evangelization which has been worked so successfully in our Southern Assembly. The Synod of New York has recently moved in this direction. The Synod of Baltimore, we learn, in part at least, conducts its work on the same line. The following is the action of the Synod of Indiana as represented by the Baltimore Sun:

After being in session all day and until a late hour to night, (Nov. 11th) the special committee appointed by the last General Assembly of the Presbyterian Church to reform and harmonize the methods of giving to Home Missions, agreed on a declaration of principles and unanimously adopted resolutions embodying its views. The struggle that was fought out during the day was whether or not State Synods and Presbyteries are to be allowed to manage their own affairs without the aid of the Home Board of Missions, or whether the National Board should be endorsed, such endorsement meaning a granting of practical autonomy to each Presbytery.

This sentiment prevailed unanimously, and although the committee merely voiced its principles and left it to a sub-

committee, to be appointed, to draft a plan, the action of the committee was such as to be entirely favorable to the large element in the Church that is opposing to the domination of the Home Board.

The resolutions adopted were "tentative," the members said, and were merely to test the sentiment of the committee, There were four of them, and each was adopted without a negative vote. They all tend to let the home board down lightly, but all speak unequivocally for liberty for the Synods.

The first and most important declaration is in favor of a local administration of the affairs of each Presbytery in every case "where practicable."

The second recognizes the national unity of the home board.

The third is slightly more important. It provides that each Synod that launches out for itself to do its own work, shall incorporate in its plan a provision that will insure the home board from suffering loss and financial decay.

The last resolution reads: "We cordially welcome to all of our churches the secretaries and representatives of the home board and the circulation of its literature."

After laying down these principles, the committee decided to appoint a subcommittee, which is to draw up a plan and report to a meeting of the special committee at a time to be fixed.

PERSONALS

Rev. W. Lee Harrell of High Point, N. C., has received a unanimous call to the church of Taccoa, Ga., and it is likely that he will accept it.

At a meeting of Wilmington Presbytery last week Rev T. H. Newkirk of Wilmington was dismissed to the Presbytery of Pee Dee. Mr. Newkirk will have charge of the church at Marion, S. C. For several years he has served faithfully as evangelist in the Presbytery of Wilmington.

Rev. I M. Yonan, who is under the care of our Foreign Mission Committee waiting to be sent to Persia, is at present at Louisville, Ky. His work on Persian Women will be issued before the Christmas season. Orders for same can be sent him at 1216 1st St. We are glad to learn that Mr. and Mrs. Yonan are both in good health.

Rev, C W. Robinson of North Wilkesboro is visiting friends at Mooresville, N. C.

We regret to learn that Rev. G. S. Robinson, of Palestine, Texas, is suffering with his vocal chords and that he is still unable to preach.

Rev. and Mrs. C. K. Cumming have been most cordially received at Hopewell. Mrs. Cumming's former home. Mr. Cumming preached on last Sabbath and Mrs. Cumming gave a talk to the Ladies' Missionary Society during the week.

Rev. Hugh W. Hoon of Waxhaw is visiting in Rutherford county.

Rev. E. J. Baird, a recent graduate of Princeton Seminary, was recently installed pastor of Harmony Presbyterian church, Md.

For the N. C. Presbyterian.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions held a regular session in the Secretary's office, Nashville, on Tuesday, November, 9th.

The meeting was opened with prayer

Minutes of the previous meeting, and minutes of the Directing Committee were approved.

The action of the Southern Brazil Mission in changing its mission year so as to make it correspond with the calendar year, was approved.

Salaries for married couples in the Southern Brazil Mission were reduced to $1,000, with the exception of one special case. Salaries of single ladies in that mission were put at $400 for 1898. After other reductions, appropriations were made for the mission, to be used during next year.

Salaries of single men in the China Mission were reduced to $450 and those of single ladies to $400. Other reductions were made in the estimates sent by the mission, for 1898, before making appropriations for that year.

Allowance for children under eighteen years of age was reduced from $100 to $75, this reduction being made general, so as to apply to all our missions.

The Committee decided to send a letter with these reduced appropriations, to our missionaries, explaining the necessity for retrenchment on account of the stringency of the times, etc.

The report of Mr. Erskine Reed, Treasurer, showed a loss in receipts for the fiscal year up to November, as compared with the previous fiscal year to same date, of $5,335 24. The Treasurer also reported a decline in receipts for November this year, up to date as compared with November, 1896. The Committee was informed that more than $24,000 was still due the mission on appropriations for 1897.

A letter dated Oct. 23rd, from Mr. Robert Whyte, our London Agent, gave the news that Dr. D. W. Snyder and Miss Sophie Wright were expecting to leave for the Congo by steamer from Antwerp which sailed Nov. 6th. Both were well. Mrs. W. H. Sheppard was reported en route to London from Luebo, Africa; having been given permission to come home on furlough.

Rev. W. M. Morrison, writing from Luebo, Africa, June, 30th 1897, mentioned the urgent need of six more laborers for the Congo Mission; two white men, two colored men, and two colored ladies. He also stated that they could use ten new missionaries to great advantage, but that six were needed at once. It was his expectation at the time of writing, to start July 2d, if strong enough, accompanied by Rev. W. H. Sheppard, for King Lukenga's town.

Requests from the Southern Brazil Mission for appointment of Rev. Henry J. McAll as a missionary, and for the appointment of a lady to assist Dr. H. S. Allyn in his work, were both declined for financial reasons.

The Committee was informed that Miss N. Blanche Dunlap expected to return to Brazil Nov. 5th; being in Brooklyn, N. Y. en route, Nov. 4th.

Rev. Charles R. Morton, of Araguary, in Southern Brazil, reported nineteen received into the church, and thirty-five children baptized during an evangelistic tour in July, August and September.

A strong appeal having been received from Rev. S. P. Verner, for a light draught Congo boat, to be used on the upper river for transport, etc., during low water, when the larger steamboats cannot go to Luebo; the Chairman was requested to write to Mr. Verner, encouraging his plan, and informing him that the Committee would like to have the judgment of the Congo Mission in the matter.

The Committee decided that in its judgment, no missionaries should return from Africa at the expiration of three years' service, unless his or her state of health demands it; and that then the question must be decided by the mission; this being especially necessary on account of the expense of returning.

Dr. R. C. Reed, Chairman, was directed to visit the Synod of Georgia, and lay before that Synod the cause of Foreign Missions.

Dr. J. W. Bachman reported that on account of sickness in his family, he had been prevented from attending the Synod of Virginia. The Committee expressed sympathy for him in his recent bereavement.

The following official communication from the Presbytery of Louisville was read:

"Inasmuch as this Presbytery's investigations of the views and practices of Rev. M. H. Houston, D. D., has resulted in a strong presumption of his being seriously out of harmony with the standards of our Church, Presbytery does hereby order that judicial process be instituted against the aforesaid Dr. Houston."

The Executive Committee of Foreign Missions thereupon took the following action:

"Inasmuch as the relation of this Committee with any minister as a missionary is dependent on his relations with his Presbytery as to his doctrinal and ecclesiastical standing; and inasmuch as the Louisville Presbytery has notified the Committee, that it has instituted judicial proceeding against Dr. M. H. Houston.

"Therefore, the Committee hereby revokes the order directing Dr. Houston to return to China Nov. 15th."

Rev. P. M Morrison, D.D., Secretary of the Foreign Mission Committee of the Canada Presbyterian Church, requesting in a recent letter, information as to work in Korea, etc., his church having determined to open a mission in that country, it was ordered that the information be sent.

The Executive Committee was notified that the Ladies' Presbyterial Union of Lafayette Presbytery, Mo., had decided to adopt Miss Grace K. Field as their missionary, holding themselves responsible for her support; and also desired the privilege of paying part (and they hoped the whole) of Rev. Harry Myers' salary as a missionary It was ordered that a reply be sent, expressing grateful appreciation.

The Auditing Committee reported their examination of the Treasurer's accounts and vouchers; and that the balance on hand shown by his report was correct. Recommendations made by this committee, as to readjusting some of the office work, so as to insure greater dispatch, were adopted.

AUSTIN COLLEGE, SHERMAN, TEXAS.

Austin College, founded in 1849, is one of the oldest and most thorough institutions in the West. It has about $1,000,000 endowment. Nothing would give a greater impetus to the spread of Christianity or add more to the strength of Presbyterianism in the Southwest than to increase the endowment and hence the usefulness of Austin College. We hope our friends in the East will help us double our endowment before 1900. Our faculty consist of six professors and three instructors. The president, Dr. T. R. Sampson is indeed a tower of strength to the institution. He is progressive, up-to-date, and energetic. Young men, expecting to moved to Texas, should attend Austin College and thus become identified with the interests of their future State.

J. A. McL.

STAR BINDER

is a most desirable article to have in any household where the PRESBYTERIAN is taken. It holds the successive issues together in most convenient form, costs no labor and requires no special pains in its adjustment. What a fine Synodical Album a year's gathering would thus constitute!

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WHAT IS HOLINESS?

Since the call of God our Father, the example of Christ our Saviour, and the work of the Holy Spirit our Sanctifier, are all in one direction, it seems to me we ought to know all we can about that to which they would redeem and transform the life. Holiness is separateness in thought and purpose, in speech and behavior, from the world of sin which is about us. Holiness is godliness. As Peter puts it in his first epistle, where he is writing to those who have made Christ the foundation, he says: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; ye should show forth the praisas of him who hath called you out of darkness into his marvelous light."

The real Christian is one who is called forth into the light, and who has met with a change of heart. By the Spirit of God he has become a new creature. There must be, there will be a change in his life. Of him it will be said, "Behold, he prayeth!" "Behold, he resisteth the devil!" Whereas in time past he walked as other Gentiles walked, now he becomes separate from them, and walks with Christ and with those who love Him. To say, "I am a Christian," and then to have no change in the life, no setting apart of self from the old temptations and habits of sin, is to almost commit blasphemy.

The name of Christian is nothing without the Christ life. The profession of Christianity is nothing without the fruits of holiness, which the Spirit of God delights to work out in the life that will surrender to Him. And this, strange to say, while God calls us to holiness, and while the Church expects it of us, the world about us also expects it and demands. You know much of the criticism of the world against the Church is concerning its unholy members—is concerning those who live such a low level of Christian life that it is hard to discern where they belong. When any one comes out from the world, puts himself on the Lord's side, and unites with the Church, at once the world expects him to be different—to leave behind the old man of sin, and to put on the new man which shall become more and more like Christ. The world is right in this expectation and demand. But the world is often wrong in its measure and ground of judgment. It often sins against the followers of Christ by its harsh impatience and its stumbling blocks of selfish criticism. It always condemns itself, because knowing so well the way others ought to go, it yet takes no step in the right direction. The holy life is constantly at difference with the world. The Christian must learn to live without regard to pleasing the world. He cannot please it. The world will hate him because he has left it for Christ. Living to be seen of men and to please them will never lead us to holiness, but living to be seen of Christ and to please him will. Face toward Christ, heart toward Christ, life as unto Christ, that is holiness, for it is Christlikeness. As Paul writes to the Corinthians, "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—*Rev. C. P. Ditmars, in Christian Intelligencer.*

UNDER THE MASTER'S HAND.

"A strange instrument hung on an old castle wall"--so the legend runs. No one knew its use. Its strings were broken and covered with dust. Those who saw it wondered what it was and how it had been used. Then one day a tranger came to the castle gate and entered the hall. His eye saw the dark object on the wall, and taking it down, reverently brushed the dust from its sides and tenderly reset the broken strings; then chords long silent woke beneath his touch and all hearts were strangely touched as he played. It was the master, long absent, come back again to his castle.

It is but a legend, yet the meaning is plain. In every human soul there hangs a marvellous harp, dust covered, with strings broken, while yet the Master's hand has not found it. Is there no joy in your heart? Is your soul-harp hanging silent on the wall? Have you lost the secret of glad, happy days?

Oh, could the tender Christ but brush away
And o'er the slumbering tones His fingers sweep,
A world would pause to catch the echoing chord
Of music wakened 'neath the touch of God.

Open your hearts every morning to Christ. Let Him enter and repair the strings that sin has broken, and sweep them with His skilful fingers, and you will go out to sing through all the day. Only when the song of God's love is singing in our hearts are we ready for the day.--*Open Window.*

THE ANSWER OF PRAYER.

The answer of prayer stands knocking at the door of the prayer-meeting in Acts 12: 13. That was too unexpected an occurrence for the assembly of believers. They avowed that the maid bearing the information was either crazy or had seen a ghost. How surprised faithful Christians often are if a prayer is really heard. Answers to prayer are recounted with unending marks, whereas answer of true prayer ought to be considered the most natural experience in God's universe. Much praying is a mere performance. A farmer coming to town read at a physician's door. "Please pull the bell." He pulled until a head was poked out of the window inquiring, "Well?" "Oh, I've read the sign and thought it not more than polite to pull," was the response. The only response that could perhaps be given by many who feel themselves called upon in the Bible to pray. They do not read that the young Pharisee transacted many a prayer before heaven said of him, "Behold, he prayeth." Their arrows shot heavenward have plenty of feather but no point. They do not spread the fleece, like Gideon, for the dew to descend upon.--*F. W. C. Meyer*

NOW.

Perhaps there is now a "shy, solitary, serious thought" in your heart about becoming a Christian. If you let it alone, it may fly away like a bird through a cage door left open, and may never come back. Or else a crowd of business cares and plans, or perhaps a host of social invitations will flock in, and the good thoughts be smothered to death. You have smothered just such blessed thoughts before. The thought in your heart is to become a Christian now, and the great bells ring out, "Now is the accepted time; behold, now is the day of salvation." No soul was ever yet saved, and no good deed was ever done to-morrow. Be careful, dear friend, lest to-morrow shall find you beyond the world of probation!

FIERY DARTS.

They are called fiery darts because they are so painful and so pernicious. We all know in our own experience the exceedingly painful nature of these fiery darts, and the only way to overcome them is by using the shield of faith. Exceedingly great temptations are often met with which tend to make us distrust the love and power of our Father, and the only means of meeting these is by faith. The best way to illustrate the meaning of faith, as applied to these temptations, is just to give one or two instances.

For instance, here is a child of God; suppose that he is regenerated, and for some time has fought manfully against the evil one and the allurements of this world. But after a time, perhaps two or three years, he begins to be less watchful. What then? He goes back again, and begins to love this present world, and soon the temptation comes, "Well, I am afraid I shall not be successful and after all I shall lose the battle." You all know that a child of God may thus be tempted, and how wretched he will be till he uses the shield of faith to quench this fiery dart of doubt and mistrust. How shall we use the shield of faith? It is stated regarding the children of God. "I will never leave thee, nor forsake thee." This is true regarding all the children of God, and it is true regarding you. How quickly, when this is used with child-like simplicity, does it quench that fiery dart!

Or in the temptation which sometimes comes to the child of God, when he is tempted to think that he may, after all, be lost; how does the word of God suit this? simply by believing what it declares: "None shall be able to pluck them out of my Father's hand." I am one of his sheep, and therefore I cannot be lost. How this will quench the fiery darts of the Devil, and give us joy instead of sorrow!—*George Muller.*

SIDE-TRACKED.

BY CLARA T. HENRY.

Isn't it wearisome waiting on the side-track until our time for active service comes again? The busy trains whirl by, teeming with life, rushing past our staid existence, until the loneliness grows more intense, and the waiting-time more irksome—because we do not understand.

It's so much harder to wait, than to work; to lie idle when nervous fingers and throbbing brain long to move on in the winding procession, yet we're side-tracked, and the days come, and the days go, still we wait.

Quiet, close observation availeth much. There is time now to study the sky, and the stars, and the flowers. Even the birds light on the telegraph wires and carol a sweet message of sympathy and peace. Voices in the grass give assurance and strength. The cricket chirps a monotone of cheer, and the locust drones a lullaby.

Sweet clover waves about our rusting wheels, while goldenrods and aster blooms offer a tribute of color. Bees and butterflies sail through the air, all are messengers, if we but understand their subtle language. Nature comes very near the soul that lingers. We must loiter, if we learn her sweetest messages. Not an aimless vagrancy, but with a mind receptive to her teachings.

Out of the stillness, the passive existence, must come a new growth, a new life. The fetters of pain and discipline cut deeply into the smart-flesh, but there will come a liberty, a freedom, with broader scope of vision, and wider range of achievement, when weariness, bitterness and unrest, shall be fused into strong steel rails that will carry us safely on "our mission."—*Interior.*

THE MOST ALARMING SIN.

If I were called to point out the most alarming sins of to-day—those which are most deceitful in their influence, and most soul-destroying in their utimate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies; but the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make man or woman the worshipper of self. While doing all this the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler, or the prostitute, is not deceived by such a thought for a moment.—*Dr. Crosby.*

THE CHRIST CURE.

All the ills of time have their root in evil. Prosperity comes by obedience to the law of Christ. The Son of Man knows what ails the world, and He is its only possible cure. One year of universal and absolute Christianity would transform every people under heaven. One year of absolute fidelity to the gospel on the part of its alleged Christians would bring any nation to a transfiguration.

What a sight—"theater to men and angels"—would be a real nation full of Christians. Savorless salt! Judgment shall begin at the house of God! God or mammon! Answer us "even by terrible things in righteousness," O God—do thou save us from the leaven of the Sadducee and the Pharisee! The day for smooth-bore preaching is gone—rifled guns with utmost penetration! It is time to remember Micaiah the son of Imlah. Oh! that America might become more than nominally Christian, and make a new declaration of dependence upon God.—*M. Woolsey Stryker, D. D., President of Hamilton, Clinton, N. Y.*

God's love is like the atmosphere which fills all corners regardless of their shapes. It is like the flowing river which spreads its beauty into every creek, and fills the shadows as well as the deep holes in its course. It adjusts itself to the hearts which it visits. Its consistency lies in this that it is the same to all. Its earnestness and thoughtfulness lie in this, that it adapts itself to all. It is the same pure, true and beautiful current wherever it goes; but it possesses the capacity for adapting itself to each. It is like the ether, rigid yet penetrating, as fine as steel and yet as flexible as the softest silk.--*W. Boyd Carpenter*, D. D.

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Fourth Quarter—Lesson IX.

Nov 28th, 1897.—1 Pet. iv : 1-8.

Commit to memory verses 7-8.

Subject.—Salutary warnings.

Golden Text. "Be ye therefore sober, and watch unto prayer." 1 Peter iv : 7

CATECHISM.

Question 68. What is required in the sixth commandment?

Answer. The sixth commandment requireth all lawful endeavors to preserve our own life and the life of others.

Time. A. D., 63 or 64.

Place. Babylon.

INTRODUCTORY.

Father Gavazzi, the converted priest of Italy told with great interest to the crowds that heard him in his tour of this country a few years ago, how the late Pope Pius IX, challenged him to discuss whether Peter ever was in Rome. The Roman Catholic church taught and holds that Babylon is the mystical name for Rome and that Peter was twenty-five years in Rome and was the first Pope. Father Gavazzi for the Protestants of Italy, especially the Free church of Italy denied this. Hence the discussion which ended with the Pope's paying the expenses of a debate at which the representative of Rome was driven to claim in desperation that Peter *was one night in Rome.* Peter went far East to Babylon, and there heard of the sufferings of Christians in Asia Minor, and sent them this letter for their comfort and encouragement. The letter is a chain of strong links, each one of fine metal and fairly set in its place. The tone is gentle, the spirit throughout is sweet and tender. It is especially full of echoes of our Lord's teachings which Peter enjoyed for three years and sought to bring to remembrance and put to practice under the ministrations of the Holy Spirit. Much of this teaching was written indelibly on Peter's heart.

LESSON NOTES.

Forasmuch then. Referring back to iii : 18. *Suffered for us in the flesh.* In his human nature on the cross, to open the way of salvation, with forgiveness of sins, a new heart and a holy life. This atoning death was also an example of patient suffering, the just for the unjust. *Arm yourselves.* As armor is put on for offensive and defensive warfare so Christians should be furnished for the conflict with suffering and the attacks of Satan to injure us. *With the same mind.* The same spirit and purpose that Christ had to endure the sufferings He bore for sin—a readiness to suffer and even to die for the cause of religion. *He.* The disciples of Christ. *That hath suffered in the flesh.* Has been crucified with Christ. (Gal. ii : 20) and taking the place of crucifixion. *Hath ceased from sin.* Is dead to sin, Rom. vi : 2, that he should live no longer therein. Thus suffering should be accepted as the means of mortifying (putting to death) "the deeds of the flesh. Christ as our surety died for us to the penalty of sin. Christ as the Head represented us in the death to sin. As we take our place by faith all that Christ has done for us shall be made effectual in us

Vs. 2. *No longer.* "He has become, through the death of Christ, dead to the world and to the former things which influenced him, *in order* that he should hereafter live not to the lusts of the flesh."—*Barnes. But to the will of God.* As Christ died to suffer the will of God and arose to live the life of communion with God, so we dead with Christ by His life in us shall live as God will have us. This is to know experimentally the power of the resurrection of Christ.

Vs. 3. *May suffice us.* We ought to have had enough of the flesh life such as the unchristian world lived. *To have wrought.* Lived according to *the will*, the desire, the inclination of *the Gentiles*, idolaters. The descriptions of their sins as given in this verse and the first chapter of Romans is borne out by the secular writings of the ages. *Lasciviousness.* All acts of every kind of impurity. *Lusts.* The inner principles of licentiousness. *Excess of wine.* Inordinate desire for and indulgence of the appetite for strong drink. Revellings, carousings and beastly merry-making of the merely animal nature after feasts. *Banqueting.* Means drinking bouts. *Idolatries.* The licentious practices connected with idolatrous rites.

Vs. 4. *They think it strange.* The heathen could not understand how these Christians could refuse invitations to banquets and avoiding acts of prostitution or passing the winecup untasted.

Vs. 5. *Who shall give account.* No one can sin with impunity, for we must all appear before the judgment seat of Christ.

Ve. 6 *To them that are dead.* Those of their own number who were Christians and referring to their lives and the difference between man's judgment and the judgment of God, and that they lived even suffering "according to God in the Spirit."

Vs. 7. *The end of things is at hand.* They looked for the end of this dispensation in the coming of the Lord as possible at any moment and made their exhortations accordingly.

Vs. 8. *Have fervent charity.* The word implies "intense strain," "on the rock," "ceaseless" *Charity* is love. *Shal. cover the multitude of sins* It leans to leniency and sympathy and help toward others who sin and enables to overlook and forgive the faults of others. The love of God covers sins with the atoning and cleansing blood of Christ.

PRACTICAL POINTS.

This is the temperance lesson of the quarter.

1. Intemperance is the opposite of the conduct described in verses 1 and 2.

2. Temperance is reached by subduing all forms of sinful passions and desires.

3. This is possible only as we have the mind of Christ by the power of His life working in us.

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YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Nov. 28th, 1897.

WORK FOR TEMPERANCE.

Text for the week :

Thou shalt love thy neighbor as thyself. Matt. 19 : 19.

Daily Readings :

Monday, Temperance in Eating, Prov. 23 : 1-7.

Tuesday, Temperance in Drinking, Prov. 23 : 20 26.

Wednesday, A Battle Lost, 1 Kings 20 : 11-21.

Thursday, A Kingdom Lost, 1 Kings 16 : 8-14.

Friday, Heaven Lost, 1 Cor. 6 : 1-11.

Saturday, Woe, Hab. 2 : 12-17.

Sunday, Topic, How can we consecrate ourselves to the temperance and similar reforms? Luke 1 : 5-17.

Notes:

By absolute surrendering ourselves to God to work His will in, through and by us. By standing boldly for the right. Whatsoever we find to be God's will that doing in the use of such means and by such methods as will be approved of Him, amid the circumstances and in the place where our lot is cast.

Manifesting by our own conduct the sincerity of our professions. Practicing what we preach. And now to promote the cause of temperance using the means God has placed in our hands, we commend to our readers the following published by Rev. Dr. T. L. Cuyler in the Evangelist.

"The *serpent* quality of all intoxicants lies in the deceptiveness. 'Wine is a mocker; whosoever is *deceived* thereby is not wise.' The drinker fancies that his glass is doing him good and promoting his health. Instead of adding to his strength it excites him for a time and the reaction leaves him the weaker. Thousands of people call for liquors at the restaurants, or set them on their tables to promote digestion; and I have known persons to cling to this fallacy after alcohol had poisoned their stomachs. The heroic Dr. Livingstone of Africa—a physician himself—asserted that he 'could stand any and every hardship best by using water and water only. I had a conversation this week with Nansen, and thanked him for his published testimony that during his exploration of Greenland he found alcohol of no benefit to himself or his men.

"Another deceptive quality in intoxicants is that they steal a march on those who use them, and an appetite for them is formed before one suspects it. The reason is that every glass of liquor increases the desire for another glass. A tumbler of water or milk satisfies thirst; a draught of liquor increases thirst. This fact makes it so difficult to tamper with wine or brandy without becoming addicted to it—and in too many cases enslaved by it. An eminent minister of my acquaintance began to use port-wine as a tonic; it woke up a terrible appetite and not long ago he had to resign his charge under a cloud of disgrace! Women in poor health often resort to alcoholic 'medicines,' or sly 'stiffeners,' and become victims of the serpent before they are aware. I could startle my readers if I dared to mention some of the deplorable cases.

"To break the terrible habit, and to shake off the serpent requires such effort that few are permanently reformed. Some surrender to the inevitable and go over the cataract with eyes open to their doom. A young man said to a friend of mine. 'This awful drink has used up my money, ruined my health, and almost killed my parents. It will soon kill me, and send me to hell! I know it, and yet the habit is so strong that *I cannot stop.*' And he did not stop; yet when he began to sip his wine he never dreamed that he would die a wretched sot. Of all the deceivers that betray body and soul to damnation none is so alluring and ensnaring as the glass.

"It is strange that parents—many Christian parents—will allow it to come into their homes, and will provide it for guests. It is strange that in spite of all the miseries suffered by drunkard's wives, so many young women are willing to marry young men who are in the habit of taking a social glass; they are playing with a viper; if their hearts are stung with agony it is their own fault. No young woman should ever accept the hand of any man if that hand ever touches an intoxicant. This stand resolutely taken by our women would increase the number of teetotallers immensely. If the above-mentioned things are strange, it is stranger still that churches, Sunday schools and pulpits do not ring out oftener, and more vehemently, this heaven-sent tocsin—'Look not on the wine! look not on the wine! it stingeth like a serpent and biteth like an adder!'"

PUZZLE DEPARTMENT.

Answers for Nov 4th.

Abraham was an hundred three score and fifteen years old when he died Gen. 35 : 7—Maggie Hall, Cornie and Myrtle Wilkinson.

Solomon began the temple in the fourth year of his reign—Cornie and Myrtle Wilkinson.

The word Sunday is not found in the Bible.

God's name is not mentioned in Esther—Maggie Hall, Cornie and Myrtle Wilkinson.

Where in the Bible is blue riband mentioned? Maggie Hall.

What was a national idol of the Philistines at Gaza?

Cornie Wilkinson.

Who was the sweet singer of Israel?

L. R.

To what was Jacob's name changed?

M. S.

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CAMPBELL — BLACK.—On Nov. 10th, 1897, at the residence of Mr. John Black, near Raeford, N. C., Mr. McLean Campbell, of Hamer, S. C., and Miss Maggie Bell Black, Rev. P. R. Law officiating.

GRAHAM—OLIVER.—On Oct. 28th, at the home of the bride's mother, near Madison, N. C, Thursday evening at 6 o'clock, by Rev. J. A. Paisley, Mr. B. B. Graham, of Winston, N. C., and Miss Nettie Oliver, of Madison, N. C

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KIRKPATRICK.—At Blackstock, S. C., Oct. 5th, 1897, an infant, son of Rev. M. R. and Mrs. L. H. Kirkpatrick.

McGUGAN.—Near Morven, N. C., Nov. 1st, 1897, Miss Harriet E. McGugan, about sixty-five years old. She was for many years a consistent member of the Morven Presbyterian church.

JOYCE.—Miss Emma Joyce, daughter of Hon. Andrew Joyce, Danbury N. C., Nov. 7th, 1897, aged thirty two years. In life and in death she bore faithful testimony to her Saviour and is now at home with Him. C.

McLAUCHLIN.—In Wilmington on November 4th, at the residence of Mr. W. R. French, in the 83rd year of her age, Mrs. Eliza McLauchlin, widow of the late Benj. McLauchlin, Columbia, S. C. "He giveth His beloved sleep."

A fully rounded life has come to its fitting close. The sheaf was fully ripe before it was gathered. The sun completed its circuit before it set. The life was rich in activity for full four-score years, and then there was a little time of quiet waiting before the peaceful end. Her activities were never interrupted by sickness or ill-health, for her last illness was also her first. She passed through almost all the troubles that can come to us—the loss, of husband, of fortune and of children; but through it all her eye was not dim nor her natural force abated. Nor did her faith fail. Trouble only wrote upon her countenance a serenity that was the outward sign of a life hid with Christ in God. The beauty of youth and of bloom was gradually replaced by the beauty of holiness that shown in her face. Always in her place at the house of God, always present where there was work to be done or worship to be offered, her life was a constant sermon in tireless devotion and consecrated fidelity. When the end came no one could begrudge her the rest for which she was waiting and the release for which she prayed, but the children and grandchildren who rise up to call her blessed, and the large circle of friends who loved her as a Mother in Israel, will miss sorely the peaceful face and the loving heart that brought into their life on earth so much of heaven.

ANDERS.—Departed this life at her home in Ivanhoe, on the 3rd of November, 1897, Mrs. Jennie M. Anders, the wife of Mr. E. J. W. Anders and the second daughter of Major Angus Munn, of Maysville, Bladen county. Mrs. Anders came to us as a lovely bride only a few years ago. She identified herself with the Christian community and leaves us to join "the general assembly and church of the first born whose names are written in heaven." While here she impressed us with that meek and humble Christ-like character. Living for the good of others, doing good to all, but especially unto them who were of the faith.

She leaves a husband and two little girls, father and mother, sisters and brother, with a host of friends. May the Lord comfort the husband and all who mourn her so sudden departure.

K. McDONALD.

WORTH.—Virginia Worth, daughter of the late Thos. Clarkson Worth and of Mrs. Allie H. Worth, was born July 14th, 1889, and died at her mother's home in Asheboro, N. C., Oct. 6th, 1897. For one week preceding her death, she was acutely ill with appendicitis. The best medical skill was obtained for her, and twice surgery was resorted to. A trained nurse was with her and loving relatives and friends were unceasing in their devoted attentions. But her "hour had come." The Saviour was ready to take her to his bosom and make her forever happy and blessed. During her sufferings which were often intense in the extreme, she was brave and patient to an amazing degree. She was in many respects a most remarkable child. Her singular beauty, her abounding and unceasing vitality, her acute and vigorous mind, her sweetness of disposition, her thoughtfulness and generosity, were all strongly impressed upon all who knew her. The writer was often a guest in her mother's delightful home, where the servant of the Lord is ever cordially welcome for his work's sake. On his first visit this lovely and loving child attracted his attention as few children have ever done. He found himself many times afterwards watching this beautiful and unique child-friend and wondering what depths of character and what exquisite loveliness would be enveloped as she grew into womanhood. And now she is gone from us and our hearts are sore. The sorrowing and bereaved who are left behind feel that they have sustained an irreparable loss, but they are comforted by the thought that she is with the blessed Saviour and with the loved ones gone before.

PASTOR.

SECULAR NEWS.

NORTH CAROLINA.

A new stemming and tobacco factory has been opened at Oxford.

The Carolina Veneer Works, the principal manufacturing enterprise of Clinton was recently burned. Loss $25,000 No insurance.

The cotton gin, flour and saw mills of Mr. J. R. Parks near Ramseur were destroyed by fire last week. Also 30 bales of cotton and several hundred bushels of wheat and corn. Loss $5,000 No insurance.

Fire at Tarboro on the 13th inst., destroyed the Bryan House, a drug store and several wooden buildings. The loss is estimated at $20,000, about one-half of which is covered by insurance.

Reports to the bureau of labor statistics show that there are 122 tanneries and 86 roller flouring mills in operation in this State.

Mr. L. A. Weedon's Shuttle Block factory has begun operation in this city and will turn out 4,000 blocks per day. Handles and bobbins will also be manufactured.

The car City of Charlotte which is at Raleigh receiving articles from the State museum is said to be exceedingly handsome. The car is valued at $12,000 and the painting on the exterior cost $1,800.

The cotton crop is very nearly harvested in the Elizabethtown section and the farmers, generally, are selling it as soon as it is ginned, notwithstanding the exceedingly low prices.

DOMESTIC.

Parkersburg, W. Va., is to have an electric street railway.

Mr. C. P. Bryan, of Chicago, has been appointed minister to Spain.

Florida tobacco is said to be gaining favor in the New York markets, to a point even of superceding the Cuban product

The Virginia Military Institute recently celebrated its 57th anniversary.

Dr. Susan A. Edson, died in Washington, D. C., on the 12th inst., in her 75th year. During the war she served at Washington and Fortress Monroe and was one of the physicians who attended President Garfield, for which service Congress voted her $3,000.

Three thousand sheep and twenty head of cattle were burned to death last week in Crosby county, Texas. The fire which swept over the prairie caused immense loss elsewhere.

Fifteen monuments were dedicated in the Chickamauga National Park on Nov. 13th. They are placed by Pennsylvania and thousands of her troops and citizens witnessed the ceremony, the governor and staff being also in attendance.

The loss of the Riverview Hotel at Rankaku, Ill., which was destroyed by fire is $35,000. Forty guests barely escaped with their lives.

FOREIGN.

Frost has damaged the harvest in the Argentine Republic at least ten per cent.

The harvest of cereals at Chili will be a third greater than it was last year and crops of all kinds promise above the average.

A bill which legalizes non-Catholic marriages in Peru and which makes legal all civil ceremonies performed by the mayors of towns in the presence of two witnesses has been sanctioned by the Congress of that country.

The eruption of Mt. Vesuvius which began on the 7th inst., is increasing in activity.

Information from official sources is to the effect that a plan for an alliance of Chili, Peru and Argentina is in existence, which, if adopted by the three governments, will wipe Bolivia off the the South American map; Chili, Peru and Argentina dividing her territory.

A conference of engineers, to which those of America were invited, was held in St. Petersburg last week for the discussion of the feasibility of constructing an ice-breaking steamer to penetrate the Arctic seas, especially along the coast of Siberia. Next June Captain Sverdrup who accompanied Nansen will start in the Fram from Greenland at the head of a Norwegian exploring expedition, which, it is expected, will be absent about two years.

DO YOU NEED A GOOD TEACHER

A lady teacher with experience, gifted instructor in English Bible and polite literature—would like position as governess in family or co-principal in a good school. Can instruct in French and music, and has had thorough Pedagogic training. Refers to Rev. L. B. Turnbull, D. D, Durham, Rev. W. D. Morton, D. D., Jackson, Miss., and to Rev. P. C. Morton, Wilmington, N. C.

Also by a gentleman regular graduat—experienced in teaching and military tactics. Refers to Rev. P. C. Morton Wilmington, N. C.

"Rust,"

the dread of the cotton grower, can be prevented. Trials at Experiment Stations and the experience of leading growers prove positively that

Kainit

is the only remedy.

We will be glad to send, free of charge, interesting and useful pamphlets which treat of the matter in detail.

GERMAN KALI WORKS,
93 Nassau St., New York.

DEAR BROTHER:—The Charlotte Assembly took the following action: "Should the Independent Presbyteries call a meeting for the organization of a colored Presbyterian church that the Executive Committee be directed to confer with them in fixing the time and place for such a meeting, and the Assembly does hereby authorize any of its Presbyteries, or ministers and churches on consent of their Presbyteries, to withdraw on their own motion from its jurisdiction and join said church."

Requests have come from three out of four of the Independent Presbyteries that our Executive Committee should act for them in selecting a time and place for organization. The existence of yellow fever has prevented our doing this earlier this fall. After careful consideration it has been decided to call the meeting for

BIRMINGHAM, ALA., Nov. 26, 27, 28, '97.

Therefore by direction of the Executive Committee of Colored Evangelization, acting for the Independent Presbyteries, I hereby "call a meeting for the organization of a colored Presbyterian church" at the above named time and place.

It is hoped that there will be enough money from a special fund under our control to help all properly qualified representatives to pay at least part of their expenses. Entertainment in Birmingham will be free.

It will be well for all commissioners or committees to begin at once to get ready to attend this most important meeting. *Full particulars will be sent them soon.*

Yours very fraternally,
A. L. PHILLIPS,
Secretary.

By order of Executive Committee.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville stands adjourned to meet in Fayetteville, N. C., Thursday at 8 p. m., December 2d, 1897.

P. R. LAW,
Stated Clerk.

The Presbytery of Wilmington will hold an adjourned meeting in First church, Wilmington, at 11 a. m., Tuesday, November 30th, 1897.

A. McFADYEN,
Stated Clerk.

FOR THE FAMILY.

"WHY DO WE WAIT?"

Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise
When not a whisper can be heard?

Why do we wait till hands are laid
Close-folded, pulseless, ere we place
Within them roses sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep trance—
Dear wistful eyes—before we bend
Above them with impassioned glance?

Why do we wait till hearts are still
To tell them all the love in ours,
And give them such late meed of praise,
And lay above them fragrant flowers?

How oft we, careless, wait till life's
Sweet opportunities are past,
And break our "alabaster box
Of ointment" at the very last!

O, let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for look of love,
And hungering for a word of praise.

—*The Sabbath Defender.*

BIG BEN THE LARGE CLOCK.

There is no feature of mighty London probably so widely known in the metropolis as the famous clock of the Houses of Parliament. No visitor to London would think of returning home without seeing Big Ben. During the summer, thousands of foreigners and from the provinces listen to him chiming the quarters and booming out the hours. The tower in which Big Ben is housed is forty feet square and its spire rising to the height of three hundred and twenty feet is the loftiest belfry in London. The clock was constructed under the direction of Sir G. B. Airy, late astronomer royal, and cost £8,734. It is the largest clock in the world. Most of its works are of cast iron. Each of the four dials is twenty-two and a half feet in diameter and each weighs about four tons. The minute hands are fourteen feet in length and the hour hand six feet. The minute division of the circumference of each dial measures fourteen inches. Twenty-two gas jets are employed to light up the dials by night. The clock has a large bell to toll the hours and four smaller ones to chime the quarters, and most people will agree that there are few things more impressive than Big Ben booming out the hour of twelve in his slow measured tones at midnight when the roar of the city is hushed. The tower, particularly the stage in which the clock is set, is embellished with the most delicate covering and surmounted as it is, by a beautiful gilded lantern spire, is a very imposing piece of architectural work.

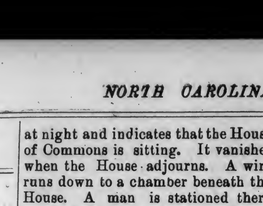
During the session of Parliament a brillant steady light may be seen at night and indicates that the House of Commons is sitting. It vanishes when the House adjourns. A wire runs down to a chamber beneath the House. A man is stationed there and when the speaker's question, "That this House do now adjourn," is agreed to, he pulls a switch which instantly extinguishes the light on the clock tower.—*The Book of Parliament.*

With little doubt the longest-lived animal in the world is the giant tortoise of the Seychelles Islands. One has recently been presented to the Zoological Society of London by Mr. Walter Rothschild which weighs a quarter of a ton. Its known length of life is 150 years, its age previous to its transportation to the island of Mauritius being unknown. In 1833 the Governor of Mauritius sent to the Zoological Gardens a tortoise weighing 285 pounds. It was 4 feet 4 inches long, and had been in the island of Mauritius for sixty-seven years. The exact period was known; for this tortoise was brought to that island from the Seychelles in 1766. At that time it was full-grown, so that its real age was probably much greater.

The Palestine Exploration Society has just made an interesting discovery. In trying to trace the old wall on the south side of Jerusalem, a magnificent staircase was uncovered. When the soil and *debris* of eighteen centuries were removed, thirty-four broad, massive steps were revealed leading down to the Pool of Siloam. There is no doubt that this is the staircase referred to by Nehemiah as "the stairs that go down from the city of David." As the staircase leads to the temple area, it may also have been the "ascent" which so impressed the Queen of Sheba when she visited King Solomon.

There are 15 publications in Japan devoted to the interests of women. Of these, three are Christian. It is said that the late war has given a great impetus to female education in Japan. In the Mitsul Bank of Osaki, the industrial centre of the empire, the book-keepers are all women. The fair sex is pretty well represented in some of the government offices.

How many weeks will any of us be able to live without coming to some spot where it will be felt as a rational comfort to believe that all our way, step by step, trial by trial, surprise, success, failure, loss, removal, was ordered for us by Him who sees the end from the beginning?—*Bishop F. D. Huntington.*



Life is a battle field. Every day brings its fierce, unceasing conflict; every night leaves its multitudes of dead and dying. The horrors of war are no greater than the horrors of disease. If all the nations of the earth were at war against each other there would be no such carnage wrought within the year as that which is accomplished annually by one dread disease—consumption.

And yet this most fatal of all diseases is not without its remedy. It is no longer the irresistible destroyer that it was considered thirty years ago. An entirely new aspect is put upon the possibilities of this dreadful malady by the astounding remedial action of Dr. Pierce's Golden Medical Discovery, which cures consumption by nourishing the lungs with an abundant supply of pure, highly-vitalized blood.

This stops the formation of tuberculous matter, and builds up fresh tissue, muscular flesh and vital energy. It gives digestive power to the stomach which is too weak to assimilate oily emulsions.

Miss Lucy Kloeffler, of Arnada, Mich., writes: "When I was about eight years of age I had inflammation of the lungs, and from that time up I was sick nearly all the time and had a doctor nearly all the time. I would take cold so easily it would go right to my lungs. At the age of nineteen I was very bad; there was pain in my lungs, tickling in my throat and my throat was studded with ulcers; there was hoarseness and partial suppression of voice, and difficulty of breathing. I doctored with one of our best physicians and he said he could not help me and just prescribed cod liver oil and told my mother I could not live longer than three months. I kept getting weaker every day, when at last a friend asked me why I did not try Dr. Pierce's Golden Medical Discovery. I thought there was no use, no more help for me as consumption was in our family. My father and also my sister died with it; but after taking the first bottle I seemed to feel better. My appetite was better and I kept right on taking it, with a bottle of the 'Pellets' once in a while, until I felt real well. Before taking it, I weighed one hundred and ten pounds, after taking it, one hundred and thirty. I have not had a cough this winter."

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No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

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The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

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CHILDREN'S COLUMN.

"I'LL BE GOOD TO-MORROW."

"I'm dreadful bad," the wee maid said
At close of day, and shook her head;
"I tore my dress, and slapped at nurse,
I lost my pennies from my purse"—
Eyes full of childish sorrow.

"I guess I'm bad as I can be,"
She hid her face upon my knee;
"I'm sorry, too, and God and you
Will have to let the 'sorry' do,
But I'll be good to-morrow."

Ah, little one, with childish grace,
And earnest, pleading, upturned face,
I, too, must ask to be forgiven,
And send my plea to God in heaven—
My heart is full of sorrow.

For deed and word and evil thought,
And earnest purpose all forgot:
To-day has been unwisely spent,
Misused the talents Thou has lent,
But I'll be good to-morrow."

—*Myrna A. Lewis, in Recorder.*

The "Bible Hero" given by "Grandma" in the PRESBYTERIAN of Nov. 4th, was *Jabez*, 1 Chron. 4th chapter, 9th and 10th verses.

RUFFNER CAMPBELL.
(8 years old)
Asheville, N. C.

HOME AGAIN.

The leaves were turning a beautiful crimson, and the crisp October air seemed to lend wings to three pair of feet on their way to Sunday-school. "Miss Nelson will surely be at home again," said the boys, and in a few moments Keith, Willie and Lawrence were warmly welcomed by the dear teacher, whom they had not seen since June.

Such a buzz of voices! All seemed to talk at once; there was so much to tell of their happy times, of all that had made them such, and Mr. Hall had to sound the gong twice before quiet fell and he could kneel for the opening prayer.

Our three friends were reverent, and, seeing how sweetly grave Miss Nelson looked, were not surprised to hear her say, when lesson time came, "Now that we can say 'Home Again', boys, I am going to have you teach me out of a new kind of book; one that is written in your memory;" and she laid her hand on Keith's curly head.

"You remember on that last Sunday in June how we talked about Sundays. Keith, what did you do when they came?"

"I couldn't go to church because we were miles away from any, but I wouldn't go fishing or sailing as I did other days, and"—here the blue eyes dropped—"I taught Billy."

"What, dear?"

"O, Miss Nelson! He didn't know anything; not 'Now I lay me' nor 'Our Father.' He just did the chores up at the house, or hung around the wharves all the time; his mother was dead, you know."

"Willie what did you find to do?"

"Oh, I couldn't turn teacher like Keith. I just ached to go out sailing; the water never seemed so beautiful other days. I couldn't sit still, so I tried to find Sunday work, and—I wheeled the chair."

"Why, Willie," said the others, "Miss Nelson doesn't know there was a crippled boy there with a little bit of a tired-out mother. Willie said, 'That's too heavy for you, ma'am, please let me push it,' and he did, every Sunday, all along the beach, and when they would come to a pleasant spot they would rest awhile, and Mrs. Irving sang such beautiful hymns that sometimes we begged to come too, and listen."

"And what was Lawrence's way of spending Sunday?"

"Oh!" exclaimed his brothers, "the best of all—he was a regular brick." But Miss Nelson said, gently, "Let him speak for himself," and took the little hand, still thin under its coat of tan, in hers. "I had church down on the wharf, at least that's what the old fishermen and the sailors called it. I just talked to them the way you do to me, Miss Nelson. I began one day by telling old Matthew about the draught of fishes, and Peter hung about to hear, and the next Sunday he brought Eben, and Eben asked some other old tars, so the boys said I had a congregation."

"But he wouldn't let us come," said Keith and Willie.

"No, Miss Nelson, I couldn't. They knew it all, but when I was alone with only those rough old men, somehow it seemed to me that Jesus just told me what to say and only when their eyes filled with tears it was most too much for me."

It seemed most too much for Miss Nelson, and her eyes were dim as all stood for the hymn, "Onward, Christian Soldiers."

How many of my readers were through the summer enrolled in Christ's army, and of what work done for Him can they tell, now that they, too, are at "Home Again?" — *The Christian Intelligencer.*

LETTER-BOX.

Dear Presbyterian: To-day Synod was here. Yesterday I saw Dr. Rumple. Some saw Mr. McLaurin. I am glad that they gave us that money. We had a big dinner at Synod. I had a very nice time. They called the central building Rumple Hall. We have school in Rumple Hall: Miss Cornelia Deaton is my school teacher. I have ten brothers. Doctor Jacobs was here at Synod. I study Old Greek stories, Word Book and arithmetic and geography. I have a little Testament. I like to read it very much. I have a little brother seven years old. I am ten years old. Goodbye.

Your little friend,
ZULA TURNER.
Barium, N. C.

Dear Mr. Editor: I am eight years old. My father and oldest brother died last spring. I like to read the little letters very much. I am going to school. My teacher is Miss Daisy Thompson. There is a William Bingham School near Mebane, N. C. Would'nt you like to send some of your boys? It is just for boys. I have two sisters and five brothers. My oldest brother is at Baltimore. I was sick all last week and week before and had to stay away from school. I am in fourth reader, second arithmetic and spelling book. My brother and I are in the same classes. I will close hoping to see my letter in print.

Your little unknown friend,
ADDIE C. SCOTT.
Mebane, N. C.

Dear Presbyterian: I am a little girl six years old. As I cannot write myself mamma is writing this for me. I want you to put my name on your "Honor Roll." I have repeated the Child's Catechism, the Lord's Prayer, the Ten Commandments and the 23d Psalm to my teacher, Mrs. McLelland. When I learn the Apostles Creed, the Beatitudes and the books of the Bible I will be promoted from the "Infant Class" in the Sunday-school. I have two brothers and one sister. Ralph, Ruth and John. Ralph goes to Sunday-school every Sunday with papa and me, but Ruth and John are too small to go yet. I go to prayer-meeting with papa Wednesday nights. I like to go, and I can keep awake very well. We have a nice new church with a pipe organ, electric lights, &c. The Synod which met in Salisbury last week passed here going to Barium Springs to dedicate the new Central Building last Thursday, and a good many went down from here. I will close as I've written a long letter for so small a girl.

Your little friend,
RACHEL ELIZABETH GILL.
Statesville, N. C.

Dear Mr. Editor; As it is raining to day and we cannot go to school we thought we would write to your paper. We are all going to school again. Our teacher is Mr. Horner Cromartie. We have not written this summer, but we have been reading the paper every week and have looked up lots of the answers to the questions if we have not sent them. We certainly do enjoy the Children's column and also the Puzzle Department and think it so kind in Miss Mitchell to send mama your good paper. We accompanied brother and papa to the Carolina Beach this summer where we had a very nice time bathing in the salt water. Mama and papa gave us all a Bible this summer and we were very proud of them. We will close by asking one question and answering one.

Your little friends,
LIZZIE MCD. MARSHBURNE,
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Little Sugar Loaf, N. C.

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Richmond, Va.

For the N. C. Presbyterian.

THE SYNOD OF SOUTH CAROLINA

Held its annual sessions at Darlington October 29th-November 1st. Seventy ministers and forty-nine elders being in attendance. Rev. Dr. Alexander Sprunt of Rock Hill moderator.

The hospitality of the good people of Darlington was elegant and abounding, the brethren seemed to be in excellent spirits and the whole meeting proved a very interesting and pleasant one.

Foreign Missions were brought prominently forward in the opening sermon from the retiring moderator, Dr. W. M. McPheeters, which, at the suggestion of the last Synod, was a missionary discourse, and which set forth very strongly and impressively the natural difficulties, but spiritual possibilities of evangelizing the world. One evening besides was devoted to a conference upon this subject, when, after the reading of the report of the permanent committee interesting and encouraging addresses were delivered by the Rev. Dr. W. P. Jacobs and Rev. S. P. Fulton, one of our missionaries to Japan, now at home on a furlough. Tender memorials of the late Rev. W. B. White and Mrs. Pauline DuBose Little, who had represented this Synod in China were also adopted.

Home Missions claimed more than usual attention at this meeting, especially because this marked the close of our first year of distinctive Synodical evangelization The committee to whom the inauguration and conduct of this work was interested a year ago, made a very satisfactory and encouraging report. Although only four of our six Presbyteries co-operated in the work, the report showed cash receipts of over $3,800, and the employment of two Presbyterial and one general evangelists all of whom seem to have done good service in the work. Besides this, two of the Presbyteries of the Synod have employed and paid for evangelists of their own in the respective fields. The reports of all this from the Presbyteries, committees and evangelists, made an interesting feature of the meeting, and gave promise of a more complete occupancy and cultivation of the field than has hitherto been known in the history of the Synod. If this work continues, South Carolina is likely to maintain her position, in proportion to white population of any in the South or West.

Education in its several departments, was also largely considered and discussed. The reports showed that the number of candidates for the ministry is not now as large as in some years past, which is probably due to the fact that Presbyteries are exercising greater care as to the reception of candidates, and have also dropped a good many who did not prove themselves worthy Measures were adopted at this time looking to a more thorough examination of candidates for licensure.

The theological seminary at Columbia was reported as having thirty one students, an increase over last year, and as moving on smoothly. But the income is about $1,500 short of the expenses of the Institution, and the churches were urged to take up a special collection the fifth Sabbath in January to aid in meeting this deficiency. In connection with the report on the Seminary a hearty and lengthy discussion sprang up, occasioned by an overture of Rev. Dr. S S. Laws of the Seminary seeking the rescinding of a provision in the constitution which makes a professor's tenure of office expire when he reaches the age of seventy and requires an annual re-election in order to his continuance in office. But the effort was defeated. Dr. Laws has since served notice of complaint to the Assembly against this decision.

The Thornwell Orphange was admirably presented by its worthy President, Dr. Jacobs before a mass meeting of children and others Sunday afternoon, and the Presbyterian College at Clinton, while the Synod declined to accept its control which was offered, was commended and the churches were requested to open their doors to its agent in seeking to raise funds.

Colored Evangelization had a very earnest discussion, especially the pressing needs of the Ferguson-Williams College at Abbeville, S. C. Our churches were requested to send all their funds raised for this cause, to the Synod's Committee, and this Committee was instructed to inquire into the legal status and other matters relating to Ferguson-Williams College, by conference with the Assembly's Committee. Secretaries Hazen and Lumpkin were present and ably set forth Publication and Education.

The Synod gave its first evening to a Westminster celebration, when addresses were delivered by Drs. J. H Thornwell and S. S. Laws.

The next meeting is to be held at Lancaster, S. C., Oct. 18th, 1898.

T. H. L.

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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 408
Lv Wilmington..	*8 20pm	....
Lv Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	....
Lv Laurinburg..	6 23pm	....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 15pm	*5 10 am
Lv Rockingham..	7 30pm	5 28 am
Lv Wadesboro..	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe	9 12pm	6 48 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte.....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.....	12 30p m
†8 40am Lv....Hamlet..Ar		6 20p m
10 00am Ar....Cheraw..Ar		† 5 00p m

EASTWARD.

	No. 88.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 28p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 58am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville.....	11 05am	1 40a m
Ar Athens.....	1 16pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

In Effect Oct. 10th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington.....	8.00a.m
Arrive Fayetteville.....	11.10 "
Leave Fayetteville.....	11.21 "
Leave Fayetteville Junction...	11.28 "
Leave Sanford.....	12.50p.m.
Leave Climax.....	2.49 "
Arrive Greensboro.....	3.30 "
Leave Greensboro.....	3.30 "
Leave Stokesdale.....	4.18 "
Leave WalnutCove.....	4.49 "
Leave Rural Hall.....	5.19 "
Arrive Mt. Airy.....	6.45 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.33 "
Leave Stokesdale.....	11.06 "
Arrive Greensboro.....	11.55 "
Leave Greensboro.....	12.15p.m.
Leave Climax.....	12.43 "
Leave Sanford.....	2.36 "
Leave Fayetteville Junction...	3.56 "
Arrive Fayetteville.....	4.00 "
Leave Fayetteville.....	4.10 "
Arrive Wilmington.....	7.20 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.00 a.m
ArriveMaxton.....	9.02 "
LeaveMaxton.....	9.07 "
Leave Red Springs.....	9.35 "
Leave Hope Mills.....	10.20 "
Arrive Fayetteville.....	10.40 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville.....	4.45p m.
Leave Hope Mills.....	5.02 "
Leave Red Springs.....	5.42 "
ArriveMaxton.....	6.11 "
Leave Maxton.....	6.15 "
ArriveBennettsville.....	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.40a.m
Leave Climax.....	8.25 "
Arrive Greensboro.....	9.17 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison.....	12.35 p.m
Leave Stokesdale.....	1.25 "
Arrive Greensboro.....	2.45 "
Leave Greensboro.....	3.22 "
Leave Climax.....	4.20 "
Arrive Ramseur.....	6.05 "

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford, with Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk and Western Railway.

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TAR: Receipts taken day by day at $1 05.

COTTON: Middling 5½ cents throughout—closing steady.

TIMBER: Hear of no change to report.

ATLANTIC COAST LINE.

Schedule in Effect Sept. 22, 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger —Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m. Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m. Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 08 p m, Boston 9 00 p m.

DAILY except Sunday 2 00 P M — No. 50—Passenger—Due Jacksonville 3 58 p m, Newbern 5 20 p. m.

SOUTHBOUND.

DAILY 4:00 P M — No. 55—Passenger —Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 34 p m, Florence 7 25 p m. Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m, Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—

FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 08 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 58 a m, Magnolia 8 05 a m.

DAILY except Sunday — No. 51—Passenger—Leave Newbern 9 20 a m, Jacksonville 10 42 12 40 P M.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 30 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20. Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 30 am, and 3 30 p m, arrive Parmele 9 10 a m, and 5 10 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m, arrive Conway 1 00 p. m. leave Conway 2 45 p. m, Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning leaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m. arrive Selma 3 00 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 43 p m, 12 10 a m.

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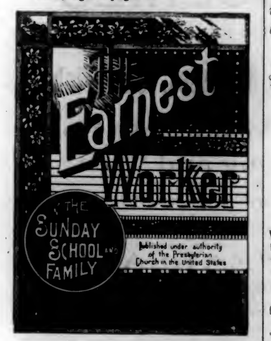
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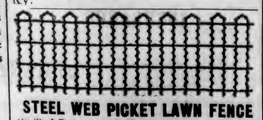
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A HARVEST HYMN.

Thank God that on a thousand hills
His summer gift the landscape fills;
And reapers in the joyous morn
Are busy with the ripened corn.

Thank God for coverlets of snow
That kept the corn-seed warm below!
And for the patient Mother Earth
That nursed and fed it from its birth.

Thank God for all the generous rains,
And the hot sunshine on the plains;
And that the season's gray and gold
Brought increase of a hundred fold.

Thank God for all the corn that stands
In other fields of other lands;
And that where'er His children roam,
Some grateful hearts sing, "Harvest Home."

Thank God with life as well as lip,
With holy prayer and fellowship;
With holier hope and nobler aim,
Sing praises to the Father's name.

Thank Him who for our joy and rest
Has made the Father manifest;
And for His kingdom that shall come,
With righteousness for Harvest Home
—*Marianne Farningham.*

REST.

"Rest is the sweeter for the toil or waking, the trouble or agony of pain that precedes it. Rest in God is inexpressibly precious to them who have been tossed and torn with doubt, who have groped blindly in the darkness of sin for a ray of hope, who have learned that it is a fearful thing to confront the living God as rebels. What a rest of peace comes to the troubled [soul when it ceases its silly war against God, and knows that all its future battles will be fought with Him against the common enemy! This is rest which comforts and sustains through all the troubles and trials which may be cast into our lot. Unless we have it, the present is without meaning, and the future utterly without assurance."—*Independent.*

REV. EDWARD PAYSON DAVIS.



The subject of this sketch, son of Rev. Thomas E. and Mrs. S. L. Davis, was born near Rutherfordton, N. C., July 12th, 1851. His father, years ago, passed from the ministry below to the sublimer ministry above, whilst his mother, in a good old age, remains to cheer her two sons, one a minister and the other a skillful, godly, young physician in New York City. Mr. Davis received his academic training in various high schools taught by his father and entering Davidson College in the fall of 1869 graduated in June 1873. After placing himself under the care of Mecklenburg Presbytery he entered Columbia Seminary in 1874, graduated in 1877 and in April of the same year was licensed to preach the Gospel. It was not his fortune to have to "stand and wait." A broad and inviting field awaited him. He immediately became the supply, and Nov. 3d, 1877 was ordained and became pastor, of Hopewell and Willington churches in South Carolina. These churches formerly constituted the charge of that famous teacher and theologian, Rev. Moses Waddell, D. D. In this field Mr. Davis remained for six and one-half years and his faithful, abundant labors were not in vain in the Lord. The churches grew in numbers, in liberality and activity. And here Bro. Davis took a step of far-reaching consequences. He deliberately assumed the condition and duties of a benedict on Dec. 29th, 1880, he was married to Miss Addie Lowry, daughter of Rev. James A Lowry, of the Associate Reformed Church and cousin of Rev. Jos. Lowry, D.D., once pastor of the First Presbyterian church, Selma, Ala., and later pastor of the First Presbyterian church, Louisville, Ky.

In Nov. 1883 Mr. Davis took charge of the church in Shelby, N.C., giving one-half of his time to this church and the remainder to evangelistic work. Presbyterianism at this time in Shelby and the surrounding country was well nigh an unknown quantity. There were so few members that the church was built under the direction of a committee appointed by the Presbytery and for years the church was only partially organized because of the very few male members. But under the organizing hand of Bro. Davis confusion soon gave place to order and weakness to strength. A prayer-meeting, a ladies' aid society, a children's missionary society, and a board of deacons were soon organized. The house of worship was renovated and greatly improved. A manse with three acres of land was purchased, and the membership steadily increased. He remained here four years and the history of this church from this time forward has been one of quiet, constant, progress until to-day under the aggressive leadership of Rev. T. M. Lowry, it numbers 125 members, and added thirty members to its roll last year. A good work was also accomplished at Kings Mountain, where a new church was built, and at Grover, Sandy Plains and Duncan's Creek where Mr. Davis made full proof of his ministry. On Jan. 1st, 1888, he became pastor of the First church, Winston, N. C. Here he found a very different state of things. The church had been fully organized by the former pastor, Rev. F. H. Johnston, D. D. His task now was to build on foundations wisely and securely laid. And that he proved himself a "master builder" let the simple record of five years work bear testimony. In 1888 this church had 164 members and in 1892 there were 251. And the growth of benevolence and activity kept fully abreast of this large, numerical, growth. This church supported its own candidate for the ministry, a young man belonging to its own membership. The interest in Foreign Missions deepened and itensified until the church, felt constrained to support their own foreign missionary, Rev. H. B. Price, of Japan. In 1891, Winston was one of only eleven churches in our General Assembly which contributed more than $1,000 for Foreign Missions. And it must be borne in mind that this steady growth in benevolence was realized in the face of a new church enterprise which involved an expenditure of not less than $15,000. This building, a model of architectural beauty, convenience and comfort, was dedicated free from debt Jan. 26th, 1890; Rev. John L. Girardeau, D. D., of Columbia Seminary preaching the sermon on this occasion. But even this great expense did not exhaust the liberality of the Winston church. To meet the needs of a rapidly growing suburban population a Sabbath-school was organized and a chapel built in North Winston at a cost of about $2,500. A glance at the minutes of the Assembly will abundantly show that the excellent work of Mr. Davis and his helpers at Winston has not suffered at the hands of his successor, Rev. Robt. E. Caldwell. The 251 members of 1892 have become almost 500, the Sabbath-school grown to more than 300 pupils, and contributions to benevolence alone to more than $2,000.

In November, 1892, Mr. Davis received and accepted a call to the First church, Montgomery, Ala. This church has long been one of the largest and most influential in the Synod of Alabama, and has been served by a succession of men of eminent abilities. In this field Mr. Davis has proven himself an earnest, able, preacher, a wise, sympathetic pastor, a tireless worker and splendid organizer. Not strange that his abundant labors should be abundantly blessed! Important improvements in progress on the main auditorium of the church which seats 700 persons were completed in a few months after his arrival. And during the first year of his pastorate about $13,000 were expended for all purposes. Later on the manse was removed and rebuilt with many modern improvements at a cost of $3,500. The location of the organ has been changed and it has been rebuilt at a cost $1,600. The Sunday-school room which seats 450 has

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KESWICK.

This little town in England is made the starting point of much discussion and the centre of many debates, all because a yearly conference of Christians meets there to consider what the Bible offers to those who live worldly lives in the churches and to carnal Christians everywhere. Out of these conferences has come a movement toward a life of privilege, a higher plane of Christian living, a more complete consecration to Christ as Lord. No new system of Christian doctrine has been formulated. No new truths have been proposed. Indeed there has not been an effort to form what is called a Keswick School. There is not even a Keswick movement.

This annual conference has introduced kindred spirits and discovered to many who supposed they were toiling alone, that there are many in Israel who are likeminded, looking for a better way, the high way of holiness. Many others have gone to the conference as inquirers after truth, or out of curiosity, who have been deeply impressed and moved to seek the things of which they hear.

In discussing the present effects or results of this annual conference it is a mistake to ascribe to any writer who is associated with the conference or has adopted views held there, the leadership or the right to speak with authority for others. There is no human leadership. The spirit of the conference is to sink all human leadership in the headship and authority of our Lord Jesus Christ by the ministration of the Spirit.

It is therefore unwarranted to put together the writings of several who are prominent in the conference and to condemn the whole or any part of the teachings of the conference by the errors which such writers may individually hold or the extremes to which they may separately go.

One name is put prominently forward by those who discuss the teachings at this conference, which name does not belong to the Keswick conference. That is the name of Hannah Whitall Smith. She is the author of "The Christian Secret of a Happy Life." She belongs to the Society of Friends. She holds to a pietism or quietism which should be associated with its source, the doctrines held by the Society of Friends. Except so far as she separately teaches what others connected with the Conference at Keswick teach, she does not belong to Keswick at all. Multitudes have had a great blessing from reading her best known book. But that should not permit any to use that book to illustrate the teachings at Keswick. The writer well remembers her sweet-spirited son who died as his fellow-students in college, whose life is "The Record of a Happy Life." This is the beginning and the key to her later and more elaborate book which has helped so many. In any study of Keswick this should be separated and criticism of its contents considered on its individual claims. The teachings may be what some teachers at Keswick hold, but they are not due to Keswick conference as such.

The Keswick Conference exalts the lordship of Jesus Christ and the leadership of the Holy Spirit. It humbles the pride of intellect and searches the hidings of self-conceit and the vanity of learning. It will be found that the teachers at Keswick, and the conference, agree on certain truths which need to be exalted and emphasized more distinctly. It is plain that those who are associated in the Conference or accept its teachings are deeply spiritual and are being blessed in the service of the Lord.

In studying the movement among Christians arising from this center at Keswick, the Conference must be studied as to those things accepted generally, and it must be answered whether these are true or false. Beyond that, it is unfair to attribute to the conference and to hold the truth taught there responsible for any errors or infirmities of the teachers as individuals. The conference is not making new laws of life. It is not formulating any system of doctrine. It is the coming together of Christians to ask of the Lord what He offers to His people, and on what conditions and how far short they come of His fulness of blessing, how far they live beneath His life of privilege.

As to the two who most clearly give views which we Presbyterians should study and in what these teachings may be found, we may have a word next week.

DEATH OF REV. J. HENRY SMITH, D. D.

"Our beloved pastor died at 9 o'clock this a. m." Such is the brief announcement from Greensboro, on Monday last, that calls our Synod to mourn the loss of one who has been a tower of strength and wisdom in her councils for over twenty years. For months he had suffered greatly. Death to him was entrance into heavenly bliss. We refrain from any attempt to pay an adequate tribute to the memory of the deceased, leaving that for another occasion and an abler pen.

Dr. Smith was born in Lexington, Va., on Aug. 13th, 1820, received his theological education at Union Seminary, was licensed by Lexington Presbytery in August 24th, 1846, and ordained by West Hanover Presbytery in July, 1847. His first pastorate was at Pittsylvania, Va., from 1847 to 1850; from 1851 to '54 he was principal of Samuel Davis Institute. From 1854 to '59 he was pastor of Charlottesville church. He removed to Greensboro in 1859 and since has been the very successful and greatly beloved pastor of the First Presbyterian church in that city.

Few men, if any, have done more to make the Synod of North Carolina what it is than Dr. J. Henry Smith. He leaves three sons ministers of the Gospel—eminent in gifts and two not less eminent and faithful in the educational sphere. He leaves besides two daughters. To all we extend our tender sympathy.

DAVID G. WORTH.

Mr. David Gaston Worth, the only son of Governor Jonathan Worth passed away on Sunday last at his home in this city a little before midnight. He was born in Ashboro, December 1831. He has been engaged in mercantile business in this city since 1861, and during that time has been identified with every public movement that was made for progress and prosperity. He has been a consistent and valued friend of this paper. He was a deacon in the First Presbyterian church from 1868, until 1891, when he was elected ruling elder in the place of the late George Chadbourn. No community ever had a better citizen, no man ever had a kinder or wiser friend, no church a more faithful officer, than David Worth. His pastor furnishes us with the following sketch of his character:

The first thing that impressed one about the character of Mr. Worth was its integrity. With him this included all that is ordinarily involved in the term—the careful truthfulness of every word, the thorough honesty of every act the scrupulous fidelity to every obligation—but it involved more; He was a man "integer vitae." He had that "wholeness" of nature that belongs to those who have never tampered with conscience, or perverted the powers with which nature endowed them. It was this that gave him the clearness of vision that detected every sophistry by which wrong is made to appear right; the soundness of judgment by which he knew always the best thing to do; and the full-rounded conception of duty, the large and liberal views, that made him so valuable to city and State and church.

When you knew him better, you were impressed with his tenderness—his chivalry towards women, his sweetness to children, his gentle courtesy to all. You saw the depth of his affection for his family and friends, his sympathy with those in trouble or sorrow, and his compassion for all the needy and suffering. The latter took the form of a broad-minded and large-hearted liberality that was dispensed as modestly as it was given generously. His large benefactions to the Y. M. C. A. to the State University, to the Synod's Orphans' Home and to his church, could not escape notice; but there was a steady stream of benevolence which was known only to the beneficiaries and to those through whom it was dispensed. As the only son in a large family, there also fell to him the guardianship of a widening family circle, to all of whom he extended a father's care, and from whom he received an affection and honor which is the reward only of labors of love.

But when you knew Mr. Worth best, you found that a profound spirituality lay at the basis of his character. His habitual modesty and reserve kept him from often speaking of his spiritual feelings. At the close of his life he felt that he had erred in not giving freer testimony to God's grace. But in his public prayers all who heard him felt that he was no stranger to the secret place of the Most High. He had been for many years a most excellent teacher of the Scriptures in the Sunday-school. And when he unbosomed himself to those who were closest to him in his religious life, he revealed a devout faith in God, a simple dependence on His grace for pardon and strength and an humble submission of his will to God's that is known only to those who sit at the feet of Jesus.

His religious character has been tried in the last few years by two great tests. The first was the giving up of his son, Dr. George C. Worth, to go as a medical missionary to China. When he learned of his son's purpose he facilitated it in every possible way, gave him the fullest and most liberal training, equipped him thoroughly with everything necessary for his highest efficiency, and sent him forth with his approbation and blessing. But it rent his very heartstrings.

The other was the sudden and complete prostration of his health, and the weight of suffering that has lain upon him for the last two years. It is not easy for the strong man to bow himself, nor for the busy man of affairs to drop all his plans and activities and leave the reins for other hands to drive. But under this fiery test the gold came out fine gold. It has seemed strange to others that one who had led such a life should be so afflicted. That thought has never been his. His only fear has been lest in the extremity of his sufiering he might sin against God. But his trust knew no wavering. There was no shadow over his soul. He waited for his release as one watcheth for the morning. It came for him, as it did years ago for another honored elder of this church (Mr. Gibbs), on the communion Sabbath. On the day when the congregation that he loved sat at the Master's table on earth, the summons came for him. "Friend, come up higher."

To the above memorial wreath the present writer would add but a sprig from heart-graven impressions of an acquaintance of nearly forty years; an acquaintance in business, and latterly in church relations which ripened into something beyond even most cordial friendship, into brotherly affection. David Worth was a man to admire, to esteem, to love. To a character childlike in its simplicity there was added a tenderness that was womanly, and that wisdom, strength and firmness in unswerving devotion to truth and justice and right which are thoroughly manly. In his social intercourse, in his business dealings, in his relations with his brethren as a servant of Christ and leader in the house of the Lord, he exhibited such qualities and characteristics of mind and heart as made him to the eye of his fellows seem wellnigh faultless and complete. His disposition and his character were so well-rounded, indeed, that one must seek far to find points of distinguishing excellence. We find it in that deep humility before God and that implicit faith in the Saviour that has been justly said to have been the spring of his public and social virtues, his generous works and his noble benefactions.

All who knew Mr. Worth intimately with ready accord will testify to a sense of personal loss. We feel that we have lost a friend, nay more, a brother.

The admirable letter of Miss Virginia Wardlaw, elsewhere, will be found particularly interesting to our young readers not only on account of its contents but as being by one of their number and written for them. Our readers, all, have a treat in the letters of Dr. Chester and Rev. John L Stuart.

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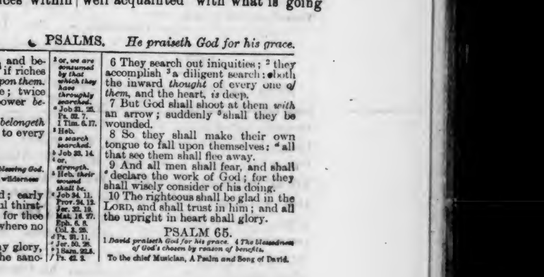
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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [a] if riches increase, set not your heart upon *them.*
11 God hath spoken [b] once; twice have I heard this; that [c] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [d] thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [e] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [f] my soul thirsteth for thee, my flesh longeth for thee in a dry and [g] thirsty land, [h] where no water is;
2 To see [i] thy power and thy glory, so [k] as I have seen thee in the sanc-

[a] or, we are entranced by that which they have throughly searched. [b] Job 33. 14. [c] or, strength. [d] Heb. their second shall be. [e] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Gal. 6. 8. [f] Ps. 25. 17. [g] or, No. 26. [h] Hos. 2. 3. [i] Ps. 42. 2.

6 They search out iniquities; [a] they accomplish [b] a diligent search: [c] both the inward *thought* of every one of *them,* and the heart, is deep.
7 But God shall shoot at them *with* an arrow; suddenly [d] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [e] all that see them shall flee away.
9 And all men shall fear, and shall [f] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm and Song of David.

are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be th very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

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Whittier wrote to a friend: "If I ever feel like envying any one, it is not the world famous author, but some serene, devout soul who has made the life of Christ his own and whose will is the divine will."

Conscience is always true to the best light it has. No man can go against his knowledge of right without a sense of guilt; when he goes against his conscience he cannot even respect himself. — *The Rev. George Schaffer, D. D.*

GOLD DUST.

"Oh, give thanks unto the Lord; for He is good; for His mercy endureth forever."

* * *

Be not too busy with thy work and care
To look to God, to clasp thy hand in His:
Miss thou all else, but fail thou not of this;
Thou need'st not all alone thy burden bear;
Listen and wait, obey and learn His will;
His love and service all thy life shall fill.

—*Olive E. Dana.*

* * *

"I will offer to Him the sacrifice of thanksgiving, and will call upon the name of the Lord."

* * *

Grant me never to complain,
Make me to Thy will resigned,
With a quiet humble mind,
Cheerful on my bed of pain.
In the flesh who suffers thus,
Shall be purified from sin,
And the soul renewed within;
Therefore pain is laid on us.

—*Lyra Germanica.*

GONE.

Every day things are forever passing out of our sight and slipping beyond our reach. Of how many things we are compelled to say, "They are gone." We start with life all before us; in a while much that was once within our reach is gone. Time is gone, and cannot be recovered; youth is gone, never to return; opportunity is gone, and often wasted; influence sometimes is gone, through our own follies and misdeeds; money is gone, spent in useless and in foolish ways, and by and by life itself will be gone, and time will be gone, and we must meet the Judge who gave his life for us, and who gave us our lives that we might devote them to his service and his praise.

Moments are slipping by, opportunities are fleeing, years are passing, life is short, and in a little while everything w hich we once could have grasped is beyond our reach; and then comes the time of reckoning, the solemn account, the Judge of the quick and the dead, before whom we must stand. Let us then improve the present hour, grasp each opportunity as it comes, redeem the time, because the days are evil, and so be ready that we at last may meet our Lord in peace, and enter into his presence with joy.

"My days are gliding swiftly by,
And, I a pilgrim stranger,
Would not detain them as they fly,
Those hours of toil and danger.

"For O! we stand on Jordan's strand,
And soon we shall pass over;
And, just before the shining shore
We may almost discover.'

—*Common People.*

(Continued from 1st page.)

been greatly improved and plans are drawn for the building of a chapel in the suburbs of the city with a view to establishing a Third Presbyterian church. The golden anniversary of the dedication of the church building was held in February last and the excellent addresses delivered on that occasion have been printed in pamphlet form. Since this pastorate began 200 members have been added to the church; 82 on certificate and 118 by examination, thus bringing the membership to 475 and making it the largest church in the Synod with the single exception of the First church, Selma. In the last five years this church has contributed $38,000 for all purposes. And be it said to the honor of this people and their pastor that they have not lived solely for themselves, but have annually given large sums to Home Missions, Foreign Missions, Education and other causes.

Bro. Davis has been trusted and honored in the Synod of Alabama as in the Synod of North Carolina. He is now chairman of the Committee of Home Missions in his Presbytery, Chairman of the Committee of Synodical Evangelization, president of the Alabama State Sabbath Association and moderator of the Synod of Alabama. He has been ambitious in the highest, noblest, sense of that term. His constant prayer has been first to be true; true to himself, to his friends, to his Lord and Saviour, and secondly to be useful in the ministry of reconciliation. And surely this imperfect sketch of his twenty years work in three of our Synods is enough to abundantly prove that his life-long prayer has been honored with a life-long answer.

W. E. M.

For the N. C. Presbyterian.

LETTER FROM DR. CHESTER.

OUR CHINA STATIONS.

Leaving Hangchow at 4 p. m., September 20th, accompanied by Mr. Painter, who has rendered me invaluable service since I reached China, as "guide, philosopher and friend, we reached, about daylight of the twenty-first, our station at

KIAHING.

Our force at this place consists of Rev. and Mrs. W. H. Hudson, Rev. and Mrs. J. M. Blain, Dr. and Mrs. Venable, and Miss Bessie Talbot. After a much relished breakfast with the Venables, I spent the morning in the dispensary. Dr. Venable has one small room which he calls his hospital, in which he was treating a poor fellow with a broken thigh. It is necessary when such cases, in which there is the possibility of fatal issue, are taken, to have papers carefully drawn by which some responsible "middle man" assumes all responsibility as to the result. Otherwise, the physician might be held responsible in case of the patient's death, and there would be serious trouble, and possibly a riot. Mr. Venable and Miss Talbot spent the morning in giving out medicines, according to the doctor's prescriptions, and washing and dressing all kinds of old sores and ulcers, with which these people are terribly afflicted. About one in ten of those you meet have elephantiasis, a form of leprosy, but happily not infectious, brought on by standing in the mud in the rice fields. I have occasionally received letters at the mission rooms indicating that, in the writer's opinion, our lady missionaries out here were having too nice and easy a time.

This was a sample of the kind of time the majority of them have, for the majority of them are connected in some way with this dispensary work. It was something I scarcely had the nerve to look at. I am sure that in itself it is not pleasant to them. Yet they find pleasure in it because it brings relief to these poor sufferers, and by means of it the bitter hostility of the people against the foreigner is gradually being removed.

In the afternoon Mr. Hudson, Mr. Painter, and I, went out to visit one of the church members, the wife of a thrifty farmer, in the country. On our arrival she lifted a tray cover from some viands on a table, and, according to universal custom here, brought us in some tea. When this was over she brought in something else; then another dish and another, until matters began to grow serious, for we had already dined before starting. Presently there was a pause and we hoped the feast was over; but there was a suspicious noise among the chickens, and we soon learned that she had gone out to kill one. By much begging we dissuaded her from this, but not from serving several other courses, one of which was a fish stew of dubious appearance and still more dubious taste. We asked her what it was. She went and brought the skin of the fish to show us. It was a stingaree! A fly, meanwhile, dropped into my tea, which she kindly removed with her fingers and then poured in more tea! We were forced to show appreciation of her hospitality by partaking of it all, because her husband, who was not a believer, and her brother-in-law who was head of the clan, were present, and nothing must be done to offend them. I had excused myself from the chop-sticks by exhibiting a lame wrist, but that only made me the victim of their politeness.

They saw to it that I at least should lack nothing. A very refreshing Chinese custom is to bring on, at the conclusion of a meal, instead of a finger bowl, a towel wrung out in boiling water. The host, in consideration of my lame wrist, took my towel and wiped my face for me. So ended the feast. They meant it in kindness. I trust that we will be rewarded for the infliction by having accomplished some good.

On the way home we saw the first house occupied by our missionaries here. It was a three-roomed mud hovel, in which Dr. Venable and Mr. Hudson passed one whole winter without kindling a fire, except under the dirt oven. In the spring Mr. Venable joined them, and lived there several months. This was all they could get at first, and they were thankful to get that, because opening a new station everything depends on getting some place which you have a legal claim. After the first year they moved from this into a five-roomed hovel. Finally they succeeded in renting the place now occupied, a native house in the city (the first two were outside the walls), where they have room enough for two families, and where they can make themselves tolerably comfortable. But owing to the lack of ventilation and sunlight no native house can be made thoroughly sanitary, and therefore I do not think it right for our missionaries to live in them any longer than necessity compels. We have bought a good location in Kiahing, which has been walled in, and will be large enough for our homes and the small hospital which Dr. V. hopes to build before long. Our friends have been several times in peril of mobs, but a kind Providence has kept them in safety and peace, and I have rarely visited happier homes than theirs. There are now about ten native Christians, one of whom is in training for the ministry and another for a medical assistant. After a delightful sojourn of a day and two nights we boarded Mr. Price's house-boat at Sinchang.

S. H. CHESTER.

Age finds us genuine children e'en in eld.—*Goethe.*

PERSONAL DECISION.

The surest mark of a weak character is the tendency to shift upon others what ought to be decided in person. Not only does this trait exhibit instability of mind but usually it indicates insincerity of purpose. Those who oftenest ask advice usually seek it from a prejudiced source; and the man who falls into the habit of transferring important questions from the forum of his own conscience or judgment to that of his neighbors' or his friends' seeks a change of venue only to confirm some secret wish while appearing to escape responsibility. The boy who wants a piece of pie will go to his mother, but the lad who wishes to go fishing will ask his father's permission, knowing that his mother has a natural fear of the water.

Men are children of a larger growth, and John Doe asks Richard Roe whether it is going to rain, so as to be confirmed in his own purpose of leaving his umbrella at home; while Richard Roe asks John Doe what he thinks of St. Paul stocks, simply because having made up his mind to buy in that market he wishes his neighbor to shoulder the blame in case of loss from the purchase.

In the series of papers which General Porter lately contributed to the Century he notes that the Army of the Potomac began its forward movement when General Grant abolished the almost nightly council of war which previous commanders were accustomed to hold. The corps commander who is always seeking advice wins few victories; the broker who asks his right hand neighbor when to buy and his left hand neighbor when to sell might as well make an assignment now, for it will come to that in the end. A man who takes all the remedies his friends suggest for his rheumatism will not live long enough to die of that disease. It is the mark of a fine character when a man dares to decide all of life's issues for himself, from the putting on of his overshoes to how to serve his God.

What the world needs is not windengines but steam-engines, self-centered forces which do not wait for favorable winds to blow, but generate their own powers of propulsion. Better to make a dozen mistakes than never to makes a decision. One Luther is worth a regiment of Erasmuses; in the long fight between a hero and an empire the hero always wins. No man becomes a Christian who lingers to "confer with flesh and blood." The question of our personal allegiance to Jesus Christ is not one we can transfer to any other court than that of our own conscience, and "he who hesitates is lost." No one else can decide this duty but the individual, and it may be reserved to no other time than Now.—*Interior.*

ABSTRACT OF THE ADJOURNED MEETINGS OF ORANGE PRESBYTERY.

HELD IN SALISBURY DURING SYNOD.

A communication was received from Rev. W. Lee Harrell tendering his resignation as chairman of the Executive Committee on Colored Evangelization.

The resignation was accepted and Rev. E. C. Murray, D. D., was elected in his stead, and Rev. W. P. McCorkle added to the committee.

The following resoluiion was adopted:

Resolved, 1st. That Presbytery instruct all its churches to send the whole of their December collections for Colored Evangelization to T. B. Fuller, Treasurer.

2. That Presbytery instruct its treasurer to first pay any and all indebtedness of this cause out of the funds received from the December collection and to send the balance to the treasurer of the Board of the A and I Colored Institute.

The stated clerk was instructed to send a certificate and testimonial of good standing to the Assembly's Executive Committee of Foreign Missions respecting our candidate R. L. Wharton who desires to go to the foreign field.

Rev. A. Currie and Rev. Dr. Turnbull were appointed a committee to write a letter of sympathy to Rev. J. Henry Smith, D. D., who is now ill at his home.

Presbytery adjourned to meet in regular session at Durham, N. C., April 12th, 1898.

D. I. CRAIG,
Stated Clerk.

Reidsville, N. C., Nov. 9th, '97.

LITERARY JOTTINGS.

Mr. Ruskin has written some sixty-four books and his publisher pays him $20,000 a year.

Miss Marie Audubon, a granddaughter of the naturalist, has translated from the French the hitherto unpublished journals of her illustrious ancestor. The labor of translation occupied twelve years.

We see it stated that since the middle of November last, over 120,000 copies of J. M. Barrie's books have been sold in England and the United States—100,000 of these being "Sentimental Tommy" and "Margaret Ogilvy." It is said that the sale of the latter book in England is only restricted by the difficulty in reproducing the etched frontispiece portrait of Margaret Ogilvy, which is printed in Paris, and cannot be supplied quickly enough to meet the demand for the book.

Mr. Garrett P. Serviss, the widely known and popular astronomer, will have a most instructive and interesting article in Appletons' Popular Science Monthly for December, in which he discusses the probability of there being planets similar to our own earth, containing inhabitants, among the so-called fixed stars.

The Christmas Ladies' Home Journal will have Christmas stories by Mary E. Wilkins, Ruth McEnery Stuart, Hamlin Garland, Mrs. A. D. T. Whitney, Mrs. Mark Morrison and Lilian Bell.

Bells at Evening and other verses by Frances J. Crosby with biographical sketch by Rev. Robert Lowry, D. D., has been published by the Biglow and Main Co., New York. This volume, which is bound in a neat attractive form with two photo portraits, is sold for Miss Crosby's benefit who has been blind for some years.

MAGAZINES.

The old reliable *Turner's Almanac* has been received. This is the 61st year of its publication. Price 10 cents. Jas. H. Enniss, Raleigh, N. C.

Emerson and Concord is the title of the eighth of the series of American Bookmen in *The Bookman* for November. The Progress of Fonetik Refawrm, Tantatus, An Epoch-Making Lexicon, Launcelot and Gawaine, In Kedar's Tents, and the always newsy and interesting Chronicle and Comment are among the table of contents.

BOOKS.

Bible Study by Doctrines, by Rev. Henry T. Sell, of Chicago, Ill. Fleming H. Revell Company Publishers New, York, pages 150, price 50 cents, is a book to aid Christians to give an answer to every man of the hope that is in them. It is by the author of "Supplemental Bible Studies" and "Bible Study by Books" and is valuable for the purpose intended.

The Outstretched Hand, by Annie Maria Barnes, is a very interesting little story of mission work in Mexico. It shows forcibly how a young Christian life *well lived*, can influence those brought in contact, even the most depraved. Published by Presbyterian Committee of Publication, Richmond, Va,

Miss Wildfire, by Julie M. Lippman. Illustrated by Ida Waugh, Philadelphia, the Penn Publishing Co., Presbyterian Board of Publication. Price $1.25. A most readable story teaching the lesson of how young and ungoverned life may be won by noble and self-sacrificing love. The plot is well drawn and the story told in an attractive and easy style.

The Presbyterian Churches, Their Place and Power in Modern Christendom, by the Rev. J. N. Olyilvie, M. A. This volume 16mo of 162 pages with a chapter on the history of American Presbyterian Churches by Prof. Zenos, of Chicago, is one of The Guild Text Books published by Fleming H. Revell Co., New York and Chicago, paper net 25 cents, flexible cloth net 40 cents. This is short and yet prepared with great care and is an excellent concise compend of Presbyterian history from the days of the apostle to the present.

A Concise History of Missions, by Edwin Munsell Bliss, D. D., is a volume of 316 pages, cloth bound. Price 75 cents, published by Fleming H. Revell Co., New York. It gives a summary of the whole field of missionary operations to the present time. It is accurate, clear and comprehensive as far as possible in the limited space.

After Pentecost, What? This cloth bound volume of nearly 300 pages from the publishers Fleming H. Revell Co., Chicago and New York, price $1.00, is a discussion of the Mission of the Holy Spirit from a standpoint rarely taken. The writer is careful in statement, clear in thinking and calls attention to the wider problem and study of the relation of the Spirit to the Christological thought of the present day. The author writes in epigrammatic sentences and holds attention rather by his thinking than by his style. His book is on new lines that justify more attention than is given them generally.

In the publishing of works by Southern authors the B. F. Johnson Publishing Co., of Richmond, Va, is doing a very valuable work. Last week we noticed Lee's Primary History and now we wish to call attention to *Lee's Advanced History* and *Lee's Brief History of the United States* also to *Southern Literature*, by Miss Louise Manly. The last named is the only book of the kind we have seen and the author has done her work well. The sketches close with the year '95; so exclude our North Carolina poet, Henry Jerome Stockard, who published his "Fugitive Lines" in the present year. This work is adapted for class or general use and we would like to see it in our schools and the home.

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Baltimore, Md.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions

March—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions.

Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. L. H Query, from Logan's Store, N. C., to Query's, N. C.

Rev. T. H. Newkirk, from Wilmington, N. C., to Marion, S. C.

Rev. Jonas Barclay, from Wythville, Va., to Charlotte, N. C.

NORTH CAROLINA.

First Church, Wilmington :—Communion services were held on last Sabbath. Two were received upon profession of their faith and two upon certificate.

Disartsville :—Two persons have been received and are awaiting the evangelist to be baptized and received into full membership of the church.

Cherryville :—At last the hopes of the little flock at Cherryville have been realized. The first service in their first church-home was held Friday evening, 12th inst. On Saturday, Rev. R. Z. Johnston (who nearly twenty years ago preached here occasionally) came up and preached morning and afternoon.

On Sunday morning a large congregation was present at the communion service—which to many was a very solemn and gracious season. One member was received by profession of faith in October, and three before the morning service (14th inst), one by letter and two by profession. A Sabbath school with twenty-five pupils was organized. Never, I think, were a people happier and more grateful over the completion of their first house of worship. When all the subscriptions have been paid; they will lack $75 of paying for the building. They have done nobly and feel much encouraged W. R. M.

Church Organization :—On November 9th a commission of Fayetteville Presbytery consisting of Revs. K. M. McIntyre, C. H. Dobbs, Jr., and A. M. McLauchlin met at Troy, N. C., and organized a church of fifteen members. Five others will connect themselves with this church soon. Dr. Sampson and Mr. Scott Pool were installed elders.

Hickory :—Mr. H. M. Dall was ordained and installed a ruling elder and Messrs. Geo. W. Hall and Arthur M. Ingold were ordained and installed deacons in this church, Nov. 21st.

VIRGINIA.

Staunton : — A recent enumeration shows that there are over 200 teachers and superintendents in the various Sunday-schools of Staunton and the missions in the immediate vicinity.—*Central Presbyterian*.

Farmville :—Ten persons recently received. Rev. G. L. Bitzer, pastor.

Glade Springs, Washington County :—This church celebrated its one hundred and twenty-fifth anniversary on Nov. 20th and 21st.

Spring Garden :—At the recent meeting held by the pastor, Rev. G. W. Belk twelve were received into the full communion of the church and Christians were revived.

Alexandria :—Rev. A. M. Fraser, D. D., of Staunton has been assisting the pastor, Rev. J. Ernest Thacker in a meeting here for eight days. God used his clear, simple and earnest sermons in greatly reviving the Christian people and in touching the hearts of the unsaved. Five persons have just united with the church. On Sunday morning, Rev. O. B. Wilson presented the claims of the colored people upon us, in a clear and convincing manner, and an offering was made to assist in moving Stillman Institute to a farm where the students can partly assist themself in getting an education.

SOUTH CAROLINA.

Whitney :—We have just closed a very pleasant and profitable meeting of a week at Whitney. Dr. Watkins of Spartanburg began the meeting and preached twice, but took a severe cold and had to give up on account of his throat. Rev. L. C. Vass who preaches for us then continued the meeting, preaching at night and holding a half hour prayer meeting at 3.30 p. m. All the meetings were well attended and Sunday night the house was filled. One joined the church by letter and a young man professed faith in Christ and a desire to live for Him. May the Lord continue His blessing upon this work.

MISSISSIPPI.

Newton :—The Southwestern Presbyterian states that at a recent meeting in which Rev. D. L. Barr was assisted by Rev. Dr. W. D. Morton, evangelist of the Synod of Mississippi, eleven professed their faith in Christ, nine of whom united with the Presbyterian church.

Jackson :—Rev. S. M. Rankin is holding a successful meeting in which he is ably assisted by Revs. W.O. Shewmaker, J. E. Deggendorf and W. S. Taylor.

MISSOURI.

Richmond :—Thirteen persons were received into the membership of this church during October. Rev. J. S. Van Meter, pastor.

ARKANSAS.

Dardanelle :—Rev. J. Leighton Green was recently installed pastor of the church here by a commission consisting of Rev. Messrs. M. McN. McKay and James E. Green and Ruling Elder L. B. McClure.

FLORIDA.

Lake Maitland :—Rev. J. R. Trett, who has recently been received by Knoxville Presbytery from the Nebraska Conference of the Methodist Church, has taken charge of the churches at Lake Maitland and Oakland.

TENNESSEE.

Clarksville :—Rev. J.W. Lupton, D.D., pastor. Two recently received upon profession and two by certificate.

GENERAL.

Rev. Dr. Geo. H. Houghton, pastor of the Church of the Transfiguration. (The Little Church Around the Corner), New York, died on the 17th inst.

The friends of Rev. J. Agnew Crawford, D. D., of Chambersburg, Pa., recently celebrated the fiftieth anniversary of his ordination in Falling Springs church.

Rev. Joseph N. Starr, of Fayetteville, N. C., has accepted a call to the rectorship of St. Paul's Episcopal church, Wilmington, N. C.

During the past year 129 persons were added to the membership of the Presbyterian Church at Wachita, Kansas.

A new Catholic organization has been formed at the church of Notre Dame in New Orleans, to be known as the Catholic Union.

The Polish Independent Catholic Church, representing the Poles of this country, which left the communion of Rome awhile ago, because they were not allowed a bishop of their own have been notified that Apolinary Karwowski was last week at Weisbaden, Germany consecrated bishop of the Polish Church in America, and is now on his way to this country. The Poles it is to be presumed will now return to the regular fold.

PERSONALS

Rev. J. C. Molloy, of Owensboro, Ky., has been called to the church at Bardstown in the same State. The church at Owensboro has extended a call to Rev. J. Horace Lacy, of Florence, Ala.

Rev. W. E. Beattie, of the Adams Mission, Nashville, has been called to the pastorate of Woodlawn church, Birmingham, Ala.

Rev. E M. Stewart, a late graduate of the Southwestern University is preaching at Daphne, Ala.

Rev. Dr. Guerrant, of Kentucky, is assisting Rev. Dr. Lacy, of Norfolk in a series of services.

Rev. F. P. Ramsay, of Baltimore, has accepted a call to Bethel, Montpelier and Shiloh churches in Fayetteville Presbytery.

Rev. T. J. Allison is assisting Rev. Dr. Wharey, of Mooresville, in a series of services.

Rev. Dr. E. A. Ramsey pastor of the First church, Memphis, has gone to Excelsior Springs, Missouri, for the recuperation of his health. His pu will be filled by Rev. E. E. Smith, o Paris, Texas.

Rev. A. H. P. McCurdy, of Cuero Texas, has been invited to serve a evangelist of the Presbytery of Western Texas.

For the N. C. Presbyterian.

STEAMSHIP "CITY OF PEKING."

Would the readers of the N C. PRESBYTERIAN like to hear something from the little party of missionaries returning to China. Miss French, Mrs. Stuart and myself started from Nashville on the 20th of September, but our ways parted for awhile at St Louis. Miss F. went the Union Pacific route and Mrs. S. and I took the Santa Fe route, stopping a day in Kansas City with our old friends Dr. and Mrs. S. M. Neel, the last person in our own church from whom we separated. The Santa Fe route is very interesting in some parts, but very dull and dreary in others. We met again in San Francisco and went aboard the "City of Peking on October 2nd We found about thirty passengers among whom were five other missionaries, all but one, Miss McGilvary who was returning to Siam, bound for the land of Sinim. We travelled over smooth seas for nearly seven days, when on the morning of Saturday, Oct. 9th, we saw the land of the Sandwich Islands. We coasted along the side of the one called Oahu, for an hour or more, when we turned into the harbor of Honolulu, and saw the city lying before us, with the hills rising up behind it. It took some time for the big steamer to pick her way up the channel and finally round to and come alongside of the dock, and during this interesting time, the passengers were watching with intense interest. Some agents and the health officers had come aboard by means of a small boat. The divers were on one side, in the water bantering the passengers to throw a nickel for them to dive after. Here goes one through the air, and as soon as it touches the water half a dozen heels go up into the air and the heads go downward after the nickel. Soon they reappear, and one of them holds up the money, which he was successful in catching "on the wing." This is repeated a number of times though sometimes they all reappear empty handed and the money is lost.

About 9 a. m., we got ashore and on feet pressed the firm mother earth again. How beautiful the streets, the long avenues and the thick groves! Everything on this little island is interesting. There are fine broad streets, beautifully paved, and carriages and horses are hurrying to and fro. The streets cars are in operation also. There are large public buildings and stores and everything wears the air of thrifty business

The city contains a population of 29,000, embracing several nationalities. There are whites from the States and Europe. The Chinese and Japanese are in strong evidence. The Portuguese are not a few, and then the native islanders of whom, however, there are very few of unmixed blood. They are generally half-breeds and can be distinguished by their fondness for flowers. Most of them wear wreaths of them about their necks, or the men, around their hats. You see many women sitting on the sidewalks wearing these wreaths. We hurried along to get better views of the country and drove out about two miles to see a building recently erected for schools for boys and for girls and also a very interesting museum of Polynesian articles collected from many islands in the Pacific. These were all very interesting and instructive and we might have spent several hours profitably in looking over them, but our time was limited to a day, and there were many other things to see. In the distance the sugar plantations were pointed out to us, one said to be the largest in the world. Then our road led through fields of rice and the taro. Then by the vineyard and orange grove. We passed by beautiful homes, little cottages surrounded by beautiful trees in full bloom, among which were the marmosa and others we could not name, while the oleander and other flowering plants seemed to abound everywhere. Then we came to a large orchard of the banana fruit and saw the plants loaded with the huge bunches. Further along the tall stately trunks of the cocoanut with a bunch of foliage at the very top, and nestled snugly under the branches and leaves, we saw the cocanuts, like so many big eggs in a nest. Then an orchard grove of fine apple trees hanging full of the lucious fruit. There were other fruit trees which we took to be the mango. And then there were the ornamental trees and shrubs—the stately palm and palmetto, the spreading banyan and the stiff stumpy cactus. Vegetation seems so luxuriant here, but they tell us that when the islands were first discovered there were hardly any trees and very little vegetation. There are five macadamised roads leading to the country and we drove out on one of them to a park and a bathing resort. On the way we saw many other vehicles, and people on horseback going at a gallop. Here goes a woman at a sweeping gallop sitting gracefully in a man's saddle while the divided skirts flutter in the breeze on each side of the horse. Here comes the bicycle, which also has found its way to the island. Now we return to the town and pass by many places of interest. Here are the hospital grounds named after Queen Emma and worthy of the good queen. Here is a street named for her also and there is the home where she lived. That is President Dole's residence, there is the old stone church built by the natives in the early days of mission work and able to seat about 3,000 people. There is the state house, &c., &c. The city is supplied with fine water pumped from an artesian well, and the electric light is used over the city, and the best telephone system in use anywhere. The stores have a fine display of goods of all kinds and business seems to be flourishing. Every one that we came in contact with seemed to favor annexation, and we were told that the popular sentiment among the substantial people was decidedly in favor of it. It seems to me that it would be a good thing both for our country and for the Hawaian Islands, but especially for the latter, as they are in danger of being annexed by some other power, in case the U. S. A. declines the proffered hand. But Senator Morgan is making a careful study of the question on the ground, and he will be able to put the question clearly before the people of the United States.

We enjoyed our stay of twenty-four hours on the land exceedingly, and we met with many of the good people of the community and received a warm welcome and many courtesies from them. We were only sorry that we could not stay longer and see something more of the people and learn more about the wonderful work carried on among them by the American Board for so many years. We had the pleasure of meeting the widow of Rev. Titus Coan, who once baptized 1,900 converts in one day. We also met many sons and daughters of the missionaries of other days whose names would be familiar to many readers. We went aboard our steamer at 10 p. m., and waited for the word that would start our ship on its voyage again, and at 11 p. m., the captain called to "Let go the shore ropes" and soon the big screw began to revolve and the vessel began to move and shortly the land began to fade away from our sight, and our visit to the "gem of the Pacific" was over, but bearing a very pleasant recollection in our memories.

October 21st. We are now in sight of Japan and expect to meet the "Coptic" soon and send our letters back by it. We have had a delightful trip so far and thank the Lord for His great goodness to us. With kind regards,

Yours fraternally,

JOHN L. STUART.

October 18th, 1897.

REMEMBER THE ORPHANS ON THANKSGIVING DAY.

In spite of five cent cotton, our dearly beloved Southland will see to it that their orphans have a bright and joyous Christmas. We have much to be thankful for, and as Thanksgiving day is a good time to show it, let the good people everywhere, on that day, *remember the orphans!* At the Thornwell Orphanage, Clinton, S. C., there are one hundred and sixty-five orphan children Of these ninety are from South Carolina, twenty seven from Georgia, and the rest from every Southern State from Virginia to Texas, from Florida to Missouri The institution is under Presbyterian control, but the children are from twelve different denominations of Christians, and the *majority* were of other than Presbyterian parentage. No distinction is made on account of religion, in receiving orphans. All of these little people are dependent orphans. They are here taught to take care of themselves. The boys are trained in farm, workshop, and printing office; and the girls in all domestic duties and both boys and girls are given a fine education besides. They are sent out able to care for themselves, and hundreds have been fitted for life. But those who are now at the Orphange are children. They need a father's care and a mother's love. You, reader are asked to be to them father and mother. Send them a barrel of flour, molasses, rice or sugar. Five dollars will feed, clothe and educate one of the orphans for a month. Even a nickel will provide one meal. Who will refuse to help? In fact, who is there that has a heart that does not hasten to have a share in a work like this.

Before shipping donations ask the railroad companies to ship free. They have big hearts and love to help the orphans at all times. Ship to Thornwell Orphanage, Clinton, S. C. Send gifts of money to Rev. Dr. W. P. Jacobs, same office.

A GOOD SHOWING.

The Red Springs Seminary paid into the general treasury, the first quarter, $500 after paying all expenses. This fact was gathered from conversation with President Vardell and one of the trustees. J. S. BLACK.

WASHINGTON LETTER.

(From Our Regular Correspondent)

Washington, D. C., Nov. 17, '97.

This being set aside by the world's committee of the Y. M. C. A., as a week of prayer for young men and for the institution whose mission it is to work for them, the managers of the local Y. M. C. A.. deemed it a fitting time to circulate a letter appealing for aid for their new building. This letter, signed by a number of Washington's most prominent citizens who belong to the association, is in part as follows: "There are in our city peculiar temptations which come with double force to the vast number of young men who come to the National Capital from country districts. We believe that the Christian churches of this city should make the one institution whose doors stand ever open to the stranger, as well as the resident young man, so sorely beset with temptations, and under which so many fall, a place so beautifully and completely furnished that every young man may find within its walls everything he shall need or desire to make the association a home that shall refine, elevate, educate, and point him to the Master. An active Christian Association is a gain to the church; its doors are open during the hours the doors of the church are closed, and it stands ever pointing young men to the church. The Christian workers developed within the association stand among the foremost in the active work of the church. A Young Men's Christian Association building for the 40,000 young men of our city can be secured if we have the co-operation of the public generally."

The rather one-sided controversy over the Christian Endeavor Society, which created such a sensation at the semi-annual conference of the Lutheran pastors of Baltimore and Washington, held in this city this week, is generally regretted. The C. E. Society was attacked by Rev. Dr. J. C. Burke, pastor of Third Lutheran church of Baltimore, and president of the Eastern Conference, who said he had a Christian Endeavor Society of 400 members in his church, but had little confidence in its value as an organization. The grievance of Dr. Burke is that he believes a large percentage of the C. E. Society place their allegiance to that organization above their allegiance to the church. The Endeavorers were warmly defended by Dr. J. W. Miller, pastor of the Second Lutheran Church of Baltimore, and by several Washington pastors. The

(Coutinued on 14th page.)

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FURNITURE, CARPETS, PIANOS AND ORGANS
Charlotte N. C.

For the N. C. Presbyterian.

ROMISH CUSTOMS IN BRAZIL.

DEAR MR. MCLAURIN:—I am writing this with the idea that your little readers might like to here about some Romish customs in Brazil. If any of them had been at the window with me this morning, they very likely would have laughed at what would seem to them a very queer little boy indeed. He was colored, and over his white shirt and long trousers he wore a faded green coat, reaching down to his knees, and without any sleeves. He had heelless slippers on his bare brown feet, and carried in his hand a green bag just as faded as his coat, with a silver tinsel ornament on it. He had no hat but held a big umbrella over himself and the bag. He was begging for some saint, or for money for masses for the souls of the dead. Not only little boys, but men go about in these faded green or red coats, with these equally faded bags, and under umbrellas that have also lost their original colors. They never have new coats, but surely the day will come when the Church will have to provide new ones for the alms-gatherers for their saints. Sometimes they have flowers stuck in the ornaments on the boys; I suppose that is when it is for the Virgin, who gets all, or nearly all the glory, adoration, and honor due to the Trinity.

Don't make any noise, now, children, there is a child's funeral coming. The little children rush into their houses, exclaiming gleefully, that a funeral is coming. Every one runs to the windows to see the little *anginho*. Four little girls are carrying an open, light-blue coffin trimmed with silver braid, and inside, surrounded by flowers is a little two-year-old boy dressed in pink and satin and ribbons, its pale face painted with carmine, and on his black curls is an artificial wreath. It's baby hands are tied together with a pink ribbon and an artificial spray of flowers is between them. One of the little girls is crying, but she does not care if people see her, isn't this her little brother who is going to be put in the damp, black ground? And at that thought she shudders, because she never heard about little children singing "around the throne of God in heaven," or lying in Jesus' bosom.

There is a long train of children behind her, all dressed in white, with bright, blue ribbons put on crosswise. There is a band of little boys also, and behind these, comes the father, his eyes red and swollen with weeping, thinking of the little one who will not run to meet him when he comes back. He doesn't know he is in heaven waiting to meet him there, because he believes that before he can get there, he will have to spend many thousand years in purgatory. You don't see the mother or any women with them. Women scarcely ever go to funerals. The half distracted mother ran out of the house weeping, with the young baby in her arms, and would have followed it, if the women who were with her, had not kept her back. "Don't cry," says a hard-faced, but well-meaning old woman, "you have plenty more." "You will soon forget him with so many others," says another. "Be thankful that he was baptized, and didn't die a pagan," says a third. "Yes, my daughter, have patience, if he was baptized he went to heaven, so console yourself." Yes she has plenty more, eight besides little dead Francisco, but what of that? No other little one will take his place. And inwardly resolving to name the next boy she has after the dead one, she goes to prepare some coffee for the houseful of women, who have come partly from curiosity, and partly to offer their rather rough consolation.

If a baby dies unbaptized it doesn't, according to their belief, go to heaven, but stays forever wandering between heaven and hell. Seven years after its death, it is supposed to cry, and if anyone should be walking near, or on its grave, and hear, they should immediately baptize it.

Now the little band is returning from the cemetery: the children are laughing and talking gaily, and even the baby's sister's tear-stained face is bright and cheerful, as she listens to her companion's lively tales. Only the father, walking behind them, is thinking of Francisco, and planning about the little white wooden cross and railing, he hopes to have put over the baby's grave in a few days.

Formerly, an unbaptized child could not be buried inside of a cemetery, but only outside, at the gates, or at the gate of a cow-pen. Many mothers will not cry when their babies are taken from them, because it is a common saying, that it is a sin to cry for an angel, but in many cases, especially when the parents are not Christians, it is rather because the grief is very shallow. I have heard a missionary say that she has often found that she has taken entirely too much sympathy with her, in going to see bereaved mothers, and has had to bring more than half of it back with her, because there was so little feeling for their loss, on the part of the afflicted mothers.

There is a funeral coming out of the corner-house on the next block. First comes out a hatless man with a long, purple, sleeveless coat, over his black suit, bearing aloft a black cross. Then comes the rest of the brotherhood, similarly attired. They are there, because the dead man belonged to the same order as they. You notice that these men, and all the accompanying ones, have long wax candles in their right hands. At a certain part in the ceremony at the church, they will light them. After them comes the men bearing the coffin, which has a big cross of gold braid embroidered on the top. I think if we were nearer, we could see the gilt ornaments with *Requiescat in pace* on them. Just behind the coffin comes the priest, with white cassocks and black robe, a black cap, and a handsome white and gold scarf on his shoulders. He is praying for the dead, out of that little book he has in his hand. Then come all the numerous friends and relatives, all with their candles.

The wife and daughters are crying, and screaming. You can hear them quite well, although they live a block away. Brazilians hardly ever control their grief, but often it may be because, they have so little time to realize their loss before it is time to bury them.

On the third, seventh and thirtieth day of their passing away, masses are said, and also on the anniversaries of their death. When a young girl dies she is accompanied by all her girl friends dressed in white. The coffin is always open for young people, and blue for young girls.

Yesterday an old lady came to ask an alms from mother for "*Our Lady of Purity*," but she declined.

I have a great deal more I would like to write about, but mother says I must not make my first letter too long, so *en me assigno sua constante leitora.*

VIRGINIA R. WARDLAW.
Fortaleza, Ceara, Oct. 18th, '97.

CHRISTMAS GIFTS IN ADVANCE.

It is within limit to say that the members of our Southern Presbyterian Church will spend two hundred thousand dollars, next month upon Christmas entertainments, enjoyments and presents to their friends not including what they will give to benevolences.

Please give thought to this: More than half of the Assembly's home missionaries in Florida and west of the Mississippi River, expect this year to receive an average salary, all told of less than five hundred dollars. Deduct house rent, the expense of a horse and buggy or rail road fare and how meagre, insufficient, is the balance for the support of a family!

Now mark: There are important collections appointed by the Assembly for December. Don't think of deducting one cent from that which duty and privilege call on you to give there.

But we ask one thousand persons (of whom the reader is one) to consider and to take something from the amount you will otherwise spend on personal enjoyments, entertainments or presents to friends, and give it to carry some Christmas cheer (in many cases it will supply necessities) to the homes of these missionaries. You will both give and derive happiness from so doing. I have just returned from Florida. A number of our ministers there are on fields in which our churches, because of the great destructive freeze of '94 are now and for two years more will be unable to pay scarcely half a salary. The ministers ask shall we leave these churches to go altogether down or will the children of our God help us to remain. Others west of the Mississippi river in weak but promising churches are similarly straitened.

Now we ask one thousand Christians to deduct from the money you will spend on Christmas a portion, remit it at once, or before December 15th, to the treasurer, W. A. Powell, Atlanta, Ga., and let us send it to the missionaries before December 20th, and cheer their hearts and homes.

With best wishes for the happiness of your homes,

Your friend and brother,
J. N. CRAIG,
Secretary.

CHILDREN AND THE HOME.

The presence of children in the house means life and all that life involves—motion, sparkle, countless activities and pleasures—and with it the tide of new emotions, of joys and sympathies and sorrows, flows through the house. Where they are, one's own youth can never be forgotten; and the perpetual reminders of it keep the heart open, incline it to tenderness, make one wider and deeper, better acquainted with humanity, better acquainted, too, with divinity.

One of the saddest signs of the times is the tendency to substitute social life for home life. Fathers and mothers have so many outside claims, as they call them, to meet that they neglect the home. The domestic circle is becoming a tradition of the past. And yet in the family, as God constituted it, is the hope of humanity.

Dr. Cuyler says: "No two words have a more vital importance than Christianity and home. Underneath the foundations of both Church and State is the household. It is older than either of them. There is no such school of Bible religion in the land as a happy, God-fearing home. No Church is so affected for restraint from evil, and for growth in all Christian graces, as 'the church in the house.' There stands the domestic altar. There is felt the influence that molds character from the cradle to the judgment-seat. Such a home on earth is the surest preparation for the home eternal in the heavens."

And Dr. J. P. Thompson says: "Home, that briefest word of our good old Saxon tongue—there lies in it the wealth of all language, of all affection, of all virtuous joy, of all pure memories, of all innocent hopes—the prattle of the infant, the gleeful laugh of childhood, the song of the maiden, the cheerful labor, the merry pastime, the sweet repose of evening when toil is ended, the united meal, the household stories, music and diversions, the various ages, interests and plans revolving around one center, and that center, *love* Whose eye does not moisten with unbidden tears at the thought of home? These four letters are the chord of human happiness for every gamut. Wherever the scale of life begins, these letters are its perfect consonance. "God setteth the solitary in families." This was his institution in the beginning and for all time.—*Exchange.*

HEROISM WITHOUT SUFFERING.

There is sometimes as much merit in taking pains for Christ's sake as in suffering pain. We are more apt to conceive of a saint as one ready to expire for Christ's cause, than as one ready to perspire for it; but the call to duty is oftener one to patient, plodding, thorough-going fidelity in little things, rather than one to yield up the life in some supreme act of sacrifice. A mother who takes the trouble daily to teach her child, patiently and wisely, how to conquer the evils in the world against which it needs to guard, may be more truly the saviour of the child than if she threw herself into the flames to rescue its body from death. The fidelity to details that makes a life luminously consistent and Christ-like may be a stronger argument than martyrdom for the truth. Conscientious living often counts for more than conscientious dying.—*Sunday School Times.*

WAIT FOR THE MUD TO DRY.

Father Graham was an old-fashioned gentleman beloved every one, and his influence in the little town was great, so good and active was he.

A young man of the village had been badly insulted, and came to Father Graham full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud: it will brush off much better when it is dry. Wait a little, till he and you are both cool, and the thing is easily mended. If you go now, it will be only to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done the offending person came to beg forgiveness.

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Fourth Quarter—Lesson X.

Dec. 5th, 1897.—Phil. ii. 1-21.

Commit to memory verses 5-8.

Subject.—Christ's Humility and Exaltation.

Golden Text. "Let this mind be in you which was also in Christ Jesus." Phil. ii. 5.

CATECHISM.

Question 69. What is forbidden in the sixth commandment?

Answer. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

Time. A. D., 62 or 63.

Place. Rome.

INTRODUCTORY.

In Lessons I and II, Third Quarter we have an account of the first visit of Paul to Philippi and the founding of the first church in that city, as well as of the imprisonment and the earthquake and the conversion of the jailer. This city was about ten miles from Neapolis, on the river Gangites. It was named for its builder Philip of Macedon. This letter to the church at Philippi was written as one of four, the others being Ephesians, Colossians and Philemon, by the Apostle Paul during the first imprisonment at Rome. He writes nothing of reproof as to most of the other churches to which he wrote. Four times the church had helped to sustain him in poverty and imprisonment. After the founding of the church the apostle visited the city twice and had hopes, when writing this letter, which we have reason to think were realized, of visiting it again. This letter was written and sent by Epaphroditus who had come from the church as one of its members, to bring supplies for the apostle. The letter is beautiful, revealing something of the character of the church at Philippi, giving especially in the third chapter one secret of the apostle's life and revealing the deep inner joy of his soul as a prisoner, growing old, weary and cast out by his own countrymen. His one great message was of his personal experience—"Rejoice in the Lord alway, and again I say rejoice." The object of his rejoicing was the Lord now exalted.

LESSON NOTES.

Vs. 1. *If there be:* a double argument and plea, if what makes Christian unity possible is among you, if also what would make me full of joy can be found, I would plead for that unity and joy. He names the things. *Consolation.* A form of the word translanted Comforter as a name of the Holy Spirit in the Gospel of John, meaning here, comfort, encouragement, strengthening. *Comfort of love* is from another word meaning incentive which love brings as by putting one word beside another. *If any fellowship of the Spirit.* That word "fellowship" is one of the richest in the New Testament. It is translated "communion" in the full form of the apostolic benediction found at the close of Second Corinthians. It covers the relation of the Father and the Son with the Holy Ghost in the benefits of the Gospel. It is that in which we are "made partakers" and have "fellowship with the Father and with His Son Jesus Christ." It is participation in the ministration of the Holy Spirit which marks and distinguishes this dispensation. *If any bowels,* R. V. "tender mercies," where we would use the word heart. *Mercies,* R V. "compassion," meaning "pity for the sorrows and weaknesses of others and loving forgiveness for their sins and mistakes."—*Peloubet.*

Vs. 2 *Fulfill ye My joy,* make it full, complete it. *Likeminded,* thinking of the same thing in the two senses of unity of affection, *having the same love,* and of sentiment. *of one accord* "repeated in a stronger form *of one mind,* thinking the one thing."—*Vincent.* This is true unity a very different thing from uniformity.

Vs. 3. *Through strife,* a contentious spirit. *Vainglory,* self-conceit. For selfishness manifesting itself in contention with others is the great enemy of Christian unity. Personal vanity is the most prolific source of contentions. *In lowliness of mind,* not mock humility like Uriah Heep's, nor ignorance of what powers or possessions God has bestowed, but realizing that God gives all we have, submitting to Him to be searched and shown our real selves and conditions and asking to see ourselves in comparison of our Saviour Jesus Christ and not in comparison with fellowmen. *Each esteem other better than themselves.* Fix attention to those things in which others excel us, not on those in which we excel others.

Vs. 4. *Look not every man on his own things.* Do not be absorbed in self but in others.

Vs. 5. *Let this mind be in you.* Imbibe the Spirit of the Master, receive Him as life and live by Him.

Vs. 6. *Who being,* means "existing," both in past and present attributes and nature of God. *The form of God,* not the shape, "but the essence of the person." "No one can appear, or exist, in view of others, 'in the form of God,' that is manifesting all divine perfections, who is not God."—*Hodge. Thought it not robbery,* R. V. "counted it not a prize," did not think His divine equality as a prize to be grasped at and held at all hazards, but laid aside the manifestation and glory of it.

Vs. 7. *Made himself of no reputation,* did not enrich Himself, but emptied Himself not of His divine nature, but of its glories and prerogatives. *Took upon Him the form of a servant,* grasping not sovereignty but service.

Vs. 8 *In fashion as a man,* possessed of a true body and a rational soul, a soul to grow in wisdom as a body in stature. *Humbled Himself.* The emphasis is on the word humbled, to submit to death, *even the death of the cross.*

Vs. 9. *Wherefore,* honoring humility and obedience. *God hath highly exalted Him* in His mediatorial office with the *name above every name,* as seated on His Father's throne, yet to come in glory, and now Head over all things to the Church.

Vs. 10. *The name of Jesus,* not merely the calling of His title, but acknowledging His authority, willingly or of necessity.

Vs. 11. *Every tongue should confess.* Quoted from Isaiah xlv. 23. *To the glory of God the Father,* as He came to glorify the Father, the Spirit to reveal Him and so we should honor the Spirit.

PRACTICAL POINTS.

1. There is only one way of true greatness—service.

2. In this way alone can we ever have true unity in the Church.

3. This comes by the Spirit of Christ, showing us Christ and ourselves in comparison with Christ.

Christ is the ideal Man.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Dec. 5th, 1897.

SERVING OTHERS.

Text for the week:

Whosoever will be chief among you let him be your servant. Matt. xx: 27.

Daily Readings:

Monday. Preferring one another. Rom. 12: 10-21.

Tuesday. "Inasmuch." Matthew 25: 34-40.

Wednesday. "What she could." Mark 14: 3-9.

Thursday. Relief. Acts 11: 19-30.

Friday. Feet to the lame. Job. 29: 1-25.

Saturday. The reward. Luke 6:30 38.

Sunday. Topic. "Not to be ministered unto, but to minister." Matt. 20: 20-28.

Notes:

The duty of serving others is enjoined by Christ, not so strongly and directly by word as by his example and by the general precepts of unselfishness and love which he constantly taught and which he placed at the very base of all Christian service.

We should serve others for Christ's sake, and in the spirit of the Master as illustrated by His work for us on earth. His service was in humility. The example He gave in washing the feet of His disciples set forth the duty of ministering unto others as no words could. It implies that no selfish ambition finds approval in heaven, and that doing for others in ways however humble and lowly manifests most clearly the true principles of Christianity. This act of our Saviour stamps the seal of approval on all work done for His sake, however little or however menial it may appear in the sight of men.

But Christ's service was always in love. Service without love is never a service acceptable to God. It is love that dignifies and ennobles any service even the least. The cup of cold water given in love for the Master to one of His disciples goes not without reward. The commendation given to the woman who broke the box of ointment and anointed Him was that she thus expressed her love—and so doing had done what she could—and the way is open to us to do in measure or manner, great or small, such deeds of love and kindness to Christ's children and servants on earth as will manifest our love to Him. The poor ye have always with you.

Service in humility and in love must always be wise service. We need always even in the sincerest efforts to do the will of God, the wisdom that comes from above—the direct guidance, direction and control of the Holy Spirit, and for this we needs must seek earnestly and with full intent to be governed by Him implicitly.

Christ now, as regards service, is represented by his followers—and so service to them for His sake is true service to Him." Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me.

Suggestions:

In doing for others most carefully avoid everything that might suggest a feeling of superiority in condition or circumstance over the person served—"all ye are brethren."

Let the love which prompts the service show out freely, especially in gentleness of manner and meekness of spirit.

Never lecture or chide, or reproach, even in pointing out what is wrong and should be corrected, and yet be frank and uncompromising against all evil. It will require God's grace abundantly to do this.

Let the grand end of all service be to lead to the Master—or to place the afflicted ones in the loving arms of their Saviour.

PUZZLE DEPARTMENT.

Answers for Nov 11th.

The Bible does not say whom Cain married.—Maggie Hall.

God gave man permission to eat meat after the flood. Gen. 9: 3. Ervin Moran, Charlie Tull, Maggie Hall.

Solomon was 18 years old when he was anointed king—Ervin Moran, Charlie Tull, Cornie and Myrtle Wilkinson, Maggie Hall.

Noah lived 350 years after the flood. Ervin Moran, Charlie Tull, Cornie and Myrtle Wilkinson, Maggie Hall.

How old was Solomon when he died?
Maggie Hall.

Of what was manna the type?
Cornie Wilkinson.

What great event happened in the days of Peleg?
Myrtle Wilkinson.

Where is fire mentioned in the Bible?
L. R.

PRESBYTERIAL NOTICES.

The Presbytery of Fayetteville stands adjourned to meet in Fayetteville, N. C., Thursday at 8 p. m., December 2d, 1897

P. R. LAW,
Stated Clerk.

The Presbytery of Wilmington will hold an adjourned meeting in First church, Wilmington, at 11 a. m., Tuesday, November 30th, 1897.

A. McFADYEN,
Stated Clerk.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

PHIPPS—GANNON. At the residence of the bride's mother, near McLeansville, N. C., Nov. 18th, '97, by Rev. H. D. Lequeux, Mr. Wallace G. Phipps and Miss Mary A. Gannon—both of Guilford county.

WELLS—PATRICK. On November 11th, in Jackson, Ky., at Mr. J.C. Little's, the bride's uncle, by Rev. S. M. Rankin, Mr. Benjamin Wells and Miss Sallie Lee Patrick.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

WORTH. At his residence in Wilmington, Sunday, Nov. 21st, 1897, David Gaston Worth, in the 66th year of his age.

CORRELL. In Edna, Texas, on Nov. 7th, 1897, Mrs. Agnes E Correll, wife of Mr. E. M. Correll and sister of Rev. W.L. Lowrance, in the sixty-fourth year of her age. Mrs. Correll was a native of Iredell county, N. C., where she spent the most of her life. Uniting with the Presbyterian church early in life, she bore the "burden and heat of the day," but now she "rests from her labors and her works do follow her." She exemplified in her life to an eminent degree the Christian graces of meekness, patience and consecration. She had that "faith which worketh by love." Her love to the Saviour and to all the saints, led her to a life of self sacrificing devotions. Nor did her love stop here, but it went out to the perishing heathen. Mrs. Correll was the honored and beloved president of the Ladies' Missionary Society of the Presbyterian church in Edna. Her beautiful missionary spirit and her zeal for God's glory in the salvation of the perishing, made a profound impression on every member of the society. Having performed her part in the Church militant, she has been called "up higher" to join those around the throne in ascribing salvation to our God.

Her testimony to the saving power of the Gospel was a benediction to the community in which she lived and the hallowed influences that went from her devoted life will never die. "She being dead yet speaketh."

Her body, which was a "temple of the Holy Ghost," was borne reverently from the church, where impressive services were held, to the cemetery, where it will sleep in undisturbed repose till the morning of the resurrection.

"With us her name shall live.
Through long succeeding years,
Embalmed with all our hearts can give,
Our praises and our tears."

PASTOR.

Tribute of Respect.

MRS. RACHEL DEWEY WILDES. The Woman's Foreign Missionary Society of the First Presbyterian church of Raleigh, has again been called upon to mourn the loss of a devoted member, Mrs. Rachel Dewey Wildes, whose mission on earth ended September 13th, 1897.

Mrs. Wildes is justly entitled to be mentioned in the honor roll of our society, as she was one of its organizers, and ever since to the time of her death has been a regular and willing contributor to its work.

While of a gentle, retiring, almost shrinking disposition, she was ever ready to manifest her interest in this cause so dear to the Redeemer, not only by her regular contributions, but by active sympathy with the various fields of mission labor in all of which she was well-informed. She obeyed the command of our Saviour in sending the Word to a dying world, and this society is blessed in feeling that another of its beloved members is added to those who have gone before and whose names constitute a rich legacy to those who remain in the field of active work.

Resolved. That this memorial be spread on the minutes and published in the N. C. PRESBYTERIAN.

Respectfully submitted,
MRS. W. S. PRIMROSE,
President.

In Memoriam.

On Monday, September 13th, at her home in Raleigh, N. C., Mrs. Rachel Dewey Wildes passed from the trials and sufferings of earth to the happy mansions prepared for her above. She was a devoted Christian, a fond mother, a beloved sister and a warm friend.

She joined the First Presbyterian church early in life and remained true to her vows to the Master, dying in full faith, and with the happy anticipation of receiving that blessed reward and crown of righteousness prepared for the faithful.

She was a woman conspicuous for her rare virtues, lovable disposition, true, warm heartedness and sympathy for all classes, and was widely known and esteemed in our community, although for many years she had led a quiet and retired life.

She was identified in all church work, and especially did she devote time and means to this society and her wisdom, council, and benefactions will be missed by us. While we deeply mourn her loss as a member of the society, we feel that each of us has been deprived of a tender-hearted and loving friend, and we bow in humble submission to the will of our Heavenly Father who doeth all things well.

MRS. P. C. ENNISS,
Com. of Ladies' Aid Society.

SECULAR NEWS.

NORTH CAROLINA.

The corn crop in the Oak Ridge section is reported good.

The corner-stone of the monument to Senator Vance will be laid early in December by a committee of the Grand Lodge of the State.

Mr. B. D. Shedaker of Edgewater Park, N. J., is prospecting in the neighborhood of Mt. Olive, with a view to investing in land for trucking.

The truckers of Wilmington are now making regular shipments of lettuce and celery to the northern markets. Owing to the summer-like fall, the lettuce is very fine.

DOMESTIC.

The regular schedule of the Southern railway, from New York to New Orleans has been resumed.

It is stated that Dr. Nansen denies the report that he is making arrangements for another arctic trip. The explorer's health is giving away under the severe strain of his lecturing tour.

The Tacoma Daily Ledger has issued a special edition commemorating the 8th anniversary of the admission of Washington into the Union.

$10,000.00 FOR ANSWERS



These ten Picture Puzzles represent the names of 10 well-known men. We will pay $100.00 for correct answers. In order to increase the circulation of "The Sunny South," we have inaugurated one of the greatest offers in the history of the publishing business. We are willing to spend $10,000 in mailing our publication popular throughout the South, because, by increasing our circulation we can increase our rates for advertising. Furthermore, we know that when a person subscribes for "Sunny South" a few weeks on trial we are almost certain of receiving a yearly subscription afterward and we expect to retain you as a friend and subscriber for many years, thereby gaining back all we spend for prizes in this contest & a good profit in addition. **Here are the names of 10 well-known men represented by picture puzzles.** To show you what we mean we state that the first name is Henry Watterson. It may require a large amount of study to ascertain the correct answers, but shrewd, intelligent people can surely win. Now is your chance. To the person who makes out the 10 names correctly we will pay $100.00, cash by money-order or check on the National Bank of Atlanta. To the person who sends 2 correct names we will pay $25.00, by money-order. If, however, more than 2 persons are entitled to prizes, there will be a division of the cash among the 2 who send the best lists in appearance, and all others will receive, each, a beautiful Sahara Diamond and Emerald Gem Ring, which has simulation stones of $100.00 Ring except in finish, and can easily be traded or sold at a large profit, or may be given as a present to a near and dear friend. To send you either $100.00 or $25.00, or this $100 Guarantee Ring. Never before was such an offer made. As to our reliability we refer you to the "Constitution" or any bank in Atlanta. If you win the Ring we will buy it back at $100, if not as described. With your set of answers send only 25 cents in silver and we will award you a prize within 3 days after we get your letter. You will only be allowed to enter this contest once, as we cannot afford to pay several prizes to the same person. Address: **SUNNY SOUTH PUB. CO., Atlanta, Georgia.**

A movement is on foot to use the uncultivated tract of land of five hundred acres, which belongs to the Arlington estate but is not connected with the Union cemetery, as a central experimenting station for the agricultural department.

A new industry has arisen in Michigan, namely, the conversion of pine stumps into shingles. It is stated that stumps of trees which were cut twenty or twenty five years ago remain enduring and obdurate obstructions to the cultivation of the soil. They are still sound, and turn out excellent shingles when so utilized.

Prof. William Ulrich, Ph. D., founder and principal of the Preparatory School of Lehigh University died on the 19th, aged fifty years. Professor Ulrich was born in Germany and was graduated from the University of Berlin in 1871.

The marine hospital service of New Orleans is ready to close their work. The only restrictions now being necessary and advised by Dr. White are against clothing, and bedding and goods of like nature. There are still new cases, but they are few. Pensacola has had two deaths recently from the fever. Frost has fallen heavily in several places.

The Bluff City, a fine steamer, one of the newest and finest boats of the lower Mississippi was destroyed by fire at Chester, Ill., seventy-five miles below St. Louis last week. The passengers barely escaped with their lives. The loss of cargo was $40,000 and of the boat $100,000.

The large foundation piles for the wharves and warehouses in the New York, Philadelphia and Norfolk railroad at Norfolk, Va., have been laid and the work will be pushed rapidly forward.

The extension of the Virginia Beach railway to Albemarle Sound will be completed and in operation for the next trucking season. The route of the extension as surveyed is from Kempsville Station on the main line through Princess Anne Court House and Pungo Cross Roads to a point on North River where wharves and warehouses will be built and industries established. From this Southern terminal the road will operate a line of steamers to all the sounds of North Carolina to compete with the Norfolk and Southern railway.

FOREIGN.

Gen. Weyler arrived in Spain unexpectedly on Wednesday of last week and the demonstration program was not carried out.

A snowslide on the noble Five Mountain Range near Sannan, Vancouver, B. C., buried the body of Joseph McCubbons in the mass of snow and ice. The body cannot be recovered until spring. His companion was rescued in an exhausted condition.

On last week London suffered from the most disastrous fire which has occurred in that city since 1666. The loss is estimated at $25,000,000 and 100 engines were unable to cope with the flames. The district ravaged by the fire is bounded by Alders Gate street, Red Cross, Maidenhead Court and Bradford avenue, and includes the Intermediate streets—Jewin, Hamsell, Wall and Edmund and Jewin Crescent.

For the N. C. Presbyterian.

ASSEMBLY'S HOME MISSIONS AND BOXES.

Rev. Walter S. Scott one of our missionaries among the Mexicans in Texas, began work in San Marcos, April '92. He has organized five churches with an increase in actual active members of from fifty to three hundred. Four church buildings have been erected, the last one having been erected by the hands of Mr. Scott and the Mexicans, without any hired help. Property has been accumulated worth $3,800, of which only $300 was paid for by Assembly's Treasury. Mr. Scott says he has more work than he could attend to if he had ten Sabbaths in each month.

BOXES.

Several parties have kindly sent clothing to our teachers in the Indian Territory, which can be used to great advantage among poor children. An additional effort on this line can accomplish much good. Send to Rev. T. B. Lunsford, Cameron, Indian Territory. He can use them right away.

A box of clothing for a Mexican elder, lay worker, with wife, two daughters fifteen and thirteen, two sons eight and six—would be a boon. I will gladly present the address.

Don't forget the Christmas offering, a part of what will otherwise be spent on personal and home enjoyments, entertainments, presents, &c. If you be willing to do so send a contribution out of that to Assembly's Treasury to go as a Christmas present to most needy of the Home Missionaries in Florida and west of the Mississippi River.

J. N. CRAIG.

Atlanta, Ga., Nov. '97.

FOR SALE.

Paying Newspaper, with Job Office, in a prosperous North Carolina town of 3,000. Good reasons, good paper, good field. Country weekly. Care of PRESBYTERIAN.

FOR THE FAMILY.

MY THANK OFFERING.

BY MRS. AUGUSTA M. CHANCE.

The following lines, were suggested by a very touching incident, in connection with a recent Thank Offering to a Woman's Foreign Missionary Society of this city. A *single penny*, very carefully wrapped in a piece of paper, was found in one of the envelopes, which had been prepared for the Thank Offering. It was probably *all* that the giver had, or could give to this object:

Only a penny! oh how *can* I bring,
Such a *poor offering, to Jesus*, my King.
Only a penny, yet *dare* I withhold,
My mite, because 'tis not silver, or gold?

Only a penny! but *no one*, will know,
Of this *poor little penny*, which I bestow
But the dear Jesus; and He will not chide,
But bless me, and love me, and call me His child.

Only a penny! dear Saviour, for *Thee*,
In return for Thy countless mercies to me?
Yet with it, I bring *my being entire*,
Consecrate me, Lord, with heavenly fire.

Only a penny! How I wish it were *gold;*
But I'm *sure* He'll bless it a *hundred* fold;
And one day I shall learn that good was done
Through it, and a crown of glory won!

Only a penny! but He'll not despise
The offering though poor, which before Him lies,
For *'tis all I have;* but offered in love,
And I know He'll own, and approve it, above.

Only a penny! yet the Master knew,
That it came from a heart both warm and true,
Like the Widow's mite, which the dear Lord blessed.
As trembling, she laid it down with the rest.

Only a penny! yet hallowed by prayer,
And placed in the wrapper with *sacred care*,
Longing and wishing for power to give
A *thousand times more*, for souls to be saved.

Only a penny! yet gladly, 'twas given
To help some lost soul to God and to Heaven,
To shine in the splendor of glory above,
Ransomed, redeemed, through His infinite love.

—*Presbyterian Journal.*

PLANTS THAT EAT MEAT.

THE SUNDEW, AN INTERESTING INSECTIVORA.

Godey's Magazine for October has this to say about ptants that eat meat: "One of the most interesting of the insectivora is the sundew. The five or six small leaves lay close to the ground, and each of them bore a crown of dewdrops, which sparkled in the sunshine like rubies and diamonds. A slender scape sprang from the rosette of leaves, and from one side of it drooped some small white flowers.

"Sundew is the poetic name given it because of the gleams of the gem-like drops on the leaf surface, but, in spite of its beauty, it is a little savage of vegetable life. Most plants absorb nourishment from the soil and atmosphere, but the sundew will drink milk and eat beef and mutton and hard-boiled eggs, if they are fed to it. It does not keep a cook, however, so it catches its own dinner. Each leaf is covered with a number of tiny reddish tentacles, and at the end of each tentacle is a little gland, to which adheres a drop of sticky fluid.

"While watching the sundew we saw a gay little fly in a gauzy coat draw near. Hovering over the leaf, he lightly poised himself above it and prepared to sip the viscid drops. In a moment his feet were entangled and he was a prisoner.

"The second the feet of the insect press ever so lightly the glands—the motor impulse, as it is called—flies with unimaginable rapidity down through the tentacles, communicating with all upon the leaf, and they at once bend in the direction of the exciting object—the fly, in this case.

"As soon as the feet of the fly touched the tentacles, that wonderful change in them, which is called aggregation, began. The purplish protoplasm, which flows unceasingly in their cells, separated into tiny masses of purple matter floating in a clear liquid. The fly had alighted on the leaf a little to the left of the center, and the tentacles nearest him naturally bent first and deposited upon the next, and so on until he was gradually rolled to the center.

"Meanwhile every gland secreted a digestive fluid which is strongly acid, and is, so far as can be ascertained, identical with the digestive fluid of animals. This fluid poured over the fly, drowning him, the tentacles bent closer, and the leaf hollowed itself like a cup and closed; when, after several days, it should expand, all traces of the insect will have disappeared, digested and absorbed into the life of the plant.'

The longer I live the more I am satisfied of two things: First, that the truest lives are those that are cut rose-diamond fashion, with many facets answering to the many plain aspects of the world about them; secondly, that society is always trying in some way or other to grind us down to a single flat surface. It is hard work to resist this grinding down action.—*Oliver Wendell Holmes.*



A Desperate Woman.

Experts in insanity tell us that when anyone goes insane, frequently their whole nature is reversed. They do and say exactly the opposite things to what they would do in their sane minds. A mother whose mind breaks down under extreme nervous tension may turn upon the one object in all the world most precious to her—her baby.

The terrible nervous tension under which many women live and suffer because of some weakness or disease of their sex, keeps them on the very verge of insanity. The constant drag and drain upon the complicated and delicate organism affects the whole nervous system and works upon the brain with an almost irresistible madness.

Thousands of suffering women have been literally saved from the insane asylum by the timely influence of Dr. Pierce's Favorite Prescription. It is the one perfect and positive specific for every derangement of woman's special organism. It is a scientific and permanent cure for those severe, chronic, complicated cases which doctors usually consider hopeless. It is the only medicine of its kind devised by an educated and skilled physician.

Mrs. Sarah E. Rains, of Dayton, Cass Co., Mo., in a letter to Dr. Pierce, writes: "It was in the winter of 1890 that my sufferings commenced. It was close to my time of confinement. I took the grip, and that with the labor pains all went to my head. I suffered dreadfully, and when I gave birth to my little boy I kept getting worse. I doctored but nothing did me any good. I had nervous spasms and was delirious—Oh, no tongue can express my sufferings. I was advised by a lady to try your medicine and I did. I got one bottle of the 'Favorite Prescription' and one of the 'Golden Medical Discovery.' I had taken two-thirds of the medicine when it commenced its work. I began to feel better, and still continued getting better. In a short time I felt like another woman. I gained strength and flesh. I am now forty-one years of age. This is true, and it was your medicine that saved my life."

Dr. Pierce's 1000-page illustrated book, "The People's Medical Adviser" sent, paper-bound, free for the cost of mailing *only*, 21 one-cent stamps; or, cloth-bound 31 stamps Address Dr. R. V. Pierce, Buffalo, N. Y.

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No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' old Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw beze—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $3.25 we will send this album as a premium

CHILDREN'S COLUMN.

AUTUMN LEAVES.

BY MARY JASPER MUNSON.

Gay little autumn leaves, lovely and red,
Aren't you sorry the summer is dead,
Sorry the flowers have faded and gone,
Leaving you here by yourselves all alone!

Gay little autumn leaves why hurry by?
Are you glad that soon on the ground you will lie
Wrapped in your blanket of snow white and cold,
Huddled together like sheep in a fold?

Gay little autumn leaves, you are heartless and cold,
To be dancing so merrily, so gay and so bold,
When the flowers have faded and gone to their rest,
And even the birdies have left their soft nest.

Gay little autumn leaves golden and bright,
Do the angels paint your colors at night,
Or are you their palettes on which they mix paint,
To touch up the sunset with rays pure and faint?

Good-by, little autumn leaves, merry and gay,
Although I would keep you, you hasten away,
But always I'll look for your colors so bright,
When the sun sinks low in the fading light.

—*Mid-Continent.*

BIBLE HEROES.

CHAPTER 7.

Papa's Hero.

The children were all ready for the Guess Club the next Friday evening. They seemed to think that papa's evening would be an occasion of more importance than even grandma's or mama's and so begged to be allowed to go to the woods after school, to get autumn leaves to decorate grandma's room.

"Papa is an honorary, you know, mama, and we have to do something extra for him."

"Yes," mama said laughing, "and I wonder how you will treat the other honorary."

"You'll see! you'll see! maybe your turn will come next."

About four o'clock the children burst into the sitting-room where grandma and mama were at work.

"I think the maple trees have all come to town" exclaimed grandma holding up her hands, for every one of them had large boughs of brilliantly colored maple, and a gorgeous sight it was!

"Grandma, let us decorate the room by ourselves, before you go in, we will be very careful not to hurt anything or make a mess," said Hugh, who knew what an old maid grandma was about her room.

"Well," answered grandma, trying to look very doleful, yet with a merry twinkle in her eye, "I suppose I'll have to submit as you are six to one."

And so the children took possession of grandma's room.

They put up two large crimson branches behind her pretty brass bedstead and pinned clusters of leaves on the curtains and on the screen, and small branches behind the pictures. Then they borrowed the umbrella stand and filled that with a beautiful branch and set it in the corner, and when Mrs. Allan peeped in to see how they were getting on, she was surprized to see how much taste they had shown, and as she believed in praising people, she told them so.

"Now, let's call grandma, they said, so Artie was sent on the errand. Come, grandma, come kick! Its dus lovely. Its de pitties' place you ever did see."

Of course grandma was delighted and surprized because most of them were boys.

Then she turned them all out, locked the door and opened a drawer in that wonderful bureau of hers that had held so many good things for the children. She took out three large paper bags and emptied their contents on the bed, then she found some small bags and filled them with candy, and some more with nuts and tied them around the top with strings. Then she took apples and oranges and bananas and the candy and nuts and hid them under pillows and the bed, and behind the bureau and under the book case, and even in the bottom of the scrap basket.

At last she sat down and said: "Now!" in a very satisfied tone, and smiled at everything, for she knew how much fun she had hidden away for six happy children to find.

They were at the supper table when Will and Nellie came over, and in a little while the Guess Club met.

"You will have to call your honorary or he will forget to come, I'm afraid," said grandma.

"Oh, gamma pease sen' me dis time" begged Artie.

"Well, what will you say?"

"Artie don't know what to say" said Jack "he'll just go an say, papa tum on to de Dess Crub."

Artie's eyes flashed and he replied in an indignant tone:

"Yesh I do know." I say: "Mitter Honowawy, de Guess Crub glad to have you come wight now in a huwy. Now, gamma aint dat somefin' sides papa tum te de Dess Crub?"

Grandma thought it was very nice and told him so with a kiss, an he ran off.

When he was gone, grandma said: "Jack, I don't think that I would teaze my dear little brother that way if I had one. He tries so hard to be a big boy and to talk plainly."

Just then here came Artie looking very important and leading Mr. Allan who pretended to be badly scared. He sat down and began right away.

My hero never was in a war, nor was he a king, nor a rich man, and yet I think he was a true hero. His home was in a heathen town, and his father was not a Jew, and was probably a merchant, but he was blessed, like some other boys that I know, with a grandmother and mother who were Christians, and he inherited their faith, and though he was quite a boy when we first hear about him, he was so useful as a Christian that the greatest preacher and letter-writer that ever lived, loved him and wanted him to go on his missions with him.

From what we read in his mother's letters to him we think he was naturally very timid, but that is often the kind of boy that God's grace converts into a grand hero.

We know that he lived to teach and preach Christ in a large and wicked city, and that it was while he was there that his mother wrote him two splendid letters that have much good advice in them, and we know too, that when his beloved mother was in prison in another great city, he took a long and dangerous journey to go to her that he might cheer her, and last of all we think that God gave him courage to die as a martyr for the faith he professed.

Mama's hand was up. I think one of the best things that is told us about your hero was what his mother wrote him "that from a child thou hast known the holy Scriptures."

Grandma's hand, and Hugh's too, were up now, and so Mr. Allan called out:

"His name then! his name!"

"Timothy!" they all said at once.

"Yes, it was Timothy and I hope you agree with me that he was a hero?"

Everybody said yes, and then Hugh reminded his father that he had never told the name of Grandma's hero and they wanted to know it.

"Well! well! why Jabez—and all we know about him is found in 1 Chronicles 4:9, 10."

Artie was beginning to look sleepy, and Grandma said:

"Now, lets all see if we can find anything besides autumn leaves in this room. As she said it, she gave a little kick against the bureau with her foot, and out rolled an orange right against Artie's foot! Then every one took Grandma's hint, and such a search party as they were! and such a racket as they made! It was a good excuse for Mr. Allan to run away, and get back to his beloved paper, but the children frolicked on until bed time.

D.

Often he who has most courage and strength to stand alone has the deepest craving for appreciation.—*Pihlip S. Mozum.*

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NEW BOOKS FOR THE Sunday-School Library.

We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of 40 per cent. Discount of 33⅓ per cent. on any of our own books.

By Mrs. M. E. Ireland:
The Siberian Exile. 120 pages, ... $ 60
The Shepherd's Family. Translated from the German. 112 pages, ... 60
Adolph's Victories. 314 pages, ... 1 00
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By Miss Annie M. Barnes:
Ninito: A Story of the Bible in Mexico. 214 pages, ... 90
How A-chon-ho-ah Found the Light. 266 pages, ... 1 25
Izilda: A Story of Brazil 195 pages, 1 00

By Elizabeth Olmis (author of Jack's Hymn):
Over at Little Acorns. 384 pages, ... 1 25

By Fannie Alricks Shugert:
Ezekiel of Bethlehem. 281 pages, ... 1 00

By Rev. H. C. DuBose, D. D.:
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages, ... 1 50

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Camping on the Blue Ridge. 106 pages, ... 60

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JAS. K. HAZEN, *Secy and Treas.*,
Richmond, Va.

(Continued from 7th page.)

attack of Dr. Burke was not seconded and the matter was soon dropped by the conference, but it left a bad taste in the mouths of those who heard it, and is calculated to do harm on the outside, without accomplishing any good anywhere. The wisest ministers recognize that the C. E. and other young people's Christian organizations are with them to stay, and seek their co-operation for upbuilding their churches, with good results. There are, of course, many ministers who look askance at the mighty growth of these young people's societies, and who are in more or less doubt about giving them their unqualified approval, but the number is constantly growing fewer, while the membership in the aforesaid societies is constantly on the increase. The faculty of being able to make use of the means at hand and to adapt one's self to existing circumstances is no less valuable in the pulpit than elsewhere.

The committee of ministers and laymen, which held its meetings in Washington, completed the work of preparing the International Sunday School Lessons to be studied for six years from January 1st, 1900, a few days ago, but the result will have to be approved by the representatives of European churches before it is officially announced. There will be another meeting of this committee held in Chicago, March 31st, 1898, when it is expected that the full program will be announced. It is known, however, that the committee decided that the lessons should be largely biographical, and that three and one-half years should be devoted to the characters of the New Testament and two and one-half years to those in the old. The course will open with a study of the life of Christ, which will continue for eighteen months. The Old Testament series will open with the story of the creation. After much consideration the committee decided it inadvisable to adopt the suggestion made that lessons on different lines be prepared for the infant classes. Following is the full membership of the committee: Bishop Warren, of Colo., chairman; Dr. Warren Randolph, R. I.; Rev. B. F. Jacobs, Chicago; Rev. A. F. Schauffler, N. Y.; Rev. A. E. Dunning, Boston; Rev. J. S. Stahr, Pa.; Rev. J.P. Pepper, Tenn.; Rev. E. B. Kephart, Md.; Prof. J. S. Sumpey, Ky.; Rev. M. Rhodes, Mass.; Dr. John Potts, Toronto; Rev. B. B. Tyler, Conn., Prof. J. I. D. Hinds, N. J.; Prof. W. W. Moore, Va.; and Prof. E. I. Rexford, Montreal.

The Columbia Association of Baptist churches held its twentieth annual meeting this week, and the association, which includes all the white Baptist churches in the District of Columbia, was demonstrated by reports submitted to be in a flourishing condition. Steps were taken to push the home missionary work of the churches during the coming year, to a greater extent than has been done in the past. It may not be very easy to do that, as the Baptists of Washington are famous for pushing things all the time, but if they try they will probably succeed.

A meeting was this week held under the auspices of the Presbytery of Washington City, in the Church of the Covenant, to commemorate the 250th anniversary of the adoption of the West minster Standards. Dr. Wallace Radcliffe was the orator of the occasion, his address being a scholarly review of "The Westminster Assembly—Its Men and its Work."

The thirty-first annual meeting of the Washington Conference of Congregational churches, which embraces fourteen churches in Virginia, Maryland and the District of Columbia, all reported to be in fairly good condition, was held this week. At an evening session Dr. Whitman, president of the Columbian University, delivered an address on "The Kingdom—An Ideal and an Obligation," and Rev. E. L. Hunt, of the N. Y. Avenue Presbyterian church, conducted a "quiet hour" service. This participation of ministers of other denominations was somewhat unusual.

T.

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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 408
Lv Wilmington..	*8 20pm	....
La Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	....
Lv Laurinburg..	6 33pm	....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 15pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro..	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte.....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.. ..	12 30p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar....Cheraw..Ar † 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 08p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 38p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming'on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 55am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT Oct. 10th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington.....	8.00a.m
Arrive Fayetteville.....	11.10 "
Leave Fayetteville.....	11.21 "
Leave Fayetteville Junction...	11.28 "
Leave Sanford.....	12.50p.m.
Leave Climax	2.49 "
Arrive Greensboro.....	3.20 "
Leave Greensboro.....	3.30 "
Leave Stokesdale.....	4.12 "
Leave WalnutCove.....	4.49 "
Leave Rural Hall.....	5.19 "
Arrive Mt. Airy	6.45 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.33 "
Leave Stokesdale.....	11.06 "
Arrive Greensboro.....	11.55 "
Leave Greensboro	12.15p.m.
Leave Climax.....	12.42 "
Leave Sanford	2.36 "
Leave Fayetteville Junction...	3.56 "
Arrive Fayetteville.....	4.00 "
Leave Fayetteville.....	4.10 "
Arrive Wilmington.....	7.20 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.00 a.m
Arrive Maxton.....	9.02 "
Leave Maxton.....	9.07 "
Leave Red Springs.....	9.35 "
Leave Hope Mills.....	10.20 '
Arrive Fayetteville	10.40 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville.....	4.45p m.
Leave Hope Mills.....	5.02 "
Leave Red Springs	5.42 "
Arrive Maxton.....	6.11 "
Leave Maxton.....	6.15 "
Arrive Bennettsville.....	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.40 a.m
Leave Climax.....	8.25 "
Arrive Greensboro.....	9.17 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday
Leave Madison.....	12.35 p.m
Leave Stokesdale.....	1.25 "
Arrive Greensboro.....	2.45 "
Leave Greensboro.....	3.22 "
Leave Climax.....	4.20 "
Arrive Ramseur.....	6.05 ',

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford, with Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk and Western Railway.

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Mrs. Burdock: "Well, you had better go out and split the difference"—*Black and White.*

WILMINGTON MARKET.

FOR WEEK ENDING NOV 24, 1897.

SPIRITS TURPENTINE: On Thursday, Friday and Saturday 30 cents for machine and 29½ cents for country casks; Monday sales at 30½ and 29½; since quiet at 30 and 29½.

ROSIN: Thursday Strained $1.10 and Good Strained $1.15; since steady at $1.15 and $1.20.

CRUDE TURPENTINE: Hard $1.40; Soft $1.90—closing firm.

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COTTON: Middling 5¼ cents until Monday; then and since 5 5-16—closing firm.

TIMBER: Little or none coming in—no change in prices.

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Schedule in Effect Sept. 22, 1897.

DEPARTURES FROM WILMINGTON — NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger —Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 58 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 45 a m, Baltimore 9 05 a m, Philadelphia 11 35 m. New York 2 03 p m, Boston 9 00 p m.

DAILY except sonville 3 58 p m, Newbern 5 20 Sdnday p. m. 2 00 P M — No. 50—Passenger—Due Jacksonville 8 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

DAILY 4:00 P M — No. 55—Passenger —Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 24 p m, Florence 7 25 p m, Sumter 8 42 p m, Columbia 10 05 p m, Denmark 6 30 a m, Augusta 8 20 a m Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 50 p m, Savannah 3 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—

FROM THE NORTH.

DAILY 5:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 13 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 02 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 8 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 30 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY except Sunday 12 40 P M — No. 51—Passenge—Leave Newbern 9 20 a m, Jacksonville 10 42 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at †1 18 a m, Weldon 1 1 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 am, and 3 30 p m, arrive Parmele 9 10 a m, and 5 10 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leave Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m., Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning eaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 00 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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For the N. C. Presbyterian.

THE VOICE OF MY LORD.

LUOLA.

Fear Not. Luke xii. 22.

Lord! I am like a little child
Who in the dark has lost its way,
Afraid to turn—afraid to move,
Lest I should farther from Thee stray.

And I can only *cry* for help
With trembling hope that Thou will hear,
Remembering I am only "dust"
Will make me *feel* that Thou art near.

"Fear not," 'tis Thy command my Lord,
And oh! how gladly I'd obey;
And have no fear of tidings ill,
No dark foreboding night or day!

That filial fear give Thou to me,
That "casteth out all other fear"
That I with perfect love and trust
"With holy boldness may draw near."

This "the beginning," Lord I know,
Let this my inmost soul pervade,
And I in every storm will hear;
'Tis *I*, My child—be not afraid."

REV. NEILL McKAY, D. D.

In presenting a sketch of the late Rev. Neill McKay, D. D., the NORTH CAROLINA PRESBYTERIAN is pleasantly reminded of the fact that its own history is closely associated with his honored name. About forty years ago, a few gentlemen in Fayetteville Presbytery, realizing the urgent need of a religious journal published primarily in the interests and adapted specially to the wants of Presbyterianism in North Carolina, began a discussion which brought the matter prominently before the minds of their brethren. The idea, having received the formal endorsement of Synod, soon assumed a definite aspect. Then it was that Dr. McKay, one of its most zealous advocates, together with one or two others, furnished or procured the means for starting the paper. And on the 1st of Jan. 1858, the first number of the N. C. PRESBYTERIAN was issued, under the able editorship of the Rev. Geo. McNeill and Mr. Bartholomew Fuller. From that time he continued an earnest and life-long friend of the paper, often enriching its columns with the product of his vigorous pen. This reminiscence well illustrates the generosity and public spirit of the man.



Dr. McKay was proud of his descent, on both sides of his house, from a race of stalwart, God-fearing, liberty-loving Highlanders, whose robust type of character was the joint product of the kirk and the school, the Catechism and the rod.

He was born Feb. 11th, 1816, at "Flint Hill" place on the upper Cape Fear, in Cumberland (now Harnett) county, N. C. He was one of eight children, all of whom, save one, lived to advanced age. His brothers were Archibald McKay, of Prairie county, Ark., Malcom McKay, of Harnett, county, N. C., Murphy McKay, of Madison county, Tenn., and Dr. John W. McKay, of Cheraw, S. C. Of these three were ruling elders, as were their ancestors for at least three or four generations. His sisters were Isabella (Mrs. Col. A. Murchison, of Cumberland county), Catherine (Mrs. Capt. Elias Bryan, of Haywood, N. C.), and Mary (Mrs. Col. K. Murchison, of Harnett county.) His parents were Neill and Flora (McNeill) McKay. He was yet but a lad when his father, a man of sterling character and an officer in the church for forty years, an elder first of *Barbecue* church, afterwards of *Tirzah* (Summerville) church, organized about 1815, died at the age of sixty-four, and was buried at Summerville, N. C. His paternal grandfather was Archibald McKay, one of the three original elders of "McKay's Church," (now Longstreet church), where he is buried. His paternal great-grandfather was Alexander McKay, who, it is supposed, came with his clansmen from Scotland early in the eighteen century, and settled about fourteen miles west of Fayetteville and became one of the founders of Longstreet church; which as a place of worship was originally designated by his family name. The writer has seen a record which alludes to him as "the bold, brilliant, beloved chief," and stating that "he died on the Island Eumna (Bahamas) April 23rd, 1793." Dr. McKay's mother, Flora, lived to be 82, and was buried at Summerville, N. C. Many now living remember her as a woman of deep piety, strong common sense, great generosity, coupled with very uncommon energy and executive ability—a generous supporter of the Church and one who "looked well to the ways of her house." His maternal grand parents were Malcom and Janet (McAlister) McNeill. His grandmother, Janet, was a daughter of Col. Alex. McAlister, a man of great worth and influence, (a native of Scotland and a brother-in-law of Farquard Campbell.*) His grandfather, Malcom, was the son of Archibald and Janet (Smith) McNeil. This Janet, (daughter of John Smith), was "the celebrated 'Jenny Bhan' or 'Van' (Garlic term referring to complexion) *'the fair,'* who, for beauty, sprightliness and wit, was regarded as second to none in the Scotch settlements; and for† energy of character second only to Flora McDonald herself." (See centennial sermon and historical address delivered at the Bluff church and published by order of Presbytery in 1858.)

Her descendants in the Cape Fear region are numerous, none of whom perhaps reproduced her characteristics more fully than her granddaughter, Flora McNeill, the worthy mother of Dr. McKay. "Jenny Bahn's" husband, Archibald McNeill (Dr. McKay's great-grandfather) was a son of Lauchlin and Margaret (Johnson) McNeill, of Scotland. These last named never came to America. Dr. McKay's grandmother, Janet McAlister, spoken of above, the daughter of Alexander and Flora (McNeill) McAlister, was a granddaughter of Neill McNeill ("Black" Neill as he was called,) and Grisilla Campbell (an Aunt of Farquard Campbell, whose daughter Flora married Col. Alex. McAlister.) This "Black" Neill McNeill, was the great-great-grandfather of Dr. McKay. He came to America from Argyleshire, Scotland somewhere about 1742 or '43, possibly earlier. And "during the rebellion of 1745, he traversed the wilds of New York, Pennsylvania and North Carolina." In 1747, he visited Wilmington and ascended the river, exploring its banks and affluents as far as Buck Horn Falls, almost within sound of the spot where Dr. McKay was born. Pleased with the pure water, healthful climate and fertile soil of the country, as promising a happy asylum for his persecuted countrymen, he returned to Scotland in 1748. The following spring, he landed in Wilmington, attended by his family and a colony of Highlanders, variously estimated at from three to six hundred, "who settled, some in Anson, others in Bladen, but most of them in Cumberland." (See Caruther's Life of Caldwell.) The tradition is that this hardy pioneer was swarthy and angular, "tall and muscular, bold and daring, well qualified in all respects for the position he assumed. He entered for himself and his colonists lands in Brunswick, Bladen, Cumberland and Harnett, and after serving his generation faithfully and well he was called to rest." (See Banks Centennial Address.) "The Bluff"—McNeill's "Bluff"—the site of one of the oldest Presbyterian churches in North Carolina, was so called in honor of this intrepid leader of the Highland Scotch from Argyleshire to North Carolina. From this, one of his maternal great-great-grandfathers, the Rev. Neill McKay derived a name and traits of which he might justly have been proud. The law of heredity is full of beneficence. It is a fact, of some interest in this connection, that the names of at least three of Dr. McKay's lineal ancestors were affixed to

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TWO TEACHERS.

Speaking of Keswick last week we entered our protest against holding the conference responsible for the separate teachings of individuals and using names and writings to illustrate the teaching at Keswick when the writers were not part of the conference.

There is a well known name which we delight to honor, and the bearer of this name has been a teacher at Keswick and holds the views taught there most generally; but in discussing the Keswick teaching it is unfair to use this name and the blessed books of the bearer of that name. We refer to Rev. Andrew Murray, of South Africa. He has written many books. Out of these many, we prefer "Abide In Christ," "With Christ In The School of Prayer" and "Like Christ," to be read and meditated upon in "the quiet hour" or "the morning watch" or "the time fenced in." After three month's daily readings in these books, it will be well to take his simple book written for young Christians called "The New Life." Or this last may be read first in daily readings if each reference is carefully looked up, verified and studied. This will be a good years work to read and reread these books, and they will be of great blessing. But they must not be taken to represent Keswick and it is unfair to judge Keswick by the writings of this mighty man of God which God has given him in that work in South Africa. We know not how to characterizes this life as the more remarkable in its practical power or its spiritual strength. For us Presbyterians to study the teaching at Keswick and to take warning against any dangerous tendencies of these teachings, or to find out what their message is to stir us to greater zeal or to humble us to deeper lamentings for failure and to point us to the source of strength and the conditions of success two writers should not be overlooked. We may study others with due caution not to hold the conference responsible for the opinions or writings of any individual. Indeed the conference and its best teaching were against any attempt to give names or to formulate statements. The danger is of getting *it* and missing *Him*. It is the fullness of Christ and His all-sufficiences they seek, not *isms* or *its*.

"The Life of Privilege," by Rev. H. W. Webb-Peploe is a volume of addresses delivered by the author at Northfield, Mass., in 1895. They do not pretend to represent Keswick or to import Keswick teachings into the marts of our Christian commerce. They are all the better suited to represent to us the teachings at Keswick as they may be presented to an American audience of Christians seeking to live "the life of privilege." In this book we Presbyterians will find learning, critical scholarship and social station laid at Jesus' feet and consecrated to His service. We commend this statement to the critics of Keswick amongst us.

No one need expect to find faultless teachings at Keswick. Do any who cannot accept these teachings or take fright so seriously at the tendencies that they refuse the truth taught, do any critics of Keswick amongst us claim to be faultless? It is high time to seek out and accept the truth taught at Keswick for the conference there is bearing fruits in all lands, and amongst us, and to avoid its errors.

In doing this fortunately for us Presbyterians, a true blue Scotch Presbyterian preacher is at hand with his works to be examined and his words to be tried. He is a young man. He is descended from a clan of fighters in former days. But he is for peace, a man of peace, a follower of the Prince of Peace. He is pastor of a Presbyterian church in London whose ministry God has greatly blessed. To test the soundness of his teachings and the safety of those who accept them, there is no need to call attention to his addresses delivered at Northfield this summer and published in number 4 of the "Northfield Echoes" for this year. It is better to take his two books which should be studied together. "So Great Salvation" a small volume of sermons published by T. and T. Clark, Edinburgh, Scotland, and a larger work. "A Holy Life," published by F. H. Revell Co., New York. Rev. Geo. H. C. Macgregor is the author, raised on por ridge and trained in the Shorter Catechism.

In studying Keswick we Presbyterians should give his writings due consideration. He is a leading, impressive and influential speaker in the annual Christian Conference at Keswick, England.

WHAT A PITIABLE state is that of the side-tracked Christian. He entered upon the race perhaps with high enthusiasm, and no work for Christ seemed too arduous, no sacrifice of time or convenience or even means seemed too great in manifestation of his love for Him to whom he owes the pardon of his sins and the assurance of eternal life. But now his zeal has grown cold; his duties have been neglected; he has withdrawn from that sweet communion that was once his daily delight. The Scriptures no longer are sweet as honey to his taste; prayer has become a grievous burden; assembling with the saints for united worship has been neglected. He has become shunted off and the clouds and darkness of doubt and perplexity envelope his soul. Pitiable! truly so. The charms that the world seems to hold out so lavishly to its devotees he full well knows are only hollow deceptions; he has tried them and they have failed him, they cannot replace what he has lost and yet he cannot muster the spiritual energy which would throw him at his Saviour's feet to receive the pardon which awaits every returning prodigal. O how many of just such Christians the churches contain; who have left the path of duty and of spiritual privilege to seek the husks of worldliness; who having a name to live are dead. What need there is of the reviving power of the Holy Spirit to breathe upon the dry bones that they again may come into vigorous life. And what a power for good the Church of Christ would in the world if only these side-tracked Christians again were brought into service, these cold and dormant forms again were made to strive as those who seek the eternal prize.

ON THE AFTERNOON of last Sabbath services in memory of Mr. David G. Worth were held in the auditorium of the Young Men's Christian Association of this city. Most appropriately the benefactions of Mr. Worth to the Association—so many and so large and yet so quietly dispensed that few even of the members had ever known of them—were referred to; his helpfulness by advice and counsel also received due testimonial in the addresses delivered. Many letters which had been received were read. Letters from those who were with him as Christian friends in the days of the shadow and had profited by his patience in suffering, letters from those who in their Christian life had been benefitted by the helpfulness of his advice and counsel, and letters from some who had received impressions for good simply from his conduct and bearing in casual business relations.

A suggestion in the Messenger that the commercial guilds of this city take measures to perpetuate the influence of Mr. David Worth and Mr. George Chadbourn among the young men of our city seems to us worthy of consideration. In this connection the remarks of Rev. W. B. Oliver of the First Baptist church of this city at the Y. M. C. A., last Sabbath, seem specially pertinent. If we had space to spare we would gladly reproduce them. Would that every young man looking to a commercial life could read and treasure them. Among much, equally well timed and excellent, Mr. Oliver says:

"There is in the minds of our young men as they begin to look out over the field, and plans for active participation in the strifes of the business world are being formed, a trend toward the unwise and hurtful conclusion that to succeed in meeting competition, to make one's self secure financially, certainly to hope for the amassing of anything like a fortune—one must learn tricks in trade, take advantage of nigh cuts, smother conscience, and know no rights of other men.

* * * * *

What an excellent thing it is for our community that we can point to the life of this worthy man and to those who have been associated with him in business as an example of unusual success attained by honest methods. Honesty means more than simply meeting financial obligations—it embraces right dealing towards our fellow man in all directions, and it is in this sense that I would characterize the life just closed as honest.

* * * * *

"I do not feel that our duty regarding such a life is ended when we have covered the new turned sod with flowers which so soon droop and shatter and are forgotten. I feel that we can and should draw its rich lessons for the world and in our own lives reproduce them."

IT IS USUAL to say that the fault lies always with him who first begins a quarrel. The first word stings and the second follows in scorching retort. The first word truly is the aggression, but is the second faultless? There can be no quarrel where there is no unkind retort. Where grace is given to employ the soft answer wrath is turned away. The first word is answerable for the beginning of dispute, but the second word is responsible for its continuance. Surely a note, it were well to make just there.

Admirable is the old Quaker's recipe for controlling one's own temper, and for subduing the temper of another. It is merely: "Talk low and talk slow." One never gets excited himself who can so far control his own speech as to speak in deliberation and in quiet tones; and nothing so subdues excitement in another as the sense of being opposed by one who is perfectly self-controlled.

A TELEGRAM from Rev. Dr. A. L. Phillips, Tuskaloosa, Ala., Nov. 29th is as follows: "Colored Convention unanimously decided for separate self-governing Church. Organization will be completed next May."

The Standing Committee on Colored Evangelization in regard to this matter reported to the General Assembly the following recommendations:

1. "Should the independent Presbyteries call a meeting for the organization of a colored Presbyterian Church, that our Executive Committee be directed to confer with them in fixing the time and place for such meeting, and the Assembly does hereby authorize, any of its Presbyteries, or ministers and churches on the consent of their Presbyteries, to withdraw on their own motion from its jurisdiction to join said Church.

2. "A committee of five be appointed to represent this Assembly in the event of such a convocation being held, and to convey to these brethren our fraternal salutations, and the assurance that it is our determination to continue our financial help, and give them a hearty co-operation in every good work."

The action taken by the Colored Convention is wise, if they are prepared to take hold heartily and to measure up fully to the new responsibilities which will devolve upon them. They will henceforth have fuller opportunity for the expenditure of energy and for the exercise of the wisdom and prudence which it is to be hoped they will show they possess.

Our Church should regard as most sacred the obligation entered into to continue our financial help and to give them a hearty co-operation in every good work.

The conference above referred to was held in Birmingham last week. The Picayune says it was composed of leading colored Presbyterian ministers from various parts of the United States in conjunction with the colored evangelization committee of the Southern General Assembly (white) and representatives of the Northern General Assembly.

The conference was called to order by Dr. G. T. Goetchius, of Rome, Ga., moderator of the Southern General Assembly. He read the action of that Assembly on the subject, which was favorable to the organization. A like view was taken in the reports of the action of the Independent colored Presbyterians, which were also read. Rev. L. J. Washington, of Tuscaloosa, Ala., was then elected moderator, and Rev. E. W. Benjamin, of Vicksburg, Miss., clerk.

THOSE OF OUR readers who have received the PRESBYTERIAN into their homes from its very earliest days will welcome the poetry on our first page from "Luola." In those days the contributions of this gifted lady were one of the most attractive features of the N. C. PRESBYTERIAN. And this recalls how very few who read these words can go back with us to the days when Mrs. Willis L. Miller and Mrs. Cornelia Spencer were the most eagerly welcomed contributors to the paper; their articles, the one in choicest poetry, the other in most graceful prose, were the very life of the paper. God has still spared them in the full strength of their intellectual powers, and our columns yet bear occasional evidence that their hearts are yet with the paper of their early love.

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The binding is flexible, the edges are gilt and the references within are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be th very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the folowing terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

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We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [1] if riches increase, set not your heart upon *them.*
11 God hath spoken [2] once; twice have I heard this; that [3] power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [4] thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [a] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [1] my soul thirsteth for thee, my flesh longeth for thee in a dry and [2] thirsty land, [3] where no water is;
2 To see [4] thy power and thy glory, so *as* I have seen thee in the sanctuary.
3 Because thy lovingkindness *is* better than life, my lips shall praise thee.
4 Thus will I bless thee while I live: I will lift up my hands in thy name.
5 My soul shall be satisfied as *with* marrow and fatness; and my mouth praiseth *thee* with joyful lips:
6 When I remember thee upon my bed, *and* meditate on thee in the [5] watches.
7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee: thy right hand upholdeth me.
9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
10 They shall fall by the power of the sword: they shall be a portion for foxes.
11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

[1] or, we are surrounded by *that which they have* thoroughly searched.
[2] Job 33. 14, etc.
[3] strength.
[4] Heb. their second shall be.
[5] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rev. 2. 23. 1 Cor. 3. 8. 2 Pe. 2. 20.
[a] Ps. 21. 11. [1] Jer. 30. 28. [2] Num. 20. 5. [3] Ps. 42. 1. [4] Ps. 77. 14. [5] or, *keepings.*

6 They search out iniquities; [1] they accomplish [2] a diligent search: [3] both the inward *thought* of every one of *them,* and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [4] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [5] all that see them shall flee away.
9 And all men shall fear, and shall [6] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm *and* Song of David.

[1] Heb. *Their wound shall be.* [2] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rev. 2. 23. 1 Cor. 3. 8. 2 Pe. 2. 20. [3] Ps. 21. 11. [4] Jer. 50. 28. [5] Num. 32. 5. [6] Ps. 42. 1.

REV. NEILL McKAY, D. D.

(Continued from 1st page.)

the first formal call for the pastoral services of a Presbyterian minister in North Carolina. This called issued from the churches of Long-street, Barbecue and the Bluff. It was dated Oct. 18th, 1758, was extended to Rev. James Campbell (late of Pennsylvania, but a native of Campbelltown Scotland), was given under bond, covenant, seal, &c., pledging an annual salary of 100 pounds sterling, was underwritten by twelve subscribing and two attesting names, and was duly *recorded* in the Register's office of Cumberland county. This call and the method of its preservation will be regarded by the future historian of the Synod as a thing of greater significance than a mere ecclesiastical *curio*. Succeeding generations may well revive the memory and honor the names of these original founders and liberal supporters of the Presbyterian Church in North Carolina.

Dr. McKay was prepared for college at the Donaldson Academy in Fayetteville, under that veteran educator, Rev. Simeon Colton, D. D., whose ashes rest in the cemetery at Summerville. Upon leaving Dr. Colton he entered the Sophomore Class at Princeton New Jersey in 1835. After spending two years in Princeton he went to Union College New York, then under the presidency of the famous Dr. Nott. Here he was graduated in 1838. Just when he first realized his vocation to the gospel ministry is not known. There is a family tradition that in boyhood he was accustomed to "play preacher" among his juvenile companions, and would lead them after "sermon" to a stream and "baptize" them after the Baptist fashion. It is not improbable that his inclination to the ministry dated from childhood. When quite a child he once came near drowning. Crossing the Cape Fear with others, he was washed from his horse and borne down the stream by the swift current, until his little body was caught by projecting boulders, from which he was rescued in an unconscious condition and with difficulty resuscitated. This remarkable preservation impressed his pious mother that he was spared for some special work. And it is easy to suppose that in a spirit of gratitude she solemnly dedicated him to the service of God in the ministry of His Son.

Repairing to the Theological Seminary at Columbia, S. C., he completed the course there in 1841, with the class which gave to the Church such men as Rev. Geo. C. Gregg, Rev. Jas. B. Dunwody, Rev. Samuel H. Hay, and Dr. B. M. Palmer. On Nov. 13th, 1841, he was ordained by Fayetteville Presbytery, with which his whole ministerial life of fifty-two years was associated. His principal pastoral work was in connection with the churches of Tirzah (now Summerville), Sardis and Buffalo. His connection with the last named, one of the largest country churches in the Southern Assembly, lasted about thirty years. His sphere of ministerial labor however was much wider, covering at various times, as stated supply or otherwise, large sections of Chatham, Moore, Harnett and Cumberland counties. Much of his time was gladly given to gratuitous work in destitute places and feeble churches. At times, he and his devoted friend, Rev. Evander McNair, D. D., (of precious memory), seemed to act as self-constituted evangelists of the Presbytery, planning together long and tedious trips embracing a succession of appointments and meetings. He would sometimes playfully intimate that there was at least one point of sympathy between himself and the methodist circuit-rider--like them he was very fond of a good horse. And his good horses were made to do good service in the Home Mission field. The churches of Haywood, Salem and Flat Branch owe their existence more perhaps to his influence, work and liberality than to that of any one else.

A large slave-holder himself, he felt a profound interest in the moral and religious condition of that people, and he not only embraced every opportunity of preaching to them, but gave liberally of his means to provide chapels and houses of worship with especial reference to their accommodation.

He was an excellent Presbyter. His strong common sense and unfailing urbanity, coupled with a lively interest in church enterprise, an accurate knowledge of church law and dialectic ability of a high order rendered him a sagacious and influential counsellor in the courts of the Church.

His preaching was eminently sound and edifying rather than imaginative and emotional. The writer retains from childhood a vivid impression of his appearance and emanner in the pulpit—so serious, so devout, so earnest, so humble! His sermons, as a rule, were written with care and in full, and were effectively delivered, usually from the manuscript. But at times he would employ the extemporaneous method with ease and with magnetic power. The great doctrines of grace formed the staple of his pulpit work, and his presentations of them were thorough, sound, lucid and urgent. His voice was full, resonant, and sympathetic, his presence was commanding and his manner, especially in prayer, was marked by a profound nd tender solemnity. One who had been his co-Presbyter for forty years (the late Rev. D. D. McBride) laid upon his bier the following generous tribute: "Dr. McKay was a staunch Calvinist, a theologian of the old school type. His powerful mind enabled him to grasp and to digest the profound mysteries of this system of revealed truth. The doctrines of grace sustained his own faith and he preached them to his dying fellowmen, not shunning to declare the whole counsel of God. He was a profound thinker, a clear and logical reasoner; and the truth, once apprehended, was to him a reality, on which his faith, as upon an immovable foundation, rested. This was the distinguishing characteristic of Brother McKay, mentally, morally and religiously. Truth was not to him a variable or unknown quantity. He was a man of polite and polished manners, of culture and refinement, blending in his character, as very few do, the two extremes, the *fortiter in re* with the *suaviter in modo*. He was a genial companion, gifted in conversational powers, a true friend, and an intelligent and public-spirited man."

In nothing did his public spirit evince itself more signally than his earnest and active interest in educational work. The number of young persons whom he directly or indirectly aided in acquiring an education is large. The Cumberland Academy, a high school located at his home in Summerville, and which, under the direction of such teachers as Rev. Dr. Colton, Rev. John Calvin McNair—who died in Edinburgh and was buried near Dr. Chalmers and Hugh Miller—Rev. Dr. Jas. Johnson and Prof. C. M. Andrews, attracted a large patronage, extending beyond the State, was organized and sustained very largely through his personal effort. At one time his name was prominently mentioned in connection with the presidency of the University of North Carolina, a proposition however which he positively declined to entertain. This institution he served, as one of its wisest and most influential trustees, for more than a quarter of a century. The same institution conferred upon him the degree of D. D., about the year 1870.

In social life Dr. McKay was highly magnetic. Blessed with excellent health, warm-hearted, sunny and vivacious in disposition, he was an exceedingly genial companion, and in his once happy home piety, intelligence and hospitality reigned with the force of natural law.

Thus nobly was the promise of youth realized in the development of the strong, useful, godly, well-rounded man. In the chronicles of the Whig Society at Princeton is to be found this picture of Neill McKay as a college student—"He was unmistakably Scotch Irish in every fibre of his body; genial, bright, companionable, attractive, muscular, of clear and strong opinions, held tenaciously, which he was always ready to argue for, or even to fight for if necessary, a grand player, and industrious and faithful student." Over against this picture of the *boy*, we place another of the *man*—sketched a half century later and found in the Presbyterian Cyclopedia—"Dr. McKay lives in the region of his birth, an intense North Carolinian, a conspicuous and respected figure in the history of his State, a sturdy champion of all her interests, but recognizing the fact that the field of Christian work is the world, his heart, his worldly means and the high resources of his mind are consecrated to the Gospel agency without respect to race or country." His centennary sermon, delivered before his Presbytery in 1858 and published by its order, is replete with interest and makes a distinct contribution to the history of the State and the Church which he loved and served with unselfish devotion.

Dr. McKay was thrice married. He first married Miss Sarah Adaline James a daughter of the Rev. Robert W. James, of Salem, Sumter county, S. C. From this marriage his two surviving children are Cornelia Adaline (Mrs. Maj. McLaughlin, of Cheraw, S. C.,) and Mary Louise (Mrs. Salmon of Lillington, N. C.) He next married Miss Annie B. Shepard Pettigrew, a daughter of Hon. Ebenezer Pettigrew, of Tyrrell county, N. C. His third marriage was to Miss Margaret Murchison, a daughter of Duncan Murchison, of Manchester, N. C., who with one daughter, Fannie Reid, survives him.

For seventy-five years his splendid coustitution grandly met the demands of a nature intensely active and energetic, and robust health supplied the nerve and strength for effective work. Then symptoms of approaching feebleness, readily recognized by him, gave warning that his work was almost done. He presently penned his touching farewell letter to his beloved Presbytery and set his house in order. For about two years he was led steadily, but gently down to the valley, consciously leaning on the strong arm of the Beloved. During this season of patient suffering his mind felt the chill of no eclipse, his soul the torture of no doubt. The same "rod and staff," on which he learned to lean in the days of his youth, still comforted him amid the feebleness of age. His faith remained clear, calm, strong, satisfying. His strong mind grasped no truth more firmly and tenaciously than the assurance of God's covenant mercy through faith in the merits of our atoning Saviour. To a brother, visiting him in his last illness, he expressed this confidence in the exclamation: "O the precious covenant! the precious covenant!" He had "fought a good fight, he had finished his course, he had kept the faith." What for him was death but the Master's summons to come up higher and receive the crown laid up? On the 28th of February, 1893, in the 77th year of his age, this veteran soldier of the cross fell asleep in Jesus to wake in heaven.

In sight of the beautiful and happy home in the village of Summerville, where he had passed so many bright and useful years, stands the neat church edifice in which he had so often led the devotions of God's people. Hard by this building is an old cemetery, in which is garnered the dust of many of his kindred and life associates—a beautiful spot—the crest of a lofty "divide"—an elevation which overlooks the valley of a river on each side. Here he sleeps. Fit resting place for the mortal part of a man of broad sympathies, noble impulses, elevated character and conspicuous usefulness!

W. J. McK.

*During the Revolution Gov. Martin complained to the British government that Farquard Campbell gave him great trouble by giving information of his plans to the Whigs thereby causing their miscarriage, and he could not tell how the information was obtained. But Campbell had two sons-in-law who were British officers (Captain Malcom McKay, an uncle of Dr. Neill McKay, and another named Farthingham.) Their wives sympathized with the American cause. It is well Gov. Martin did not possess this key to his perplexity.

†Jenny Bahn's energy was noted. The tradition is that she entered or located most of the immense tracts of the McNeill lands, and had several large ranches for stock, to which she gave much personal attention.

THE HELPFUL WIFE.

"Oftentimes," says our Autocrat, "I have seen a tall ship glide by against the tide as if drawn by an invisible tow line with a hundred strong arms pulling it. Her sails unfurled, her streamers drooping, she had neither side wheel nor stern wheel; still she moved on stately in serene triumph, as with her own life. But I knew that on the other side of the ship, hidden beneath the great bulk that swam so majestically, there was a little toilsome steam tug, with a heart of fire and arms of iron, that was tugging it bravely on; and I knew that if the little steam tug untwined her arms and left the ship it would wallow and roll away and drift hither and thither and go off with the effluent tide, no man knows where. And so I have known more than one genius, high-decked, full-freighted, wide-sailed, gay-pennoned, who, but for the bare, toiling arm and brave, warm-beating heart of the faithful little wife that nestled close to him, so that no wind nor wave could part them, would have gone down with the stream and been heard of no more."

Giving money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn or sacred praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental, it is put in the forefront of our religious duties. —*Dr. T. L. Cuyler.*

LITERARY JOTTINGS.

The municipality of Florence placed in 1861, the year of her death, in the house where Mrs. Browning lived and wrote and died the inscription in Italian which fully translated reads: Elizabeth Barrett Browning. Her woman's heart combined the learning of a savant with the soul of a poet, and her verse wove a golden chain to couple England and Italy.

Her remains lie in the still lovely Protestant cemetery, once backed by the old city walls, now encircled by splendid drives."

Dr. Robert Wallace, M. P., has almost completed his book on George Buchanan, the Scottish historian and statesman, for the Famous Scots Series. Professor A. F. Murison has been entrusted with the preparation of the volume on Sir William Wallace.

Jacob A. Riis will contribute an article to the December Century entitled "Merry Christmas in the Tenements," with a great number of illustrations by Jay Hambidge depicting life on the East Side of New York.

The prizes $600 and $400 offered by the American Sunday School Union for the best written stories on Forming and Maintaining Character on the Principles of the Bible have been awarded to Samuel Zane Batten of Morristown, N. J., and Julia McNair Wright of Fulton, Missouri.

The biographer of Tennyson, his son, says that, sitting with his father a week before his death, the poet talked long of the personality and of the love of God. "I should," he said, "infinitely rather feel myself the most miserable wretch on the face of the earth with a God above than the highest type of man standing alone." "Who knows," was another of his sayings, "whether revelation be not itself a veil to hide the glory of that Love which we could not look upon without marring the sight and our onward progress?"

BOOKS.

Our thanks are due to the Biglow and Main Co., New York for a copy of *Bells At Evening* by Fanny J. Crosby. We are sure this little volume of verse will be greatly enjoyed. Price 50 cents.

Among The Silver Series of English Classics published by Silver, Burdett & Co., New York, Boston and Chicago, is the *Sir Roger de Coverly Papers* by Joseph Addison, edited by Alexander S. Twombly. The books of this series are bound in paper lined with cloth and are clearly printed on good paper. We desire to especially call the attention of teachers and students of literature to them.

An Unwilling Maid. A well told story by Jeanie Gould Lincoln and published by Houghton, Mifflin & Co., Boston. The scene is laid in New York State during the Revolution and excellent pen pictures are given of the social life of that time. The book is prettily bound and will make an attractive holiday gift for girls.

Branson's Agricultural Almanac for 1898 has some new items of much value every year, and is thus kept fresh and interesting to the people in all sections of the State.

The fourth and last volume of the series of *English Lands, Letters and Kings* has been issued by the publishers, Chas. Scribner's Sons, New York. This volume embraces the period from the later Georges to Victoria and is written in the charming style that characterizes the writings of the author, Donald G. Mitchell, so well known also by his pen name of "Ik Marvel." The three preceding volumes are From Celt to Tudor, From Elizabeth to Anne and Queen Anne and the Georges. The set in a box $6 or $1.50 each.

BABIES are subject to peculiar ills. The right remedy for babies' ills—especially worms and stomach disorders—is Frey's Vermifuge —has cured children for 50 years. Send for illus. book about the ills and the remedy. One bottle mailed for 25 cents. E. & S. FREY, Baltimore, Md.

Royal makes the food pure, wholesome and delicious.

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We have received from D. Appleton & Co., New York, *A History of French Literature* by Edward Dowden, Professor of English Literature in the University of Dublin. This work is one of the Series of Literatures of the World edited by Edmund Gosse. It is admirably arranged being divided into five books embracing the period from The Middle Ages to the decline of the romantic movement in 1850. It is a valuable work most delightfully written. Price $1 50

Select Notes. A commentary on the Sunday School Lessons for 1898. By F. N. and M. A. Peloubet. Illustrated. Cloth, $1.25. W. A. Wilde & Co., Boston and Chicago.

The remarkable and yearly increasing sale of "Peloubet's Select Notes," wherever Sunday-schools are found, proves conclusively its great value to every student of the Word.

The issue for 1898, just received, bears upon every page marks of the careful, painstaking work of its compilers and publishers, and it will undoubtedly prove to be the most valuable volume of the series, now twenty-four years old.

The Sunday School Lessons for 1898 need, more than usual, earnest work on the part of the teacher, and we heartily urge every teacher who desires to be completely fitted for the position to purchase a copy of "Select Notes" for daily use.

These "notes" hold in connection and logical order the results of careful study of many commentaries together with a vast amount of information useful in the study of the lesson and illustrations to aid in making the study pleasant and the teaching plain. Its treatment of doctrinal questions is sound and judicious. Most of the best practical points of each lesson are suggested and young teachers will have invaluable aid in training for wider reading and later studies.

The printing is clear, on good paper and the book is well bound in cloth. There are three truthful maps, five full page illustrations and a host of smaller pictures scattered through the book, such work as those editors and publishers always do.

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Please Mention this paper.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.
February and August—Presbyterial Home Missions
March—Publication and Colportage.
April — Education — (one collection Church and Christian Education).
May and October—Foreign Missions.
Third Sabbath in October for Bible Cause.
June and September—Synodical Home Missions.
July—Invalid Fund.
Third Sunday in October—BibleCause.
November and April—Education for the Ministry.
December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. W. S. Baker, from Bartlett, Texas, to Mineral Wells, Texas.

Rev. W. A. Gillon, from Covington, Tenn., to Lexington, N. C.

Rev. John Wakefield, from Town Creek, N. C., to Salisbury, N. C.

NORTH CAROLINA.

First Church, Wilmington:—At the Sabbath morning service Dr. Hoge announced that arrangements had been made with Rev. Dr. Jos. R. Wilson as supply for this church during the pastor's absence. Dr. Wilson will be warmly received by his many friends here, where he served as pastor previous to Dr. Hoge's occupancy.

Thanksgiving at Sanford and Cameron:—This writer has abundant reason to be thankful to Almighty God for that kind providence that has cast his lot among such a people. Without attempting to enumerate their many Thanksgiving presents we simply thank the kind donors and pray the kind and loving God repay them with His blessing. At Sanford by the pastor a thanksgiving sermon was preached at eleven in the morning and at Cameron at night. A collection was taken at each service for Barium Springs Orphanage. Sanford also sent a box to the orphans.

M. D. M.

Concord:—On last Sabbath morning a the Forest Hill Presbyterian chapel, the pastor, Rev. C. F. Rankin, baptized two infants, received five members into the church, baptizing four of them, one having been baptized in infancy. The sacrament of the Lord's Supper was then celebrated. The service was the first ever held at this mission point, and was very largely attended and enjoyed by all. These additions were the result of a ten days meeting just closed. Rev. Jonas Barclay of Charlotte was to have assisted us in this meeting, but was providentially hindered. Bro. J. M. Grier preached once for us. Bro. W. C. Alexander twice, and Bro. A. K. Pool was with us a few days and assisted in the singing. In spite of the disadvantages under which the meeting was held, the Lord was with us, and blessed us. Five souls were added to the church, and perhaps there will be one or two more additions soon. The people were revived and a new impetus is given to our mission work at this point. We hope to have an organized church soon.

Nov. 25th, 1897.

Winston:—On Sunday, the 21st inst., the congregation of the church here unanimously voted their pastor, Rev. R. E. Caldwell, a leave of absence until September 1st. Mr. Caldwell will sail from New York on February with a party for the Holy Land. The itinerary is by way of Gibraltar, visiting Granada, Algeirs, Malta, Egypt, Palestine, Damascus, Constantinople, Ephesus, Athens, several places in Italy and Central Enrope, spending a month in Great Britain. Mr. Caldwell will supply his pulpit during his absence.

White Plains:—Two members were received on profession of faith and two children baptized, making seven additions since the last notice in this paper.

Charlotte First Church:—On last Sabbath Messrs. R. A. Dunn, E. T. Cansler and H. A. Banks were elected ruling elders in this church.

Westminster Church, Charlotte:—This church was organized at Long's Chapel in Dilworth by a commission of Mecklenburg Presbytery consisting of Rev. Dr. J. R. Howerton, Rev. Messrs. J. A. Stagg, Mr. Archibald Graham and Capt. Wm. Anderson. The following persons were elected ruling elders: Messrs. A. M. Young and I. H. Foust, Jr., and these deacons: J. W. Long, C. C. Hook, R. E. McDonald and Lee Phillips. After the sermon the officers, except Mr. Hook who asked time to consider, were duly ordained and installed.

VIRGINIA.

Bay View:—Rev. B.E. Wallace assisted Rev. A. S. Venable for two weeks in November in a series of meetings. Thirteen professed their faith in Christ, among them two heads of families. Christians were revived and the Holy Spirit's power was present in great measure.

Belle Haven and Powelton Churches:—Rev. B. E. Wallace was installed pastor on Sunday, Nov. 21st, Rev. A. S. Venable and Rev. J. H. Henderlite conducting the services. At the same time two elders and two deacons were installed in the Belle Haven church and one elder and two deacons in the Powelton church, making four elders and four deacons in the former and two elders and two deacons in the latter. On November 15th a Christian Endeavor Society was organized in Powelton church with eight members. Prospects bright and encouraging. Three members received into this church since present pastorate.

Dr. Guerrant in Norfolk:—Rev. Dr. Wm. S. Lacy writes: We have had, holding a meeting for us in the Second Presbyterian church in Norfolk for twelve days, Rev. Dr. E. O. Guerrant of Wilmore, Ky. The session directed me to invite him to come at the earliest date he could give us, and he came Nov. 10th and left Nov. 22d. There had been a week or ten days of special preparation, prayer-meetings, and some activity and anxiety for the unsaved, on the part of church-members. Dr. Guerrant began his series of sermons on Wednesday night, and his earlier sermons at night and all his admirable morning meetings were to awaken the Christian people, to stimulate them to prayer, to zeal, to concern for themselves and their unconverted friends, and one of the great results, if not the greatest, of this great meeting has been the quickening of spiritual life and power and the direction of Christian zeal and energy. If it would not wear you, and be palpably unjust to the earnest evangelist, I would give you the texts and topics of his evening discourses and brief outlines of the discussion. But nothing could portray the intense earnestness of the man, with his nervous movement and ardent manner, his logic on fire and his inimitable illustrations. He seemed to me sometimes inspired—like some rapt prophet or stern John the Baptist crying in the wilderness. Absolutely self-forgetful, burdened with the value of souls, filled with an awful anxiety for the lost, believing the precious Gospel which he proclaimed so lovingly, so fearlessly, so fully, and confident of its power to save and of the willingness and power of the Holy Spirit to apply it; believing with all the intensity of his intense nature the solemn truths he uttered, he preached like a dying man to dying men, like a saved sinner longing for the salvation of the lost.

I need not tell you that the effect of such preaching was tremendous. Ours is one of the smallest of the churches in the city of our own denomination, and our denomination is surpassed certainly by two other Protestant churches, possibly three. And yet these meetings were the talk of the town and greatly moved the city. The last meeting, the church was crowded to overflowing. More than fifty openly confessed Christ, and our church will have the largest accession ever known in its history.

Dr. Guerrant preaches the truth, and relies on the Word, applied by the Spirit and that only. He never began to preach without asking his "dear brethren to pray that God would bless him as he tried to preach His precious gospel." He held no aftermeetings, or inquiry meetings. He appealed to those who had accepted Christ to come forward and give the pastor or himself their hand. This he did with great directness, simplicity and intense earnestness.

I know many dear friends in North Carolina will rejoice with me because of the great blessing that has come to the church of which I am pastor, and to our city. Dr. Guerrant has done me untold good, and has written his name in the hearts and lives of hundreds.

MISSISSIPPI.

Carrolton:—The Southwestern Presbyterian states that the new Presbyterian church at this place was to have been dedicated on the fourth (last Sunday). Rev. G. E. Chandler of West Point delivering the sermon.

TENNESSEE.

Bethsalem Church:—Rev. R. L. Benn was installed pastor on Nov. 14th, Rev. Angus McDonald, D. D., and Rev. G.W. Patterson conducting the services. Dr. McDonald recently held a series of services here, and several persons united with the church.

TEXAS.

Dallas:—The congregation of City Park church enjoyed their communion on the afternoon of the first Sabbath in November. The acting pastor, Licentiate F. A. Sale, welcomed four accessions to the church, two by letter and two on profession. He was assisted in these services by Rev. Robert Hill and Rev. W. M. Anderson.—*Christian Observer.*

GENERAL.

Our thanks are extended for copy of minutes of the Synod of Kentucky received.

At the Lutheran Synod lately held in Georgia it was decided to support a travelling missionary for the State of Georgia.

The 25th anniversary of the incorporate life of Calvary Presbyterian church, Detroit, Mich., was celebrated on Nov. 18th.

The New London church, Pennsylvania, has extended a call to Rev. J. Williamson, a recent graduate of Princeton Seminary.

The church of Coudersport, Pa., celebrated its 65th anniversary on November 17th.

The German church of Emery, S. D., has recently purchased a new house of worship. This is the only Protestant church in this place. Rev. Albert Gertsch, pastor.

PERSONALS

Rev. A. D. McClure is assisting Rev. John M. Wells pastor of the Second church, Staunton, Va., in a series of services. Mr. Wells is a nephew of Mr. McClure and the services will be of more than the usual pleasure to each.

Rev. W. A. Gillon, of Covington, Tenn., has taken charge of the church at Lexington, N. C.

Rev. Dr. James Woodrow of Columbia, S. C., has returned home after an extensive trip abroad. As a delegate to the geological congress of St. Petersburg, his objective point was Russia, but extending his trip he visited Norway, Sweden, Finland, Denmark, etc. Then taking the route down the Volga and across the Causacus, thence on the Black Sea, and Southward he stopped at many intcresting and historic points finally reaching the coast of Africa,

Athens was made the basis for excursions and trips inland on the return trip. Dr. Woodrow enjoyed most excellent health during his absence.

Rev. John N. Lyle of Lewisburg, Tenn., has accepted a call to the church at Mt. Pleasant, Tenn.

Rev. L. H. Paul of Mossy Creek, Va., has been called to the pastorate of the Third church, Memphis.

Rev. M. H. Kerr of Palmyra, Mo., has accepted the call to the church at Lawson, Mo.

Rev. John Wakefield of Brunswick county has been dismissed from Wilmington Presbytery to that of Concord. Mr. Wakefield will visit his old home at Greensboro prior to taking charge of China Grove and Spencer churches on the second Sabbath of the month.

Rev. Ned B. Campbell, of Yanceyville, N. C., will supply the group of churches—Mt. Horeb, Harmony, South River, and White Plains in Wilmington Presbytery, formerly served by Rev. T. H. Newkirk. Mr. Campbell will enter upon his duties on Sunday, the 6th inst.

Rev. Wm. M. Shaw of Concord Presbytery has been elected evangelist of Brunswick county.

Rev. Peter McIntyre of Faison has accepted the call of Clinton church for one-fourth of his time and will be installed Tuesday before the third Sunday of January, Rev. A. D. McClure and R. V. Lancaster conducting the services.

WILMINGTON PRESBYTERY.

Presbytery met according to adjouranment in the Primary Room of the First Presbyterian church.

Present the Moderator, Rev. John Wakefield, and Revs. P. H. Hoge, D. D., K. McDonald, P. C. Morton, T. H. Newkirk, and Ruling Elders C. F. Bell of St. Andrews, Jackson Johnson of New Hope, and B. F. Hall of the First church, Wilmington.

Presbytery was constituted with prayer by Rev. K. McDonald. Ruling Elder B. F. Hall was made clerk pro tem.

A call from the church at Clinton to the Rev. Peter McIntyre as pastor for one-fourth of his time on a salary of $200 per annum was laid before Presbytery and placed in his hands. Mr. McIntyre's acceptance by letter being in the hands of Presbytery, his installation was appointed for Thursday before the third Sabbath in January, Rev. R. V. Lancaster and Rev. A. D. McClure to officiate.

Mr. Walter Stevens, who was received under the care of this Presbytery as a candidate for the ministry, asked that a transcript of the action of Presbytery be sent to Rev. E. H. Barnett, D. D., of the Presbytery of Atlanta.

The resignation of Rev. John Wakefield as evangelist of Brunswick county was accepted, and he was dismissed at his own request to Concord Presbytery. On motion of Rev. Dr. Hoge Rev. Wm. M. Shaw, now of Concord Presbytery, was elected evangelist of Brunswick.

Dr. Hoge, chairman of the Home Mission Committee of Presbytery, reported that Rev. N. B. Campbell of Orange Presbytery, had accepted the call of Presbytery to supply the churches of South River, Harmony, Mt. Horeb and White Plains.

Minutes of Presbytery were read and approved, and Presbytery adjourned sine die, and closed with prayer by the moderator. CLERK, *pro tem.*

Tuesday, Nov. 30th, 1897.

EVANGELISTIC NOTES.

A Month's Review. Since the last report in these columns the Superintendent has visited the church of New Bern where a rainy day congregation subscribed $140 to the cause of Synodical Missions; and the church of Durham which, in addition to its important city mission work, contributed this year $278 for the cause of Synodical Missions. A visit was also paid to the little church of Gulf. It cannot be said to Brother Thom, "The people that are with thee are too many" for Gulf has only one-tenth the number of Gideon's army. But like that devoted band they are faithful and true and after a simple presentation of the facts of the work, on Sunday morning, they subscribed $110 for the cause this year. All honor to little Gulf. May her zeal provoke very many.

The successful work of the General Evangelist at Old Concord, and at Troy, where an organization has been ordered, has already been mentioned by special correspondents. Mr. Black is now at Elizabeth City, the only Presbyterian church north of the Roanoke River.

Dr. Alexander's letter from Arkansas in a recent number of the PRESBYTERIAN may convey a slightly incorrect idea. The Superintendent has not taken the responsibility of sending Mr. Black to Dr. Alexander's aid. But as a month's vacation is allowed the General Evangelist, he prefers to use it in this way and declines to receive any salary for that month. He expects to leave for Arkansas in December. Our prayers should follow him, for a great outpouring of the Spirit.

Rev. Edgar Tufts sends the following notes:

Banner Elk: On Sunday, the 14th inst., we had a communion service which was well attended. Four persons were baptized and received into the church. This was the first time that we had opened the doors of the church since Bro. Gillespie preached so acceptably for us during during the first part of October.

Pineola: Mr. Powell, our school teacher at this point, reports 47 day pupils on roll and that the Sunday-school is very encouraging. We have preaching here once a month and we hope in the early spring to organize a church.

For the N. C. Presbyterian.

DAVIDSON NOTES—HOW FOOT-BALL IS PLAYED THERE.

On Saturday, the 20th, the Charlotte Y. M. C. A. foot-ball team came up and played a hotly contested match on our athletic grounds. Half of the visiting team were Davidson football men of former years, and the rest were from former University and college teams. So there was some trepidation on the part of the Davidsonians, and much doubt as to which class-team or combination would make the best showing. Finally the Sophomore team was selected as the basis, and a few substitutions made from the other classes, and amid wild enthusiasm Davidson scored another victory over Charlotte. The score was 14 to 6 in favor of the home team. Rev. Mr. Graham, our pastor, and Dr. Martin, Professor of Chemistry, were umpire and referee, and during the whole game there was not a trace of dissatisfaction, nor any protest against a single ruling It was a clean game, entirely free from slugging, played in perfect friendliness and harmony, and leaving no disabled players on either side. As everybody knows, the Davidson teams are never under any circumstances allowed to leave the college to engage in match games, but the class teams play twenty matches each season to determine the championship of the college. The winning class has its name engraved on the Alumni Trophy Cup, which is a beautiful specimen of the silversmith's art, and has raised class rivalry to the highest pitch. Including the Medical College team, this system of interclass athletics keep five football teams actively at work during the whole football season, thus giving nearly one-third of the students the advantages of constant training, instead of allowing one eleven to monoplize the gridiron and its training. The matches are all played between friends and college-mates, hence slugging, illfeeling and disputes are practically unknown, and the players and games are at all times under the supervision of the faculty. To those who have watched the abuses of the inter-collegiate system, it is a source of gratification to see the whole country slowly, but surely coming to the conclusion which the Davidson authorities reached long ago, and the position which they have held almost single handed for many years, *i. e.*, that the abuses and disadvantages of travelling teams and inter-collegiate matches far outweigh any attendant advantages. L.

Davidson, N. C., Nov. 29th, 1897.

An incendiary fire at Pensacola, Fla., destroyed property to the value of $100,000.

For the N. C. Presbyterian.

VOICES FROM PEACE INSTITUTE.

After a long summer's rest the girls came back in September with renewed zeal. Contrary to the general expectation on account of hard times, the number was increased by four or five boarders over last year and the character of the patronage was never better. There is a noble band of young ladies here whose energy in every Christian work and whose zeal for the things that make for their eternal peace and that of their classmates cannot be surpassed.

Our thanksgiving "special offering" was devoted this year to furnishing a room in the Barium Springs Orphanage. We raised about thirty dollars for this purpose.

There has been a fine tone in the Institute all the year and the work in every department has been earnest and intense. The pupils' entertainments every other Saturday night have been excellent, their music both instrumental and vocal, being very superior, and their work in elocution and reading has been beautifully rendered. Their exhibition of culture and refined manners has been especially complimented by all visitors.

The teachers' concerts regularly given every few weeks constitute a marked feature of Peace, and they are particularly useful in giving the pupils models of the practical interpretation of the masters in music. There were not many here who were not the professed servants of the Lord Jesus; and, during the services now being held in the city by Mr. Needham, most of those have accepted the righteousness of the Lord and are rejoicing in His salvation.

We rejoice that the students of dear old Peace are not neglecting the one thing needful, but are seeking the peace which passeth all understanding, which flows into the soul like a river and will fill us with the peace of God.

OCCASIONAL.

Raleigh, N. C., Nov. 27th, '97.

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"THE CHRISTIAN AND HIS CROSS."

"His cross"—his own, not chosen by himself, but the cross God has selected specially for him, the cross which alone suits his character. Perhaps you think your brother's cross would suit you better. But you err. The cross you require is your own. Were it lighter it would not be sufficient for thee, were it heavier it would weigh thee down. This truth is clearly brought out in Chamisso's beautiful title poem.

"I sighed," it says, "beneath the cross that God had given me to carry, and while murmuring fell into a deep sleep. Suddenly it became bright around me, and I saw the Lord Jesus standing at my side. He said, 'Thou art discontented with the cross that I have chosen for thee. Wouldst thou like to choose another?' Delighted and astonished, I said 'Yes,' I eagerly followed him, and I soon found myself in the middle of a quantity of crosses of various sizes and beauty. 'Choose,' said my Heavenly Guide, who had so shortly before freed me from my cross. 'You can take which you will.' The choice was not difficult to make. From the first I had been attracted by a golden cross, which sparkled beyond all the others. 'This, I thought to myself, 'is much more beautiful than mine,' and I hastened to seize it, but to my astonishment, I found it so heavy that I could not not move it. 'Now, this will be lighter," I cried, and I seized another cross, which I could easily lift. It looked lovely, and seemed composed of twisted branches, with exquisite flowers twined among them; but it had scarcely touched my shoulder when I screamed and let it fall. The flowers concealed prickly thorns, which penetrated my flesh. I turned to the Lord and asked if it were necessary that I should choose a cross? He answered softly, 'No cross, no crown.' So I again began to seek. I took up a cross which at first seemed very pleasant, but soon I reeled under the burden, which became heavier every moment. I tried another, but it also I had to throw away. A length I saw another that seemed of moderate weight. There was nothing conspicuous about it, but the longer I carried it the better it suited my strength and my shoulders, so I begged the Lord that I might keep it. He allowed me, and we went on our way.

"I laughed beneath my burden, quite happy that I had the privilege of choosing. When nearing my house my Guide stood still, and, pointing to the cross, said—'Examine it narrowly; do you not know it?' I looked at it a moment; it was my old cross!"

Beloved reader, this dream concerns all of us. The cross that God has chosen for us is the very one that we would have chosen had we known ourselves as God knew us, and loved ourselves as God loved us. The burden which He lays upon us will not retard our progress; on the contrary, it will further it. "Via crucis—via lucis," says an old church father, and not only the Holy Scriptures, but experience testifies to the truth of these words. "The path of the Cross is the way to light" but on one condition, viz, that in carrying our cross we follow Jesus, for the light comes from Him, not from the cross.—*Exchange.*

PREACH CHRIST.

The never-ceasing theme of the pulpit is Christ and Him crucified, yet this is the largest of all possible themes, and has infinite latitude for diversity of treatment and application. He who faithfully preaches Christ must of necessity be an opposer of the heresies of every social and political anti-Christ. It devolves upon John the Baptist not only to point out the Lamb of God, but to uncover the secrets of the king's adulterous house. There is no evil done under the sun which does not fall within the jurisdiction of the herald of the cross. In the name of the crucified One he must pronounce anathema upon all wickedness in high places and in low places, and benediction on every onward movement in favor of right and freedom and human brotherhood. There is a certain point where the Gospel touches every great moral reform, and infuses life into it as Jesus did when He laid His hand on the sleeping maid, saying, Talitha Cumi!

All great social and political revolutions in which life, liberty and the pursuit of happiness have been contended for at the ballot box, in the forum, or on the field of battle, have turned upon some pivotal centre of Christian truth. Reform is not religion; yet so subtle is the distinction between them that no man can say, "Lo here!" or "lo there!" The dividing line is like the tropics which are laid down clearly enough in the maps, but on the surface of the earth are so broad that a man may live and labor in two zones at once.

I do not mean that any setting forth of mere piety or human advancement can by any possibility be regarded as the preaching of the cross; but, as the sunlight of Calvary went forth into the uttermost parts of the earth, and nothing was hid from the heat thereof, so he who proclaims it must needs be familiar with all questions of progress and civilization, and must apply the virtues of the great elixir, the balm from Gilead, to every malady of nation, cities, homes and individual souls.

The right method of preaching Christ is surely not a mere repetition of "the name that is above every name"—a ringing of sweet bells that cannot chime because all are pitched on a single key. The beauty of light may be shown as well from the variegated tints of pansy and morning-glory as by analyzing the solar spectrum. So the power of the Cross of Christ may be displayed not merely in its redemptive aspect as the power of God unto salvation but also as the life-giving factor in every movement of true progress and civilization, the great lever of which Archimedes dreamed resting upon a fulcrum beyond the earth, and lifting it up, with all its hopes and prayers and travailings, into the purity of manhood and godlikeness. —*Rev. David James Burrell, D. D., in Christian Observer.*

CASH RECEIPTS FOR ORPHANS HOME DURING OCTOBER

SUPPORT FUND.

From Sunday Schools: Red Springs $4 38, Hickory $5.46, North Wilksboro $2 04, Henderson, $16.21, Mallard Creek $4.16, Laurinburg $8.54, Wadesboro $5, Mooresville $6, Concord First church $4.52, Washington $5 30, Greensboro First church, Miss Hamner's class .51, Greensboro First church, class 29, .39, Mocksville $3.59, Ashpole $1.40, Chapel Hill $1.72, Maxton $19.16, Statesville $8 25, Durham $7 01, Greensboro First church $2, Rocky River $4 55, Smyrna $1.25, High Point $5, Statesville Front Street $3 62.

Societies: Ladies' Aid North Wilksboro 25. Ladies' Aid and Orphanage, First church Charlotte $6, Ladies' Aid and Missionary, Front Street church Statesville $1.60.

Churches: China Grove $2.29, Hickory $4 91, Asheville First church $6 70, Thyatira $2.62, Rocky River $2.25, Steel Creek $5, Fayetteville $1.85, Winston First church, $31.00.

Individuals: Miss Mary Niblock $1, Rev W P Fife $5, "M S" $1, Mrs A M Scales $3, Miss M E Mitchell $2, J A Rankin $5, Mrs J H Reid $2, Mrs Kate McD Smith and children $1, W W Lasley $3, J A McAlister (Treasurer Fayetteville Presbytery) $40.16, Mrs W N H Smith $5, M M Litaker .05, Dr W H Wakefield $5, Six little children, Statesville, (Annie, Kathleen and Ras Stimson Mary McDougal, Eva and Wm Hartness) $1.05, Rev R F Campbell $3, "R" $8.50, Miss E L Rankin $5, Dr W E Wilson $2, Friends in Statesville, for Dining Room Lamps $6.75.

PRESS FUND.

B F Phifer, T H Strohecker, Jr., Friend, Mrs Elliot—fifty cents each.

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R C Morrison $5, Rev J Rumple, D D., $15.

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"LETTING OFF" MOODS.

There are nervous, energetic, excitable, yet sweet, lovable and helpful persons who must be indulged in what may be regarded as "letting off" moods. Generally very considerate, thoughtful and responsible, yet at times they get so highly wrought up in work that they must have some outlet to their feelings, when they say many things, in a random, off-hand and reckless sort of way, that seem inconsistent with their natures. At such seasons they are not to be severely criticised or coldly misjudged. We know of a most devoted, self-sacrificing and loving girl who will do any thing at a great deal of personal inconvenience for any body, who is warm-hearted, bright, forgiving and co-operative, and who is forward in every good work at home, in the church and in the community, yet who is subject to re-action from the high pressure under which she works, when she says some seemingly sharp and inconsiderate things very foreign to her usual disposition. Those who know her, know that she does not mean all she says and she is only relieving an overwrought energy, and when the spell is over, she is her own true, sweet, noble and kindly self again. People are not all alike constituted, and must not be judged by a too finely adjusted standard. Human nature requires some latitude or appropriate outlet. One must be judged by his general and uniform character and life, not by exceptional conditions.—*Presbyterian.*

THE SIN OF FRETTING.

There is one sin which it seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech, so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more less complaining statement of something or other which probably everyone in the room, or in the car, or in the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith somewhere has resulted in discomfort.

There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even holy writ says we are prone to trouble as sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—*Helen Hunt.*

"A LITTLE HARDER."

Those of us who are inclined to give up to discouragement when things go wrong might learn a helpful lesson from a young woman who had left home because her father was a drunkard. When she became a Christian, however, she announced her intention of returning, and doing what she could to reclaim him.

"But what will you do when he finds fault with all your efforts to please him?" some one asked her.

"Pray a little harder," she answered, with a soft light in her eyes.

"Yes, but when he is unreasonable and unkind you will be tempted to lose your temper, and answer him angrily. What will you do then?"

"Pray a little harder," came the answer with a fearless ring in the words.

The discourager had one more arrow in his quiver. "Suppose he should strike you, as he did before. What could you do but leave him again?"

"Love him a little harder," said the young Christian steadily.

It is pleasant to add that her splendid faith conquered. Through love and prayer and patient effort, her father was not only reclaimed from his besetting sin, but proved Christ's power to save to the uttermost all that come unto Him.—*Selected.*

HOW TO LOOK AT IT.

Look at your mercies with both eyes, but at your troubles with only one eye. Look at your mercies and your privileges often, and at your troubles when you cannot help it. If adversities press heavily, draw all the honey you can out of the hard rock, and oil out of the flinty rock. Saadi, the Persian poet, tells us that he never complained of poverty but once, and that was when he had no money to buy shoes; but meeting a man who had no feet, he became contented to go barefooted. If a heathen could keep cheerful by his philosophy, why should a Christian believer ever complain who is the heir through Christ to a magnificent eternal inheritance?—*T. L. Cuyler.*

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Fourth Quarter—Lesson XI.

Dec. 12th, 1897.—2 Tim. iv. 1-8, 16-18

Commit to memory verses 6-8.

Subject.—Paul's Last Words.

Golden Text. "I have fought a good fight, I have finished my course, I have kept the faith." Tim. iv: 7.

CATECHISM.

Question 70. Which is the seventh commandment?

Answer. The seventh commandment is "Thou shalt not commit adultery."

Time. About A. D., 66.

Place. Rome.

INTRODUCTORY.

Luke closes the record of the Acts leaving the Apostle Paul a prisoner in Rome, but in his own hired house where not only the soldiers who were his guards, but any who would come to him, heard the Gospel preached by him. In this way the Gospel message reached the household of the Emperor and was carried wherever these soldiers went. After two years of this life Paul was released and probably went on with his missionary work for three or four years. He was then arrested and brought a prisoner to Rome the second time. But his condition was very different from the former. Now he was cast into the dark, damp dungeon of the Mamertine prison which even now it makes one shudder to enter. He sent for his cloak to Ephesus as if he suffered from the winter's cold. He is lonely too, deserted by all his friends save Luke. This came because a great persecution had arisen against Christians in Rome. A terrible conflagration raged in Rome. It was strongly felt and rumored that Nero had caused the conflagration. To turn the suspicion from himself he charged Christians with it and instigated the persecution so as to prevent friends from seeing and aiding Paul. It was in this prison and in this condition the apostle wrote this epistle so full of faith, hope and triumph.

LESSON NOTES.

Vs. *I charge thee.* As my dying request. *Therefore.* In view of the statements of the preceding chapter which should be carefully read. *Before God.* In the presence and as seen by and accountable to God, the Father, *and the Lord Jesus Christ*, who is God and equal with the Father and the Holy Ghost, and is here mentioned as *the Judge of the quick and the dead.* Those who shall be alive at His coming and those also who may be dead and whom He will raise from the dead and bring with Him. *At His appearing and His kingdom.* R. V. "By His appearing, &c," makes this another "therefore" why Paul wrote his appeal and his charge to Timothy. It is to be remarked and noted that every form of Christian activity is urged and every variety of appeal to every kind of service is made by the apostles "by the appearing and kingdom."

Vs. 2. *Preach.* Proclaim as a herald, make known, the goapel. *The Word.* Of revelation of the will and plan of God for redemption by His Son, who is "the Word of God." Preach that. Preach Him. It is a warning against preaching anything of man's making or devising and an assurance that he alone will never want materials for sermons, he alone will never grow dull or tiresome who shall "preach the Word." *Be instant.* Give attention, be earnest, press the claims. *In season out of season.* At appointed times and wherever an opportunity arises in any form, at any time. *Reprove.* Same word as John xvi: 8. It means "convict," showing one his fault that he may forsake it. "*Rebuke*" is a sharper word like Christ's word. "Woe unto you Scribes and Pharisees, hypocrites," and to be used with humility and tears. There is great danger that our rebuking be with a feeling of superiority. *Exhort.* Is from the same Greek word as "Comforter," the name of the Holy Ghost, and means to plead the cause of Christ and the claims of the Gospel with sinners, and the call of righteousness with the saved. *Long suffering.* Patience with the slow progress and *doctrine* teaching of the ignorance.

Vs. 3. *Will not endure sound*, Scriptural and searching *doctrine*, teaching and preaching. *Their own lusts.* Desire of evil things. *Heap up.* Load themselves with *teachers* who will pander to their lustful lives. *Having itching ears.* That is the people will have ears open to trash and trifling and tortuous turnings from the truth instead of hearts that tremble at the Word of God. Nothing but the truth faithfully and fearlessly preached can cure such.

Vs. 4. *Turn away.* It is common for those who have not faith for the Word of God to have credulity, to be bewitched by *fables* of superstitious and false doctrines.

Vs. 5. *Watch thou.* Be on your guard.

Vs. 6. *For.* Because my work is done; which he explains in several phrases to be carefully studied. *Offered.* Poured out as a drink offering. *Departure.* Loosing of cables to set sail.

Vs. 7. *A good fight.* The fight of faith which is a good fight, not a boast that he had fought well.

Vs. 8. *A crown.* Recognition and appreciation of Jesus Christ. *Of righteousness.* Awarded to a life lived in His righteousness and in the cause of right. *Love His appearing.* Live in expectation of the coming of Jesus Christ, as in Heb. ix: 28. "Them that look for Him."

Vs. 16. *First answer.* After His second arrest. *No man stood by me.* As all were terrified and scattered by the bitter and malignant persecution of Nero.

Vs. 17. *The Lord stood by me.* In such a way as to support and comfort him when all human help failed.

Vs. 18. *The Lord shall deliver me.* The sword of Nero could not prevent the real deliverance of God.

PRACTICAL POINTS.

1. The coming of Christ was the desire, and comfort of the apostle.

2. That day is a word to describe the series of events in the coming of Christ.

3. A crown is laid up for all who love "His appearing."

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Dec. 12th, 1897.

LESSONS FROM PAUL.

Text for the week:

"One thing I do * * * I press toward the mark for the prize of the high calling of God in Christ Jesus."

Daily Readings:

Monday, Least of All, 1 Cor. 15: 9-11; Eph. 3: 8.
Tuesday, A Thorn, 2 Cor. 12: 1-10.
Wednesday, A Friend, Philem. 10-19.
Thursday, Suffering, Acts 14: 8-20.
Friday, Testifying, Acts 26: 1-15.
Saturday, Praising, 1 Tim. 1: 12-17.
Sunday, Topic—One thing I have learned from Paul's life or writings, Acts 9: 1-22.

Notes:

The epistles of the Apostle Paul and his life as we gather it from the Acts contain so much that bears upon the Christian course and upon Christian conduct that it is hard to know where to begin when we would point out things to be learned from his life or writings.

He was distinguished by zeal even before he had been arrested in his evil course, and we learn just here that conversion does not destroy the natural characteristics, or sap the energies or in anywise impair the natural powers, but that it only diverts them into channels where they maybe exercised for good. We note that the Apostle after his conversion never boasted of his evil life. When it was necessary to refer to it, it was always in a way that recognized it as that for which he was deeply repentant; as that which indeed he felt to be so shameful as that he could only in deepest humility regard himself only worthy to be reckoned the least of all the apostles. Humility then is one of the things to be learned from the apostle's life and writings. Another thing was his godliness. His thorough conformity to the commands and entire surrender of his own will to that of God, leading to the practice of all the Christian graces and the putting forth of all the energies of body and mind and soul in advancing the kingdom of Christ. He gloried in the cross, counting all things as less than naught if indeed he might win Christ, and so living always under the smile of the Master we find him able to rejoice in the tribulations and persecutions to which his strict adherence to duty subjected him. To this too we must ascribe his patience, his cheerful contentment, his fearlessness, his conscientiousness, his hopefulness, his perseverance, his candor in dealing with those doing wrong and his love to all those who like himself set the love of God above all earthly attainments or all earthly possessions.

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PUZZLE DEPARTMENT.

Answers for Nov 18th.

Dagon was a national idol of the Philistines at Gaza—Maggie Hall.

David was the sweet singer of Israel—Maggie Hall, Virginia Robinson.

Heman was a great musician. 1 Chr. 6: 33; 41: 42 — Cornie and Myrtle Wilkinson.

Jacob's name was changed to Israel—Maggie Hall, Cornie and Myrtle Wilkinson, Virginia Robinson.

Blue ribband is found in Num. 15: 38 —Cornie and Myrtle Wilkinson.

Where is washpot found in the Bible?
Maggie Hall.

By whom was the first capital sin committed in the church?
Cornie Wilkinson.

Where is rain first mentioned in the Scriptures?
L. R.

For the N. C. Presbyterian.

TO THE MINISTERS OF ORANGE PRESBYTERY.

DEAR BRETHREN:—Synod has ordered all collections for Colored Evangelization to go to the support of our Academic and Industrial Institute of North Wilkesboro. Orange Presbytery, however, has ordered that the sum due Rev. S. G. Walker, as evangelist (about $80) be first paid out of the December collections. And now, brethren, I do hope that we shall all take hold of this work in earnest and do our full duty toward this faithful, self-denying brother and the good and promising work which he has begun in our own Presbytery. Do not let us hesitate to press the claims of this cause because of its unpopularity among some of our more ignorant and prejudiced members. One of the largest collections that the writer has ever secured was in response to a plea for this despised cause. Brethren Lazarus *lies at our gates* full of sores and desiring to be fed with our crumbs, and what are we doing for him! "Verily, inasmuch as ye did it not unto this negro, ye did it not unto me."

Be sure to send collections to our treasurer, Mr. T. B. Fuller, Durham, N. C.

Fraternally,
E. C. MURRAY,
Ch'm. Colored Evangelization.
Mebane, N. C., Nov. 26th, '97.

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LEE — UNDERWOOD. — On Nov. 17th, 1897, in Gaston county, Mr. Ed. Lee and Miss Harriet Underwood, Rev. J. J. Kennedy officiating.

SHEALY—FINGER.—On Nov. 24th 1897, in Gaston county, Mr. Charles E Shealy and Miss Tessie Finger, Rev. J.J. Kennedy officiating.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

McKAY.—After an illness of only a few days Dr. John W. McKay died of acute pneumonia at his home in Cheraw, S. C., at 1 a. m., on the 24th of August, 1897.

He was born at "Flint Hill" Place in Cumberland (now Harnett) county, N. C., on the 15th of February, 1818, and therefore was in his eightieth year. He was of Scotch descent on both sides, his ancestors having emigrated from Argyleshire to North Carolina early in the eighteen century. He was the youngest son of Neill and Flora (McNeill) McKay. His accademic education was obtained at the Donaldson Academy, Fayetteville, N. C., and his collegiate course was taken at Princeton New Jersey. After graduation he entered upon the study of medicine; taking his degree at the Medical College of Pennsylvania. He then settled upon his ancestral estate and entered upon the successful practice of his profession. On Oct. 21st, 1846, he married Mary Elizabeth James, a daughter of the late Rev. Robert Wilson James, of Salem, Sumter county, S. C., and the only sister of Mrs. Sarah A. wife of his brother, the late Rev. Neill McKay, D. D. This union was a peculiarly fortunate and happy one, Ever growing more close and tender, it lasted for more than half a century. His beloved wife and five children, two sons and three daughters, survive him.

In 1850, he made a profession of faith, and subsequently became a ruling elder in the Presbyterian church, as were his father, grandfather and great-grandfather. And in this church of his fathers he ever felt and manifested a profound interest. From educational considerations he left his "Belle Haven" home in Harnett county, N. C., and in 1870, settled in Cheraw, S. C., where his mortal part sleeps after a long and well spent life. As a business man Dr. McKay was clear-sighted and sagacious, prompt and conscientious. His judgment was eminently sound, his will was resolute and the energy displayed in the execution of his well matured plans was marvellous. In the social sphere, although naturally sedate and reserved, he was kind and considerate, modest and unselfish, generous and hospitable, conspicuously frank and transparently sincere. Consequently he commanded, it is believed, the respect of all who knew him and enjoyed the cordial esteem of a host of personal friends. Those who often came in contact with him could not fail to feel the impulse always given by a positive, lofty and quickening character. While those who were privileged to know his inner self—the unselfishness, depth, tenderness and purity of his affections—loved him as greatly as they venerated.

As a Christian he walked before God in sincerity of heart and humility of spirit, a living illustration of the divine command, "Not slothful in business, fervent in spirit, serving the Lord." His daily life measured up well to that crucial test of the Master, "He that hath My commandments and keepeth them, he it is that loveth Me."

In the private walks of life such men inevitably constitute centers of great and gracious influence. In the public walks of life they become worthy and honored leaders of men.

The life so imperfectly sketched was beautifully rounded out. It fulfilled its promises. It matured its fruits. He served God and his generation long and well. The frosts of eighty years placed their "crown of glory" upon his head, yet never touched his heart with any chill. Old age neither benumbed his fine affections, nor abated aught of the clearness and vigor of his strong and active mind. He knew no "second childhood." He rejoiced to see all his children embracing the faith that cheered and sustained his own heart. The beloved wife of his youth, the worthy helpmeet of his mature manhood, and the sweetest solace of his age, was spared to cheer and gladden and help him till the very last. The summons found him ready. The last illness was brief and the end peaceful. Surely goodness and mercy followed him all the days of his life, and now he dwells in the house of the Lord forever.

W. J. McKAY.

For the N. C. Presbyterian.

LETTER FROM DR. CHESTER.

OUR CHINA STATIONS.

Having passed two pleasant and busy day at Sinchang I left on the afternoon of Sept. 25th for

SOOCHOW,

in company with Mr. Paxton of that station. Our transporiation this time is by "Rice Boat," a small craft that will only carry—(I was about to say, *comfortably*, but that word would be preeminently misleading, and out of any conceivable relation to rice boats)—two people; with a roof of bamboo matting open at both ends, and propelled by one crooked oar from the stern, that operates by a motion exactly like that of a fish's tail.

The two boatmen tug away, by turns, all night long, accompanying their stroke with a melancholy, dirge-like song. The night is dark and rainy and the bamboo matting leaks. An intervening town is named Bin-bon. Ever and anon the boa man calls out to people on shore "How far t, Bin-bon?" Answer: "Three nines—two nine—one nine," (*i. e.* nine li=three miles.) "Is he road (canal) pencil straight?" Answer. "Pencil straight" (The canal is very winding in its course.)

Occasionally other boats meet us and a controversy ensues over the right of way, and in fiercely strident tones compliments are exchanged by the contending boatmen to the effect that their respective mothers were the most disreputable characters known to Chinese history.

As we are spreading our "pon-kays" (beds) Mr. P. inquires of the boatman, "Any bugs on this boat." Answer. "A couple; but they are *family* bugs (*i. e.* his own peculiar property) and will not draw nigh you." Any mosquitoes?" Answer. "If you keep moving, none, but if you stop, *one and a half*," (*i. e.* a very few.)

Early in the morning we arrive at Soochow and go first to Sibley Home, where we are welcomed by Misses Fleming and Sloan with a cordiality such as only people in far off lands receiving friends from home know how to extend, and only the traveller in far off lands can fully appreciate. Sibley Home, originally a plain four-roomed house, built by Miss Safford, has received the addition of a front porch and two additional rooms, built by Miss Fleming. The addition of a house for the girls boarding school, authorized by the mission at its recent meeting, will furnish the necessary equipment for the work in which its present occupants are planning to engage.

After dinner we proceeded on foot through the crowded streets to the north end of the city, stopping by the way at the City Temple, a dingy old pile, the inner court of which is a sort of Vanity Fair, where all the appurtenances of idolatrous worship are for sale by dirty swindlers, and every variety of humbug side show and pitiful imposture is in full blast. The professional story teller, the ventriloquist, the juggler and the lazy, filthy and despised Buddhist priest here ply their trades and extract from the stupid and superstitious crowd, the cash that buys their rice.

Professional beggary, which is a legally recognized and, in some cases, an honored institution in China, has attained its highest pinnacle of development in Soochow. Like all other trades it is organized into guilds, and the initiation fee to the Soochow guild is $30. If one undertakes to carry on the business without joining the guild, the guildmen watch for a convenient opportunity some time when he is crossing a bridge and, by a knock on the head and a toss into the canal, bring his career to an inglorious termination.

His *modus operandi* is to promenade the street, with matted hair and ragged garments indescribable filthiness, stopping before every shop and singing a lugubrious tune, with the view of making the place too disagreeable for customers to stop at, until the shopkeeper hands him a cash as the price of moving on On some shops we notice a piece of printed paper pasted over the entrance, signifying that the merchant has paid a fee to the guild in consideration of which he is entitled to immunity from this annoyance for the space of twelve months.

Reaching Dr. Davis' house we find him waiting for us with ponies saddled for a ride out to the new hospital grounds. To ride horseback through streets from eight to ten feet wide jammed with men, women and children, would seem to be impracticable. But the ponies are furnished with collars of bells to give the alarm, and the rider keeps shouting "Molay — mo lay"—(Horse comes—horse comes) and the crowds sidle into the gutters with backs against the houses, and so we press through at quite a respectable pace. Dr. Davis seems to enjoy this, but as for me, I trust that by the next time I visit Soochow some other mode of rapid transit will have come into vogue.

The hospital grounds have been walled in, an eight room dwelling has been finished and is now occupied by Dr. Wilkinson and family, Mr. Paxton and Miss McKnight, and the foundations of the other buildings have been laid. Probably by the time this is printed enough of them will have been completed to permit of the regular work being begun.

The location is about two miles outside of the city on one of the main country highways, and the purpose is to secure patronage from the country villages, and by this means gain an entrance to the country homes. Our Mission seems to be nearly of one mind as to the importance of pressing this phase of the work at present.

Soochow is a proud, wealthy city, in which anti-foreign feeling has always run high, and none of the missions operating here have as yet reaped much of a harvest. Our membership in the city is only about thirty. But one of them, the native preacher, Mr. Liu is a man whose redemption was worth more than all the money and labor we have expended here. Two years ago, being called on to assist in the purchase of the hospital ground, he went out and found an old man and took him into his home and taught him how to manage and take care of things, so that he, the old man, could keep the house in order during the time that he would be *lying in prison*, which he fully expected would be one of the episodes, of indefinite length, attending the transaction. But like Paul, he seemed perfectly willing to go to prison or to death either, if need be, for the Gospel's sake. This was the man who, after my address to the natives on Sunday morning, rose and asked me to carry back to the home Church the assurance of the heartfelt gratitude of himself and his people for sending to them the blessed news of salvation through Jesus Christ, and to ask continual prayer for the grace of God to sustain them and keep them faithful unto death. I trust that from our pulpits and from our family altars and from many a secret place, a volume of prayer for these native Christians will unceasingly ascend.

Sunday night I spent with Dr. DuBose, preaching at one of his chapels that night and the other one next morning. After all too brief a sojourn here, on the afternoon of the 27th, I boarded the nicest specimen of a house boat yet seen, and in charge of Dr. Davis, proceeded up the Grand Canal.

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FOR THE FAMILY.

DECEMBER.

Ah, this is the merriest month of the year,
Filled with gladness and joy and with rousing good cheer!
Though there's ice on the ponds and there's snow on the ground,
Green holly and mistletoe ever abound
To tell us of Christmas, of hope and of light,
When hearts are all merry and happy and bright,
So we laugh at the winds and we scoff at the snow,
And we chuckle the louder the harder they blow.

—*Ladies' Home Journal.*

TEN FACTS ABOUT FLAGS.

1. To "strike the flag" is to lower the national colors in submission.

2. Flags are used as the symbol of rank and command, the officers using them being called "flag officers." Such flags are square to distinguish them from other banners.

3. A "flag of truce" is a white flag, displayed to an enemy to indicate a desire for parley or consultation.

4. The white flag is the sign of peace. After a battle parties from both sides often go out to the field to rescue the wounded or bury the dead under the protection of the white flag.

5. The red flag is the sign of defiance, and is often used by revolutionists. In our service it is a mark of danger, and shows a vessel to be receiving or discharging her powder.

6. The black flag is a sign of piracy.

7. The yellow flag shows a vessel to be in quarantine, or is the sign of a contagious disease.

8. A flag at half-mast means mourning. Fishing and other vessels return with the flag at half-mast to announce the loss or death of some of their crew.

9. Dipping the flag is lowering it slightly and then hoisting it again, to salute a vessel or fort.

10. If the President of the United States goes afloat, the American flag is carried in the bow of his barge, or hoisted at the main of the vessel on board of which he is.

IF WATER NEVER FROZE.

The whole economy of nature would undergo a startling change if water never froze. The world's climates would be revolutionized. The ice-bound polar seas would cease to exercise their chilling influences, and consequently the currents of the ocean might either cease or be turned aside in different directions.

Thus the Gulf Stream would seek other shores than those of Britain, and the climates there might be subject to the extremes of heat and cold noticeable in other countries of the same latitude. The ice-bound rivers of the north, notably those of Russia and Siberia, would be open for navigation, and Russia's activity as a sea power and a commercial nation might alter the whole world of commerce.

Canada would become another country altogether. An immense tract of land would be available for cultivating hardy plants, and Greenland might be what its name indicates. The absence of icebergs off the coasts of Newfoundland and Iceland would result in a much warmer climate in those islands, where now the crops often fail.

Ice, too, plays an important part in the economy of nature. Thus, if water never froze, snow, hail, and hoar frost would cease. The loosening of soils and the disintegration of rocks by the frost, and many other now vital effects would be lost. In short, the absence of ice would be on the one hand an incalculable disaster, on the other hand a great boon.—*Pearson's Weekly.*

AN ELOQUENT EULOGY.

Here is a magnificent eulogy of General Robert Lee by Ben Hill, of Georgia:

"He was a foe without hate, a friend without treachery, a soldier without cruelty and a victim without murmuring. He was a public officer without vices, a private citizen without wrong, a neighbor without reproach, a Christian without hypocrisy and a man without guile. He was a Cæsar without his ambition, Frederick without his tyranny, Napoleon without his selfishness and Washington without his reward. He was as obedient to authority as a servant, and royal in authority as a king. He was as gentle as a woman in life, pure and modest as a virgin in thought, watchful as a Roman vestal, submissive to law as Socrates, and grand in battle as Achilles.



A woman's attractiveness in the eyes of man depends largely on her physical appearance. Nature, in order to preserve the race, guides mankind by the instinctive preference for a mate who is physically sound and wholesome.

If intellect alone were chiefly sought, the offspring might be a generation of Solomons for wisdom, but they would perish in infancy for want of physical stamina.

A weak or unhealthy woman is unfitted to fulfil her part in perpetuating the race; she is unequal to the demands of motherhood and wifehood, she is robbed of her natural womanly attractiveness.

Many a woman is cheated of life's choicest gifts by a dyspeptic, bile-poisoned condition of the system, which shows itself in a pimply skin, sallow complexion, tainted breath, or thin, ungraceful form.

The most perfect remedy for all the mortifying symptoms of mal-nutrition and impure blood is Dr. Pierce's Golden Medical Discovery. Through its remarkable effect upon the liver and digestive organs it sweeps all impurities out of the circulation and creates a fresh supply of new, rich, life-giving blood.

It gives clearness and bloom to the complexion; sweetens the breath; rounds out the face and form, and invigorates the entire constitution with vital energy.

It restores the invincible beauty of wholesomeness and womanly capacity.

"I was a complete wreck; appetite gone, nervous system impaired; could not sleep, and was so weak that I could not stand on my feet ten minutes," writes Miss Ella Bartley, of No. 2715½ South Grand Avenue, Columbus, Ohio: "I only weighed 95½ pounds when I commenced taking Dr. Pierce's Golden Medical Discovery. After I had taken a half bottle I began to improve; I could sleep soundly the whole night, and would awaken with an appetite for breakfast, which was a rare thing as I never had for two years back eaten a hearty breakfast. I now have an excellent appetite, and my friends say they never saw me looking better or in better spirits since they knew me. I tell them it is all due to Dr. Pierce's 'Discovery.'"

In all cases of obstinate constipation, the "Discovery" should be supplemented with Dr. Pierce's Pleasant Pellets.

YOUR DAY AT HOME.

The institution of an "at home" day should be regarded in the light of the passing of a new law under the dynasty of the Medes and Persians—once started it must be observed. The individual who puts a certain day on her cards, and then goes out, regardless of possible callers, is not only guilty of a breach of social etiquette, but she is likely to see her social popularity wane. If an "at home" day exists, it must stand before even the most tempting engagements. Nothing but illness, mourning or absence from home can excuse a hostess from not receiving on her "at home" day.

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No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Oents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

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No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

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No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as a premium

CHILDREN'S COLUMN.

A NEW LEAF.

He came to my desk with quivering lips,
The lesson was done.
"Dear teacher, hast thou a new leaf for me?
I have spoiled this one."
In place of the old leaf, stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled:
"Do better now, my child."

I went to the throne with a quivering heart,
The old year was done.
"Dear Father, hast Thou a new year for me?
I have spoiled this one."
In place of the old year, stained and blotted,
He gave me a new one, all unspotted,
And into my sad heart smiled:
"Do better now, My child."

—*Selected.*

HOW POLLY FOUND OUT THE THE MEANING OF INQUISITIVENESS.

"I put the packages under the farther corner of my bed so Polly won't find them," said Polly's mother to her aunt, as they sat down to a late luncheon. "She has so much inquisitiveness that she would be sure to open them if she found them, and I do so like to surprise the children on their birthday anniversaries."

Now Polly sat behind the portieres and heard every word that her mother said. Polly's mother always had the birthday presents put by her children's plates at the breakfast table on the birthday mornings. Immediately Polly began to wonder what her mother had bought for her. It would be a long, long time to wait until to-morrow morning to know. What did her mamma mean by saying that she had so much inquisitiveness? It was a long word and what did it mean? Not anything in her favor Polly concluded. It must be something that meant curious, for the maid had said that very day that Polly was "the most curious child" she had ever seen, just because she wanted to see what was in a box that the maid had sent to her by express. There was very little that Polly did not want to see and to know, and she was always hearing things that were not meant for her ears, or prying into things that were none of her affairs. It was a very bad fault and Polly's mother felt very sorry and tried to have her little girl correct it.

Polly's mother and her aunt went out again after luncheon and then Polly went up to her mother's room. She was not going to look inside the packages, of course, but she thought she would just like to see what shapes they were. She stooped down and looked under the bed, but she could not see them very well so she got her papa's cane with a crook in the handle, and poked them into sight. When they were within reach, she felt such a desire to open them that she began to peep into the corner of one package. Before she knew it, she had seen the contents of that package. There were three of them and it was not long before she had found out what was in each one of them. Then she pushed them back with the cane. But she did not feel happy. It was not half so nice as being surprised in the morning. No fun in knowing just what would be put on the table for her. Polly was so unlike herself that evening that all the family thought she was going to be ill and on her birthday, too. She had always been so happy on such occasions before.

When bed-time came Polly was glad to go to bed, but when she had said her prayers and her dear mamma had kissed her good night, and left her, she began to feel very wicked. "I know now what inquisitiveness means," she thought to herself. "No wonder mamma does not like me to have that fault and has to hide my presents; she cannot trust me." Polly could not sleep and when she heard mamma coming up stairs, she called her to come to her little white bed. Then she put her arms around her mamma's neck and began to sob. Mamma was frightened. What did it mean?

Then Polly said, "I'm not going to be surprised to-morrow, for I've had inquisitiveness in me to-day, and got papa's cane and poked out my packages of birthday presents under your bed, and I've seen them, and, O dear, dear, I wish I did not have that awful inquisitiveness in me." Then Polly cried hard, but she felt better, as all little children do when they tell their faults and troubles to their good loving mammas.

But mamma said, "My dear Polly, I am sorry, but if you have had a lesson that will help you cure your fault I will not mind."

Of course the gifts were not a surprise for Polly, as the family had planned and that took away from all much of the pleasure of celebrating Polly's birthday. However, Polly is learning very fast not to meddle with things that she ought not, and wait patiently to see and hear what is intended at the proper time for her to see and know.—*Susan Teall Perry, in the Sunbeam.*

ROLL OF HONOR.

For reciting the Shorter Catechism, Beatitudes, Books of Bible, Creed, Lord's Prayer and 23d Psalm —Myra Moore of Greenville, N. C.

The Child's Catechism, Commandments, Prayer, Creed, Books of Bible and 23d Psalm—Robert Burns Hill of Statesville, and Bessie Withers of Wentworth. The latter adds to her list the 100, 121, 125 and 127 Psalms. This is good for two little six year olds, but Mary Bel Hill of Statesville, aged four years, comes to the head as having recited the Catechism, Prayer and 23d Psalm.

Would be glad to hear from more of our little friends.

LETTER-BOX.

Dear Editor: I wrote to you once before. We are making up a box for the Barium Springs Orphans. We children are going to send them some of our hickory nuts and walnuts. I hope they will get a great many nice things for Thanksgiving. I go to Sunday-school at Belmont. Mrs. Fannie Stowe is my teacher and Rev. R. A. Miller is our preacher. I go to day school too. I read, spell, write and cipher. I am trying my best to learn, I can prove it by my teacher.

Your little friend,
ELVA L. HALL.
Belmont, N. C.

Dear Presbyterian: I like the little letters from children so much, I will write one. I am not seven years old yet, and I do not go to school, but I have a black-board, and study a little at home. I have learned the Catechism, Ten Commandments, Lord's Prayer, 23d Psalm, Apostles' Creed, the Beatitudes, and names of the books in the Bible, so I am not in the Infant class in Sunday-school. Last winter when I told Dr. Wood that I was learning the Ten Commandments, he said I would find it much easier to learn them, than to keep them. I am at work on the Shorter Catechism now, and the big words tangle on my tongue sometimes. Sister recited the Catechism, Lord's Prayer and 23d Psalm to Dr. Wood. She does not go to Sabbath-school. She is so little she gets tired before the sermon is over. Mama reads the stories in the PRESBYTERIAN to us, and I guessed some of the heroes, but grandma's was too hard for me. Please put sister's and my name on the Honor Roll. Wishing you a big fat turkey for Thanksgiving.

Your little friend,
ROBERT BURNS HILL.
Statesville, N. C.

IN STRANGE PLACES.

Whether we stay at home or go to strange places, we carry ourselves with us, our moods, our habits of thought, our burdens and solicitudes. We never leave behind our memories, nor our association with our beloved, nor yet our vain regrets. There is a period in life when strange places fully charm the mind, but it is the period of early youth, when new impressions are most readily made, and sorrow has not worn ruts in the brain, and the soul is not bowed by hopes deferred and vain longings.—*Selected.*

Hath any wronged thee, be bravely revenged. Slight it, and the work's begun; forgive it, and 'tis finished. He is below himself that is not above an injury.—*Quarles.*

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We have received from the Raphael Tuck & Sons Co., "Limited," of New York, a most beautiful assortment of Christmas cards, calendars and booklets. This firm is not surpassed, if they are equalled in this country or in the world, in the originality and elegance of their designs and in the perfection of their lithographic execution.

SECULAR NEWS.

DOMESTIC.

Americanized and native-born Chinamen of Chicago will appeal to Congress for the privilege of suffrage, and will ask that body to repeal the Geary anti-Chinese law.

It is stated that a telephone exchange will be incorporated in New York with 50,000 instruments and $15,000,000 capital to run in opposition to the Bell Telephone Co.

Ashland, Va., reports an earthquake shock of short duration on the 27th ult.

Sixty quarts of nitro glycerine which had been hauled to a distance of half a mile from Chesterfield, Ind., for the purpose of shooting a gas well, exploded on the 25th ult., with disastrous results. The jar was felt for ten miles and persons a mile away were lifted off their feet.

The Navy Department is to have constructed for the instruction of cadets at Annapolis a full-rigged sailing ship without steam power. According to the department's plans she is to be 1,175 tons displacement and her measurements are: Length, 175 feet; beam, 27 feet; draft, 17.6. She will spread 20,000 square feet of canvas and her hull will be of yellow pine sheathing over steel frames, all coppered.

The French Ambassador, M. Patenotre, has left this country for Madrid, and will be succeded in office by M. Camton, the former governor of Algeria.

Dr. George R. Horn, one of the leading entomologists of the country, died on November 25th at Philadelphia, in his 59th year.

The government experiment station at Pe'rdu university has found at Hamlet, Stark county, Ind., sugar beets raised from seed, under working directions by the station, which yielded 29·9 per cent. sugar, and had a purity coefficient of 34.5. The yield to the acre of washed and trimmed beets was fourteen tons.

Thanksgiving Day at New Orleans was made one of special rejoicing. Not alone in the churches, but throughout the city meetings were held to give thanks that the dread disase had been s'ayed.

The artist who constructed the silver statue of an actress which was exhibited at the World's Fair in Chicago has been engaged, it is said, to make a statue in solid gold of President McKinley to be exhibited in Paris in 1900. Some Western millionaires will bear the expense. The gold in the statue will represent a round million of dollars. It is hardly conceivable that the President can subject himself to such a thing.

A steamship sailed from New Orleans on Thanksgiving Day with the largest cargo ever sent from an American port. It consisted of 22,535 bales of cotton, 60,000 bushels of corn, 11,200 sacks of cotton seed meal, and 29,068 pieces of oak staves, equal in all to 28,000 bales of cotton. It would take 600 ordinary freight cars to transport the cargo. The vessel loaded drew 21 feet forward and 25 feet aft.

Mr. P. A. B. Widener has given to the city of Philadelphia his magnificent residence valued at $600,000 for use as a free library, the same to be a memorial to his wife Josephine Widener, who died in the summer of '96. Mr. Widener has also stated his intention of giving his splendid art collection on the condition that the city provide a suitable fire proof building for its reception and that no admission fee shall be charged. Mr. Widener has, with three other gentlemen given also $30,000 toward the new museum.

FOREIGN.

The damage from frost having been estimated, it is now expected that 1,000,000 tons of wheat will be available for export from Buenos Ayres.

The recent storm off the coast of England has been the most severe for many years. Numerous wrecks are reported all along the line, and bodies have been washed ashore and many crews gone down with their ships. Rockets and life boats have made many rescues The government property at the Sherness dock yard has suffered severely and several thousand troops were ordered out to remove ammunition from the Woolwich Arsenal. Hundreds of acres have been submerged along the Thames. It is impossible, as yet, to put an estimate upon the loss.

The condition of the Cuban exiles on the island of Fernando, Po., the Spanish penal colony, on the west coast of Africa is said to be terrible, 150 out of the 250 exiles having already died.

The Leaksville and Maxton postoffices have been robbed by expert burglars.

THE NEW VOLUME OF ST. NICHOLAS.

St. Nicholas, conducted by Mrs. Mary Mapes Dodge, enters upon the twenty-fifth year of its successful career as the leading magazine for boys and girls with its November issue. A remarkably varied and attractive list of features has been secured for the coming year, including contributions by several of the foremost writers of the day.

Rudyard Kipling's first "Jungle Stories" were written for *St. Nicholas*, and this year he will contribute a new series of stories to the magazine, called "The Just-So Stories," written in a new vein —fantastic stories. Some stories, Mr. Kipling says, are meant to be read quietly, and some are meant to be told aloud. Some are for rainy mornings and some for long, hot afternoons, and some are for bedtime. These stories of Mr Kipling's are meant to be told "just=so," and one must not alter one single little word They are stories about animals, queer, very queer animals.

Mr. Frank R. Stockton will contribute "The Buccaneers of Our Coast," This is a series of narrative sketches in which will be treated the origin, characteristics, adventures, and exploits of that wild body of sea-rovers, calling themselves, "The Brethren of the Coast," who during the greater part of the seventeeth century ravaged and almost ruled the waters and shares of the West Inies."

Mr. J. T Trowbridge has written a serial, "Two Biddicut Boys, and Their Adventures With a Wonderful Trick Dog." This is marked by his best qualities and is full of effective interest. A lively story of track and field is "The

(Continued on 15th page.)

SEABOARD AIR LINE — S.A.L. — VESTIBULED LIMITED TRAINS. DOUBLE DAILY SERVICE

TO ATLANTA, CHARLOTTE, ATHENS, WILMINGTON, NEW ORLEANS, CHATTANOOGA,

AND

NEW YORK, PHILADELPHIA WASHINGTON, NORFOLK, RICHMOND.

Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 403
Lv Wilmington..	*3 20pm	....
Ly Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	....
Lv Laurinburg..	6 28pm	....
Ar Hamlet... ...	6 58pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro...	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte.....	10 26pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.....	12 30p m

†8 40am Lv....Hamlet..Ar 6 20p m
10 00am Ar....Cheraw..Ar † 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 08p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 28p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 58am	.....
Ar Wilming on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*3 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond..	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 58am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

Both trains make immediate connections at Atlanta for Montgomery, Mobile, New Orleans, Texas, California, Mexico, Chattanooga, Nashville, Memphis, Macon, Florida.

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T. J. ANDERSON, Gen'l. Pass. Agt.
General Offices] Portsmouth, Va,

C. F. &Y. V. Railway Co

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT NOV. 28th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington.....	9.00a.m
Arrive Fayetteville.....	12.10p.m.
Leave Fayetteville.....	12.22 "
Leave Fayetteville Junction..	12.27 "
Leave Sanford.....	1.48 "
Leave Climax	3.47 "
Arrive Greensboro.....	4.30 "
Leave Greensboro.....	4.30 "
Leave Stokesdale.....	5.17 "
Leave WalnutCove.....	5.47 "
Leave Rural Hall.....	6.15 "
Arrive Mt. Airy	7.45 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10·33 "
Leave Stokesdale.....	11.06 "
Arrive Greensboro.....	11.55 "
Leave Greensboro	12.15p.m.
Leave Climax.....	12.43 "
Leave Sanford	2.36 "
Leave Fayetteville Junction..	3.56 "
Arrive Fayetteville.....	4.00 "
Leave Fayetteville.....	4.10 "
Arrive Wilmington.....	7.20 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.00a.m
ArriveMaxton.....	9.02 "
Leave Maxton.....	9.07 "
Leave Red Springs.....	9.35 "
Leave Hope Mills.....	10.20 '
Arrive Fayetteville	10.40 "

SOUTH BOUND	No. 3, Daily
Leave Fayetteville.....	4.50p.m.
Leave Hope Mills.....	5.07 "
Leave Red Springs	5.43 "
ArriveMaxton.....	6.11 "
Leave Maxton.....	6.15 "
ArriveBennettsville.....	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.40a.m
Leave Climax.....	8.25 "
Arrive Greensboro.....	9.17 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Madison.....	12.35 p.m
Leave Stokesdale.....	1.25 "
Arrive Greensboro.....	2.45 "
Leave Greensboro.....	3.15 "
Leave Climax.....	4.25 "
Arrive Ramseur.....	6.10 ',

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford, with Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk and Western Railway.

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

Lakerim Athletic Club," by Rupert Hughes which will tell of a year of sports carried out by a party of "real boys." Mr. W. O. Stoddard writes a stirring romance of chivalry, "With the Black Prince," telling of the fortunes and adventures of an English lad who fights at the battle of Crecy, A fairy tale of science "Through the Earth," by Clement Fezandie, is a serial of the Jules Verne order. It tells of the daring conception of a scientist of the next century, who by the enormously increased power of electricity succeeds in boring a hole through the earth and sending a boy in a cigar-shaped car through the tunnel.

There will be the usual number of articles of instruction and entertainment, short stories, poems and jingles, as well as hundreds of pictures by leading artists, The price of *St. Nicholas* is 25 cents a copy, or $3 a year.

WILMINGTON MARKET.

FOR

WEEK ENDING DEC. 1, 1897.

SPIRITS TURPENTINE: Machine casks 30½. and country casks 29½ cents until Tuesday; sales made then at 30 and 29½ cents.

ROSIN: Strained $1.15 and Good Strained $1.20, throughout—closing firm.

CRUDE TURPENTINE: Hard $1.40; Soft $1.90.

TAR: Receipts taken day by day at $1 05.—quiet throughout.

COTTON: Middling 5¾ cents throughout—closing steady.

TIMBER: Hear of no change.

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. Dr. H. H. Green's Sons, Specialists, ATLANTA, Ga.

ATLANTIC COAST LINE.

Schedule in Effect Sept. 22, 1897.

DEPARTURES FROM WILMINGTON — NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger —Due Magnolia 10 59 a m, Warsaw 11 10 a m, Goldsboro 11 58 a m, Wilson 12 43 pm, Rocky Mount 1 20 p m, Tarboro 2 58 p m, Weldon 3 39 p m, Petersburg 5 54 p m, Richmond 6 50 p m, Norfolk 6 05 p m, Washington 11 10 p m, Baltimore 12 58 a m, Philadelphia 3 45 a m, New York 6 58 a m †Boston 8 00 pm.

DAILY 7:15 P M — No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 44 a m, †Norfolk 10 30 a m, Petersburg 3 24 a m, Richmond 4 20 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 m. New York 2 03 p m, Boston 9 00 p m.

DAILY except Sdnday 2 00 P M — No. 50—Passenger—Due Jacksonville 3 58 p m, Newbern 5 20 p m, Charleston 10 50 p m, Savannah 2 40 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—

FROM THE NORTH.

DAILY 6:45 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York 9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 (a m,) Norfolk 8 40 a m, Weldon 11 50 a m, Tarboro 12 12 p m, Rocky Mount 12 45p m, Wilson 2 12 p m, Goldsboro 3 10 p m, Warsaw 4 03 p m, Magnolia 4 16 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 20 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY except Sunday 12 40 P M. — No. 51—Passenge—Leave Newbern 9 20 a m, Jacksonville 10 42 a m.

FROM THE SOUTH.

DAILY 12:15 P M — No. 54— Passenger — Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 6 35 p m, Savannah 12 50 night, Charleston 5 30 am Columbia 5 50 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 55 pm, Sumter 6 45 a m, Florence 8 55 a m, Marion 9 34 a m, Chadbourn 10 35 a m, Lake Waccamaw 11 06 a m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 4 10 p m, Halifax 4 28 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 38 a n, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 am, and 3 30 p m, arrive Parmele 9 10 a m, and 5 10 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 10 40 a. m., arrive Conway 1 00 p. m. leave Conway 2 45 p. m, Chadbourn 5 40 p. m., arrive Hub 6 20 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m. arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 15 a m, and 4 10 p m. Returning eaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leave Wilson 2 06 p m, 11 16 p m, arrive Selma 3 03 p m, Smithfield 3 08 p m, Dunn 3 50 p m. Fayetteville 4 40 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 10 00 a m, Fayetteville 11 20 a m, 10 20 p m, Dunn 12 07 p m, Smithfield 12 48 p m, Selma 1 00 p m, arrive Wilson 1 42 p m, 12 10 a m.

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To clean hair-brushes, rub them in dry Indian meal until the oil and dust are extracted.

* * *

Cocoanut Snow Cake. — Three-fourths cup of butter, two cups of sugar, one-half cup of milk, two and a half cups of flour, one-half teaspoonful of soda, one and one-half teaspoonfuls of cream of tartar, whites of eight eggs, one teaspoonful of almond extract. Frost with the white of one egg beaten to a stiff froth and add ten table-spoonfuls of powdered sugar and at the last one-half teaspoonful of lemon extract. Put it on the hot cake and set it in the oven to dry.

* * *

Muffins and Gems.—Sift three cups of flour into a bowl, with two heaping teaspoonfuls of baking powder, a teaspoonful of sugar and a pinch of salt. Rub smoothly into it a tablespoonful of half butter and half lard. Beat three eggs, keeping the whites separate from the yolks. Pour a pint of milk and the yolks into the flour, and mix to a smooth batter. Stir in the whites beaten to a stiff froth; pour the butter in muffin rings and bake quickly. For corn meal gems, use two cups of rich, yellow meal to one of flour, two tablespoonfuls of lard and butter mixed, and follow the same directions used for making the muffins.

* * *

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For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.

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THE EFFECTS OF PRAYER

Lord, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds revive, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth a sunny outline brave and clear.
We kneel, how weak! We rise, how full of power!
Why, wherefore should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with thee?

—*Richard Chenevix Trench, D. D.*

PROF. WALTER W. MOORE, D. D., LL.D.

Union Theological Seminary is soon to be removed from Hampden Sidney, Va., to Richmond, from the retirement of the quietest and most tranquil of all country places to the stirring and inspiring life of a populous and historic city. The man who has made the transfer possible and through whose indefatigable efforts the major amount of the money needed for this momentous enterprise has been secured, is he whose name stands as the caption of this article.

For eleven years Dr. Moore has filled the chair of Oriental Literature at Union and although just forty years of age, he is now senior professor by virtue of length of service. The change of the seminary's location from country to city will doubtless mark an epoch in its history, amounting to a transformation; but so great is Dr. Moore's popularity as a teacher, so wide his fame as scholar and preacher, that no institution, possessing him, could remain obscure. During the few years of his career as teacher of the Hebrew Language and Literature he has steadily and rapidly grown, until he could easily command the chair of his choice in any of our American theological schools. In traditions and training, in blood and culture, in family history and personal qualities of heart and head, he is a typical Presbyterian, embodying the finest products of that faith, as they unfold in character and assert themselves in life-work. Born on the 14th of June, 1857, in Charlotte, N C., where the famous Mecklenburg Declaration of Independence was promulgated a year prior to that of the Colonial Congress, and where to-day, every third man one meets is a "true blue;" his native air blew fresh from the Shorter Catechism, and his childhood passed under the strong and wholesome discipline of Scotch-Irish training.



Dr. Moore's ancestors were revolutionary soldiers, his great-grand father, Alexander Moore of Lincoln, together with three brothers, fighting throughout the entire war for American Independence. Another of his ancestors, Zaccheus Wilson, was one of the signers of the Mecklenburg Declaration of Independence, referred to above.

With such blood running in his veins, with such an atmosphere in which to grow, with such ideals to stamp themselves upon his plastic life, and blessed by nature with a mind quickly responsive to the beautiful, and keenly alert and vigorous in the quest for truth, it was only needed that God's grace lay all under tribute for his glory, to give the world a life of rare power and service.

This blessing came early in life, and while yet a mere lad, Walter W. Moore made a profession of his faith in Christ and united with the Presbyterian church.

His mother was left a widow in straitened circumstances when her son was but six years of age, and the self-denial and determined conrage needed to overcome the hardships and obstacles of those early days were all parts of the divine plan, for the making of the man. Eager for a liberal education, difficulty after difficulty was surmounted, until in 1874, having gone through the Finley High School at Lenoir, to the Millersburg church in Ken-N. C., young Moore scored triumph and marked a bright day in the calendar of his life by matriculating as a student of Davidson College.

One thing which especially impressed his fellow-students, was his rare gifts of expression, and his remarkable qualities as a public speaker. He was an omnivorous reader, and passionately fond of the classics. In the literary society he at once took a commanding position.

The story is told that one day on the campus at Davidson College, shortly after young Moore had entered that institution, his former tutor at the Finley High School was in conversation with a gentleman from Charlotte who was an officer in the church of which Moore was a communicant. As the young man passed them, the teacher said to his companion: "There goes a youth of your church who will be heard from. I have never known such wonderful and graphic translations of the classics as he makes, seemingly without effort. He is a genius in the use of the English language." "Who is he?" replied his companion; and when told, remarked that he had not heard of the young man before. It is highly probable that all the officers of that church are now fully cognizant of the fact that Walter W. Moore was once on their roll of communicants and went from their church into the Gospel ministry.

It was during his last year at Davidson College, from which institution he was gradnated in 1878 with the degree of A. B., that he decided to enter the ministry. Entering Union Theological Seminary at Hampden Sidney, Va., his remarkable gifts made such a profound impression upon the Board of Trustees and Faculty that two years after his graduation he was elected to a Professorship in the institution.

Mecklenburg Presbytery in 1881 ordained him as an evangelist. After serving as a home missionary for one year, supplying the Swannanoa, Red Oak and Oak Forest churches in North Carolina, he accepted a call to the Millersburg church in Kentucky, from which charge he went to the seminary professorship already mentioned.

From the beginning Dr. Moore's splendid and brilliant gifts as a preacher have been apparent. With a voice wonderfully sympathetic and mellow, with action at once full of grace and impressiveness, with diction polished and instinct with life, and with thought the noblest, he commands his audiences apparently without the slightest effort, and holds their closest and delighted attention from beginning to end. He is genuinely eloquent, and impresses all who hear him with his reserve power. Instead of striving for effect, he seems to be striving against effect. It is not strange that his services should be greatly in demand as a public speaker, or that he should have received calls to leading pulpits both in the United States and Canada.

In 1888 he was a noted speaker at the centennial celebration of the General Assemblies of the Northern and Southern Presbyterian Churches, held in Philadelphia. In 1892 he read a paper on "The Training of the Ministry in View of the Drifts of Theological Thought in Apologetics and Criticism" before the Pan-Presbyterian Alliance meeting in the city of Toronto. The demonstration at the close of this address amounted to an ovation. Dr. Moore was also a conspicuous figure in the

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PERFECTION.

"Trifles make perfection; but perfection is no trifle." That is well said and worth our consideration. The Standard which the Bible sets up for perfection is not simply sinlessness or the living without actual transgression. That is, at best, but a negative idea. The Scriptural standard is positive in its nature. It is that of moral completeness in character and conduct. If any one should claim to be sinless by whatever of grace, or faith, or experience, the claim cannot be warranted in the face of such Scripture statements as, "There is no man that liveth and sinneth not," and "If we say that we have no sin we deceive ourselves." These teach that only ignorance, and that of a most dangerous sort, (ignorance of the character of God, and the nature of sin, and the corruption of our whole being, and of the teachings of God's Word) ever speaks of sinless perfection. Even if our life at any moment, or in any act, or series of acts may seem to us without sin, that is of ignorance and will so appear as we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. What may not appear to be sinful will so appear in fuller light of truth.

That no man may claim to be perfect in moral completeness will appear by comparison with the standard, the life and character of our Lord and Savious Jesus Christ. Comparing ourselves with some former and lower state of spirituality or morality, or comparing ourselves with others, we may think ourselves morally complete. But drawing near to see Jesus and to study the elements so found in Him as perfect, we must see how far away from His life is ours, and how far we are from being like Him in character, and how many elements of His completeness we have not. We are "complete in Him."

As we do not reach the standard of perfection set in the Scripture, what shall we say of the teaching of texts that seem to demand this of Christians? Just this. The Christian may and the Christian should be just and all that is commanded in the Scriptures. It becomes us to study the Scriptures as to what is demanded. It will be found that sinlessness is so far from being expected that it is declared impossible while the flesh warneth against the spirit, and therefore moral completeness is not to be expected.

In 2nd Timothy iii: 17, "That the man of God may be perfect," the Greek word means equipped or furnished for work. As when a man is to build a house, he must not only know how to do, and have had such experience that he can use the necessary tools, but also he must *come with his tools* to do the work.

In Hebrews xiii: 21, "Make you perfect," means put in joint, as a limb out of joint cannot be commanded and controlled by the will to work. So the Christian as a member of Christ's body must be put in joint when dislocated and this "in every good work to do His will," who is the Head of the Church which is His body. The same Greek word is translated restore and with a similar meaning in Gal. vi: 1. "Restore such an one." When our Saviour said, "Be ye perfect even as your Father which is in Heaven is perfect," the comparison is not for a general statement but of the context: Just that spirit which our Father in Heaven shows, as Jesus was teaching in that connection; in that spirit we should be.

If in Philippians iii: 15, "as many as be perfect" is spoken of; the apostle is including himself, having just said vs. 12. "Not as though I had already attained either were already perfect;" not to contradict himself, but to remind us that "perfect" in vs. 15, means of full age.

When God says to Abraham, "Walk before me, and be thou perfect," a candid study shows that the call is to wholeheartedness, to surrender to God and trust Him alone and altogether. A covenant is to be renewed. The promise is to be enlarged. The future is to be more clearly and definitely revealed and God who now reveals Himself as El Shaddai, The Almighty God, demands of Abraham to give Himself with utter abandonment of all else, of all creature comfort, and creature help to be wholly the Lord's. In that wholeheartedness will be found the demand of the Scriptures in every command to be perfect.

THE FORMAL agreement has been signed transferring the NORTH CAROLINA PRESBYTERIAN to its new management, and the first copy of the paper in its new dress and enlarged form will be issued from Charlotte the first week in January. Mr. John McLaurin has kindly consented to continue as editor and manager during the month of December and *all communications should be sent to him as heretofore.*. Included in the property transferred are the *unpaid subscriptions.* Your label will show you the date to which you have paid for the paper. If you are in arrears, please settle at once, and do not hamper the new enterprise at the outset by your neglect.

All pastors in our Synod are earnestly requested to send to Charlotte a list of possible subscribers in their congregations, with their post-office addresses, that the January numbers may be mailed to these names.

While it is not deemed advisable to outline the attractive features, new and old, of the paper, the aim will be to make the NORTH CAROLINA PRESBYTERIAN the best religious weekly of our Southern Church, while remaining the organ of our Synod. To this end the hearty co-operation of our constituency will be deserved and expected.

A. J. McKELWAY.

THE COURSE of Germany in taking summary possession of Kino Chou bay on Chinese territory does not have a good look. It is claimed to be justified as a means to obtain reparation for the murder of missionaries by compelling the payment to their families of a heavy indemnity, and also of defraying expenses incurred by Germany in the enforcement of this claim. But there appears to be outside of that an impelling reason that the strong are not apt to forego in dealing with the weak. Germany is exceedingly anxious to obtain a coaling station and this action is believed by some to be a mere pretext to accomplish the desired end. What Russia and France, or even Japan will say about is an undecided question. Great Britain it is assumed is not just now in condition to demur.

MR. A. A. FINLEY, of North Wilkesboro, has consented to assume the entire local business management of the Colored Industrial School at that place. This leaves Rev. S. G. Welker, who has the entire confidence of the community, to do the work of teaching, preaching and superintending the household, farm, etc.

So everything is now clear for a hearty support of this work on the part of the people of our Synod. Synod recently directed that all contributions for Colored Evangelization during December should be directed to this work. It ought to be well supported.

Rev. R. E. Caldwell, President of the Board of Trustees, request that all contributions be sent direct to the Treasurer of the Institute, Mr. J. M. Rogers, Winston, N. C., or through your Presbyterial Treasurer—only ask your Church Treasurer to send it at once. Pressing needs for the winter are upon us. Contributions of clothing or supplies may be sent to A. A. Finley or S. G. Walker, at North Wildesboro. (Prepay freight.)

From the Fayetteville Observer.

FAYETTEVILLE PRESBYTERY.

Fayetteville Presbytery met in adjourned session at the Presbyterian church Thursday night [2d inst.] to take action on Mr. McKelway's resignation and transact other business.

Rev. A. N. Ferguson was made moderator and Rev. P. R. Law was stated clerk. The following delegates were present:

Revs. H. G. Hill, D. D., A. J. McKelway, J. S. Black, Hugh Craig, C. G. Vardell, W. F. Thom, H. T. Graham, W. B. Arrowood, A. M. Hassell, J. A. McMurray.

Elders J. W. McLauchlin, Bethel; G. Buie, Hope Mills; G. G. Myrover, Fayetteville; D. H. McNeill, Philadelphus.

Rev. Dr. J. M. Rose of Concord Presbytery and Rev. F. P. Ramsey of Ebenezer Presbytery in the Synod of Kentucky, were present and were invited to sit in the Presbytery as corresponding members and were introduced to the body by the moderator.

When the moderator concluded reading Mr. McKelway's formal tender of resignation and asked what action the Presbytery desired to take, Capt. S. C. Rankin one of the commissioners appointed by the church to represent their cause to the Presbytery, arose and in a speech of much feeling and eloquence combatted nobly for the retention of this pastor much beloved by his church. Capt. Rankin's most forcible argument was that it was unwise to sever the connection between a pastor and his charge who have just begun to know each other well and whose love for each other is constantly growing. His description of the silken cords which are woven day by day into a great cable of affection which finally binds the pastor and his people and which should not be lightly broken was indeed beautiful. Capt. Rankin's speech had a great effect upon the delegates and especially the large number of interested spectators present. He was followed by Rev. Mr. Craig, who spoke in favor of dissolving the pastoral relations.

Rev. Dr. Hill then arose and in a powerful speech of clear and lucid argument, the key-note of which was "duty," favored granting Mr. McKelway's request. He stated that as either Superintendent of Home Missions, or editor of the PRESBYTERIAN, Mr. McKelway's influence would be greater than any pastor's in North Carolina, and when both of these positions were proposed to be combined in a man of Mr. McKelway's ability it would be folly to prevent it. H. McD. Robinson, Esq., the other commissioner appointed by the church, followed, and in a short speech presented his and his church's case most concisely and pointedly. Mr. G. G. Myrover also made a few appropriate remarks.

Mr. McKelway's speech in "defence" of his action was superb and when at its conclusion Rev. Mr. Vardell asked him to state to the Presbytery whether or not he felt in his heart that it was his Christian duty to take the step he proposed, and Mr. McKelway answered in a clear voice, "I do," the scene was most impressive.

The question was then put "Shall the pastoral relations between Rev A. J. McKelway and the Fayetteville church be dissolved to take effect January 1st;" all the delegates with the exception of Mr. G. G. Myrover, representing the Fayetteville church, and Rev. Mr. Hassel, of Dunn, answered in the affirmative.

Rev. J. S. Black accepted work in the group of churches—Sardis, Summerville, Flat Branch, Barbecue and Spout Springs.

St Pauls, Mt. Tabor, Philadelphus and Lumberton churches were constituted a pastoral charge and directed to employ a pastor at as early a day as practicable.

Rev. Hugh Craig was elected chairman of the committee on the Bible cause.

Rev. F. P. Ramsey of Ebenezer Presbytery was granted permission to labor in the bounds of the Presbytery until the next regular meeting. He will devote a part of his time to teaching in Raeford Institute.

The church of Fayetteville was urged to secure a supply for its important mission work, in connection with the organized churches of Hope Mills and Sherwood,

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For the N. C. Presbyterian.

DAVIDSON COLLEGE NOTES.

Christmas Examinations: Seniors Adopt the Cap and Gown: Reception to Miss Brown.

The scheme of Christmas examinations was posted last Thursday, and the whole college is burning the midnight oil getting ready tor them. Not for years has the college enjoyed a session marked by more quiet, orderly, and diligent study than the one drawing to a close. Hazing, college discipline, disorder, and all other disagreable concomitants of college life have been conspicuous by their absence, and every class-room has witnessed the effects of strict attention to duty. The examinations begin on Dec. 10th, and close on Thursday, Dec. 23rd, giving every student an opportunity to reach home by Christmas Eve. The next term begins the first Tuesday after New Year's.

The Seniors have now been airing their new caps and gowns, adopted some weeks ago, long enough to feel at home in them. The general verdict seems to be that they are decidedly becoming, except on windy days. Possibly by Commencement some of the more skilful may have learned to manage them even in a stiff breeze.

A most enjoyable reception was recently given by Dr. Munroe to Miss Charlotte Brown, of Washington, N. C., who is here visiting Miss Julia Holt. It was held in the new Medical Building, and was pronounced a distinguished success by all who had the pleasure of attending.

Mr. R. Ernest Vinson, who has been compelled on account of his eyes to take a vacation from his work at Union Seminary, has been spending some weeks with his aunt, Mrs. W. D. Vinson. He will remain till the opening of the spring term of Union on the 1st of of January.

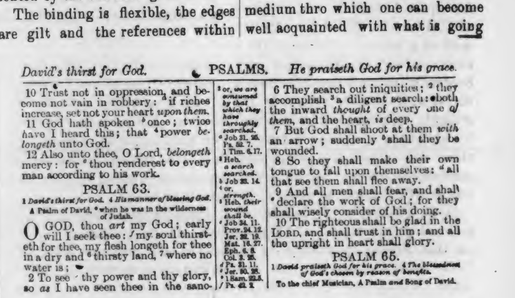
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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [2] if riches increase, set not your heart *upon them.*
11 God hath spoken [3] once; twice have I heard this; that [4] power belongeth unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [5] thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [6] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [7] my soul thirsteth for thee, my flesh longeth for thee in a dry and [8] thirsty land, [9] where no water is;
2 To see [10] thy power and thy glory, so *as* I have seen thee in the sanc-

[2] or, we are entertained by that which they have thoroughly searched.
[3] Job 33. 14.
[4] or, strength.
[5] Heb. their reward shall be.
[6] Job 24. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Rev. 22. 12.
[7] Ps. 42. 1.
[8] Heb. dry and thirsty.
[9] Job 33. 14.
[10] or, strength.

6 They search out iniquities; [2] they accomplish [3] a diligent search: [4] both the inward *thought* of every one *of them,* and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [5] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [6] all that see them shall flee away.
9 And all men shall fear, and shall [7] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm *and* Song of David.

[2] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Rev. 22. 12.
[3] Ps. 77. 6.
[4] Heb. search searched.
[5] Job 33. 14.
[6] or, strength.
[7] Heb. their reward shall be.
[8] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Rev. 22. 12.
[9] Ps. 77. 6.
[10] Ps. 63. 2.

are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be the very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

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JOHN McLAURIN,
Manager N. C. Presbyterian.

"Think about yourself, about what you want, what respect people ought to pay you, and what people think of you. In other words, center all your thoughts on self, and you will have abundance of misery." *Charles Kingsley.*

It needs, therefore, in us, infinite carefulness and watchfulnese as we walk ever amid other lives, lest by some word, or look, or act, or disposition, or influence of ours, we hurt them irreparably.—*J. R. Miller.*

PROF. WALTER W. MOORE, D. D., LL. D.

(Continued from 1st page.)

council which met in Glasgow four years later. In April 1897 he delivered the Stone Foundation Lectures at Princeton Seminary, taking for his theme, "The Beginnings of Hebrew History in the Light of Recent Archaeological Research."

He was one of the distinguished orators on Presbyterian Day at the Tennessee Centennial Exposition, October 28th, 1897, delivering in the presence of an audience of 3,000 to 4,000 people a masterly address on "Presbyterianism and Education." But rich as are his gifts as a preacher, the writer does not hesitate to affirm that it is in the professor's chair Dr. Moore's marvelous power becomes most apparent. He is a great preacher. He is an unsurpassed teacher. He inspires and instructs. His lectures are the work of a master. Taking so dry a theme as Hebrew Etymology and Syntax, he wakes it into life, until it throbs with intense delight for the student. His insight into the genius of Hebrew literature is remarkable, and under his penetrating scholarship many a barren text is changed from desert to oasis.

He is a master of the subject of archaeology and his series of articles on this subject, published in the Union Seminary Magazine, has provoked widespread and favorable comment. He has also been, of necessity a diligent student of all the questions connected with the Higher Criticism, and is perhaps better equipped in this particular department than any minister of our Church.

Dr. Moore would be classed neither as conservative or progessive. He is both and neither. He is conservative so far as holding firmly to the old orthodox faith; he is progressive so far as the researches of modern scholarship have vindicated their position.

He possesses that happiest and best of all temperaments which refuses to surrender a truth for a vagary and at the same time is willing to investigate in the interests of truth.

His influence on the young ministers of our Church who have sat under his scholarly and inspiring instruction, and come in contact with the simple, humble and Christ-like spirit of his life has been the best.

It is a cause of sincere thanksgiving that this man so richly endowed and so widely sought by the seminaries and pulpits of other sections and churches, still prefers to give the service of his life to his own beloved Southern Church, and to have his home among the people of his nativity.

For the N. C. Presbyterian.

CHARLOTTE PRESBYTERIANS.

Was it not in November that ancient armies laid aside arms and fighting to hibernate in camp? The church militant, the army of King Jesus, has certainly reversed that order, at least in Charlotte; this thanksgiving month is a wonderful period of activity, astir with "Missionary Rallies," "Thank Offerings" and special gifts and collections for the various orphanages in which Presbyterians are especially interested, the numerous societies regarding it much as the Israelites regarded that month which crowned the year with the Feast of Tabernacles, their joyful harvest home festival.

This particular November has been signalized in Presbyterian churches by the organization of a fourth church,

THE WESTMINISTER PRESBYTERIAN CHURCH.

Last Sabbath, Nov. 28th, the Committee of Organization, as commanded by Presbytery, met in Long's Hall in Dilworth to organize the new body formally, to elect and ordain the necessary officers, and to receive any wishing to enter by profession of faith.

Probably the readers of this paper have already knowledge of the history of this body so lately putting on definite form, but for such a long time taking shape in the hearts and prayers of those who longed to see Presbyterianism "lengthening her cords and strengthening her stakes" as she could and should in Charlotte.

The late beloved pastor of the First church, Dr. Preston, was enthusiastic in his convictions that "We should swarm both north and south, we should make two new Presbyterian churches, one towards Dilworth, one in the opposite direction." Not a whit behind him have been Rev. J. W. Stagg, of the Second church, and the present pastor of the First church, though they knew it meant giving up some of their own efficient workers—they loved the cause more than their own particular interest—and they were on the committee to take the work in charge.

Last June Rev. Mr. Dorritee held the first service. Since July a flourishing Sabbath-school and an interesting mid-week prayer-meeting have been kept up, since August regular preaching service, with the happy result of an enrollment Sunday of sixty-seven members as a nucleus. Two elders Messrs. Archie Young and I. H. Foust were duly elected and ordained, and four deacons, Messrs. Tom Long, Lee Phillips, R. E. McDonald and C. C. Hook. Mr. Hook asked time for further consideration before his ordination. The majority of these members were drawn from the other Charlotte churches, but a good many came from the surrounding country, having moved into Dilworth in the last year.

Having taken upon themselves already a most appropriate and auspicious name, only a "local habitation" is needed by the congregation to make them feel they have a church-home of their own to offer all new-comers. Even in this direction a most substantial beginning has been made, several thousand dollars being in sight; at present they worship in a large store-room.

GRAHAM STREET CHURCH.

This organization, which might be called the Third Presbyterian church, has two special causes for rejoicing; it has succeeded in securing the services of Rev. W. A. Wynne as pastor, and the prospect of becoming self-supporting is brighter than ever before. A daughter of the Second church, she has heretofore had to ask for $1,200 yearly from the generous mother, this year $600 only is needed. Begun as a chapel, a Mission Sabbath-school, Graham Street now numbers over 200 members and is fully equipped with active societies.

We hope the other Presbyterian chapels Eastside and Northside, at present managed by the First and Second churches, and enjoying only occasional preaching services, may grow from Sunday-schools and prayer-meetings into self-sustaining bodies.

SECOND PRESBYTERIAN CHURCH.

The growth of this church from thirty-five members twenty-four years ago to nine hundred and forty members to-day is almost phenomenal in the South, in a city not visited by a "Boom." Another phenomenal feature is the lage number of men in attendance; the pastor and his people have somehow solved the problem of the day, "How shall the young men be induced to attend preaching." Even more men than women can be noted in the immense congregation, so great that sometimes people must be turned away at night. At present Mr. Stagg is giving Sunday nights a series of sermons to young men, only earnest gospel-preaching with not a sensational element, and the crowds attracted prove the uselessness of sensational methods.

This year is marked in the calendar as a red letter year; for it is the year the beautiful new organ was bought, one of the handsomest in the South, yet the six thousand dollars required has already been paid, and this without diminishing any gifts in other directions.

FIRST PRESBYTERIAN CHURCH.

For several Sabbaths the pastor of this church has been laying before his congregation the plan of the winter's campaign against the hosts of the Evil One; for beginning with Paul's advice in his pastoral epistles about "sound doctrine," he has preached a series of strong, ringing sermons on John vi. 58-68; and his people know that they will be fed on the "Words of eternal life" morning and evening, not only on "the sincere milk of the Word," but on its "strong meat." His prayer-meeting talks on Ephesians are giving them glimpses also into the treasures of that wondrous treasure-house of God, where are stored for the "partakers of the promise" the "unsearchable riches of Christ."

Two of November's Sabbaths are specially to be noted, the day on which the seven thousand dollar debt on the new church was lessened to about two thousand, and Nov. 28th, when three new elders, Messrs. Dunn, Cansler and Banks were elected. All three are comparatively young men, but their praise has long been in the church for their activity in good works.

PRESBYTERIAN COLLEGE.

One striking evidence of the growth and steady advancement of Presbyterianism in Charlotte is the Presbyterian College for Women, begun in the fall of 1895, under the auspices of the two Presbyteries Concord and Mecklenburg. The property—formerly the Charlotte Female Institute—with its large and beautiful grounds located near the centre of the city, its convenient and suitable building lately refitted with every modern improvement, from hot and cold water to electric bells and a telephone, is very valuable and belongs to the two Presbyteries mentioned above, being the gift of liberal-minded, wise-hearted, clear-headed Charlotte.

Since not Charlotte alone, but Presbyterian churches dotted through our country are represented in this school, it is of the deepest importance to Presbyterians in general to know what influences are shaping the young girls who are soon to give the tone to the Church of the future; and parents ought to ask the nature of the moral and religious atmosphere their children are to breathe at this period of growth and formation.

Of course this atmosphere, this state of public opinion, depends as much—if not more—upon the class of pupils as upon the teachers making up a school; it promises well for the Presbyterian College that the majority of the girls as well as the majority of the faculty are the daughters of either ruling or teaching elders, and have come from pious homes, bringing with them the aroma of such homes, homes made sweet by family prayers, by Bible teachings, by Scriptural living.

How many mothers and fathers sending forth the young daughters have wondered anxiously if the training they have tried to give to heart and soul will be continued or counteracted in the new untried life of the school-room? "Will the child of many prayers return a nobler, truer woman, increased in spiritual gifts as well as in knowledge and intellectual power and pleasant accomplishmens," is a question that should be asked by every Christian parent intending to put his child in a boarding school, and that, as far as lieth in him should be answered satisfactorily before such a step is taken.

Those in charge of the Charlotte Presbyterian College have diligently tried to found their very curriculum on the Book as the foundation of all its other knowledge; for from the little children just entering from the Primary through the Junior Class, the study of the Bible is *required* as a part of the course, and whatever else may be omitted, not even the most "irregular" pupil can omit that. The Seniors will study Evidences of Christianity to clinch the facts and truths they have been learning for five years from the Word of God. Attendance on two church services and Sabbath-school exercises—the teachers in the building have charge of the Sabbath-school classes—is obligatory on Sabbath, but in the afternoon only those who wish gather together in the sitting-room for the Christian Endeavor meeting conducted by the young girls themselves, though the teachers gladly join with them in the prayers and other exercises. The Sabbath before Thanksgiving was appropriately made a praise service and among the many causes for thanks expressed by one after another, it was sweet to hear so many say, "I am glad God brought me here to this school where the Christian influences are so helpful."

The first Sabbath of each month is always given up to the mission cause—there are several sisters or daughters of missionaries—and the study of the monthly topic is enthusiastic, all trying to add some item of interest to make the programme full and varied. The teachers hope this training will mean more efficient workers in missionary societies at home, for the girls are learning by doing, how to prepare the programme, select extracts, conduct meetings, and above all are getting their young hearts aglow with the needs of the cause.

Every Saturday night there is a Bible-reading and prayer-meeting with special reference to preparation for the next day, and having asked for messages from God they go with ears more attentive to catch them—it is needless to say they are not disappointed. Other nights than Saturday there is a voluntary gathering in one of the private rooms for a few moments talk with the Master, but this is such a simple, quiet, sacred coming together that it could never be counted among the religious societies, yet those who watch over these young souls as those who must give account to God know where to trace the beginnings of many germs of new life and of growth in the characters they are attempting to mould for Him.

As religion without practical results is worse than dead; for it is then only a counterfeit article, we expect to find genuine study, earnest toil, steady improvement in daily lessons, where there is such religious activity, and the expectation is realized.

Miss Long, the principal of the College and her Faculty while heartily desirous of raising the standard of the school until it is a College in fact as well as in name, must depend upon the patrons, upon the Presbyteries for power to do this, but they can see and do see that every study laid down in the catalogue is thoroughly taught, all the foundations are securely, carefully, conscientiously laid; with an endowment, with well equipped laboratories, this institution could take its place with its sister institutions of the North.

Already its musical department has attracted teachers themselves, so exceptional are the advantages offered in this line; the number taking lessons on the pipe-organ promises well for our future church music.

A denominational school is a nursery of the Church; if Presbyterianism does not neglect these nurseries she has planted with her own hand—but something does not tend carefully after planting—she will in the coming years enjoy many precious fruits they will bear her, and can sit rejoicing in their shade.

BOOKS.

The Rosebud Club one of the Hazlewood Stories by Grace L. Baron. Price 75 cents. Lee and Shephard, Boston. A well written and pleasing story of child-life and one calculated to interest those for whom it was intended. Large print and prettily bound in red and gold.

Stoney Cardington's Ideal, by Mrs. Mary Anderson Hawkins, author of Jack Payton and His Friends and other stories. Price 85 cents. Presbyterian Committee of Publication, Richmond, Va. An excellent story for the young. The hero bases his life upon that of Stonewall Jackson for whom he has great admiration and from a life of unfavorable circumstances rises to one of integrity and usefulness.

MAGAZINES.

Popular Science News of New York and *American Homes* of Knoxville, Tenn., received.

Appleton's Popular Science Monthly. A portion of the contents are: The Racial Geography of Europe XI, Are There Planets Among the Stars, Processes of Change in Pronunciation, The Fear of Death, Sketch of Joseph Prestwich, The Symbolism of Salt and the Teaching of Applied Science. D. Appleton & Co., New York.

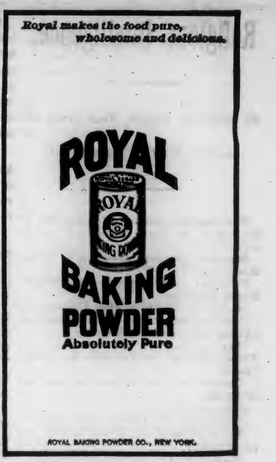
LITERARY JOTTINGS.

Jerome K. Jerome, who lives near Oxford, had just given a harvest home supper to his neighbors, when two of the guests were overheard to argue as to what made Mr. Jerome famous. "He writes books," said one, definitely. "No, he don't," was the contemptuous retort: "he rowed three men in a boat, and then won the race; that's what he done."

Tennyson received $30,000 for "The Holy Grail." During the last few years of his life Macmillan & Co., paid him $50,000 to $60,000 a year. For "The Revenge" alone the Nineteenth Century gave him $1,600. Dickens left $500,000; Lord Lytton, $400,000; Mrs. Henry Wood, $180,000; Mrs. Dinah Craik, $85,000. Victor Hugo left property in England alone valued at $457,000.

Some interesting particulars have come to light recently concerning Carlyle's "Blumine" in an exceedingly interesting book entitled *Aberdeen Awa'* by Mr. George Walker, published by Messrs. A. Brown and Company, Aberdeen, Scotland. Dr. Guthrie of London, the author of a celebrated treatise on gunshot wounds, married a lady who had two daughters, one of whom was Margaret Gordon, Carlyle's "Blumine." Mr. Walker saw her in 1833 when she was married to a notable Aberdonian, Sir Alexander Bannerman. He remembers her again in 1851, "fair in looks, handsome in person, and accomplished in manner," and a niece of Lady Bannerman says that she had the sweetest of tempers. Lady Bannerman accompanied her husband to his various governorships in the colonies. He died in 1862, from an accident while he was preparing to return to his native city. After his death his wife retired to a villa in Hampstead, where, being childless, she lived a solitary life and died there about 1886. She never alluded to her early relations with Carlyle, but talked freely of his character and of his works, especially the essays on Burns, Goethe, Scott, and other articles in his *Miscellanies*. But it is said that she talked even more of Edward Irving, who had been her tutor in mathematics. Lady Bannerman's sister survives her and is still living at a very advanced age.—*From Chronicle and Comment, in The Bookman.*

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JEWEYRY, DIAMONDS,

WATCHES, CLOCKS

and everything found in a first-class jewelry store.

☞ Repairing of all kinds, especially such as is usually sent North, done promptly and in best style; reputation established for this class of work.

MOTHERS

We have a book, prepared especially for you, which we mail free. It treats of the stomach disorders—worms, etc.—that every child is liable to and for which

Frey's Vermifuge

has been successfully used for a half century.

☞ One bottle by mail for 25c.

H. & S. FREY, Baltimore, Md.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.
February and August—Presbyterial Home Missions.
March—Publication and Colportage.
April — Education — (one collection Church and Christian Education).
May and October—Foreign Missions.
Third Sabbath in October for Bible Cause.
June and September—Synodical Home Missions.
July—Invalid Fund.
Third Sunday in October—BibleCause.
November and April—Education for the Ministry.
December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. R. W. Hines, from Baird's, Miss., to Indianola, Miss. Field of labor remains the same.

Rev. Joseph Evans, from Milton, N. C., to Buie's, Robeson county, N. C., temporarily.

Rev. Ned B. Campbell, from Yanceyville, N. C., to Garland, Sampson, county, N. C.

NORTH CAROLINA.

Wilmington Churches:

First:—On last Sabbath Dr. Hoge entered upon the thirteenth year of his pastorate.

St. Andrews:—Rev. P. R. Law, of Lumberton, filled the pulpit on last Sabbath for Rev. A. D. McClure who is absent in Virginia.

Immanuel:—Has much increased in her congregations, last Sabbath being the largest for some time. Subject of sermon on Sunday night, Peter walking on the water, which was listened to with marked attention. The Sabbath-school is increasing and looking forward to the Christmas exercises. The kindergarten has trebled in number within the past two weeks.

Tarboro:—Messrs. Henry B. McNair and Harry Smith were ordained and installed as deacons at a recent meeting of this congregation.

Keith:—The members of this church held a congregational meeting on Nov. 20th and decided to build a new and handsome church at the intersection of the Burgaw and Clinton roads. This move is made to bring this historic church within the reach of a larger number of people.

Manse in Prospect:—The five churches known as Burgaw group under charge of Licentiate John Stanly Thomas have resolved to unite in building a manse for their pastor at Burgaw.

Sugar Creek Church:—There have been four additions recently by letter to Sugar Creek church. A boys' society has been lately organized, to be known as The Nettie Allison Mission Band Rev. C. K. Cumming, missionary of Japan, preached for the Sugar Creek people on the third Sabbath of November and on Thanksgiving day. And Mrs. C. K. Cumming talked to the Ladies' Missionary Society on Thanksgiving day, and we hope deepened the ardor and interest of our ladies for mission work. Both these missionaries are very entertaining and instructive speakers and present their work in a very clear way.

Westminster Church, Charlotte:—In addition to what appeared last week a friend furnishes the following notes: This work is now and has been since last June in charge of Licentiate J. A. Dorrittee. It starts out with bright prospects of soon becoming a strong and important church, to be followed, we hope ere long, by other organizations for the sake of Presbyterianism, and earnest progressive Christian work in and around Charlotte. There are enough Presbyterians already in Charlotte for two or more other organizations.

Elizabeth City:—Rev. Wm. Black our Synodical Evangelist has just left us after a visit of ten days during which time he held two evangelistic services daily in the Cann Memorial church. The Holy Spirit was evidently present, and the people of God, of our own and other churches who were present at these services were greatly revived and refreshed. The hearts of ten unsaved were also touched and several accepted the offer of Christ and His salvation while several made a renewed confession. Altogether there were upwards of a dozen professions. Some of these were of persons who will unite with other churches. Three adult persons have already united with our church and there are others who will come in. Mr. Black's preaching was eminently Scriptural, clear, vigorous and very tender, and the congregations were large from beginning to the close Much interest was added to the meetings by the sweet gospel singing of Bro. A. K. Pool who accompanied Bro. Black. To God be all the praise.

F. H. J.

The Presbytery of Asheville:—Met in called session in the Presbyterian church of Hendersonville, N. C., on Friday the 26th of November, at 10 a. m., Rev. J. L. Wicker, moderator. Rev. S. C. Caldwell of the Presbytery of Florida was received, and order was taken for his installation the following Sabbath evening at 7 p. m., over the Hendersonville church. The following commission was appointed, Rev. R. F. Campbell, D. D., to preach, preside and propound the constitutional questions, Rev. H. M. Parker to charge the pastor and Rev. E. A. Sample to charge the people. Licentiate E. Mac Davis of the Presbytery of Knoxville was received, examined and ordained as an evangelist to labor in the county of Madison. Calls from Mills River and Midway churches were docketed. Evangelistic powers, to receive members, were conferred on Revs. H. M. Parker and E. A. Sample. Revs. H. M. Parker and E. Mac Davis and Elder W. C. Blair from First church, Asheville, were appointed to organize a church at Barnardsville. Presbytery adjourned with the usual closing exercises.

E. A. SAMPLE,
Stated Clerk.

Long Creek:—Our *first* fall communion was enjoyed on the second Sabbath of November at this church, the long established custom being only two a year, spring and summer. Thanks to Dr. Turnbull for his timely counsel. Rev. T. M. Lowry assisted the pastor Friday and Saturday to the delight of pastor and people. Four members added during last half of year. Our Thanksgiving and Childrens' Day services were consolidated as usual on Thanksgiving Day and were a success in many ways Several Testamente were received for reciting the Smaller Catechism and several diplomas for reciting the Shorter. $16.40 were realized from the mite boxes. Prof. J. P. Reed of Gastonia was speaker of the day and addressed the congregation on his favorite theme, "Education."

Hephzibah:—Children's services were observed at this church on Saturday, Nov. 27th, with encouraging results, followed by the communion on Sabbath. Rev. T. C. Croker was speaker of the day in childrens' services and rendered valuable assistance on the Sabbath.

R. J. Mc.

WEST VIRGINIA.

Macdonald:—The church here, one of the fruits of the evangelistic work of the Synod of Virginia, was dedicated on Nov. 31st. The services were conducted by Rev. R. L. Telford, of Lewisburg, Va., who preached the sermon, and Rev. J. M. Sloan, evangelist.

TEXAS.

The Presbytery of East Texas:—Met at Henderson, Nov, 30th. Rev. Wm. McCarty was dismissed to the Presbytery of St. Louis, and Rev. T. J. Horne was received from the Presbytery of Arkansas. The latter accepted a call to the church at Orange. Arrangements were made to install him pastor. Mr. John Kee was licensed to preach Rev W. J. Sechrest was granted permission to labor outside our bounds. Lufkin is the next place of meeting, May 10th.

S. F. TENNEY,
Stated Clerk.

GENERAL.

Susquehanna Avenue church of Philadelphia reports eleven members as having been received on Sunday, Nov. 28th.

The Scots church of Philadelphia has called to the pastorate Rev. Geo. H. Wacles of Salisbury, Md., a recent graduate of Princeton Seminary.

The new edifice of the Patterson Memorial church, Sixty-sixth and Vine Streets, Philadelphia, was dedicated on the 7th inst., Rev. Dr. Marcus A. Brownson preaching the sermon.

Upon the one hundredth anniversary as a church, the people of the First church in Chillicothe, Ohio, dedicated to the worship of God a very fine new church edifice costing $60,000, which they had just completed. The church has been three years in building, and has been erected by a people of moderate wealth, who are glad to give their splendied structure to the service of God.

During the past ten years the Union Missionary Training Institute of Brooklyn, N. Y., has sent out sixty-two missionaries to the foreign field. They have been under appointment by the various Missionary Societies of the Presbyterian and other churches in this country.

PERSONALS

Miss Minnie M. Gunn who has been spending her vacation in Virginia has returned to her labors in Montemorelos, Mexico.

Rev. G. G. Sydnor, of Evington, Va., has received a call to the pastorate of Hat Creek, Roanoke, Brookneal and Cub Creek churches in Roanoke Presbytery.

Rev. G. W. Belk has declined the call to the Bethesda church, Lynchburg. He will take charge in addition to Chatham and Spring Garden churches those of Harpen Creek and Wayside which were lately served by Rev. H. R. Overcash.

Rev. Dr. R. G. Pearson, of Asheville, N. C., began a series of meetings at Lexington, Va., on the 4th inst.

Rev. S. C. Byrd has resigned the pastorate of Lafayette church, New Orleans.

Rev. Dr. D. O. Davies, of Fernandina-Fla., has taken charge of the Prytania Street church, New Orleans.

Rev. T. E. Smith has resigned the pastorate of the church at Archer, Fla.

Rev. W. N. Dickey, of Anson, Texas, has gone to Colony, Oklahama Presbytery, for the next few months.

Rev. George H. Cornelson, of Malvern Ark., was married on Nov. 10th to Miss Emma Barley, of Clinton, S. C., Rev. Dr. W. P. Jacobs, officiating.

Rev. Dr. R. M. Latimer, who has been the pastor of the Presbyterian church at Collierstown, Va., for the past two years, has accepted a call to Auxvasse, Mo., and has left for his new charge.

Since the meeting of Synod very little money has come into our Synodical Treasury. We trust that the impression has not gone abroad that no more money is needed. The last quarter of the year expires with this month and there is no money in the treasury to pay up our faithful workers. The churches which have made pledges for the work are urged to pay up what is due and those that have not sent in the offerings from the regular collection are urged to do that at once. We feel sure that the Presbyterians of North Carolina are not going to allow their brethren on the frontiers of our church to have an unhappy Christmas so far as their world's goods are concerned. Send all contribution to,

A. J. McKELWAY,
Superintendent,
Fayetteville, N. C.

For the N. C. Presbyterian.

MECKLENBURG'S GENERAL EVANGELIST.

To the Laymen of the Presbytery:

DEAR BRETHREN—Having known much of the general workings of our Presbytery through a number of years, and especially of her Home Mission and Evangelistic endeavors, I wish to speak a word about the work of our General Evangelist. Our ministers go to Presbytery and hence fully understand the need for such an officer, and the importance of his work, but only a few laymen can go, hence my writing to you (1) The need for such an office.

(*a*) As the result of persistent missionary effort in the past we have many young, struggling churches, which must have attention.

(*b*) Scriptural as our system of government is, like every other perfect law of God, it falls short when its keepers and administrators are so imperfect. The freedom enjoyed by both preacher and people often result in injurious vacancies, and the question arises, who shall bridge them over?

(*c*) With Asheville Presbytery and Stanley county, just added, we have large mission territory which must be explored and cultivated.

(*d*) Busy pastors have not the time to do this work efficiently, neither is it right to expect it of them.

(2) Mecklenburg Presbytery has solved the problem, how to meet these long felt wants.

(*a*) Has employed a General Evangelist to do their work, as an agent of the Home Missions Committee. He is to them "instead of eyes," gathering valuable information, for the committee, suggesting plans of work, and carrying the plans of the committee into effect when once matured by them.

(*b*) Record of our General Evangelist Rev. R. P. Smith, for the past year ending Oct. 1st, 1897

(*a*) Several pastors and supplies brought in promptly, hence no vacancies occurred for any length of time during the year.

(*b*) Several mission points opened up, and a goodly number of members added to our church.

(*c*) Four new church buildings commenced and one completed. Also one church organized from a mission.

(*d*) Ten mission points already established, were served, and five points visited with a view of establishing missions.

(*e*) Thirty-nine churches visited (for various purposes) and fifty-five congregational meetings held.

(*b*) Sermons preached one hundred and sixty.

(*g*) Miles traveled in doing this work 7,496 of which 1,220 were by private conveyance. As a result of the above work our smaller churches present the best working condition in their history. Our treasurer testifying that each visit of the evangelist is marked by an increase in offerings and promptness in remitting them. Besides no vacancy of longer than a month's standing has existed in the Prebytery during the year.

T.

Forty dollars per month to Canvassers. Address, W. O. Jackson, Winterville, N. C.

ELDERS' AND DEACONS' CONFERENCE BURGAW GROUP.

Pursuant to the call of the pastor of the Burgaw, Pike, Mount Williams, Hopewell and Keith churches, a conference of the elders and deacons of this group of churches was held in the Burgaw church on Saturday, the 4th instant. Elder J. H. Moore of Burgaw church was elected moderator, and opened the conference with prayer. Elder Wm. M. Hand was made clerk.

Before listening to an edifying and helpful sermon by the Rev. P. C. Morton of Immanuel church, Wilmington, the moderator announced as a subject for discussion: "What of Stated Collections?" Some strong reasons why each of the churches should contribute to the appointed benevolent causes of the church were presented, and the Synod's scheme of collections heartily approved.

After the sermon to deacons and elders in the character of Stephen and the elders that rule well, conference was resumed, and the session's first subject: "The Duty and the Responsibility of the Elders and Deacons in Visiting Their Congregations" was discusssed with profit by a number of the elders and deacons.

Special points made were, the need of visiting the membership with a view to spiritual edification and personal acquaintance and sympathy; visiting the sick to cheer and comfort; visiting people generally to invite them to church.

The conference then entered into an interesting interchange of thought and opinion on the subject: "The Duty and Responsibility of Presbyterianism in its Relation to Education in Pender County."

Upon suggestion of Rev. John Stanly Thomas, it was agreed that the place to organize a county teachers' association on Wednesday, the 29th inst., at 10.30 o'clock in the Court House in Burgaw, should be furthered and sanctioned.

Conference took recess until 2.30 p m.

The afternoon session discussed the following subjects: "Hours for Service," "Comfortable Churches," "Hymn Books," "Welcoming Strangers" and "Ushers in the Church."

The importance of promptness in attending church services; helpfulness in worshiping afforded by a warm and well ventilated church building; the value of congregational music; the duty and results of welcoming strangers who visit the churches; the practical need of ushers, were emphasized and forcible talks made.

On motion of Elder D. S. Black it was ordered that the elders and deacons in each church select two ushers for their respective churches; that a special collection be taken in each church at an early day to purchase extra hymn books and that each congregation secure a supply of "Psalms and Hymns."

The proposition that the five churches enter into an agreement to erect a manse upon the Burgaw site, now being graded and drained, was heard with favor, and it was ordered that each church hold a congregational meeting and elect a committee of three members to secure the means necessary to carry out the plan of the building committee to be composed of the chairmen of the five committees.

The conference decided unanimously to have quarterly meetings on the Saturday preceding the regular Sabbath services, at 10 30 o'clock, after the order of pastoral visitation.

After prayer and benediction by Rev. P. C. Morton, the conference adjourned to meet on the fifth day of March at 10.30 o'clock in Pike church.

Elders and deacons in attendance: Burgaw church; J. W. Cowan, W. T. Bannerman, J. H. Moore, W. M. Hand, R. S. Player, D. C. Sanders. Hopewell: George Murray, Colin Murray, A. B. Croom, T. C. Murray, J. H. Murray. Pike: D. S. Black, J. P. Hand, J. K. Cowan. Mt. Williams: J. R. Bannerman. Keith: R. W. Collins, W. T. Bourdeaux.

Two elders and four deacons absent.

WM. M. HAND,
Clerk.

THANKSGIVING AT THE ORPHANAGE.

Thanksgiving, a day so important to the Orphans' Home, has come and gone. The importance of the day is not owing simply to the fact that the Synod then spreads a bountiful table of the best for her fatherless ones, but because the contributions of the churches that day largely determine what resources the Home will have for the care of the fatherless during the next twelve months.

With regard to the table spread Thanksgiving day, there was such variety and such abundance placed upon it by donations from all parts of the State, that there was no necessity for a purchase to make the spread complete. And if all the Synod could have looked on, as a family of more than ninety persons, with hearts filled with thanksgiving to God and gratitude to the Presbyterians of North Carolina, seated themselves to enjoy the bountiful dinner, they would have done so with feelings of the highest satisfaction.

As to the contributions of the day either in money or in kind the writer has not yet information enough before him to express an opinion with confidence. Of the churches reported some have exceeded their contributions of a year ago and others have fallen short of them. Candor compels the confession that the average increase, if any, is not what was hoped for in view of the expected increase in the number of children to be provided for. In view of this fact it is exceedingly desirable that the Christmas donations be of the most liberal and substantial character. While it is desirable that our children be entertained and amused, it is much more desirable that they be fed, clothed, trained and educated.

R. W. BOYD,
Supt. Orphans' Home.
Barium Springs, N. C.

For the N. C. Presbyterian.

AN OPPORTUNITY FOR SELF-SUPPORT IN SOOCHOW.

We need a teacher—a married man suits best—to open an English school at the Yang Yoh Hong Chapel, Soochow. It is exceedingly desirable that the school should begin at the China New Year in February. A competent support can be secured. It is a fine opening for doing good among the better classes in the city. Applicants should address the Mission Rooms in Nashville.

H. C. DUBOSE.

Oct. 11th, 1897.

FORECLOSURE SALE!

By virtue of the power of sale contained in a Deed of Mortgage executed to the undersigned by J. H. Jones and wife, recorded in Book Z. Z. Z., at page 244 in the Register's Office of New Hanover County, default having been long since made in the payment of the principal and interest of the mortgage debt. I will sell by public auction for cash at the Court House Door in the City of Wilmington on the 5th day of January, 1898, at 12 m., the mortgage premises situate in said city and bounded and described as follows: Beginning in the south line of Market Street 66 feet west of the west line of 16th Street, and running thence with Market Street west 66 feet, thence south 330 feet to Dock Street, thence with Dock Street east 66 feet and thence North 330 feet to the south line of Market Street the beginning.

This the 7th day of Dec. 1897.

CATHARINE A. MAY,
Mortgagee.

The NEW STYLES
—IN—
FURNITURE

Are fast running into Mahogany, Curly Birch and Bird's Eye Maple. We are showing rare bargains. We sell Oak also. Can show you more styles at lower prices than you can find elsewhere. Write for our Bargain Sheet of Fancy Rockers.

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The Very Best Makes. We guarantee the lowest prices. Easy terms We guarantee absolute Satisfaction. Write me if interested.

E. M. ANDREWS,

FURNITURE, CARPETS, PIANOS AND ORGANS.
Charlotte, N. C.

For the N. C. Presbyterian.

LETTER FROM DR. CHESTER.

OUR CHINA STATIONS.

An eruption on my right arm from Ningpo varnish poisoning resulting in two weeks disablement from writing, in consequence of which I shall need to abbreviate more than I like to do in describing what I was permitted to see of our mission work in China.

Leaving Kiahing on the afternoon of September 22d on a small house boat, Mr. Painter being still my faithful guide and protector, we arrived about nightfall at

SINCHANG,

This is the station where Mr. and Mrs. P. F. Price have faithfully toiled for five years, at first with the usual discouragement, but for the last two years with a most inspiring degree of success. They lived first in a small native house which is now used for a dispensary and chapel, a comfortable foreign style house having been built and occupied about two years ago.

Here, after hospitable greetings and such *brief* preliminary converse as becometh hungry pilgrims, we sat down to a supper of oyster soup (cove, but good) and such hot rolls as only Southern housekeepers appreciate the merit of, or know the art of making. If Shakspeare had traveled in China and had come upon one of these missionary homes walled in as a quiet retreat from the great suffocating mass of unsympathetic humanity that forever crowds upon the foreigner here, he would have had a new and far more impressive illustration of something to be described as being "like a good deed in a naughty world."

Sinchang is one of China's small towns, with only about 30,000 inhabitants. The visible result of the five year's work is a church of about forty members, with a cousiderable number of inquirers. For work in China on our conservative lines, which are being more and more found out to be the only safe ones, this represents a very unusnal degree of success. The secret of this success I believe to be, partly at least, in the fact that the work has reached out into the country villages. It has been conducted from the beginning on the line of self-support, the support of the native preacher, Mr. Sen, being entirely provided by the natives.

The medical work of Mrs. Price has also been an important factor in what has been accomplished. I witnessed here the same thing I have already described in my letter from Wiahing, the gentle hand of a refined Christian woman applied to cleanse and dress the loathsome ulcers that so afflict these poor toilers in the paddy fields.

On Thursday morning I attended the teachers' Bible class of six men and four women, who are thus prepared for instructing the children in the Sabbath-schools. Thursday afternoon the weekly prayer-meeting assembled, where, after the natives had had "their say," many of them speaking with great fluency, and, let it be taken for granted, with pith and point, I made them a short address which Mr. Price interpreted, with what fidelity to the original I am unable to declare.

At its conclusion Mr. Sen requested me to convey the greetings of the native Christians at Sinchang to their friends and brethren in America, and to say that they needed our prayers, and that they felt greatly encouraged that we shouln think enough of them to send a visitor to see how they do.

Having seen what these native Christians have to endure in the way of a never relaxing petty persecution, which is worse than the occasional violence that assaults them, and seeing the evident encouragement they take from my visit, I feel that that alone is sufficient to have made it worth the while.

Another part of the work here is a school for boys with an industrial feature, the pupils studying in the morning and working in the afternoon, the object being to bring them out at the end of their school term of six years with a handicraft that will enable them to make a living independent of employment by foreigners, which has been the only thing open to many of the graduates of Mission schools in the past, and has led many to look to the ministry as a means of livelihood rather than as that to which they were divinely called.

There are difficulties, however, connected with industrial education in mission schools, growing out of the guild system which has reached the highest possible development in China. But if we stop for difficulties we should have to retire from the field, for Satan has bound this people, in their present political, social and religious status, with so many cords, tied in so many hard knots, that any plan for their betterment in any line can easily be demonstrated to be hopeless and impracticable.

It remains for us to go on with our work, and as has often been done before, by the help of God, accomplish the impossible.

One of the archaic institutions of this place is an enormous oil mill, in which seventy-five water buffaloes are employed in turning the tread mills in which beans are ground and pressed. With this antediluvian machinery they produce a quantity and quality of oil with an economy of expenditure that no Western methods will ever enable them to surpass.

There is method in the Chinamen's madness in resisting the introduction of our material civilization; for, preserving as he has done, almost unchanged, the way of doing things inaugurated by Noah, the transition to our ways will involve a revolution that can scarcely be accomplished without the violent disruption of the present social order, in which, however much future generations may profit, the present one can only suffer.

(Written on board the steamer from Shanghai to Seoul Oct. 13th.) All well so far.)

S. H. CHESTER.

GOLD DUST.

Nobody ever outgrows Scripture; the Book widens and deepens with our years.—*Spurgeon.*

* * *

Hail, memory, hail! In thy exhaustless mine
From age to age unnumbered treasures shine!
Thought and her shadowy brood thy call obey,
And place and time are subject to thy sway.
Thy pleasures most we feel when most alone,
The only pleasures we can call our own.
—*Samuel Rogers.*

* * *

Settle it in your heart that it is the sum of all your business and blessedness to live to God.—*John Wesley.*

* * *

Of entrance to a quarrel; but, being in,
Bear't that the opposed may be aware of thee.
Give every man thy ear, but few thy voice;
Take each man's censure, but reserve judgment.
—*Shakespeare.*

* * *

It is our wishes, not our wants, that bring upon us restlessness and grief, and he who wishes that he does not want, may soon want that which wishing will not bring.—*Selected.*

WASHINGTON LETTER.

(From Our Regular Correspondent.)

The President has taken those senators at their word who declared themselves to be in favor of International arbitration and only opposed to the construction of the treaty with Great Britain, which was rejected at the last session of Congress by their votes against its ratification, and a new arbitration treaty, in which objections pointed out by hose senators will be obviated, with Great Britain, will be submitted to the Senate for approval during the session of congress about to open. It is evident that President McKinley does not believe the charges made in some quarters, that some of the senators who voted against ratification of the other treaty were not sincere in professing to favor the principle of international arbitration, and that he desires to give them an opportunity to refute them by voting to ratify the new arbitration treaty. There can be no doubt that a majority—a vast majority—of the people of the United States are in favor of settling all international disputes by arbitration, and for that reason I expect the new treaty to be ratified by the Senate, unless some sensation-loving demagogue shall in some manner stir up the war feeling of the hot-headed among our population before the Senate reaches a vote on it. Although the President has not said that he would do so, those who have conversed with him on the subject expect him to say something strong for arbitration in his annual message to Congress.

The semi-annual meeting of the board of trustees of the American University, which was to have been held to-day, was postponed until December 8th. The university has recently received from Prof. Higbie, of the University of the Pacific, a notable donation in the shape of a valuable library of about 500 volumes, about half of which deal with subjects of special interest to oriental scholars, and a rare collection of mineralogical specimens and sets of surveying and other instruments. In a letter accompanying his very acceptable donation, Prof. Higbie, who is eighty-three years old, expressed confidence that the American University was destined to accomplish a grand work.

In common with most other persons I have frequently been struck—sometimes actually shocked—by the inappropriateness of the poetry often printed in the obituary columns of the daily newspapers. While willing to acknowledge that it is only a matter of taste, your correspondent is compelled by candor to say that his own taste doesn't run to the use of poetry, either original or quoted, in announcing through the newspapers the death or funeral of relations. But the appropriateness and pathos of the four lines, herewith appended, which appeared in a local newspaper under the death notice of a man who committed suicide while drunk, leaving a wife and nine small children entirely unprovided for, is sufficient excuse for quotation:

"Depth of mercy, can there be
Mercy still reserved for me?
Can my God His wrath forbear,
Me, the chief of sinners, spare."

The annual report of Dr. W. N. Hailman, Snperintendent of Indian Schools, contains much that will interest those who are watching the efforts made to educate the Indians into a state of usefulness. Dr. Hailman says the stories of Indians returning to their tribes and to barbarism after having graduated from the Indian schools have been greatly exaggerated and are mueh too sweeping in their charges; that wherever on Indian reservations there has been marked progress made in the arts of civilization it will be found upon investigation to be largely due to the efforts of young Indians who have returned from school and worked to turn their people away from their bad and barbarous ways. Of these young Indians he says: "Honor and graterul admiration are due to the young heroes nnd heroines who annually go forth from our Indian schools, pitting their lives against adamantine walls of unreasoning tradition and superstition, wresting victory from what seems utterly hopeless." The report says that the work in only a few of the Indian annual training schools is creditable, while in a majority of them them the results are meagre. Dr. Hailman makes a number of suggestions for the betterment of this branch of Indian instruction, and asks that Congress shall indicate by statue what degree of blood shall constitute an Indian and to what extent adopted Indians shall be entitled to government support in matters of education. His reason for making his request is the presence in the boarding schools of many children of very little, if any, Indian blood, and his inability, under present laws, to use any discretion as to the right of children claiming to be Indians to enter and to remain there at government expense.

The seventh annual convention of the societies of the Epworth League of the District of Columbia will meet Friday and hold sessions on Saturday and devotional exercises on Sunday. There are 34 societies in the District, with a total membership of 3 500. Among the outside ministers who will participate is Rev. W. L. McDowell, of Baltimore, who is on the programme for an address on "Trained for Service."

T.

"I SEE IT CLEARLY!"

A gentleman of wealth and high social position was taken ill. Being much troubled about the little love he found in his heart for God, he complained bitterly to his pastor. This is how the man of God answered him: "When I leave you I shall go to my residence, and the first thing that I expect to do is to call my baby. I expect to place her on my knee and look down into her sweet eyes and listen to her charming prattle, and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is she loves me little. If my heart was breaking, it would not disturb her sleep. If anybody were racked with excruciating pain, it would not interrupt her play. If I were dead she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clasp her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me a penny, but has been a constant expense on my hands ever since she was born. Yet, though I am not rich, there is not money enough in the world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it," said the sick man, while the tears ran down his cheeks. "I see it clearly. It is not my love to God, but God's love to me, I ought to be thinking about; and I do love Him now as I never loved him before. We think of our littleness when we should remember our Father's almightiness. We bewail our weak love when we should be grateful for our Father's great love. "Herein is love, not that we loved God, but that God loved us." 1 John 4: 10.

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Fourth Quarter—Lesson XII.

Dec. 19th, 1897.—1 John i. 5–ii. 6.

Commit to memory verses 8–10.

Subject.—John's Message About Sin and Salvation.

Golden Text. "If we confess our sins He is faithful and just to forgive us our sins." 1 John i. 9.

CATECHISM.

Question 71. What is required in the seventh commandment?

Answer. The seventh commandment requireth the preservation of our aim and our neighbors chastity, in heart, speech and behavior.

Time. Probably about A. D., 97.

Place. Ephesus or Patmos.

INTRODUCTORY.

As the Apostles Paul and Peter have furnished lessons for the present Quarter—the committee seem to have selected this lesson that John also might be heard. The lesson itself is important no matter why the committee selected it. It is taken from the first epistle general of John which some think was written to accompany the Gospel as an appendix and a practical commentary upon it. The Gospel is about the Son of God our Divine Lord and Saviour Jesus Christ. The epistle is about sons of God who are brought into the family of God through their relationship to His Son, their Elder Brother. "The whole epistle is divided into two parts: The first (chaps. i. and ii.,) shows us *the family with their Father* · the second (chaps. iii.-v.) gives us *the family in their life in the world.*"—*William Lincoln.*

The Apostle John who wrote this epistle lived to a great age, spending his later years, when this epistle was probably written, in Ephesus. He was for a time banished to the Isle of Patmos where "The Book of Revelation of Jesus Christ" was given to him, largely dictated by Christ from His Father's throne. This epistle was designed for all Christians that we might *know* the things freely given to us of God.

LESSON NOTES.

Vs. 5. *The message which we have heard from Him.* Jesus Christ in person on earth, and by the Holy Ghost sent down from heaven gave the message to His servants. *Declare we unto you,* in this epistle. *God is light.* "The expression is not a metaphor. Light is immaterial, diffusive, pure and glorious. It is the condition of life. Physically it represents *glory;* intellectually, *truth;* morally, *holiness.* As immaterial it corresponds to God as a *Spirit;* as diffusive, to God as *Love;* as the condition of life, to God as *Life;* as pure and illuminating, to God as *holiness* and truth."—*M. R. Vincent. No darkness.* "The schoolmen well said that there is a four-fold darkness—of nature, of ignorance, of misery, of sin."—*Bishop Alexander.* God, as light, destroys all these forms of darkness We should let the light of the knowledge of the glory of God in the face of Jesus Christ shine in our hearts to drive out and destroy darkness.

Vs. 6. *Fellowship* is the word translated communion in the Apostolic benediction as comprehending "the ministration of the Spirit." It conveys participation, partnership through union with Christ. *Walk,* go about in the habitual course and conduct of life. Vs. 7. *If we walk, (live,) in the light,* in sympathy with God, according to His Word as in His presence, in the light of truth and holiness. *As He is,* in His image and nature. *Cleanseth* is the present tense denoting cleansing present and continuing. The blood is the life of Jesus given for guilty sinners that, moment by moment, they, walking in the light should be forgiven, justified, pardoned and accepted from the guilt of sin. This is not the phrase to teach the destruction of the power of sin. It does mean the continuous removal of the pollution of sin in the work of gradual and progressive sanctification.

Vs. 8. *If we say that we have no sin.* Now that we are continually cleansed if we think that sin is by one such act eradicated, *we deceive ourselves* as to the nature of sin, as to the purpose and work of God in this cleansing and as to the nature and holiness of God. All theories of sanctification that teach the complete destruction of sin in power are the product of self-deception and foster a most abominable pride. *The truth;* about God's holiness, righteousness and perfection and about sin in our natures as well as in our deeds.

Vs. 9. *If we confess:* to God always, and to men where the sin is against them. *He is faithful:* to Christ and the covenant with Him, and *just in* the atonement of Christ, *and to cleanse us* not by one act, but in the work of sanctification.

Vs. 10 *If we say that we have not sin in act,* before and since we became Christians. *We make him a liar,* as He says, "There is no man that liveth and sinneth not.

Vs. 1. *That ye sin not,* that we labor and seek not to sin. *If any man sin,* under temptation and through weakness and of evil nature, *we have an Advocate* in Heaven as the Holy Ghost is Advocate in our hearts. *Jesus Christ* "ever liveth to make intercession for us."

Vs. 2. *The propitiation* not to make God love us, but to "satisfy divine justice and reconcile us to God."

Vs. 3. *We know that we know,* is the purpose of this epistle—*as we keep His commandments.*

Vs. 4. *He that saith,* only will find that not profession, but the life of obedience is accepted with God—and is evidence before men.

Vs. 5. *The love of God perfected.* Thus God's love for us has done its work.

Vs. 6. *Ought himself so to walk* as Christ is not only the power of God's love, but the pattern of man's life.

PRACTICAL POINTS.

The Christian is called to live without sin and to have victory over it.

1. The presence of sin and its pollution are gradually destroyed in us.

2. "And *I pray God* your whole Spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

3. Mortify your members which are upon the earth.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Dec 19th, 1897.

OUR SINS

Text for the week:

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1 : 9.

Daily Readings:

Monday. All have sinned. Rom. 3 : 19-31.

Tuesday. Who shall deliver? Rom. 7 : 14-25.

Wednesday. Our Advocate. 1 John 2 : 1-6.

Thursday. Fire burns. Prov. 6 : 12-19, 27, 28.

Friday. Confess. 1 John 1 : 1-10.

Saturday. With all my heart. Deut. 4 : 25-31.

Sunday. Topic. Our sins, and how to get rid of them. Luke 13 ; 33-30.

Notes:

"Sin is any want of conformity unto or transgression of the law of God." The law of God then is the touchstone by which the fact of sin is to be tried. No man, no church, can make that sin which is not in violation of God's law, and no man, no church, can condone that which transgresses or fails to conform to that law. It is well to remember this, for some are prone to say: "This is not wrong, the Church does not forbid it, or this is wrong only in that the church forbids it; if you are not a member of the church, you are not bound to obey the church and so this to you is not wrong." As miserably illogical as it is false and pernicious reasoning. In this matter we need not go astray. We know many of our sins despite the deceitfulness of our hearts which would fain minify or excuse them. Conscience will set us right if we, being at fault, are anxious to know; if not the law of God is within easy reach of our knowledge The great for to our right thinking and right doing is selfishness, especially that self-love which tests everything by its accordance with our desires as affecting our pleasures or our personal interest.

But we are all sinners, and we know it. Let us not blink the fact however unpleasant to admit it. How then shall we get rid of our sins? This is the all-important question. A question that concerns our welfare in time and throughout eternity. Does that mean get rid of the penalty of our sins—freedom from condemnation? Then accept the Lord Jesus Christ is the answer—as He is offered in the Gospel. Do this and we are received and accepted as righteous in the sight of God, only for the righteousness of Christ imputed to us and received by faith alone: thus shall a man be just with God.

But does it mean actually get rid of our sins—become more and more holy—loving holiness and hating sin—growing in grace—call it what we will; does it mean going forward in the Christian life, becoming more and more like our Master and Teacher? If this; it is to be from knowing His will and surrendering to the Holy Spirit to be brought into conformity to it; not neglecting the means of grace—nor any of them, but aside from all self-effort looking to the Holy Spirit to guide and direct and control us—thus shall we be enabled more and more to die unto sin and live unto unrighteousness.

PUZZLE DEPARTMENT.

Answers for Nov 25th.

Solomon was fifty-eight years old when he died—Cornie and Myrtle Wilkinson.

Manna was the type of Christ—the bread of life—Maggie Hall.

The earth was divided in the days of Peleg. Gen. 10 : 25—Maggie Hall.

Fire is mentioned a great many times in the Bible. I will name a few. Heb. 12 : 29, Ex. 13 : 21, Jas. 3 : 6, Rev. 20 : 10,-14—Maggie Hall.

Fire is mentioned over a hundred times.—Cornie and Myrtle Wilkinson.

Where is the only place in the Bible that the word girl is found?

Isaac W. Tull.

How many times is the expression "Son of man" used in the New Testament and by whom? M. S.

What was the name of a tax gatherer? L. R.

What king sent messengers to David and built him a house?

Myrtle Wilkinson.

The Association of Academies of North Carolina will hold a meeting in Raleigh beginning Tuesday, December 28th. This association now embraces in its membership the leading academies and high schools of the State, and the coming meeting promises to be well attended and very helpful and interesting. An attractive program has been arranged. "The principals and teachers of the private schools for secondary instruction in North Carolina may become members of this Association."

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☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

CALHOUN—GIBSON. In Richmond county, N. C., at the residence of Mr. N. T. Gibson (bride's father) on 24th November, '97, by Rev. A. N. Ferguson, Mr. Lawrence Calhoun and Miss Lizzie Gibson.

WHITE—ORMAND. In Long Creek Presbyterian church near Old Furnace, N C, Nov. 24th, 1897, by Rev. R. J. McIlwain, Mr. I. A. White of Bessemer City, N. C., and Miss Josephine Ormand of Old Furnace, N. C.

CARPENTER—OATES. In the Presbyterian church at King's Mountain, N. C., Oct. 6th, 1897, Mr J. S. Carpenter of Lincoln county, N. C., and Miss Maggie Oates of Cleveland county, Rev. R. J. McIlwain officiating.

WILLIAMS-CORBIN. On November 25th, 1897, at Hendersonville, N. C., at the groom's father's, by Rev. E. A. Sample, Mr. Ott Williams and Miss Lona Corbin.

FORREST—EFLAND. On December 2d, 1897, in Winston, N. C., Mr. Daniel E. Forrest of Cedar Grove and Miss Elizabeth E Efland of Winston, Rev. Robt. E. Caldwell officiating.

FRY—CALDWELL. On October 27th, 1897, in Winston, N. C., Capt J. W. Fry of Greensboro and Miss Nannie W. Caldwell sister of the officiating minister, Rev. Robt. E. Caldwell.

GIBSON—PATTERSON. At the residence of Mr. Oscar Covington, Dec. 1st, 1897, by Rev. W. B. Arrowood, Mr. Zeb Gibson, and Miss Kate Patterson—all of Richmond county, N. C.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

HAGAR. At his home near Snapps in Gaston county, N. C., Mr. I. S. A Hagar in the 49th year of his age. A kind and affectionate husband and father. A quiet Christian.

In Memoriam.

WILLIAM ADAM BROWN, son of Hardy and Elizabeth Brown, was born at Asheboro, N. C., Aug. 29th, 1838, and died at Waycross, Ga., November 11th, 1897. When a young man, he made a profession of faith in Christ and was admitted to the communion of the Presbyterian church in his native town

On January 21st, 1862, near Liberty, N. C, he was married to Miss Mary Catherine Brower, daughter of Daniel C. Brower. For nearly twenty-six years this faithful wife and mother was his comfort and joy. Eight children were born to them, six of whom are now living.

About twenty three years ago he moved with his family to Guilford county; most of this time they have resided in Greensboro. He was one of the members of Westminster church at its organization. Mrs. Brown who died December 11th, 1887, was the first of the original members called to her reward. Mr. Brown was modest and retiring in his disposition; firm in his convictions; unswerving in integrity. He was generous, unselfish, self-sacrificing; an upright citizen, an obliging neighbor, a true and considerate friend, an affectionate husband, a tender father. Our community mourns the loss of one of its purest and best citizens, our church misses one of its most consistent members. His heart was filled with joy when a few months since he was permitted to see his youngest child (the only one out of the fold) brought into the communion of the church. He was faithful in the observance of family worship, and even during his last illness, when too weak to read and with strength scarcely sufficient to make his voice audible, he arose from his bed and knelt with his family in prayer.

It had been observed for several months that he was in declining health. Loving children ministered to his wants. All that could be done for his restoration was done. While on a visit for the benefit of his health to his son, Rev. Rossa A. Brown, the consecrated pastor of the church at Waycross, Ga., the summons came. For more than two hours before the end he was fully aware of his condition. With perfect resignation to the divine will he spoke calmly of his departure, sent loving messages to all the absent members of his household, commended each one in prayer to God, and then trustingly committed his own soul to the Saviour's keeping.

"Mark the perfect man, and behold the upright: for the end of that man is peace" PASTOR

IN MEMORIAM.

MRS. MARY TYSON.

The Ladies' Aid and Missionary Societies of the Presbyterian church in Carthage, N. C., would bow in submission beneath the hand of an allwise God who has deprived us of a beloved sister and mother in Israel. She was always a devoted and faithful member of both of our societies and until failing health and a fear of sudden death caused her to surrender it to younger hands, she was the treasurer of the Aid Society. Though for sometime confined to her room yet her hand was felt in wise advice and in awakening a deeper interest in the work among those who came in touch with her during her "shut in" days. The light of a loving heart beamed out in her face, and with submission and patience she waited the summons of her Redeemer to her long home.

Resolved, That this tribute of respect be spread upon our minutes and published in the N. C. PRESBYTERIAN.

Adopted at a joint meeting of the societies at the manse Dec. 1st, 1897.

TYSON. Mrs. Mary Tyson, wife of T. B. Tyson, Sr., deceased, was born September 28th, 1823, and died October 26th, 1897, at her home in Carthage, N. C. Thus has passed from us one whose virtues were many and whose friends were all who knew her. Though she had an only child, those who looked to her as mother were many. Five times had she taken the motherless to her heart and home, and given to them the energies of her life. The last that came to her care were her great-grand children, who now for the second time in one year have lost their mother.

As we sat around her casket speaking of her life and great loving heart, her son, now an honored elder, said of her, "Her life was given for others," and we felt that it had been well said, for that had been her life work.

PASTOR.

MEMORIAL OF DAVID GASTON WORTH.

[Adopted by the session of the First Presbyterian church, Wilmington, N.C.]

For the second time in a quarter of a century this session is called to mourn the loss of one of its members by death. Since the death of Dr. James H. Dickson, Sept. 28th, 1862, there had been no death in the session until George Chadbourn passed away, July 8th, 1891. And now David G. Worth is gone—a noble trio whose characters would have adorned any community. In the midst of its great sense of loss, the session is filled with profound gratitude to God for the life that has been passed among us, and for the deep impression of his character upon the community, as evinced by the spontaneous and almost unparalleled outpouring of love and honor that his death has called forth. To the members of this church and especially to the young men of this congregation, the session would affectionately commend the noble example of his life, that they may learn to value character as the great end of life, and to find the secret of that character in a humble walk with God. To his bereaved wife and sons the session expresses its profound sympathy in their unspeakable loss. For ourselves we will remember his wise counsels, his charitable judgments, his devotion to duty, and the brotherly love in which he walked with each of us. And while we cherish the memory of a friend and brother we will seek to follow his example until our broken circle is re-formed around the throne of God and the Lamb.

The session orders this memorial to be spread upon its records together with the record of his life and the sketch of his character prepared by his pastor, and directs that this memorial shall be read to the congregation, and a copy sent to his family, and to Dr. George C. Worth, and to the Board of Deacons.

TOPICS SUGGESTED FOR THE WEEK OF PRAYER

By the Evangelical Alliance for the United States.

January 2nd-9th, 1898.

A large number of sub-topics are given only by way of suggestion. It is expected that each leader will make selections.

Sunday January 2d.

SERMONS.

God's people approach the Lord and walk in His light: "Say unto all the congregation of the children of Israel, come near before the Lord!"—Exodus 16 : 9,

Monday, January 3rd,

CONFESSION AND THANKSGIVING.

Confession of Sin: For want of conformity to the mind of Christ; for disloyalty to the truth; for misuse and neglect of precious privileges; for lack of courage in witnessing for Christ.—Romans 6 : 1-14; Matt. 25 : 14-30.

Thanksgiving: For the blessings of the year.—Psalm 145 : 1-13; 1 Cor. 2 : 7-16.

Tuesday, January 4th.

THE CHURCH UNIVERSAL.

Prayer: That clearer and truer views of the spiritual nature of the Church, as revealed in the New Testament, may prevail; that believers may yield themselves wholly to the Lord, and through the influence of the Holy Ghost, grow in the spiritual life; that all ministers of the Gospel may be filled with the Spirit of Christ; and that true unity and fellowship may be deepened and manifested.—Eph. 4 : 1-16; Rev. 1 : 12-20.

Wednesday, January 5th.

NATIONS AND THEIR RULERS.

Prayer: That all in authority may recognize their responsibility to God the King, and may have wisdom and courage for righteousness in council and government; that the Lord's Day may be reverenced; that injustice, intemperance and persecution may cease; and that forbearance, peace, and brotherhood be cultivated by all people.—Dan. 12 : 1-4; 1 Tim. 2 : 1-6.

Thursday, January 6th.

FAMILIES AND SCHOOLS.

Prayer: That in Christian households family prayer may be maintained; that the sacredness of the marriage tie may be universally recognized; that home life may be pure and loving; that the training in family, in schools, colleges and universities may be in the knowledge of Holy Scripture, and with a view to the consecrated Christian life. —Joshua 24 : 13-22; Psalm 138 : Col. 3 : 14 to 4 : 1.

Friday, January 7th.

FOREIGN MISSIONS.

Praise: For the growth and development of the Missionary spirit during this century, and for great revivals amid persecutions in China and other parts of the mission field.

Prayer: For the consecration of wealth to the kingdom of Christ; that faithful missionaries may be raised up in all Christian communities; that converts may be established in the faith; that the number of native agents may be multipled, and their efficiency increased; that the obstacles in all lands, arising from ignorance, prejudice, and error, may disappear before the Gospel as the one true faith for mankind.—Psalm 2; Rom. 10; 6-21.

Saturday, January 8th.

HOME MISSIONS.

Prayer: That Christian people may be led to greater personal effort, on be half of the spiritual welfare of their neighbors and fellow countrymen; that blessing may accompany the work of Home Missionary Societies, of City Missions, and of labors among special classes; that God's ancient people may be brought into the fold of Christ.—Acts 1 : 1-8; Rev. 7 : 4-12.

Sunday, January 9th.

SERMONS.

God's people—His witness to the world: "Ye are my witnesses, saith the Lord."—Isaiah 43. 10.

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FOR THE FAMILY.

THE LOOM OF LIFE.

All day, all night, I can hear the jar
Of the loom of life, and near and far
It thrills, with its deep and muffled sound,
As the tireless wheels go round and round.

Busily, ceaselessly, goes the loom
In the light of day and the midnight's gloom;
The wheels are turning early and late,
And the wool is wound in the warp of fate.

Click, clack! there's a thread of love wove in;
Click, clack! another of wrong and sin;
What a chequered thing this life will be
When we see it unrolled in eternity!

Time, with a face like Mystery,
And hands as busy as hands can be,
Sits at the loom with arms outspread,
To catch in its meshes each glancing thread.
When shall this wonderful web be done;
In a thousand years perhaps in one;
Or to-morrow! Who knoweth? Not you nor I
But the wheels turn on and the shuttles fly.

Are we spinners of wool for this life web—say?
Do we furnish the weaver a thread each day?
It were better then, O, my friend, to spin
A beautiful thread than a thread of sin.

Ah! sad eyed weaver, the years are slow
But each is nearer the end, I know:
And some day the last thread shall be woven in;
God grant it may be love instead of sin.
—*Belfast Witness.*

A NOVEL MOUSE TRAP.

Prof. Alsnel say: Sticky fly paper used in summer to catch flies is said to make an excellent mouse trap. Lay a sheet of it in front of the hole from which the mice emerge, and it will hold them fast until you can capture them. The same paper can be used again and again. This is better than poisoning them, allowing them to retreat into their holes and there decay offensively.

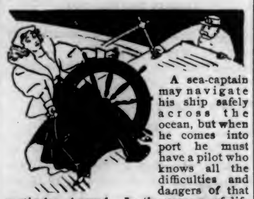
LARGEST TELESCOPE REFLECTOR.

In 1895, the Rev. Dr. John Peate commenced, at Greenville, Pa., the construction of a mammoth speculum for a reflecting telescope designed for the American University at Washington. After two years of arduous and absorbing toil, involving the exercise of skill of the highest grade. Dr. Peate has given the great mirror its last touches—*i. e.*, in grinding and polishing, and it is already for silvering, and for the further and very important stage of mounting. The huge disc of glass is more than sixty-one inches in diameter.—*Popular Science Monthly.*

GRACEFULNESS AT HOME.

There is a nice art in being able to pay a compliment gracefully, and it is one that ought to be cultivated in the home as well as the outer circles of society. There is no reason why the home circle should not be as polished and attractive in its behavior as the public assembly. It is a great error for fathers and mothers to permit such a relaxation of politeness among their children, as we too often find under the family roof tree.

Company behavior and company manners may necessarily be more formal and precise than those of the fireside and sitting-room, but it is fatal to good breeding to deliberately lay polish and compliment aside when our dear ones compose the company exclusively. Teach the children to say graceful things—yet truthful things of course—to brothers and sisters, as well as to strangers; to be as careful of wounding their feelings and their self-respect as they would be of the feelings of a guest, and at the breakfast or dinner table to take just as much pains to entertain and enlighten each other as though the entertainment of party of invited friends depended upon the effort.—*Forward.*



A sea-captain may navigate his ship safely across the ocean, but when he comes into port he must have a pilot who knows all the difficulties and dangers of that particular channel. In the voyage of life there are many perilous places where we need the help of a pilot who has a thorough knowledge of the special difficulties and dangers to be avoided.

In those delicate physical weaknesses and diseases peculiar to women a general practitioner or ordinary doctor has no opportunity to become thoroughly proficient. Still less to be trusted is the advice of any mere nurse or unscientific person.

Only a specialist who has given a life of study to this particular field of practice, is competent to treat the diseases of woman's intricate and complicated organism.

Any woman suffering from these delicate troubles may obtain the most eminent professional advice free of charge by writing to Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. During nearly 30 years' at the head of his splendid staff of specialists, he has successfully treated many thousands of cases of obstinate feminine complaints.

His "Favorite Prescription" was devised for the sole purpose of curing the diseases and weaknesses of the feminine organs. No other medicine has been so marvelously successful in this particular field of practice. No other medicine so completely overcomes all the dangers and nearly all the pains of motherhood.

"It is with pleasure I recommend Dr. Pierce's Favorite Prescription to suffering ladies," writes Mrs. J. Ferguson, Box 20, Douglas Station, Selkirk Co., Manitoba. "After suffering untold tortures I thank God I found relief and cure in Dr. Pierce's Favorite Prescription."

The greatest book for women ever published is Dr. Pierce's thousand-page illustrated "Common Sense Medical Adviser," sent free in paper covers for cost of mailing *only*, 21 one-cent stamps; cloth-bound 31 stamps. Address Dr. Pierce as above.

NEW USE FOR PEANUTS.

Peanut butter answers in the place of ordinary butter for table use and is said to be excellent for shortening purposes, and for gravies, sauces, etc. In point of purity it is superior to the best dairy butter. It is well designed for the use of vegetarians who strenuously object to anything animal. There is already a considerable demand for this butter substitute, and it is very probable there will be an enlarged market for the nuts. At present the product of the United States is about $500,000 bags annually and that of the world is 600,000,000 pounds. — *West Coast Trade.*

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No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Oents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

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No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' old Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw bezel—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Wstch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, O size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

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New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

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SANTA CLAUS' ADVERTISEMENT.

Hands wanted at once for Santa Claus!
The good old Saint must have help because
The towns and cities so large have grown,
He can't get over them all alone,

Hands wanted! No need of craft or art:
The test of fitness is a warm heart;
And children's hands, though weak and small,
Are often the fittest hands of all—

Are often the fittest hands to bring
At Christmas time the love offering;
For this is how, as you doubtless see,
One acts for the Saint as deputy.

Who wishes now to secure a place,
And wear the badge of a smiling face?
You can serve in homespun or silken dress,
And the coin you're paid buys happiness.
—*Lottie L. Clair, in American Homes.*

THE TWO WINDMILLS.

By Elizabeth T. Larkins.

Miss Landon was sitting on the piazza of a beautiful house in the country where she had been invited to spend a few days, and her friends' children were playing about her. It was a charming day, everything was as beautiful as possible, and all were enjoying themselves. They had been watching the big windmill on the barn, and little Celia had been telling the visitor how much work it did.

"Why," said she, "it saws all the wood we use, draws all the water, and grinds all the wheat. It does almost everything."

"Well," said Willie, who lay stretched out on the grass, "there's one thing it doesn't do, I can tell you that."

"What is it?" asked Miss Landon.

"It doesn't grind up apples to make cider to get people drunk on. That's a temperance windmill."

"Good," said Miss Landan. "I am glad to hear that; but I should know a temperance man like your father would never use his windmill to make cider, nor allow any one else to use it for that purpose."

"No," piped up little Celia, "my papa don't make cider; my papa's temp'rance."

Miss Landon had invited the little girl to share the swinging piazza chair with her, and as they swung back and forth the child's eyes caught sight of the King's Daughters cross suspended from the pretty Brazilian cat's-eye stone pin, which was Miss Landon's only extravagance at the World's Fair, and noticing its resemblance in shape to the windmill, she said:

"What is your little windmill for; this little silver windmill?"

"Read the letters on it, and then I will tell you," was the reply.

So little Celia, steadying the tiny cross with her finger, read slowly:

"I—H—N. What does that mean?"

Her kind friend told her that the letters stood for the words, "In His Name," and tried to explain to her what it meant. She said:

"If your father should send Willie to the store to tell the man to bring a bushel of corn to the barn here, and that he would be paid when he brought it, Willie would be buying the corn, or asking for it in your father's name, and because your father wanted him to, wouldn't he? Doing a thing in anybody's name is doing it for them, and because they want you to. Now, 'In His Name' means in Jesus' name, and because He wants us to; and anything we can't do in His name, He doesn't want us to do, and we mustn't do it. Let us try to remember that."

"But He might want us to do something hard," said Willie.

"Well, if we love Him," replied Miss Landon, "it will make it be easy to do it. What does your father do to his windmill when it goes hard?"

"Do?—why he has it oiled, and then it goes easy."

"Yes," was the reply, "and love is the oil that makes it easy to do what He wants us to do, and in His name, too."

"And love is the oil that makes your little windmill go easy, is it?" It was Celia who asked that question.

"Just so, my nice little thinker," said Miss Landon, "and don't you see, if I love Jesus I will love my neighbor too. And if I love him I shall not want to do anything to hurt him. So if I had any number of windmills, and each one as big as your father's, I couldn't use one of them to grind apples to make cider, because the Bible says, 'Love worketh no ill to his neighbor,' and cider works a terrible amount of ill. Yes, I've known a great deal of misery in many homes all through cider-drinking."

"Cider will make a man real drunk, Miss Landon," said Willie.

"Indeed it will. There's alcohol in it after a short time. You know cider is called 'the devil's kindling-wood,' and just as the little shavings and kindling wood,' set the big sticks of wood on fire, so cider kindles a big appetite for rum and gin and brandy, and all those dreadful drinks that do so much harm. Oh! I sometimes can hardly bear to see apple-blossoms, beautiful as they are, and the gift of our dear heavenly Father, because I know the more apples there are the more cider there will be. What a pity that men will so abuse the good gifts of God."

Just here mamma came to the window of the room which opened on the piazza, and said:

"What are you all talking so earnestly about? Why, I should think it was some kind of a convention."

"So it is, mamma," said Willie; "and it was all set going by two windmills."

"Two windmills; why," said mamma, "there is but one on the whole farm—and that seems to be going at a pretty rapid rate just now—unless the other is somebody's tongue."

"No, no, mamma, it's here—just here," said little Celia, touching the silver cross as she spoke; "it's Miss Landon's little silver windmill. It's a windmill that never does any harm to anybody, because it says on it, 'In Jesus' name, and it's oiled with love, so it always goes smooth, and—and—it's a real nice little windmill, and I wish I had one like it. It won't let anybody grind cider, and it's real, real nice."

And then they all clapped their hands at little Celia's little speech, she had done so nicely, but she looked as if she had said something wrong till mamma drew her to her side and kissed and comforted her, telling her that she understood all about it, and she thought it must have been a very nice convention. And so it was.—*Temperance Banner.*

LETTER-BOX.

Dear Presbyterian: I am a little girl eleven years old. My mother takes the Missionary and the Children's Missionary. Can any of the children that write for your paper tell me anything about the Missionary game? My father takes your good paper and I enjoy reading the letters in it. I recited the Shorter Catechism, Beatitudes, Books of the Bible, Apostles Creed, the Lord's Prayer, the Ten Commandments and the 23rd Psalm

Your little friend,
MYRA MOORE.
Greenville, N. C.

Dear Presbyterian: This is the first letter I have ever written to you. We enjoy having school in the new Rumple Hall. We all go to school in the morning and work in the evening. I am nine years old. I am supported by Mrs. Leer, of New York City. My box has come, Mrs. Lees sent Richard Pettus and myself one dollar a piece. I have two brothers and a sister. Mr. Boyd has Bible lessons in the mornings before school. I like to stay here. I will close for this time.

Your friend,
BESSIE REYNOLDS.
Balium Springs, N. C.

Dear Presbyterian: As I have not written to your good paper in a right long time, so I will write now. I noticed a letter in the PRESBYTERIAN some time since from a little girl in Chapel Hill and she spoke of one of her playmates by the name of Annie Johnson. I expect little Annie is a cousin of mine. I would like to meet those two little girls. I imagine we could have a jolly time. Miss Ara "our teacher" is thinking of having a Christmas tree Christmas Eve and let Santa Claus visit us at the schoolhouse. It will soon be time for us little [girls to hang up our stockings. I will close hoping to see my letter in print.

Your true friend,
E. MYRTLE WILKINSON.
Ridgeville, N. C.

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We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of 40 per cent. Discount of 33⅓ per cent on any of our own books.

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Ninito: A Story of the Bible in Mexico. 214 pages, ... 90
How A-chon-ho-ah Found the Light. 266 pages, ... 1 25
Isilda: A Story of Brazil 195 pages, 1 00

By Elizabeth Olmis (author of Jack's Hymn):
Over at Little Acorns. 324 pages, ... 1 25

By Fannie Alricks Shugert:
Ezekiel of Bethlehem. 261 pages, ... 1 00

By Rev. H. C. DuBose, D. D.:
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages, ... 1 50

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FOREIGN MISSION RECEIPTS.

The books of the Executive Committee of Foreign Missions give the following figures: Receipts during November 1897, $12,470.37; less than during November 1896 by. $3,816.06. Receipts April 1, '97, to December 1st, '97, $31,528.10; less than same dates 1896, by $7,681.30. Amount due missions for 1897, November 30th, $19,828.74. Cash in bank, Nov. 30th, less than $50.

All the $19,828.74 should be sent off to the Missions in December 1897; and nearly all during the first week in December.

Would it not be well for the Church to take a long and thoughtful look at these figures? The receipts for this November as compared with last came short $3,816; the receipts since April 1st have fallen off $7,651.

The Foreign Mission work grows in spite of our efforts to cramp it, and growth in the work means growth in expenses. With expenses increasing, and receipts dwindling, what must be the inevitable result?

Only four more months of the year remain. "Then cometh harvest." There confronts us the prospect of a debt that will hamper us for years to come.

Yellow fever accounts for only about $1,900 of this shortage. Another kind of yellow fever, it is to be feared, is doing a more deadly work.

R. C. REED,
Chairman.

Nashville, Tenn., Dec. 1st, 1897.

SECULAR NEWS.

NORTH CAROLINA.

The acreage sown in wheat and other small grain in Vance county is larger than for several years past.

The collection of North Carolina gems made by the late professor J. A. D. Stevenson of Statesville is secured for the State museum by Secretary Ramsey and ex-Secretary Bruner. Only one collection is so fine, that of Colonel Dement of Pennsylvania.

The Carolina Veneer Works, of Clinton, will be rebuilt by the proprietors, Messrs. A. F. Johnson & Co.

Dr. L. W. Hunter of Sardis has recently carried to the reduction works of Capt. Wilkes, Charlotte, five tons of gold ore from which he hopes to get encouraging results.

Farmers in this state are shipping flint rock in good quantities to glass factories in the North.

DOMESTIC.

Dr. J. R. Singerland, the head of the Shaker colony at Lebanon, O., is negotiating for 15,000 acres of land near Savannah, Ga.

The Tennessee Medical College, valued at $25,000, near Knoxville, Tenn., was destroyed by fire on the 4th inst.

The Alleghany Iron Co., has leased the Buena Vista (Va.) furnace and is preparing to put it in operation about the first of the new year. The furnace has a capacity of 120 tons a day and will give employment to 150 men.

A charter has been granted the Southern Sugar Refinery Co., of Richmond, Va., with a capital of $1,000,000 to manufacture sugar from beets.

It is also stated that the glass furnace of Buena Vista will also start again at an early date.

The State forest reserve board of New York has purchased 250,000 acres of the choicest primeval tracts in the North woods at a cost of $940,000.

The blizzard which swept over the city of Dallas, Texas, on the 2d inst, sent the thermometer down to 18 degrees and much suffering was caused on account of the freeze. The whole northern part of the State was covered with ice.

Temperature below zero is reported in Minnesota and North and South Dakota.

Distinct earthquake shocks were felt in several towns in Wisconsin and Illinois last week.

A plan to send a carload of canceled Kansas mortgages to the Trans-Mississippi Exposition in Omaha next year as an evidence of prosperity in that State was perfected at Topeka on the first inst.

FOREIGN.

Thirty men killed and forty wounded in the mine disaster which occurred at the Frankerholz coal mine, near Hamburg, Germany, on the 1st inst.

The German government has sent 1,200 more men and a company of naval artillery consisting of 200 men to Kino Chou bay. This will make 4,500 soldiers on Chinese territory; a larger German force than ever before sent beyond European waters.

FOR SALE.

Paying Newspaper, with Job Office in a prosperous North Carolina town of 3,000. Good reasons, good paper, good field. Country weekly. Care of PRESBYTERIAN.

Tracts and Tract Volumes.

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Early Presbyterian Missions, by A. D. Tadlock	5c
Daisy's Death Bed, by T. W. Hooper, D. D.,	5c
Take My Yoke Upon You, by T. F. Hay,	5c
What We Believe, by L. P. Bowen, D. D.	3c
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What Is To Be Your Life-Work? by A. W. Fraser,	5c
Latest Infidelity, by Dr. R. L. Dabney,	10c
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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 408
Lv Wilmington..	*3 20pm	.....
Lv Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 28pm	.....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro...	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe.....	9 12pm	6 48 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 30 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.....	12 30p m
†8 40am Lv....Hamlet..Ar		6 20p m
10 00am Ar....Cheraw..Ar		† 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 08p m
Lv Lincolnton...	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 20p m
Lv Hamlet.....	8 30am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 10pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)...	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT NOV. 28th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington.....	9.00a.m
Arrive Fayetteville.....	12.10p.m.
Leave Fayetteville.....	12.22 "
Leave Fayetteville Junction...	12.27 "
Leave Sanford.....	1.48 "
Leave Climax.....	3.47 "
Arrive Greensboro.....	4.20 "
Leave Greensboro.....	4.30 "
Leave Stokesdale.....	5.17 "
Leave WalnutCove.....	5.47 "
Leave Rural Hall.....	6.15 "
Arrive Mt. Airy	7.45 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.32 "
Leave Stokesdale.....	11.06 "
Arrive Greensboro.....	11.55 "
Leave Greensboro	12.15p.m.
Leave Climax.....	12.43 "
Leave Sanford	2.36 "
Leave Fayetteville Junction...	3.56 "
Arrive Fayetteville.....	4.00 "
Leave Fayetteville.....	4.10 "
Arrive Wilmington.....	7.20 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.00 a.m
ArriveMaxton.....	9.02 "
LeaveMaxton.....	9.07 "
Leave Red Springs.....	9.35 "
Leave Hope Mills.....	10.20 "
Arrive Fayetteville	10.40 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville.....	4.50p.m.
Leave Hope Mills.....	5.07 "
Leave Red Springs	5.43 "
ArriveMaxton.....	6.11 "
Leave Maxton.....	6.15 "
ArriveBennettsville.....	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.40 a.m
Leave Climax.....	8.25 "
Arrive Greensboro.....	9.17 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison..... ...	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Madison.....	12.35 p.m
Leave Stokesdale.....	1.25 "
Arrive Greensboro.....	2.45 "
Leave Greensboro.....	3.15 "
Leave Climax.....	4.25 "
Arrive Ramseur.....	6.10 "

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford, with Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk and Western Railway.

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

TO PRESBYTERIAL TREASURERS AND TREASURERS OF CHURCHES.

DEAR BRETHREN:—Let me remind you of the recent order of the Synod that all funds for "Colored Evangelization" collected during December be forwarded to the Treasurer of the Board of Trustees of the North Wilkesboro "Academical and Industrial Institute."

Remit promptly to,

J. M. ROGERS,
Winston, N. C.

The object appeals to the churches for a liberal contribution and the necessities of the case demand a prompt remittance

JOHN M. ROSE,
Ch'm. Synodical Committee on Colored Evangelization.
Morganton, N. C., Dec. 6th, '97.

WILMINGTON MARKET.

FOR

WEEK ENDING DEC. 8, 1897.,

SPIRITS TURPENTINE: Machine casks 30 cents and country casks 29½ cents until Tuesday — then 30½ and 29½—closing quiet.

ROSIN: Strained $1.15 and Good Strained $1.20,—dull throughout.

CRUDE TURPENTINE: Hard $1.40; Soft $1.90—closing quiet.

TAR: Receipts taken day by day at $1.05.—firm throughout.

COTTON: Middling 5¾ cents throughout—closing steady.

TIMBER: Not enough doing to justify quotations.

ATLANTIC COAST LINE.

Schedule in Effect Nov. 29, 1897.

DEPARTURES FROM WILMINGTON—NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 11 02 a m, Warsaw 11 15 a m, Goldsboro 12 05 p m, Wilson 12 55 pm, Rocky Mount 1 40 p m, Tarboro 2 45 p m, Weldon 4 38 p m, Petersburg 6 23 p m, Richmond 7 15 p m, Norfolk 6 05 p m, Washington 11 30 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 47 a m, †Norfolk 10 30 a m, Petersburg 3 18 a m, Richmond 4 00 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m. New York 2 03 p m, Boston 9 00 p m.

DAILY except Sunday 2 00 P M — No. 50—Passenger—Due Jacksonville 8 58 p m, Newbern 5 20 Sunday p. m.

SOUTHBOUND.

DAILY 4:00 P M — No. 55—Passenger—Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 40 p m, Florence 7 20 p m, Sumter 9 30 p m, Columbia 10 50 p m, Denmark 6 30 a m, Augusta 8 20 a m Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 55 p m, Savannah 1 58 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—

FROM THE NORTH.

DAILY 5:50 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York *9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 00 a m, Norfolk 8 40 a m, Weldon 11 52 a m, Tarboro 12 12 p m, Rocky Mount 12 47 p m, Wilson 2 37 p m, Goldsboro 3 20 p m, Warsaw 4 11 p m, Magnolia 4 24 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 35 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 22 a m, Goldsboro 7 01 am, Warsaw 7 58 a m, Magnolia 8 05 a m.

DAILY except Sunday 12 40 P M — No. 51—Passenger—Leave Newbern 9 20 a m, Jacksonville 10 42 a m.

FROM THE SOUTH.

DAILY 1:25 P M — No. 54—Passenger — Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 8 00 p m, Savannah 1 48 a m, Charleston 6 33 a m Columbia 7 00 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 50 pm, Sumter 8 25 a m, Florence 10 05 a m, Marion 10 44 a m Chadbourn 11 45 a m, Lake Waccamaw 12 16 p m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 3 55 p m, Halifax 4 30 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 am, and 3 30 p m, arrive Parmele 9 10 a m, and 4 00 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 11 50 a. m., arrive Conway 3 10 p. m. leave Conway 2 45 p. m., Chadbourn 5 45 p. m., arrive Hub 6 25 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 20 a m, and 4 15 p m. Returning eaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leaves Wilson 2 20 p m, 11 16 p m, arrive Selma 3 15 p m, Smithfield 3 22 p m, Dunn 4 00 p m. Fayetteville 4 47 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 9 33 a m, Fayetteville 12 22 p m, 10 35 p m, Dunn 1 05 p m, Smithfield 1 43 p m, Selma 1 50 p m, arrive Wilson 2 35 p m, 12 22 a m.

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THINGS USEFUL.

Rub tough meat with a cut lemon.

To clean hair brushes, rub them in dry Indian meal until the oil and dust are extracted.

Add a few drops of vinegar to the water for poaching eggs, to make them set properly and keep the white from spreading.

Macaroni Pudding.—Put one pint of milk into a saucepan with the thinly pared rind of a lemon and two ounces of loaf sugar. Bring slowly to the boil. Then remove the lemon-rind, and put in two and a half ounces of macaroni, broken into pieces about half an inchlong. Simmer gently till the macaroni is soft. Pour it into the baking-dish. Separate the yolks and whites of two eggs. Beat the yolks and mix them with another pint of cold milk. Pour this into the dish on the cooked macaroni. Whisk the whites to a very stiff froth, and then stir these in as lightly as possible to the other ingredients. Bake in a moderate oven till a delicate brown.

Apple Custard pudding.—Put a quart of pared and quartered apples in a stew pan, with half a cupful of water, and cook them until they are soft. Remove from the fire and add half a cupful of sugar, two tablespoonfuls of butter and the grated rind and the juice of a lemon. Having ready mixed two cupfuls of bread crumbs and two tablespoonfuls of flour, add this also to the apple mixture, after which stir in two well-beaten eggs. Turn all into a well-buttered pudding dish, and bake forty-five minutes in a moderate oven.

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—o—
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For catalogue or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.,
For information as to rooms, &c., apply to W. L. Lingle, Intendant, Hampden-Sidney, Va.

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New Series—VOL. XXIX—No. 1,562. WILMINGTON, N C., THURSDAY, DEC. 16, 1897. Old Series. Vol. XXXIX—No. 2,722

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☞*Checks or orders in payment of subscription may be made payable either to John McLaurin, or to North Carolina Presbyterian. Please send forward promptly.*

For the N. C. Presbyterian.

THE VINE AND BRANCHES.

LUOLA.

I am the vine—ye are the branches.
John xv. 1.

So near as that, if I am thine!
Near as the branch is to the vine!
O condescension passing strange,
Beyond the flight of mental range!

Part of Thyself! How can it be?
Reveal the precious truth to me,
Let me but know this union sweet,
My joy in Thee will be complete.

I know the fruit the branch must bear,
The Husbandman's unceasing care,
And if to prune it He sees best,
My soul accepts His wise behest.

Content if I in fruit abound,
Content if in the vine I'm found,
Oh Son of God abide with me
Or else a withered branch I'll be.

ABIDE IN CHRIST.

It ought to be the holy purpose of believing souls who are looking for Christ, to dwell so entirely amid the Redeemer's merits that, like the maidens of King Ahasuerus, Esther ii. 12, they shall be fragrant with the sweet odors, and with these alone, when the Bridegroom comes. When Christ presented His human person and all He had, He was indeed *fragrant* to the Father, and the oil of the Spirit was on Him above His fellows, Isa. lxi. 1; Ps. xlv. 7; Heb. ix: 14, and equally "complete in Him" is every believer also, Col. ii. 10.—*Dr. A. A. Bonar.*

"What do you consider the greatest discovery you ever made?" an interviewer asked Sir James Y. Simpson, the eminent Scotch surgeon and the discoverer of chloroform. "That I have a Saviour," he replied, without hesitation.

REV. JOHN WAKEFIELD.

The subject of our sketch was born in Ontario, Canada, Aug. 25th, 1864. His parents were members of the English Church. When he was seven years old his father moved with his large family to North Carolina, and settled at Friendship, Guilford county, where John's boyhood was spent on the farm. He attended the public school, and the New Garden Boarding School, now known as Guilford College.



At the age of nineteen he moved to Greensboro and for six years was engaged in the hardware business. He attended services at the First Presbyterian church, and in 1866, united with that church upon profession of his faith in Christ. A year later the Westminster church was organized, of which he became a member by transfer and was elected a deacon.

Feeling called of God to preach the Gospel, he entered Davidson College in 1889, at the age of twenty-five and graduated with the class of '93, having won the Orator's Medal in his Junior year. Completing the full seminary course at Union, Va., in 1896, he was licensed by Orange Presbytery in June of that year, and ordained by Wilmington Presbytery in the following October.

Since July his field of labor has been Brunswick county, where his word has been eminently, vigorous and successful. At its recent meeting he was elected moderator of Wilmington Presbytery.*

Mr. Wakefield's mind is clear, strong and well-trained; his sermons, Scriptural and earnest; his manners sympathetic and cordial. To an acquaintance with college and seminary lore, he adds a sound practical knowledge of men and things, the fruit of his long experience on the farm and in the hardware business. The human heart being deceitful above all things and desperately wicked, a knowledge of hardware is not only a powerful factor, it is an essential element of ministerial success.

But Mr. Wakefield's strong point, though he knows it not, is his character. Truthful to his heart's core, humble as a little child, faithful in that which is least, loyal to the loftiest sense of duty, he has enjoyed the absolute confidence of all who have ever known him, whether as deacon, as student, as man of business, or as man of God.

"Cujus vita fulgor, verba tonitrua."

*Since the above was written Mr. Wakefield has taken charge of Spencer and China Grove churches in Concord Presbytery.

WHAT LIFE IS.

Life is not mere living. It is worship—it is the surrender of the soul to God, and the power to see the face of God; and it is service—it is to feel that when we die, whether praised or blamed, whether appreciated or misinterpreted, whether honored or ignored, whether wealthy or destitute—we have done something to make the world better and happier—we have tried to cast upon the waters some seeds which, long after we are dead, may still bring forth their flowers of Paradise. The seed dies, but the harvest lives. Sacrifice is always fruitful, and there is nothing fruitful else. * * Out of the suffering comes the serious mind; out of the salvation, the grateful heart; out of the endurance, the fortitude: out of the deliverance, the faith.—*Canon Farrar.*

Hath any wronged thee? Be bravely revenged! Slight it, and the work is begun; forgive it, and the work is finished.—*Quarles.*

POWER.

You want power? Well, the desire is legitimate, and its realization possible.

But what kind of power? Physical? Then stop fretting. Take exercise. Avoid excesses. Form regular habits. Eat nourishing food. Sleep long and soundly. That means a sound body.

Mental power. All right. Use your brain. Think. Think systematically. Think below the surface. Grapple with the great thoughts which others have put into books. That will give fiber and grip to your mental life.

Or is it moral power you are after? Very good. It may be had. Think pure thoughts. Look at lofty ideals. Live right. Crucify self. Loathe all vileness. Develop the Good Samaritan side of your life. That will promote a high morality.

But there is something higher. It is spiritual power. Ah! that is it. The foot of the ladder is on the earth, but its top is in heaven. Climb! Do you say, "It is high, I cannot attain unto it?" No, no! Read the first chapter of Acts of the Apostles. Then to your knees! Look up. Turn your back upon the bad past. Surrender utterly to God. Lose your will in His. Plead the promises. Believe, believe, believe! Claim the pentecostal gift. Receive ye the Holy Ghost!—*Epworth Herald.*

TAKE SHORT VIEWS.

Faith carries present loads, meets present dangers, feeds on present promises, and commits the future to a loving Heavenly Father. Take short views. Do not attempt to climb the high wall till you get to it—or fight the battle till it opens—or shed tears over sorrows that may never come. Be careful lest you lose the joys that you have by the sinful fear that God may have trials awaiting you. He promises grace sufficient for to-day—but not one ounce of strength for to-morrow. You cannot create spiritual sunshine any more than you can create the morning star; but you can put your soul where Jesus Christ is shining.—*T. L. Cuyler.*

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STAUNTON, VA.

At a high point in the Shenandoah Valley on a number of hills, the centre institutions for female education, is the thriving busy city, with good city comforts, but without city airs. To us Presbyterians the chief interest is in the Mary Baldwin Seminary founded and fostered by that successful teacher and organizer whose name most fitly takes the place of Augusta which she called the seminary. It is doing such noble work as she planned and prepared it to do, such work as gave it worthy fame even while she lived. It is widely known by that work of years.

Next in interest are the Presbyterian churches. The two strong churches now have set out two daughters, giving four organized Presbyterian churches. The two older are ably supplied by faithful pastors and the two younger have called a pastor whose acceptance is greatly desired. This is a strong group in a Presbyterian county where are eighteen churches, and in a large district largely Presbyterian. The Presbytery is interested, and the special committee of Presbytery has acted promptly, to accept the proposition of Messrs. Davis and Elkins of liberal aid for the opening of a Presbyterial Academy at Elkins. Prof. Dinwiddie of Greenwood has been elected and has taken the place as principal of the school. He is already on the ground and is making ready to open the first week in February, 1898.

In the week's meeting just held with the pastor of the Second Presbyterian church of Staunton, Rev. John M. Wells, for the deepening of the spiritual life, to enrich the spiritual experience in order to fruitfulness in life and service, the congregations grew in numbers and interest and prayerfulness. Great searchings of heart were sought, and great humility was wrought.

In all that valley no man is better known than Major Jed Hotchkiss an elder of this Second church. He was engineer on the staff first of General Lee and afterward of "Stonewall" Jackson. He is an authority on the topography, and geology, and resources of Virginia and North Carolina. He is gathering materials of war history of the Civil war with especial reference to the forthcoming life of General Jackson by Professor Henderson of the War College of England. It is worth a trip to Staunton to meet this man, not to speak of the noble men who are members with him of the strong session of the Second church. Then to walk with Major Hotchkins about Staunton and from some prominence to have him point out prominent places and explain the ridges and mountains and valleys and the formation and composition of all is added blessing. How much more to have him as fellow traveller from Staunton to Richmond and to point out places associated with the marches, maneuvers and battles of his greatly loved war General "Old Jack" as he was often called. With a running account of the war will be heard, personal reminiscences and historical facts. It may be startling to hear truthfully how at the close of the war of the Revolution Virginia sent colonists west and northwest; so that she was the mother not only in being divided into newer States, but in settling these new States largely with her own children. Then stop and wonder that in 1860, one-sixteenth of the population of the United States, every sixteenth man, was a native of Virginia, and at that time the majority of representatives in Congress were from Virginia. Then the six divisions of the State in surface and soil will be pointed out with evidences of the glaciers of long ago, and volcanic peaks and the washing down of the great mountain ranges once fifteen miles high to make rich soil all the way to the sea. There will occur the advantages of Norfolk and the Hampton Roads for increased trade and commerce. Running on you will be given by this man of vast and varied military experience unanswerable arguments against the sending of our boys to be trained in military schools. So, on and on, in the swift travel of the vestibule train of the Chesapeake and Ohio railroad, you will be forced to say with Dr. Cuyler after such a ride some time ago—"I never saw a road with so much on it."

Above all else the flavor of this man's life as an earnest Christian pervades all his unobtrusive and wonderful contribution to every department of sound sense and wisdom in private conversation. Commend me to Staunton, the pastor and people of the Second church with the cordial good feeling and cooperation between the pastors and people of both churches, for great pleasure.

NEARLY FIFTY years ago the writer was in the employ in different clerical positions of DeRosset & Brown, at that time the most prominent commercial house in Wilmington, and indeed, in this entire section of the State. Of this firm Dr. Armand J. DeRosset was the head. His clear vision and his sound judgment, his energy and his public-spiritedness were recognized wherever these most desirable qualities were most in demand and the banks and the railroad—at that time there was but the one—placed him high among their directors and most trusted counsellors. There was no station he was not competent to fill and no service beyond his great powers. Others have spoken of these services in detail, it is for this writer to note merely that the impressions of Dr. DeRosset's nobility of character and dignified yet affable bearing, from that day to this, have never been effaced. The writer recalls him now, as a man whose word was a synonym for truth, as a man in whose presence no act or word unbecoming a gentleman could ever be done or spoken, as one who lived as having the heritage of a most honorable lineage to maintain and transmit to those who should follow him, and withal as a man whose kindliness of heart, of which the writer had frequent tokens, was infinitely above the shadow of affectation or pretense. From those days the paths of our lives diverged and our associations were more casual and much less intimate, but the friendship and high regard of the writer for him who had so much to do in the forming of his character has never ceased.

And this brings into view how very important to a lad in his teens is the character and conduct of his employer. Where a boy or youth serves may, and in most cases will, especially if his employer is his ideal, as is generally the case—where a boy serves, usually, will determine what that boy will be in after life among his fellows. It will be well that all parents and guardians take this thought seriously to heart.

But we must not close without a reminder that Dr. DeRosset's character found its spring, as all such characters must do, in the humble acceptance and practice of the principles of the Gospel of our Lord and Saviour Jesus Christ.

IRISH HOME RULE as a principle in British politics has been relegated to the past. Most grievous crimes were perpetrated in its name; crimes that so weighted it as to cause its failure even had there been wisdom in the principle itself. But really the principle while extremely plausible, and thus far admirably adopted to the purposes of politicians, at the core was radically unsound. Mr. Gladstone's great talents and immense popularity galvanized it into life when it was almost gone, that it might restore to him the political power that had slipped from his grasp, and under his masterly management the thrifty and intelligent and most moral of the population of Ireland had well-nigh become the under-class in that country's government. Home Rule is now a thing of the past. The cry for the abolition of the House of Lords has not quite ceased, but soon it will. It has never risen to the dignity of a serious political issue. It was adopted by the party who were gathering from far and near all odds and ends to furnish planks for a platform that would catch every voter, and addresses itself solely to the prejudices of the poor as against the rich and titled; the plank is weak and soon that too must be abandoned.

The new platform of the National Liberal Federation embraces Woman Suffrage, abolition of property qualification, abolition of the House of Lords, giving salaries to members of Parliament, &c.—all *ad captandum* and none likely to succeed.

The truth is politicians are alike the world over. In our country all who make politics their life work are not statesmen, and a great deal of variety is developed in the construction of political platforms.

However, the Home Rule agitation was not an unmixed evil. It caused the correction of some very sore evils and resulted in some very solid good to the Irish people. Alien landlordism needed to be restricted in its privileges, and the worthy Irish poor needed the helping hand of government in removing oppression under which they labored.

Ireland now enjoys a government infinitely better than they could possess under the application of absolute home rule, and if evils yet remain they are in fair way to be corrected in the near future.

AFTER ELEVEN years of faithful and most serviceable work as Managing Editor of the Presbyterian Quarterly Rev. Dr. George Summey has transferred all the duties and interests thus pertaining to that publication into the hands of Rev. S. C. Byrd, of New Orleans. It is pleasant to know that Dr. Summey will still continue as editor of the Quarterly, which will in the future be continued on the same lines as in the past.

The reason for Dr. Summey's retirement from the management is the pressure of other duties in connection with the Chancellorship of the Southwestern Presbyterian University, which rendered it altogether desirable that he should find relief from the duties he now resigns.

In retiring Dr. Summey says: "The work has been not only one of love but one of very great pleasure to me, and not least among those things which have made it so pleasant has been the kindness constantly shown me by the editors of our Church papers, to all of whom, my most hearty thanks are due and are given."

The Church can hope for no more than that the ability with which the Review has been conducted by the retiring Manager may be continued under his successor.

DR. T. B. KINGSBURY, editor of the Wilmington Messenger was run into by a bicycle on the night of Thursday of last week and very seriously hurt. He was rendered unconscious at the time of the accident, but fortunately only temporarily so. Up to this writing Dr. Kingsbury has not been able to leave his bed, though, it affords us pleasure to state, he is improving. It will be some time before he is fully restored. We extend our hearty sympathy to our brother editor and personal friend.

WE ARE authorized, and requested, to state that the Evangelical Alliance will furnish gratuitously as many programs as may be desired to all churches that make an offering during the Week of Prayer. Requests should be sent to Secretary of the Evangelical Alliance, United Charities Building, New York.

SOMETHING OVER thirty years, it probably is now, since the Mortara case agitated the religious circles of the world. The child of Mortara, as well as we can recall, by unfair means had been taken from its parents by Roman Catholic authorities and all efforts of the father to regain possession through process of the Austrian courts proved futile. The child, before the contest for possession, had been baptized into the Romish communion, as appears below, and this was brought forward as a strong support to the claim for continued possession by the priests.

The following from a New York special to the Baltimore Sun will prove interesting:

"Rev. Dr. Eduardo Levi Mortara who for forty years has been known as the "Child of Mortara," and who, a Hebrew and when a mere child, embraced the Catholic faith, officiated at the masses in St. Peter and St. Paul's church, Williamsburg, this morning.

"Father Mortara comes from Rome, and reached the city Wednesday morning. He intends to establish missions among the poorer Italians in Greater New York.

"Probably no man has excited more controversy in Catholic ecclesiastical circles than the "Child of Mortara." When a babe, suffering from severe illness, his Catholic nurse secretly had him baptized. He recovered and the cure was pronounced a miracle. The boy when old enough elected to become a Christian despite the opposition of his Jewish parents.

The fact of his arrival in this country was known only in high ecclesiastical circles until his public appearance. Rev. Sylvester Malone, in granting the visiting priest permission to say mass in his church, followed the independent ideas which he practiced in Dr. McGlynn's case. It was intimated that Archbishop Corrigan had indirectly refused similar permission in his immediate jurisdiction, to prevent a recurrence of the discussions that have ever followed the appearance of this priest.

There is such a thing as a faulty excess of humility. If a man does not take notice of that excellency and perfection that is in himself, how can he be thankful to God who is the author of all excellency and perfection? Nay, if a man hath too mean an opinion of himself, it will render him unserviceable both to God and man.—*Selected.*

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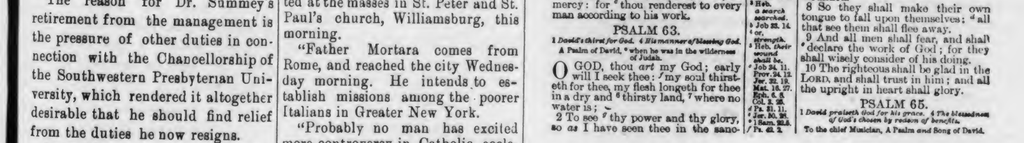
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We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
11 God hath spoken [a]once; twice have I heard this; that [b]power belongeth unto God.
12 Also unto thee, O Lord, belongeth mercy: for [c]thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, [a]when he was in the wilderness of Judah.

O GOD, thou art my God; early will I seek thee: [1]my soul thirsteth for thee, my flesh longeth for thee in a dry and [2]thirsty land, [3]where no water is;
2 To see [4]thy power and thy glory, so as I have seen thee in the sanc-

[1] or, we are ensnared by that which they have throughly searched. [a] Job 21. 28. Ps. 35. 7. 1 Tim. 6.17. [b] Heb. a search searched. [c] Job 33. 14. or, sitteth. [2] Heb. their second shall be. [a] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Col. 3. 25. [1] Ps. 42. 1. [2] Jer. 50. 38. [3] Num. 20. 5. [4] Ps. 27. 4.

6 They search out iniquities; [1]they accomplish [2]a diligent search: both the inward *thought* of every one of them, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly [3]shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4]all that see them shall flee away.
9 And all men shall fear, and shall [5]declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

Wide is the sea through which I have to steer my course, and high its swelling waves; but grace is the breeze that fills the sails, my compass is faith, and my pilot Christ.—*Tholuck.*

It makes the pastor's heart rejoice to see his flock dwelling together in unity and working hand in hand. Not only does the pastor rejoice, but above all it causes heaven to rejoice. It is the only true way of living.

For the N. C. Presbyterian.

THE ENO CHURCH.*

To the Editor of the N. C. Presbyterian:

DEAR SIR—It has been repeatedly suggested that, owing to the advanced age of the writer, he should give from personal recollection some sketches of the origin of this old church, with something of the usages and customs of it, and the neighboring congregations (which were pretty nearly the same) in years long since past.

This old church was organized among the first in Orange Presbytery by the earliest settlers, mostly Scotch-Irish, who migrated here from Pennsylvania and New Jersey. This was called the Eno settlement; the Hawfield settlement was made about the same time, and was composed of about the same material. The two settlements were only from eight to twelve miles apart, and the people intermarried freely. The first proposal suggested for erecting a house for public worship was to unite on half-way ground and have one church for both settlements, and accordingly a site was selected on what is called the old Strudwick plantation. Finally they concluded for each settlement to erect a house where each settlement could worship under its own vine and fig tree; but they united for many years in securing pulpit ministrations and pastoral services.

The exact date when the first house of worship was built at Eno cannot now be ascertained, but it is supposed to have been in 1736 or 1737. The deed given for the ground on which it stands bears date from the ninth year of the reign of George II. The building was of logs and stood near the middle of an acre of ground. A corner-stone remains to point the spot. Buried within the the space designated and nearly filling it, are graves that contain the ashes of those sturdy pioneers who felled the forests and fought the battles of their country, and yet were not unmindful of their duties of religion.

Memory recalls in association with the early days of this church, the names of Rev. Messrs. Spencer, McWhorter, McAden, Patillo, Lake, Hodge and McGrady—men whose preaching was a terror to evil-doers.

The church took its name from a little tributary of the Neuse river, which winds near by, and, tradition says, was organized in 1756 by Rev. Messrs. Spencer and McWhorter, but the organization may have been earlier. Rev. Wm. McAden preached there at various times in 1755 on his missionary tours through the State. The first elders were Thomas Clark, John Tinnin and Carnes Tinnin.

The present house, which has frequently undergone repairs, was built in 1793 and dedicated to the service of God in the year following, at which time the Rev. James H. Bowman became pastor of Eno and Little River congregations. He continued with them twenty-one years, and during this period his labors in the ministry were blessed and many were added to these two churches. He was a man of tender sympathizing feelings and his manner of delivery mild and persuasive. Possessing more than ordinary oratorical grace and fluency of speech, yet his motto was, "A praying people make a preaching minister;" that he seemed to realize in a good degree. We have often seen grey heads bowed and the congregation deeply affected, while tears stole down the cheeks of the speaker.

The personal recollections of the writer commence with the year 1802 and with the great revival of that year. It was a time of great solemnity and the Holy Spirit was abundantly outpoured. As accords with our observation generally this revival was preceded by much wrestling in prayer. The weekly prayer-meetings were well attended. Many dated their conversion from this time and became useful members and office-bearers in the church.

It was usual in those days to hold two examinations in the congregation each year on the Westminster catechism in connection with Willison's and Fisher's catechisms. Friday preceding the communion, Sabbath, spring and fall, was observed as a day of fasting and prayer. The communion seasons were very solemn and lasted four days. On Saturday the great bake oven then used was brought into use and enough baking was done to last till the close of the meeting, so that no one was detained to cook warm dinner on Sunday. Other regulations for proper observance of the Sabbath were duly attended to.

Large crowds attended the sacramental occasions, and there was more solemnity than now-a-days.

The ruling elders in the time of Mr. Bowman were David Faucett, Thomas Bain, John McKee, Robert McKee, Eli Birdsey, James Clark and William Clark, Sr.

Rev. Mr. Bowman left these congregations in 1815 and moved to the West. He was succeeded by Rev. Samuel Paisley, who became pastor in 1816 and continued to serve in this capacity for over twenty years. He was a man of prayer, and frequently urged upon his hearers the importance of secret prayer, strengthening his injunction by citing the parable of the unjust judge and importunate widow. His labors for a number of years were blessed in a good degree.

We cannot take the time and space to follow up the record of the church. Succeeding Mr. Paisley were the three Phillips, Witherspoon, Doak, Graves, Currie, Stanfield and others. The habits and customs of the people are greatly changed since these olden times. The sanctuary was entered with reverence and vacated with becoming solemnity. The aisles of the church were cleared as soon as well could be after the benediction was pronounced. All salutatory compliments were exchanged after leaving the house.

"Thus saith the Lord, stand in the ways and see and ask for the old paths, which is the good way, and walk therein and ye shall find rest for your souls."

LAYMAN.

*The above interesting account of Eno church was written by Alex. Anderson, for a long time one of its ruling elders, and printed in the NORTH CAROLINA PRESBYTERIAN several years ago. New interest has been aroused in this old church of late and it will be a kindness to its many friends if you will be kind enough to reprint it in your columns.

Eno church, as the preceding sketch states, is one of the oldest churches in Orange Presbytery and therefore one of the oldest in North Carolina. It has done a noble service to the cause of Christ and has many noble names connected with its history. Among its ruling elders it has numbered such characters as Hon. Thomas Henry Hughes and his brother and distinguished teacher, Samuel W. Hughes, and its pastors since the above sketch was written have been Rev. Archibald Currie, Rev. T. U. Faucette, Rev. Jas. H. Fitzgerald, Rev. Jas. L. Currie, Rev. W. F. Wilhelm and Rev. H. S. Bradshaw, who still serves it.

But the church has been without a house of worship since 1893, the church building having been burned that year in forest fires. Like many other mother churches, Eno of late years has grown weaker than her daughters around her, and has not as yet succeeded in rebuilding. But a few months ago Rev. W. P. McCorkle and Rev. C. W. Maxwell conducted a series of services there and the people of the congregation became so interested and aroused that they decided to build again at what was decided a more suitable place than was occupied by the former building.

What a pity that such churches as this, so rich in historic interest, should wait a day without a house of worship! And what a beautiful and appropriate thing it would be if all the descendants of old Eno's former families would just come to the help of the few that remain, and speedily help furnish the funds to rebuild the church of their fathers. Will they not do so?

D. J. C.

WHY SOME WOMEN GROW OLD.

One reason why the average woman wears out, grows old and plain, before her husband, says a writer, is that, through a mistaken idea of duty, she lays out for herself at the beginning of her married life, a scheme or plan of duty and employment for her time every hour filled with work, with rare and short periods of relaxation. This she follows religiously for years, feeling that she has done her duty, because every household event occurs regularly and on time, while she soon becomes merely a machine, a thing without life of itself or volition. She settles into her rut, and goes round and round on the same track everlastingly. No woman can keep brightness, originality of thought and speech, or even mere prettiness with such a life; nor can she keep her husband and growing children full of loving admiration, which is the strongest chain by which she can bind them to her.—*Ex.*

SEEING TO THINGS.

The pace that kills a business woman is the work that she does at home. Good, hard, faithful attention to business never killed anyone, man or woman. Worry and "seeing to things" idea—these are the two nails in the business woman's coffin.

The "seeing to things" idea is distinctly feminine. No man ever had it. Every woman is born with it. Men sit in the street car and watch the driver of a truck groan and tug, and try to get his wheels off the track, and not a man will move to help that driver or even sigh in sympathy. Every woman in the car is edging and peering and wishing she dared go out on the platform, and "see to that truck."

That's the thing that kills women. They try to carry the world on their shoulders, and they don't realize that the world is a great deal better off without their puny strength under it.

Business women try to do too many kinds of things. They are, most of them, "Jills of all trades."

When a business man gets up in the morning he takes his bath, goes into the dining-room and eats his breakfast, kisses his family good-bye, and goes down town to his work, like a sensible man. The business woman—do you know her? I do.

I'll tell you what the business woman does. She gets up early and goes into the children's room and fusses around for a half an hour or so. If you ask her what she is doing, she'll say she is "seeing to things."

She hires a servant—and waits upon her. She pays a dressmaker—and sits up nights studying fashion books for a new way to have a dress made. She buys a hat—and takes it home and tears it all to pieces and makes it over again. She dictates to a type-writer—and then takes the "copy" and corrects it herself. She works herself ill over something she can't do, and ought not to do, and takes a rueful pleasure in a martyred spell of illness

She worries about other people's troubles, she frets over other people's children, she almost takes medicine for other people's headaches, and she puts all her friends into nervous irritation trying to "see to them."

If the business woman is worth one-half her salary she puts all these things out of her mind at the office. —*Exchange.*

SYMPATHY AS A POWER.

Sympathy is a large factor in human power. It means more, as an element of strength and success, than brawn or brain, than skill or experience. Whatever one has in himself, or in these faculties and possessions, if he has the added gain of real sympathy, his power is at least doubled. "Sympathy' is the sharing of another's burdens; literally, it means "to suffer with another," but practically it means to help another in his sorrows and in his joys. Bacon says: "There is no man that imparteth his joy to his friend but he joyeth the more; and no man imparteth his griefs to his friend but he grieveth the less." Who is there who would not feel greatly helped by another who could double his joys and halve his sorrows? He who has a sympathizing friend has one who can do this for him. He who is in full sympathy with another has power to do this for that other. Many a strong man would fall and fail if it were not for sympathy. Many an efficient man is enabled to do his best work through the help of sympathy of which no one but himself knows.—*Philadelphia Methodist.*

The work of the American Bible Society in foreign lands during the last year involved an expenditure of $192,292.32 and the circulation of 767,528 volumes of the Holy Scriptures; of these more than half, 405,000 volumes, were distributed in China; 50,000 in Japan; 57 000 in the Levant; 60,000 in South America; 33,000 in Mexico and Central America; 32,000 in Siam and Laos; 40,000 in Russia; 20,000 in France; 12,000 in Spain and Austria; 10,000 in India; besides smaller numbers in Africa, Micronesia, Arabia and Korea. In accomplishing this great work the agents and correspondents of the society employed 382 men, each working on an average more than eight months. It is evident that the distribution of the Bible is of prime importance in all foreign missionary operations, and that the co-operation of the American Bible Society with the missionary boards entitles it to the most cordial recognition. Hence the Society will issue an appeal to pastors and others, that in the special meetings for prayer which are to be held early in January, due emphasis may be laid upon the importance of extending the circulation of the word God among all nations during the closing years of the nineteenth century, and especially in those parts of the world where the Bible is an unknown book.

New York, Monday, Dec. 13th.

WEDNESDAY NIGHT SERVICE.

In all our towns and cities this service has become an established thing. The minister and a very select remnant of the faithful from year to year gather in the middle of the week's toil and care to touch thoughts and hearts, and so with closer blended lives to press on refreshed and strengthened in the daily as well as worshipful tasks. A careful watching will soon show that nearly the same little band is composed of the same individuals week in and week out, with here and there an occasional change and rare addition. It is doubtful if this company will average one-tenth of the regular communion list in each congregation. Now, it is true that many people are so situated as not to be able to come out at night in the middle of the week; but it is also true that the same people through all the years of a long and busy life, filled with as much care and toil as the stay at home brigade's, do regularly make time to come, and *come.*

The truth is, that this thing is not so much a matter of time as a habit deep-rooted in principle. This little select band have for the most part carefully weighed this subject and made up their minds that it is their duty to attend Wednesday night services, and if it is their duty it certainly pays. *Duty always pays in the long run.* Having thus decided, it soon becomes a pleasure, and having given it a place among life's duties, there is only the necessary division of other duties and pleasures to carry out their determination.

What is greatly needed is power to show the rest of the communicants that they are losing many blessings and wasting opportunities of becoming stronger and stronger by their neglect. After thirty years careful watching one affirms that this Wednesday night service is one of the most helpful and encouraging of all church services. Hearts get closer and soul food seems more directly given and gladly received.—*Exchange.*

LITERARY JOTTINGS.

Queen Victoria is sometimes accused of being entirely destitute of the sense of humor, and it has been said that she is rarely seen to smile. Those who have the honor of a personal acquaintance with the Queen deny both charges, and Emily Crawford, in her delightful paper in the Contemporary Review, presents her as possessing a keen appreciation of humor. It is pleasant to know that she has especial liking for Mr. Lewis Carroll's "Alice in Wonderland," and when this fascinating book appeared she ordered copies of all his works. She is said to have been much astonished when the collection arrived, no amusing examples of imagination like "Alice in Wonderland," but a thick parcel of mathematical text books, the author being, in reality, the Rev. Charles Dodgsen, lecturer in mathematics at Christ church, Oxford. The two volumes that have made him more widely famous than any of his mathematical works, were undertaken in his leisure hours, purely as relaxation and for his own personal amusement.—*Interior.*

An interesting exhibit of book plates was recently made at the rooms of the Baltimore Achitectural Club. The plates which were made to line the walls for the convenient inspection of the visitors, were from the valuable collection of Mr. Howard Sill.

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Book plates, it may be well to tell the uninitiated, are engravings or prints made for families possessing libraries, copies of the plate being pasted in each book in lieu of inscribing the name of the owner. They are traced back to 1,400, the earliest extant specimens being German of the fifteenth century or the early part of the sixteenth. One of these is the plate engraved by Albert Duer for Dr. Pirckheimer, a German gentleman. This was in 1524.

One of the earliest English specimens is that of Sir Nicholas Bacon, father of Sir Francis Bacon, in 1574. The earliest French book plate is dated 1574 also, and it is that of a Catholic Archbishop.

Not until the seventeenth or the eighteenth century were these plates generally used, and then they were usually fitted with the crest of the family represented. In the eighteenth century many artists of note devoted their time to engraving and much of their handiwork was included in the collection shown last night by Mr. Sill. Among these were Faithorne, White, George Virtue, Bartollozzi and Bewick, who engraved on wood.

Many of the book plates of American families were engraved in England, but later there was developed a company of native engravers, whose work is among the most interesting in Mr. Sill's collection. There was, for instance, Thomas Johnston, 1708; Nathaniel Hurd, 1720; Dawkins and Paul Revere. This is the Paul Revere of history, who figured in Longfellow's poem on the night when "the fate of the nation was riding." He was a silversmith, but he was also an engraver. There are known to be six book plates which he engraved, and two of these are in Mr. Sill's collection. They are those of David Green and Gardiner Chandler.

Among the plates of Americans on exhibition were those of William Byrd, of Westover; John Randolph, of Roanoke; William Stith, one of the presidents of William and Mary College; Richard Bennett Lloyd, of Wye House; Charles Carroll of Carrollton, and Samuel Chase, the last two being signers of the Declaration of Independence.—*Baltimore Sun.*

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Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.
February and August—Presbyterial Home Missions.
March—Publication and Colportage.
April — Education — (one collection Church and Christian Education).
May and October—Foreign Missions. Third Sabbath in October for Bible Cause.
June and September—Synodical Home Missions.
July—Invalid Fund.
Third Sunday in October—BibleCause.
November and April—Education for the Ministry.
December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. H. T. Darnall, from Hampton, Va., to Albany, Ga.

Rev. Ned B. Campbell's address is Ivanhoe, N. C., instead of Garland as reported last week. His field of labor is the same.

Rev. C. W. Maxwell, from Durham, N. C., to Colley Ave., Norfolk, Va.

Rev. M. C. Arrowood, from Marshville, N. C., to Wadesboro, N. C.

Rev. Dr. Jere Witherspoon from Baltimore, Md., to 108 N. Fifth St., Richmond, Va.

Rev. W. J. Sechrest, from Moscow, Texas, to 1686 North Claiborne Ave., New Orleans, La.

NORTH CAROLINA.

New Hope Church, Orange Presbytery:—On December 5th, the following persons were elected officers in this church: Messrs. W. C. Claytor, J. D. Long and W. E. Kirkland, elders; Messrs. E. A. Dickson, I. A. Hogan and R. D. Patterson, Jr., deacons. These are to be installed on the first Sabbath in the new year. D. J. C.

Chapel Hill:— Two members have lately been received into this church on certificate. Union services were held on Thanksgiving Day, the sermon preached by Rev. N. H. D. Wilson, pastor of the Methodist church, and an offering made to the orphanages of the State. On Thanksgiving eve the pastor's family received a generous pounding at the hands of the kind people of the church. They swooped down on him all unexpectedly, like the thief in the night, but unlike the thief, they went away with *much less* than they came. As they have been good to us, so may the Giver of All Good be good to them, blessing them with all spiritual and material good. D. J. C.

Laurinburg:—The Presbyterian church has been greatly improved, in point of comfort, by the steam-heating apparatus recently put in.—*Laurinburg Exchange.*

Fayetteville Presbytery:—In addition to the items of business transacted at the late adjourned meeting of Fayetteville Presbytery and reported last week, the pastoral relation between Rev. M. D. McNeill and Pocket church was dissolved as per the report of the commission appointed in the matter and Rev. K. A. McLeod was appointed to preach for the church one Sabbath evening in January and Rev. C. H. Dobbs, Jr., one Sabbath in March. Other supplies of churches were appointed as follows: For, St. Pauls and Lumberton Rev. W. F. Thom one Sabbath in January and Rev. Hugh Craig one Sabbath in February; and for St. Pauls Rev. P. R. Law one Sabbath in March. For Philadelphus and Mt. Tabor Rev. C. G. Vardell one Sabbath in January. Rev. A. M. Hassell one Sabbath in February and Rev. W. B. Arrowood one Sabbath in March. P. R. L.

Barium Springs:—Maxton and Center churches have furnished a room in Rumple Hall.

Evangelistic Notes:—Rev. E. E. Gillespie writes of the favorable progress of the work entrusted to himself and Rev. J. A. Grey, in the northwestern part of the State. Three members were recently received on profession of faith, the first fruits of their labors. The building of the First Presbyterian church in Ashe county was begun this week.

Rev. E. Mac Davis was ordained an evangelist at a called meeting of Asheville Presbytery last month. The first Sunday in this month in company with Rev. H. M. Parker he visited Barnardsville in Buncombe county and received four adults into the church. There are forty-five petitioners for a church at Barnardsville, and Mr. Davis will preach there once a month.

A. J. McKELWAY,
Superintendent.

Fayetteville:—Sunday last was an important day in the history of Fayetteville church. At the morning service the retiring pastor presented the cause of Synodical Missions to his people and they subscribed $160 for the year. Immediately after the sermon the congregation met according to the call of the session to consider the question of calling a pastor. The congregation voted to elect by ballot without nomination. Rev. H. T. Graham received 148 out of the 149 votes cast, and the officers of the church were instructed to sign the call in behalf of the congregation.

Says the Fayetteville Observer: "The Presbyterian church of Fayetteville has paid its able and popular assistant pastor the great compliment of unanimously calling him to fill the important pastorship made vacant by the resignation of Rev. A. J. McKelway. Since his short stay here Mr. Graham has made friends of not only his own, but of all the denominations, and news of his preferment will be received with pleasure by everyone."

At the same meeting it was resolved to secure another man for the mission points now under the care of Fayetteville church, Green Hill, Bulleville, Campbellton, McLean's and Comfort Chapel, in connection with the organized churches of Hope Mills and Sherwood. A salary of $700 is in sight for this work and the selection of a suitable man was entrusted to the session. Thus it is earnestly hoped that the cause of Christ and of Presbyterianism in this community will be greatly advanced.

There were three additions to the church on Sunday morning by letter and one at McLean's in the afternoon on profession of faith. At Comfort chapel at night the congregation filled the house and a good subscription was raised for the salary of the assistant pastor.

A. J. McKELWAY.

Rocky Mount:—The ladies of this church have painted and papered the interior. They will now make reprisals on the men's pockets and carpet it, improve the seats and probably *paper* the windows. After which the exterior will be painted, and we will have a new church.

Jonesboro:—On last Friday we closed a protracted meeting at this church. Rev. K. A. McLeod, pastor, was assisted by the Rev. Chas. H. Dobbs, Jr., of Carthathe. Bro. Dobbs did all the preaching after Sunday. His sermons were good and very much enjoyed. As a result there was a revival within the church, and several made profession of their faith in Christ.

St. Andrews:—We have recently enjoyed a precious out-pouring of the Holy Spirit at this church. Rev. K. A. McLeod was ably assisted by Revs. M. D. McNeill of Sanford and Graham Bethea of Burlington Backsliders were reclaimed and a large number made profession of their faith in Christ. There were eighteen additions to the church. Last Sabbath Messrs. A. G. Thomas and D. F. Pierce were ordained as elders and Charles Thomas and Graham McIntosh as deacons.

Mt. Pisgah;—Rev. K. A. McLeod, pastor, has just closed a protracted meeting at this church. As a result of this meeting many who had wandered away from God returned and thirty-eight professed faith in Christ, the majority of this number, if not all of them, will connect themselves with our church. We give all the praise to God.

First Church, Winston:—We have just returned to our renovated sanctuary after a three months occupancy of the Armory. The interior of the building is entirely transformed both in arrangement and appearance, the walls have been handsomely decorated and a new carpet covers the floor. The organ is now behind the pulpit and the former choir loft has been converted into a spacious infant class room with panel slides opening into the main auditorium. It is now one of the most beautiful churches in the South. X X X.

Charlotte items:

First Church:—You may be interested in the fact that the dues and thank-offering at the last meeting of Ladies' Foreign Missionary Society of the First church resulted in something over a hundred dollars. The treasurer made a review of the last ten years and showed from her books that $6,000 had passed through her hands to the mission cause.

Just now the First church from the little boys and girls to the most aged members, are personally and enthusiastically interested in packing a box for a home missionary in one of our mountain counties. If the love and gladness and eagerness and interest put in that box had earthly weight, no railroad could undertake to freight it.

On last Sunday night the three newly elected elders of this church were ordained and installed.

Westminster Church:—At a congregational meeting held after morning service on last Sunday Rev. James A. Dorritee was unanimously called to the pastorate. Rev. W. A. Wynne moderated the meeting.

VIRGINIA.

Norfolk, Second Church:—Twenty two persons were received in the church on Sunday, the 5th, Rev. Dr. Lacy, pastor.

Portsmouth:—Fifteen have recently been received into this church by letter Rev. R. B. Eggleston, pastor.

Alexandria:—Two other members were received into the church Sunday, Dec. 12th. Rev. J. Ernest Thacker, pastor.

GEORGIA.

Albany:—Rev. H. T. Darnall has entered upon his duties here and reports a most welcome reception among this warm hearted people. Mr. Darnall also serves the church at Camilla, some twenty-five miles below Albany.

GENERAL.

The Rev. Dr. John Atkinson, pastor of the Methodist Episcopal church at Haverstraw, N. Y, died at that place on the 8th inst., aged sixty-three years. Dr. Atkinson had held pastorates in New Jersey, Chicago, Bay City, Mich., and Adrian, Mich. He was the author of the hymn "We Shall Meet Beyond the River," and of numerous works on Church affairs, among which are "History of Methodism in New Jersey," "Centennial of American Methodism" and "The Wesleyan Movement in America."

PERSONALS

Rev. W. B. Bingham will take charge of a group of churches in Covington county, Miss., in January next.

We regret to note in the Southwestern Presbyterian the death of Rev. Dr. S. V. McCorkle of Lake Maitland, Fla., which occurred on the 1st inst.

Rev. H. W. McLauchlin, of Prince, W. Va., has accepted a call to the church at Hampton, Va.

Rev. M. C. Arrowood of Marshville, N. C., has taken charge of the church at Wadesboro, N. C.

We deeply regret to learn that a severe disease of the eyes has necessitated Rev. J. J. Kennedy's resignation of his churches. We trust that the treatment he is receiving may restore his sight and that he may be spared for much service in the Master's work.

Rev. C. W. Maxwell of Durham has taken charge of Colley Memorial church, Norfolk, Va.

Rev. R. C. Anderson of Roanoke, Va., has accepted a call to the pastorate of the church at Shelbyville, Tenn.

Rev. Joseph Evans formerly of Clinton but now of Milton, N. C., preached at Lumberton on last Sabbath.

On last Sunday Rev. M. C. Arrowood was installed in the pastorate of the church at Wadesboro.

Rev. James R. Graham, Jr., missionary to China, but now on a visit to his home after eight years services on last Sunday gave two interesting lectures to the congregation of Davidson church Mr. Graham is a son of Rev. Dr. J. R. Graham and brother of Revs. A.T. Graham and H. Tucker Graham.

For the N. C. Presbyterian.

CALLED MEETING OF ORANGE PRESBYTERY.

A called meeting of Orange Presbytery was held in the First Presbyterian church, Greensboro, N. C., on December 2d, 1897.

Eight ministers and two elders were present. The pastoral relation existing between Rev. W. Lee Harrell and the High Point church was dissolved, to take effect January 1st, 1898, and Bro. Harrell was granted a certificate of dismission to unite with the Presbytery of Athens, Ga.

This action was taken after hearing all the parties concerned, but with great reluctance on the part of both the Presbytery and the High Point church; and the following resolution was adopted:

Resolved, That it is with reluctance that we dissolve the pastoral relation between Rev. W. L. Harrell and the High Point church. During his three years residence among us, we have come to appreciate Bro. Harrell as an earnest enthusiastic and successful pastor, a faithful and loyal Presbyter, and an exemplary Christian. We value his work among us, and pray that the seed he has diligently sown may continue to bring forth fruit after many days. We commend him to the Presbytery of Athens to which we now, at his own request dismiss him as a brother beloved, praying the great Head of the Church to abundantly bless his labors in the Gospel.

Rev. C. W. Maxwell, at his own request, was granted a certificate of dismission to unite with the Presbytery of Norfolk, Va.

Bro. Maxwell has been engaged for sometime in mission work in connection with the church at Durham, N. C., and the session of the Durham church presented through Dr. Turnbull the following paper which was adopted and ordered to be spread on the minutes of Presbytery:

"In parting with our brother in Christ and fellow-laborer in the Gospel, the Rev. C. W. Maxwell, we the session of Durham church, wish to express our appreciation of and record due testimony to him as an earnest, faithful and humble servant of the Master. He has gone in and out among us for sixteen months, walking closely in the footsteps of Christ—'going about doing good.' He has by his thoughtful self-denying labors and kind attentions greatly endeared himself to the people of God, especially to the Lord's heritage—'the humble poor.' We commend him to God and to the Word of his grace, praying the Lord to continue to use him and to crown his faithful labors with the grace and power of the Holy Ghost."

Rev. Joseph Evans was elected to succeed Rev. C. W. Maxwell as Agent of Publication and Colportage until the spring meeting of Presbytery.

The prescribed business being finished, and all other formal action being barred, nevertheless most tender and feeling remarks were made by the brethren in reference to the recent removal of *Dr. J. Henry Smith* and his entrance upon his eternal reward.

D. I. CRAIG,
Stated Clerk

Reidsville, N. C., Dec. 1897.

January, the month for making contributions to Assembly's Home Missions is a winter month—elderly and delicate people rarely go then to church. The weather may be inclement and congregations small Send to the Secretary for Envelopes and Leaflets for free distribution. You will render a favor to your members and add consideraly to the income

THE MOST POPULAR ENGLISH-AMERICAN HYMN.

There are some questions which are useful enough as stimulants to interesting discussion, but which can never be conclusively answered. Such a question is that which the famous English editor, Mr. William T. Stead, has been writing a book about—What are the hymns that have most influenced and helped mankind?

To solve this riddle Mr. Stead has been asking large numbers of eminent men and women to name their favorite hymn and give him their opinions as to the extent of its helpfulness to humanity The result is an entertaining book on the subject, judging from extracts which appear in the current McClure's Magazine. He gives high rank to Luther's hymn. "A Sure Stronghold Our God Is He," as a force on the building of German national character. The hymn was called by Heinrich Heine, "The Marseillaise of the Reformation," but it can hardly be said to have a popular vogue to-day, certainly not outside of Germany. The battle hymn composed by the valiant Gustavus Adolphus is in the same category of religious songs that have steadied the souls of fighting men in an age that is past but are to-day only a far-off memory.

Hymn-writing was a favorite occupation of royal pens in the middle ages. It was Robert II, King of France, and son of Hugh Capet, who wrote in Latin one of the favorite hymns of our day, the translation of which in "Hymns Ancient and Modern begins with the line "Come, Holy Spirit, Come." The authorship of this celebrated "Veni, Sancte Spiritus," still sung in thousands of both Catholic and Protestant churches, has been sometimes claimed for Pope Innocent III, and again for Stephen Langton, one time Archbishop of Canterbury. Scholarly research, however, has given its verdict that King Robert II, who died in 1031, was its real author, and this gives him the distinction of having written a hymn which, after nine centuries, is still in general use in church worship.

The great Emperor Charlemagne is credited with the authorship of the celebrated "Veni, Creator Spiritus," of which Dryden's English translation is familiar, beginning:

"Creator Spirit, by whose aid
The world's foudations first were laid."

This majestic hymn has been in use for ages on great public occasions, such as crowning of kings and the assembling of great religious conclaves. But Charlemagne's authorship is disputed. Some say it is as old as the time of Ambrose of Milan. Farther back yet in the misty morning of civilization a hymn was written in the monastery of Mar Saba, in the valley of the Kedron, which is still sung in our American Episcopal churches, and in others, too, every Sunday in the year. It was written in the eighth century by a monk named Stephen, and Dr. Neale's version of it begins with the familiar words: "Art thou weary, art thou languid, art thou sore distressed?"

Some years ago the English magazine Sunday at Home collected the sentiment of its readers as to their favorite hymns and reported that the majority favored "Rock of Ages," while its nearest rivals in popularity were "Abide with Me" and "Jesus, Lover of My Soul." There is no doubt of the immense favor of "Rock of Ages" among English speaking religious people. Toplady, a Calvinistic vicar of an English parish, wrote it for the purpose of assailing John Wesley's doctrine of "entire sanctification," but he died without having the slightest idea that it was destined to immortality. The late Prince Consort asked to hear it in his dying hour. Mr. Gladstone has translated it into Latin, Greek and Italian. Dr. Pusey pronounced it "the most deservedly popular hymn." The poor Armenians sang it while they were being slaughtered in last year's fearful massacres. General Stuart, the Confederate calvary leader, sang it with almost his latest breath. When the London went down in the Bay of Biscay, January 11th, 1866, the last thing heard by the last boatload of the saved who left the ship's side was the voices of the passengers singing "Rock of Ages." Mr. Stead concludes, therefore, that no other English hymn "has laid so broad and firm a grasp on the English speaking world."

This may be true, but it is really impossible to decide. The popularity of a hymn may be greater on peculiarly solemn occasions, such as the sinking of a passenger ship, and yet, taking all occasions, it may be no more a favorite than some others. It may be well doubted if among modern hymns Newman's famous "Lead Kindly Light," is not first, and it is certainly one of the two or three first in the general esteem of all Christian people who speak English. At the great Chicago Congress of Religions, every creed being represented, this singularly beautiful hymn was found to be the one they could all sing together. And there are many others which would need to be considered in any fair enumeration of the hymns that have most powerfully swayed the English and American peoples.

Grand old Bishop Ken's morning and evening hymns, for example, have probably been sung, and are still being sung, to the tune of "OldHundred" by as many, perhaps by more, voices all the year round than "Rock of Ages." If the words of the doxology, "Praise God, from Whom all blessings flow," &c., are not the most familiar to the ears of English-speaking church-goers, they must come very near it. And what of "Coronation," and what, too, of the splendid "Adeste Fidcles" of the Catholic hymnal, and its Protestant counterpart, "O, Come All Ye Faithful," which at every Christmas time fills all the churches of Christendom with its triumphant strains? On the whole we suspect Mr. Stead has awarded the first place among popular hymns too hastily. —*Baltimore Sun.*

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A WIFE'S BEST WEAPON.

"Woman's best weapon is her tongue," says an old philosopher. Not at all, writes a preacher. She has a far better one, and the wisest woman is she who, in wifehood, has learned to use it.

That weapon is a sweet temper. It is wonderful how it takes all the flavor out of a quarrel if a wife is too sweet-tempered to answer back. Man is an aggressive creature—a fighting animal by instinct. Some men carry it so far that they are not happy unless they are sparring; and when there is nobody else to attack, the wife of one's bosom always comes in remarkably handy. But the most pugilistic of men tires in time of sparring with a feather bed; there's neither amusement nor satisfaction to be got out of it, and the wife with a sweet temper that nothing can provoke is a feather bed of the most exhausting kind ever invented.

You come down to breakfast rather late, rather cold, very cross. You have cut yourself in shaving, you have lost a button off your shirt, you are aware it is entirely your own fault, that you have only ten minutes in which to breakfast, and the simplest solution is to vent it all on somebody. There is your wife, ready to your hand. Why was the holy estate of matrimony invented, if not to supply safety valve for husbands' tempers? You snort at the coffee, and say it is weak; with a sympathetic murmur your wife sends it out to have fresh made. The bacon is overdone; she will see that it does not happen again. The paper hasn't come; to be sure it hasn't. She will go herself this very morning and remonstrate with the news-agent.

Or you have had a particularly annoying day at business. Somebody has tried to get the better of you, and, perhaps, has been successful—a most unpleasant thing to any man of well-regulated mind. You come home bristling, mentally, like the fretful porcupine, and yearning—yes, positively yearning—for some one to offer you a chance of letting out at them.

You growl at the partner of your joys and sorrows when she meets you at the front door. She doesn't take any notice; she only helps you off with your coat and hangs it up for you. You snap at her twice before you get upstairs. She merely looks at you with angelic compassion, and tenderly says, "Poor fellow; you're tired, and you've had a bad day!"

I can tell you what, that kind of treatment takes the spirit out of a man, and cowes him half to death. If women only understood what a shield and double armour-plating it is, as well as a spear and a goad, we should have more sweet-tempered wives than are at present in existence.—*Scottish American.*

THE FALLS OF CHRISTIANS.

"Take up the stumbling-block out of the way," lest ye cause another to stumble and fall. Oh, *the falls of Christians*, what grievous stumbling-blocks they are! One falling Christian does more mischief than a hundred standing ones. Thre are a hundred rivers flowing on noiselessly, and no ones hears them; but there is one waterfall, the report of which exceeds the sound of all the flowing streams. A Christian professor, who turns from the way of righteousness, and falls into sin, does very much mischief, and brings great dishonor upon the cause of Christ. Surely, it is the Christian's duty to be circumspect in his walk, that he may not cast this stumbling-block across his brother's path. If there be anything we are doing that might lead others to sin, let us be swift to abandon it; let us not place any stumbling-block of temptation in the way of others, let us not make ourselves responsible for the consequences of sin in others by leading them into it through our example' "Abstain from all appearance of evil," is the inspired command of Scripture.—*Selected.*

TONIC FOR THE TIRED.

Watch the faces as they go by you on a crowded street, and just notice what a tired look many of them wear. If we could read all the hearts around us, we would find multitudes who are weary in spirit, and sometimes sigh for a pillow in the grave. Some are tired out with life's hard struggles—with bearing the heat and burden of the day. Others persist in piling up anxieties as high as an old-fashion peddler's pack. They carry a huge load of care as to how they shall make both ends meet, and how they shall foot the bills which accumulate, and how they shall provide for all the hungry mouths and scanty wardrobes. One is tired from trying to do too much, and another of waiting for something to do. A grievous burden of spiritual despondency makes Brother Smallfaith's heart ache, and puts an extra wrinkle on Sister Weakback's countenance. Here is a disciple who is tired of waiting for success, and there is another who is tired of waiting for answers to prayer.

Do you suppose that the dear Master does not see all these tired bodies, and exhausted nerves, and weary hearts? To those who are honestly run down with honest toil, he says: "Come ye apart into a quiet place, and rest awhile." God puts a night of sleep after every day of work for this purpose of recruiting lost force. To Christians with small purses, he kindly says: "Your life consisteth not in the abundance of the things ye possess. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. My grace is sufficient for thee; at my right hand are treasures forevermore." There is not really money enough in this land to give everybody a fortune! but there are promises enough in the Bible and grace enough in Christ Jesus to make everybody rich to all eternity. Just think what a millionaire a man is who has a clean conscience here and a hope of heaven hereafter. To poor Brother Smallfaith and sorrowful Mrs. Weakback, he gives a wonderful lift in these words: "Lo, I am with you alway. No man shall pluck you out of my hands. It is my Father's good pleasure to give you the kingdom."—*Dr. T. L.Cuyler.*

"BEFORE HONOR IS HUMILITY."

Look at the corn in the field; it holds its head erect while it is green, but when the ear is filled and matured it hangs its head in graceful humblenesss. Look at your fruit trees; how their blossoming branches shoot up toward the sky, but when they begin to be loaded with fruit, since the riper the fruit the greater its weight, the branch begins to bow, until it needs oftentimes to be propped up, and to be supported lest it break away from the stem. Weight comes with maturity; lowliness of mind is the inevitable consequence. Growing Christians think themselves nothing; full-grown Christians know that they are less than nothing. The nearer we are to heaven in point of sanctification, the more we mourn our infirmities and the humbler is our estimate. Lightly-laden vessels float high in the water; heavy cargo sinks in the bark to the water's edge. The more grace, the more the need of grace is felt. He may boast of his grace who has none; he may talk much of his grace who has little; but he who is rich in grace cries out for more, and forgets that which is behind. When a man's inward life bows like a river, he thinks only of the source, and cries before his God, "All my fresh springs are in thee." He who abounds in holiness feels more than ever that in him—that is, in his flesh—there dwelleth no good thing. Thou art not ripened, my brother, whilst thou hast a high esteem of thyself. He who glories in himself is but a babe in Christ, if indeed he be in Christ at all. When thou shalt see death written on the creature, and see all thy life in Christ; when thou shalt perceive even the holy things to have iniquity in them, and see all thy perfectness in Him who is altogether lovely; when thou shalt lie prostrate at the foot of the throne, and only rise to sit and reign in him who is thine all—then art thou ripening, but not till then—*C. H. Spurgeon.*

THE HUMAN-HEARTEDNESS OF JESUS.

"Millais, the great artist, when he was a young man, painted a novel picture of Jesus. He represented him as a little boy in the home in Nazareth. He has cut his finger on some carpenter's tool, and comes to his mother to have it bound up. The picture is really one of the truest of all the many pictures of Jesus, because it depicts just such a scene as ofttimes may have been witnessed in his youth. Evidently there was nothing in his life in Nazareth that drew the attention of his companions and neighbors to him in any striking way. We know that he wrought no miracles until after he had entered upon his public ministry. We can think of him as living a life of unselfishness and kindness. There was never any sin or fault in him; he always kept the law of God perfectly. But his perfection was not something startling. There was no halo about his head, no transfiguration, that awed men. We are told that he grew in favor with men as well as with God. His religion made his life beautiful and winning, but always so simple and natural that it drew no unusual attention to itself. It was richly and ideally human.—*The Holland Reminder.*

DO THE WORK NEAREST YOU.

The great majority of people will find the work of life near at hand. It may be, perhaps, to correct the faults in one's self, to sweeten the atmosphere of home, to bless the local church, to consecrate one's business, or to purify the political atmosphere. Trite and true as is this statement, it is a difficult one to apprehend. If we set ourselves to master it, the task is soon abandoned, and we are looking far away for some other and greater work to do. The most successful and useful minister is the man whose labors are confined strictly to the cultivation of the one vineyard committed to his care. The minister's best helper is that member of his church who finds duty nearest at hand, and can always be relied upon to sustain the home church in its regular, constituted work.—*Zion's Herald.*

THE SEA OF MERCY.

You see the Thames as it goes sluggishly down to the arches, carrying with it endless impurity and corruption. You watch the inky stream as it pours along day and night, and you think it will pollute the world. But you have just been down to the seashore, and you have looked on the great deep, and it has not left a stain on the Atlantic. No, it has been running down a good many years, and carried a world of impurity with it, but when you go to the Atlantic there is not a speck on it. As to the ocean, it knows nothing about it. It is full of majestic music. So the smoke of London goes up, and has been going up for a thousand years. One would have thought that it would have spoiled the scenery by now; but you get a look at it sometimes. There is the great blue sky which has swallowed up the smoke and gloom of a thousand years, and its azure splendor is unspoiled. It is wonderful how the ocean has kept its purity, and how the sky has taken the breath of the millions and the smoke of the furnaces, and yet is as pure as the day God made it. It is beautiful to think that these are only images of God's great pity for the race. Our sins, they are like the Thames; but, mind you, they shall be swallowed up—lost in the depths of the sea, to be remembered against us no more. Though our sins have been going up to heaven through the generations—yet, though thy sins are as crimson, they shall be as wool, as white as snow.—*The Methodist.*

The are two ways of being happy—we may either diminish our wants or augment our means—either will do—the result is the same; and it is for each man to decide and do that which happens to be the easier. If you are idle, or sick, or poor, however hard it may be to diminish your wants, it will be harder to augment your means. If you are active and prosperous, or in good health, it may be easier for you to augment your means than to diminish your wants. But if you are wise, you will do both at the same time, young or old, rich or poor, sick or well; and if you are very wise, you will do both in such a way as to augment the general happiness of society.—*Benjamin Franklin.*

Give me a character on which we can thoroughly depend, which we are sure will not fail us in time of need, which we know to be based on principle and on the fear of God, and it is wonderful now many brilliant and popular and splendid qualities we can safely and gladly dispense with—*Dean Stanley.*

The only perfect affinity of the soul is Jesus Christ. In every other friend there is a lack or blemish; in him we find entire understanding, complete sympathy, and absolute worthiness. No other heart meets the needs of the human heart like the broken heart of Calvary. *Golden Rule.*

Every kindness done to others is a step nearer to the life of Christ. *Dean Stanley.*

MAGAZINES.

Richard Holt Hutton; The Canadian Enigma; The Lepoy Revolt at Delhi; May, 1857; Spain's Colonial Policy; The Worship of Athletics; "The Christian;" Alfred, Lord Tennyson; Matthew Arnold as Seen Through His Letters; A Visit to the Western Sabara; In Subterranean Caves Among the Boers and The Triumph of the Cossack are among the table of contents of *The Eclectic* for December. E. R. Pelton, Publisher, New York. $5 a year.

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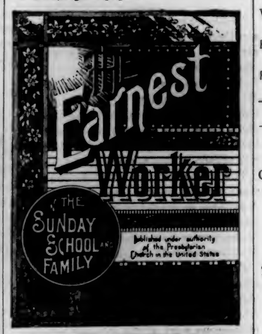
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Fourth Quarter—Lesson XIII.

Dec. 26th, 1897.—Acts xxi-xxviii.

Subject.—Review of the Quarter.

Golden Text. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John iii: 16.

CATECHISM.

Question 72. What is forbidden in the seventh commandment?

Answer. The seventh commandment forbiddeth all unchaste thoughts, words and actions.

INTRODUCTORY.

The golden text covers the whole ground of the lessons of this quarterand will give the teachers truth not only for the classes and the hour in the Sabbath-school, but for time and eternity. This text has shown multitudes the greatness, and the grace, and the Gift of God's love. In heathen darkness this text has led sinners to Jesus the Lamb of God that taketh away the sins of the world without preacher or sermon or sacrament. It is the whole Gospel in a few words. We can meditate on its great message, on the great love of God that provided the Saviour of that message,on the great Saviour the Son of God whose grace brought salvation, on the great salvation which He brought, and on the great work of the Holy Spirit who makes that salvation known to sinners and effectual in them, and the great privilege of telling this truth to a lost world.

LESSON NOTES.

The lesson of this quarter brings prominently forward the later life, labors and imprisonment of the apostle Paul, the great apostle to the Gentiles. If any teacher choose, this gives a good opportunity to study his life as a whole. He was born at Tarsus and taught there until old enough to go up to the holy city Jerusalem to be tanght at the feet of the great master Gamaliel. From that teaching He returned to his native city and probably continued his studies in the great universities which ranked with those of Alexandria and Athens. He was again at Jerusalem at the martyrdom and received impressions in his after life as a Christian minister. He had such social standing and so great learning that he might have been one of the great teachers of his time. He was probably trained and taught with a view to his becoming a rabbi. He might have been a member of the great religious senate of his people, the Sanhedrin. But all these things he counted loss for Christ saying: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in Him." The life of Paul from the day of his conversion is more distinctly and fully given than of any other in the New Testament. Even Peter who is counted the chief of the apostles falls into the background as the writings and works of Paul become prominent and important. This puts a quietus upon the claims of the Papacy. After Paul the selection of a lesson from the writings of the apostle Peter gives an opportunity to study his life. He was a successful and well-to-do fisherman on the sea of Tiberias, a Lake of Galilee, when its waters were full of fish, when a fleet of full five hundred boats were on the Lake and cities and villages with busy, active life, were all around the shores of the Lake. Andrew "first found his own brother Simon and brought him to Jesus on that memorable day when John Baptist pointed to Jesus of Nazareth, as the Messiah, "the Lamb of God that taketh away the sins of the world," and John and Andrew and Simon became disciples of Jesus. They returned to their fishing and left all to follow Jesus when they had taken the great catch of fish and their nets were beginning to break. It is worthy of remark that Peter left all to follow Christ at the point of greatest worldly achievement and success—when they had taken the multitude of fish—Peter's call to be an apostle was with the other eleven.

PRACTICAL POINTS.

There are three biographies given at some length in the New Testament.

1. The life of Christ.

2. The life of Peter who gives way to Paul in the Church of the Gentiles—great only after Pentecost.

3. The life of Paul great in surrender to Jesus as Lord.

For the N. C. Presbyterian.

PRESBYTERY OF MISSISSIPPI.

Presbytery of Mississippi met in Wesson December 7th, 7 30 p. m. Opening sermon by Rev. Z. B. Graves, by request of moderator. Text Phil. 3: 20. Rev. Z. B. Graves elected moderator, Mr. J. H. Long temporary clerk. Mr. J. L. Stitt was licensed to preach the Gospel. He is a graduate of Southwestern Presbyterian University at Clarksville. He will preach at Rodney and Red Lick.

The death of Rev. W. L. Stewart since our last meeting was announced. A suitable memorial from the pen of the eminent Dr. Stratton was adopted. Mr. Stewart was born and reared in Dr. Stratton's church, Natchez.

Presbytery visited Rev. Z B. Graves' school in Wesson and expressed great pleasure in his good work. All his friends rejoice in the good health and prosperous work of the able and beloved teacher. Resolutions expressing high approval and appreciation.

Committee appointed to visit Chamberlain Hunt Academy made good report. Mr. W. P. Darden, Mr. M. C. Harper and Dr. J. N. Beck were elected trustees for the ensuing three years. Dr. Grafton made report on Education. We have three licentiates, four candidates; three of our candidates are in the Southwestern Presbyterian University.

Dr. Grafton's sermon on the Value of Catechetical Instrnction was able and interesting.

Next place of meeting Natchez, April, 1898.

S. C. CALDWELL,
Stated Clerk.

YOUNG PEOPLE'S COLUMN.

Lesson for week ending Sunday, Dec. 26th, 1897.

CHRISTMAS.

Text for the week:

"Behold I bring you good tidings of great joy which shall be to all people. Luke 2: 10.

Daily Readings:

Monday, His Name, Jesus, Luke 1: 26-38.

Tuesday, The Magnificat, Luke 1: 46-55.

Wednesday, The Manger, Luke 2: 1-7.

Thursday, The Angels' Song, Luke 2: 8-20.

Friday, Light and Glory, Luke 2: 22-32.

Saturday, The Wise Men, Matt. 2: 1-12.

Sunday, Topic—What message did Christmas bring you? Isa. 53: 1-12.

Notes:

As these words in all probability will be the last the present writer will lay before the readers of this column they will be devoted to sending farewell messages to those who may have followed him during the months that have passed. The messages, it is his prayer, may bring forth in the hearts of those to whom they go the peaceable fruits of righteousness, and so they must regard the spiritual condition of those to whom they are dir. cted.

Are you saved? If not you are lost, a sinner nnreconciled to God and utterly without hope in His mercy. And this is the message: "Christ Jesus came into the world to save sinners"—even the chief. "He is able to save to the uttermost all that come unto God by Him." Come now; for to-morrow may be too late. "Believer on the Lord Jesns Christ and thou shalt be saved."

Perhaps you have accepted the Lord Jesus Christ, as He is offered in the Gospel. Then you are saved. Bnt alas, all who are saved do not advance in the Christian life—too many are content to live on a plane, scarcely distinguished from the world around them—they never know they are saved, if indeed they truly have entered the fold of safety—they cannot do more than entertain a hope, a very faint hope, that they will not be found wanting in the great day of assize. How pitiable! But perhaps yon do at times have the sure evidence of acceptance and yet your life is not one of peace and joy in the Holy Ghost. Perhaps yon earnestly try to fulfill a set of prescribed duties, you read your Bible regularly, yon say your prayers at stated, and not infrequent, times, you do works of charity, and perform other religious duties systematically and yet yon do not find peace.

Perhaps, you believe in Christ, you would not for a thousand worlds part with your hope that all will be well with you when Christ shall summon you hence, but the cares and anxieties and troubles of life weigh with leaden weight upon you and the promises seem so very far off.

Now here is the message for the worldly-minded and those who are striving by legal measures and practices, and those who cannot feel that God means His promises for them.

Abandon all worldliness and everything that can come between you and God. Life is a serious thing. Eternity depends upon it. Forego all self reliance and all efforts to save yourselves. Trust God as the child would trust its father and more—infinitely more—as God is greater than any earthly parent, and as God has said it—and it is impossible for God to lie—trust Him to perform.

Surrender yourselves one and all to be possessed and ruled and guided and controlled by the Holy Spirit—that so you may glorify God in your bodies and in your spirits which are His. Absolutely surrender your lives into God's hands to work His holy will in and through you, by the Spirit of Christ Jesus perfecting you for His glory.

This is our farewell message to the readers of the Young People's Column.

PUZZLE DEPARTMENT.

Answers for Dec. 2nd.

Washpot is found in Psa. 60: 8; 108: 9—Cornie and Myrtle Wilkinson.

Ananias and Sapphira committed a capital sin in the Church—Maggie Moore Hall.

Rain is first mentioned in Gen. 2: 5—Maggie Moore Hall, Cornie and Myrtle Wilkinson.

How was the earth watered before it rained? Maggie Moore Hall.

Of what kind of wood was the floor of the house that Solomon built?
Cornie Wilkinson.

Who was the great founder of the Jewish nation? L. R.

Who slew a lion in a pit on a snowy day? Isaac W. Tull.

TEXAS.

THE ALABAMA INDIANS.

In future I think it would be best for all donations for this tribe to come through the Central Committee at Atlanta. For the present, however, please send boxes of clothing, &c., for them by express to the Rev. W. A. Jones, Woodville, Tyler county, Texas.

THOS. WARD WHITE.

All of our young ministers who have entered on work since the minutes of the Assembly went to press last spring, will confer a favor by giving their postoffice addresses, at once to Rev. J. N. Craig, Atlanta, Ga. Please also name your Presbytery.

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MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

HYMAN — LANE.—On Dec. 8th, 1897, in the Presbyterian church, New Berne, N. C., by Rev. Geo. L. Leyburn, D. D., Mr. Thos. G. Hyman and Miss Harriet B. Lane—all of New Berne.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

GRIER.—On Dec. 5th, 1897, Mrs Margaret Barringer Grier died at the home of her son, Dr. S. A. Grier, near Rocky River, in her 90th year. She had long been a communicant of the church, and with her faculties remarkably preserved she died in the firm faith of the Gospel and assured hope of a blessed immortality.

At a meeting of the Board of Deacons of the First Presbyterian church, Wilmington, held November 26th the following was adopted:

Inasmuch as God has removed from among us our beloved friend, DAVID G. WORTH, who has honored our community by a life of great usefulness, and our Church by faithful and earnest service in the offices of Deacon and Elder; and inasmuch as we gratefully acknowledge to God our indebtedness for his example of an humble, faithful and strong Christian life, abounding in liberality and adorned with all God given graces of character:

Resolved: That we devote a page of our records to his memory and adjonrn without the transaction of other business; and that we transmit to the Session of the Church and to the family of Mr. Worth a copy of the proceedings of this meeting.

The page following the above record is used as appears below. The inscription being in the centre of the page.

Devoted to the Memory of

DAVID GASTON WORTH,

who was for many years a faithful and valuable member of the Board of Deacons of this Church, "holding the mystery of the faith in a pure conscience;" then elected to higher duties in the office of Elder, ever honoring his Church and serving his God with a deep sense of his responsibilities and with great usefulness.

He was called to his eternal reward Sunday night, November 21st, 1897, leaving the memory of a Christian life and example full of inspiration to those he has left behind.

Born: December 17th, 1831.
Elected Deacon: February 2nd, 1868.
Elected Elder: November 22d, 1891.
Transferred November 21st, 1897, to "the General Assembly and Church of the First Born."

BROWN.—In Washington, North Carolina, Nov. 19th, 1897, Joseph P. Brown, in the 44th year of his age. A native of Salisbury, N. C., the deceased removed to Washington, N. C., in early manhood. In 1878, he professed his faith in the Lord Jesus Christ and joined the Presbyterian church of Washington and until his death he was a member in good and regular standing. Having lost a beloved wife and child, in delicate health for years, a great sufferer during his last illness, all this was endured without a murmur and when the end came without a fear he fell asleep in Jesus. "Let me die the death of the righteous."

"He feeds in pastures large and fair,
Of love and truth divine;
O child of God, O glory's heir,
How rich a lot is thine?

A hand almighty to defend
An ear for every call,
An honored life, a peaceful end,
And heaven to crown it all."

PASTOR.

In Memoriam.

MRS. PAULINE McALPINE DuBOSE LITTLE.

BY REV. JOHN W. DAVIS, D. D.

After a brief illness of two days Mrs. Pauline McAlpine DuBose Little, of Kiang-yin, in Kiangsu province, died at Karuizawa, Japan, on July 25th, 1897. Her parents had lost their first-born, and when little Pauline came to fill their empty arms, heart-ache found relief in lavishing upon her a love peculiarly tender and rich. To this her heart responded as a plant to sun and shower, and when a sister and younger brothers were added to the family circle her spirit warmed and glowed as a flower increases in beauty and perfume. Year by year she became more and more gentle, unselfish, helpful.

In her blood there were mingled strains that flowed on one side from the Huguenots and on the other from the Scotch. The result was a rare combination which united together a loving heart, a sunny temper, a vigorous mind and a clear conscience. All this was developed in the wholesome atmosphere of a Christian home. A great stimulus to growth was found in the influence of Miss Anna Safford. Between her and Pauline there was a strong and tender love. Miss Safford had an acute intellect, a warm heart and a soul chastened by deep religious experience. Her character was gold seven times refined. She was in the full maturity of her powers, and as a full-flowing fountain ponrs forth its sparkling waters there welled up from the depths of her generous nature stimulating influences that richly blessed the soul of the little girl who looked up to her with boundless faith and love. The happy home where her education was begun, under the guidance of her parents, was near the Methodist Mission school, where Rev. A. P. Parker, D. D., then in Soochow, now President of the Anglo-Chinese College, Shanghai, had a fine apparatus—chemical, philosophical and astronomical. At such times as his other duties would permit he gave to her and her sister regular instruction. When the time came to send them to America they had laid a strong and solid basis on which to build their education. Anxious to have his daughters enjoy the highest advantages Dr. DuBose placed them at the Female Seminary in Staunton, Virginia, which, under the management of Miss Baldwin, had obtained wide fame. Here Miss Pauline spent several years and fully completed the prescribed course of study. Her faithfulness and diligence won from teachers and fellow-students the highest encomiums. Whenever her name was mentioned it was *cum summa laude*. Their respect for her as a student was heightened by their confidence in her piety.

Her religions experience was a healthy natural steady growth. When about thirteen years old she, in the course of a long interview with the writer of these lines, expressed her faith in God's truth and her desire to be used in the service of the Saviour, and was received into the communion of the Church. Early in her course as a student in America she united with the Presbyterian Church in Staunton. By devotion to duty, by gentleness and sympathy, by an active part in the students' prayer-meetings, and by her steadfast purpose to return to China as a missionary, she exerted a deep influence for good upon her fellow-pupils.

On a bright day in September, 1895, she was welcomed to China by the Southern Presbyterian Mission, who heartily joined in the warm greetings with which her parents received their long absent daughter. Diligence in study and the memory of the Chinese language, which she had spoken fluently in childhood, soon gave her ease in conversing with the natives, and in a few months she was busily engaged in day-schools and prayer-meetings conducted jointly by her and Miss Fleming. The circle of friends who knew her then will long remember the evening entertainments enjoyed at Dr. DuBose's house. By excellent music on the piano, by skilfully drawing out and using the services of others in giving songs and recitations, by an indescribable charm resulting from a rare union of good nature, good breeding and good sense she tried to make her guests happy, and succeeded.

In June, 1896, she was married to Rev. Lacy L. Little, of North Carolina, a missionary of the Southern Presbyterian Church. His station was at Kiang-yin, where a riot had been caused by the diabolical and successful plan of secretly burying a child on the mission premises, and then openly digging it up and exhibiting it to an infuriated mob. Mrs. Little with a courage that shrank from no hardship, did not hesitate to go there and begin her work among the people who so recently tore up the mission premises and with bloodthirsty fury pursued Mr. Little and Mr. Haden till they found refuge in the camp of the garrison of Kiang-yin.

In order to gain strength for future work Mr. and Mrs. Little were spending a few weeks in Karuizawa, Japan. It was there that the messenger found her and called her to a higher sphere of duty. On Friday she was apparently well, bright, happy. Before the end of the Sabbath she had entered upon the rest that remaineth for the people of God. Say not that she is dead. To such as she was and is,

"There is no death, the stars go down,
To rise upon some fairer shore,
And bright in heaven's jewelled crown,
They shine for evermore."

The above tribute appeared in the Chinese Recorder, October, 1897.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington, D. C., Dec. 8th, 1897.

Peace was the keynote of President McKinley's message to Congress. Fortunately for the country this is not a new attitude for a President of the United States to occupy; it has with few exceptions been the attitude of all our Presidents. The specific langnage of Mr. McKinley on the subject of international arbitration was not needed to proclaim him a friend of that method of selling disputes, bnt it is so creditable to him that it is herewith qnoted: "The best sentiment of the civilized world is moving towards the settlement of differences between nations without resorting to the horrors of war. Treaties embodying these humane principles on broad lines without in any way imperilling our interests or our honor shall have my constant encouragement."

Those who have regarded the spread of lottery ideas in business, especially in those lines of business which depend largely upon some method of advertising to secure customers, with alarm, not only because of the apparent swindling nature of most of the schemes set before the public, in advertisements especially prepared to catch the thoughtless and ignorant class, which seems ever ready to believe in the honesty of offers to give something worth many dollars for a few cents, but because of their knowledge that those who participate in lotteries or any scheme of chance are bound to be more or less demoralized, will rejoice to know that after a long investigation the postoffice authorities have decided that any advertisement offering anything in which chances are involved is a violation of the anti-lottery law, and have issued orders that the mails shall be closed to all newspapers or other publications that print that class of advertisements. This will shut ont the missing-letter and other guessing contests, which have been so widely advertised for a year or so past.

That little acts of kindness and courtesy often result in bringing about great good to many persons is, of course, well known to all observant persons. When Mrs. John Russell Young, in the goodness of her heart, went to the room fitted up for the use of the blind in the new Library of Congress, and talked and read to them awhile, she probably didn't have any idea that she was taking the first step in a movement to establish in Washington a home for the blind, but if those who attended a meeting at Mrs. Young's house today are not over-enthusiastic that is just about what it was. The charities of Washington are many and well supported, but the blind seem to have been entirely overlooked, and there is no place especially for them. Previous to the meeting of these friends of the blind, at Mrs. Young's, Mrs. Alice Underwood Hunt, widow of the late Gov. Hunt, of Colorado, had organized "The Helping Hand Club for the Blind," for the purpose of raising funds. It is intended that the home shall be industrial, each blind person to be taught to do what they show the most taste and aptitude for. Many blind persons are talented and ambitious, but they lack the facilities for being taught to improve their natural talents. Big-hearted volunteers have made the voluntary readings inaugurated by Mrs. Young, at the library, a regular feature.

Washington church goers had several opportunities this week to hear Rev. Charles Albert Berry, D. D., of Wolverhampton, England, who is President of the Congregational Union of England and Wales, and one of the best known pulpit orators in Great Britain. When the late Henry Ward Beecher died Dr. Berry declined a call to his church. His special theme is a union for peace of all the English speaking people, and his plea is that it is the duty of the churches to bring about that union. At the close of his first sermon Dr. Berry prayed earnestly for President McKinley, "who amid the exacting duties of his high station, suffered a pain in the heart in consequence of his domestic affliction, too sacred to be entered into by others than himself." Dr. Berry delivered the invocation at the opening of the Senate yesterday.

FOR THE FAMILY.

SORROW.

The sorrow that nobody mentions,
The sorrow no one may share,
Is the sorrow the dear Lord giveth
His sweetest, tenderest care.

He places His hand on the well-spring
The quivering lips refrain,
And the eyes smile forth in defiance
His love enfolding the pain.

He knows when the hurt is the deepest,
The tears of night and of day,
And whispering softly, 'I love you,"
Brushes the dew drops away.

The sorrow that nobody mentions,
The sorrow no one may share,
Is the sorrow the dear Lord giveth
His sweetest, tenderest care.

—*H. G. Howard.*

HOME-MADE CHRISTMAS GIFTS.

Something unique and convenient is the folding waste-paper box or basket, so easily packed in the trunk when going for a visit or a short stay anywhere. To make this basket, take heavy card-board and cut eight pieces, each about eight inches square, cover them with plain or figured duck or linen, a deep golden brown flecked with dull red and yellow is artistic. Cover the eight pieces and overhand them finely together in pairs, so that the four sides of the baskets are formed. Makes a similar fifth square for the bottom, In overhanding the pairs together leave one side of each square open until a piece of the duck has been slipped between. The outer edge of this piece of duck slip between the pieces forming the bottom square, and leave enough loose so that the four sides can have play to fold down on the bottom, one square over the other. To have the basket in readiness for use, tie the four sides together at the top corners with bows of satin ribbon two inches wide—*Harper's Bazar.*

A NECKTIE HOLDER.

Take four strips of pasteboard six teen inches in length and four and a half inches in width. Cover one side of each, first with sachet-sprinkled cotton batting and later with cotton. Cover firmly two of the pieces on this padded side with white silk. The other two pieces should be covered with linen, one cover being ornamented either with embroidery or painting. Fasten securely two loose straps of inch-wide ribbon two inches from each end of one of the silk-covered pieces, securely two ties of similar ribbon thirteen inches in length, the same distance from the ends of the ornamented linen-covered piece, and at each end and in the center of the silk-covered pieces glue inch-and-a quarter-length hinges of ribbon. Then glue securely the backs of the silk-covered pieces to the backs of the linen, and the case is complete.

GIFTS FOR BRIDESMAIDS.

One very fashionable wedding gift for the bridegroom to make to the bridesmaids is a pendant watch in enamel, of a hue to correspond with the tone of the toilet. Bouquets are replaced by baskets of spring blossoms or unconventional "posies" hanging loose, composed of the oldist of "old world" flowers which happen to be in season. Posies of wallflowers with old lace fichus over gowns of white cambric, frilled at the edge of the skirt, gave some recent nuptials an air of great distinction. The hats were of the wide leghorn poke shaped, and the bridesmaids wore their waved hair parted to either side in 1830 style. Old lace mittens were chosen to supersede gloves, but the fair wearers "struck" at the innovation.

The sewing screen is an 1896 suggestion for the woman who has mending to do each week. These screens stand about 2 feet in height. To the inner side of the screen are attached various little commodities used in sewing—a button bag, scissors, needle-case, pincushion, emery bag and so on.



"To tell the truth my mother has lived with one foot in the grave," writes Mrs. Eugene Stantzenberg, of No. 1604 Walker Ave., Houston, Texas, in a letter to Dr. R. V. Pierce, of Buffalo, N. Y. "With a most thankful heart I will tell you about the wonderful cure effected in her case. She has been a perfect wreck for seven long years. No words can describe what she has suffered. She could not sleep on account of severe pains. She tried every doctor around here and spent hundreds of dollars without benefit. After hearing of your wonderful remedies I wrote to you. My mother has taken six bottles of the 'Golden Medical Discovery,' and six of the 'Favorite Prescription,' and is now perfectly cured. Please receive the heartiest thanks and blessings from my father and seven children for saving the life of dear mother. May God bless you and your Institution, is the wish of your friend."

Tens of thousands of women have found complete and permanent relief from obstinate and seemingly incurable disease by using the wonderful remedies referred to above. The "Golden Medical Discovery" possesses the peculiar property of nourishing and vitalizing the blood with the life-giving red corpuscles which build up healthy flesh and muscular strength.

In the special weaknesses and diseases of the feminine organs, the "Favorite Prescription" is a perfect and positive specific. It is the only scientific medicine prepared for that purpose by an educated physician and specialist in that particular field of practice.

For weak and nervous women these two medicines taken conjointly constitute the most marvelously successful course of treatment known to the medical profession.

For nearly 30 years Dr. Pierce has been chief consulting physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., at the head of a splendid staff of associate specialists, graduates from the leading medical universities of America and Europe.

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PREMIUMS.

No. 1. For 21 new subscribers at $1.50 for first year, we will give the canvasser a Oents' Gold Watch: Hunting case, jointed front and back 18 size and guaranteed for 20 years—retails at $20.00.

No. 2. For 16 new subscribers at $1.50 for first year we will give the canvasser a Gents' Gold Watch: Open face, 18 size, 14 karat filled case, screw back and bezel, guaranteed for 20 years—retails at $15.00.

No. 3. For 17 new subscribers at 1.50 for first year, we will give a Ladies' old Watch Hunting case, 6 size, stem winder, 14 karat, filled case, screw bezel—guaranteed 20 years—retails at $16.00

No. 4. For12 new subscribers at $1.50 for first year, we will give a Gents' Silver Watch: 18 size, plain case, open face—retails at $12.50.

No. 5. For 10 new subscribers a Ladies' Silver Watch, 0 size, plain case, open face—retails for $10.00.

No. 6. For 8 new subscribers, we will give a Nickel Watch, 18 size, screw bezel—retails for $7.00.

No. 7. For 7 new subscribers, we will give solid silver teaspoons—retails for $6.00.

No. 8. For 4 new subscribers, a sugar spoon, sterling gilt engraved—retails at $3.00.

The articles will all be first-class from a jeweller of established reputation.

New subscribers means not change of address to some one else—that would be fraud—but bona fide new subscribers.

For $1.75 we will send the paper for the first year to a new subscriber and a copy of Palestine Photographed. This album contains 64 actual photographic reproductions of picturesque and historical places in the Holy Land on enameled pages, and is a thing of beauty. The descriptive foot notes are good and enhance the interest.

We regard this as a specially desirable premium.

To any one paying up or renewing their subscription and sending $2.25 we will send this album as a premium

CHILDREN'S COLUMN.

GRANDPA'S CLOCK.

Have you ever seen my grandpa's clock,
That stands on the big hall stair?
It is taller far than any man,
And it strikes and ticks with care.
But strange, in the night it has often seemed,
That it talked to me, or else I dreamed.

I know when I forged a sly request
To take to school one day,
To be dismissed at a needed hour,
And then ran off to play,
I felt my teacher would track the lie:
And oh! that night, how the clock did sigh,—
"Tick, tock-teck tick,
"Wick—wicked lie!"

I begged, 'Old clock, don't preach so loud,
And with God's help, I'll try—
Truly—to be a better boy,
So stop that mournful sigh!"
Then I heard a joyful "tick, tick, tock!"
Be firm as a rock—firm as a rock,
Tick, tick, tock!"

I told the story to grandpa o'er,
And with loving look and mild,
He said, "The voice that you gave the clock
Was that of your conscience, child;
From the stain of sin let your heart be clear,
Then God will guard and you've naught fear."

—*L. F. Bourne, in Every Other Sunday.*

THE SPOILED BOY.

Harry Redfern was that most unhappy of creatures—a spoiled child. Ever since he was a baby, a host of relatives had loved him, and let him do as he pleased. But when he was no longer a baby, all this was changed.

Now Poor Harry had become a "real boy," they all said, and he was so much more rough and noisy, and even the very things he had done before, and which were thought "so smart," now were frowned upon and declared pert and bold and rude.

Harry came home one day looking quite miserable.

"Mamma," he said, "I must be an awful bad boy. Even Aunt Eleanor said I was. I never do anything right any more, and I heard Cousin Jean say: 'Harry isn't a bit cunning any more; he's horrid.' And yet I think I'm just the same."

Mamma drew the little fellow to her side.

"Just look at it this way, Harry," she said. It isn't that you're so different now: it's because you've often before been selfish and heedless. Don't you know how often mamma has told the truth—that you do not think about other people, only yourself? The aunties and cousins loved you, so they wouldn't see this; they let you go on: but it's getting too hard to bear now. They hoped you would get better, but when you didn't they didn't like it."

"But why didn't they help me be better?" asked Harry. "Why did they laugh at me then, and scold me now?"

"Well, dear," said mamma, they've been too kind to my boy to blame them, I think it would be the wisest plan to make yourself over. Let us try now, and ask God to help us; to make a kind, thoughtful boy: just the boy papa and mamma are trying hard to make."

The very next day was Saturday. Harry was invited, with a little friend, to spend the day with his favorite Aunt Helen. The boys were told they could play ball only in the big attic or out of doors. After awhile they tore downstairs in a wild chase from the attic. The rubber ball bounded out of Harry's pocket and rolled into the library. Harry picked it up. The temptation to throw it and hit his playmate in the hall overcame his scruples. "Just once," he said to his conscience, as he took aim. Such a crash and shiver as followed. Harry stood aghast as he saw Aunt Helen's beautiful vase on the floor with a long crack in it; while an inner vase, which held a branch of handsome pressed autumn leaves, lay broken in many pieces. Aunt Helen rushed in.

"Oh! anything but that," she cried: "my dearest friend in China sent me that."

All at once Harry flew out of the house without a word.

"That is all he cares!" said Aunt Helen as, she picked up the broken fragments. But as she sat writing, Harry burst into the room.

"Here," he panted; here is my bank full of money—for my bicycle—mamma said I might—to buy a vase. Oh! do take it, Aunt Helen."

His aunt's first impulse was to refuse. Then she decided upon a better way to help Harry to be more careful.

"Thank you, dear," she said; "I think you're a different Harry, for now you're willing to give up so much for Aunt Helen. We will go down and buy the vase this afternoon."

And this helped Harry more than anything else to be less heedless and more careful to better obey conscience.—*Daisy Rhodes Campbell in Morning Star.*

A BOY WHO WORKED UP.

One day many years ago a bright boy found employment in a photograph gallery in Nashville, Tenn. His wages were small, but he took good care of them, and in course of time he had saved up a snug little sum of money. One day a friend, less thrifty than he, came to him with a long face and asked for a loan of money, offered a book as security. Although the other knew there was little probability of his ever being repaid, he could not refuse the request.

"Here is the money; keep your book, and repay me when you can."

The grateful lad went away in such haste that he left the book behind. The kind youth with curiosity examined the volume. It was a work on astronomy, by Dick, and it so fascinated him that he sat up all night studying it. He had never seen anything which so filled him with delight. He determined to learn all that he could about the wonders of the heavens. He began thenceforth to read everything he could obtain relating to astronomy.

The next step was to buy a small spyglass, and night after night he spent most of the hours on the roof of his house, studying the stars. He secured, second hand, the tube of a larger spyglass, into which he fitted an eye-piece, and sent to Philadelphia for an object glass. By and by he obtained a five inch glass, which, as you know, is an instrument of considerable size.

Meanwhile he worked faithfully in the shop of the photographer, but his nights brought him rare delight: for he never wearied of tracing out the wonders and marvels of the worlds around us. With the aid of his large spyglass he discovered two comets before they were seen by any of the professional astronomers, whose superior instruments were continually roaming the heavens in search of the celestial wanderers. This exploit, you may well suppose, made the boy famous. He was invited by the professors in Vanderbilt University to go thither and see what he could do with their six-inch telescope. In the course of the following four years he discovered six comets.

He was next engaged by the Lick Observatory in California. With the aid of that magnificent thirty-six-inch refracting telescope, the largest ever made, he discovered eight comets, and last summer astonished the world by discovering the fifth satellite of Jupiter. He invented a new method of photographing the nebulae in the milky way, and has shown an originality approaching genius in his work in star photography.

Perhaps you have already guessed the name of this famous astronomer, which is Professor E. E. Barnard, of the Lick Observatory, and this is the story of how he worked up.—*Chicago Record.*

ROLL OF HONOR.

For reciting Child's Catechism, Commandments, Prayer and Creed—Wister Adams.

Westminster Shorter Catechism—Anna Howard Baker, Mary Stamps Royster and Fanny Webb Royster, of Tarboro, N. C. Myra Moore and Annie Belle Garrett, of Greenville, N. C. Also the following have recited the whole of the Introduction to the Shorter Catechism: Blanche Hilliard Williams, Sue Foxhall Baker, Lucile Gwathney, Annami Hedges, Shep Royster of Tarboro.

REV. J. B. MORTON.

Beware of despairing about yourself; you are commanded to put your trust in God and not in yourself.—*Augustine.*

LETTER-BOX.

Dear Mr. Editor: I wrote to you once before. I will be nine years old in January. I go to school to Mr. W. P. White. I study arithmetic, geography, spelling, history and grammar. I go to the Presbyterian Sunday-school. We are going to have a Christmas tree. My Sunday-school teacher is Mr. E. S. Parker, Jr. Rev. W. P. McCorkle is our preacher. I will close for this time.

From your unknown friend,
IONE SCOTT.

Graham, N. C.

NEW BOOKS FOR THE Sunday-School Library.

We desire to call attention to the following list of new library books recently issued from our press. They are all handsomely bound in cloth, and should have a place in every Sunday-school library. To those taking the entire list at one time we will make a special discount of **40 per cent.** Discount of 33⅓ per cent on any of our own books.

By Mrs. M. E. Ireland:
The Siberian Exile. 122 pages, $ 60
The Shepherd's Family. Translated from the German. 119 pages, 60
Adolph's Victories. 314 pages, 1 00
Christian Beck's Grandson. 322 pages, 1 00
In Fair Silesia. Translated from the German. 156 pages, 60
School on Luneburg Heath. Translated from the German. 148 pages, 60
Driven Out. Translated from the German. 166 pages, 1 00

By Miss Annie M. Barnes:
Nimito: A Story of the Bible in Mexico. 214 pages, 90
How Achon-ho-ah Found the Light. 266 pages, 1 25
Izilda: A Story of Brazil 195 pages, 1 00

By Elizabeth Olmis (author of Jack's Hymn):
Over at Little Acorns. 384 pages, 1 25

By Fannie Aricks Shugert:
Ezekiel of Bethlehem. 261 pages, 1 00

By Rev. H. C. DuBose, D. D.:
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 336 pages, 1 50

By Mrs. E. H. Amis:
Camping on the Blue Ridge. 106 pages, 60

By Rev. J. M. Chaney, D. D.:
William the Baptist. Cloth, 50 cts.; paper, 25
Agnes, Daughter of William the Baptist, 75

By Mrs. Mary M. Anderson Hawkins:
Jack Payton and his Friends, 75

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SECULAR NEWS.

NORTH CAROLINA.

Announcement has been made that the control of the C. F. and Y. V. Railroad has passed to the Seaboard and Roanoke Railroad Co., and that the property will hereafter be operated under a perpetual lease by the S. A. L. system.

A chair of history and political economy has been established in Wake Forest College.

Steps have been taken for the establishment of a public library in Greensboro.

Two fires at Mt. Airy on the 11th were supposed to be the work of an incendiary. The loss at this writing is not known. Among the property destroyed was the postoffice and Grave's warehouse filled with tobacco.

A new steam tug has been placed on the Cape Fear.

Col. John D. Cameron, the veteran newspaper editor died at Asheville on the 9th, aged 77 years.

Farmers are sowing wheat and oats in large quantities in the Newell section.

The suit of the government against Alvis Walker and others for possession of Smith's Island, otherwise known as Bald Head, at the mouth of the Cape Fear River, has been decided in favor of the defendents. E. R. Bryan, the attorney for the United States, however, will take an appeal. The property is considered very valuable in view of its being made a summer watering place.

DOMESTIC.

The present prospects are that this seasons sugar crop of Louisiana may be the largest ever marketed.

A larger acreage of wheat was sowed in King Gorge, Va., this year than for any single year in a long time past.

The Florida season for tourists was begun by the throwing open of the doors of the Tampa Bay Hotel for guests last week.

The loss by fire in the James and John Dobson carpet house of Philadelphia, is estimated at half a million.

Alfred Ordway, the well-known painter, who died recently in Boston, was the founder of the Boston Art Club and the Paint and Clay Club. He was 78 years old at the time of his death.

On the 11th inst., a solid train load of twenty-five cars of beef cattle was shipped from Meridian, Miss., to St. Louis. The shipment comprises over 500 head. The business of feeding cattle for northern markets has grown to extensive proportions in that section, and hundreds of thousands of dollars are now invested in the industry. Cattle are gathered from every part of Mississippi and Alabama and stall fed in Meridian. They are then shipped to St. Louis, Chicago and Cincinnati when in the best of condition.

The proprietors of the Meridian, Miss., Fertilizer Factory have perfected plans for the erection of a first-class cotton seed oil mill, which will have a capacity of eighty tons and will be equipped with the most improved machinery at a cost of $60,000. The investment will be made by local capitalists.

A slab of quartz with veins of gold prominently showing, will convey California's invitation to President McKinley to attend on Jan. 24th, the golden jubilee of the discovery of gold. Chairman Parsons, of the Executive Committee, has promised to secure a suitable piece of the precious rock, and will have engraved on its surface the message which will bid the president to come to California to receive the miners' welcome.

Mrs. Nancy Allison McKinley mother of the President of the United States died at 2.30 a. m., Sunday. The President was with her when she died. The cabinet officers and ladies attended the funeral.

FOREIGN.

Between 20 and 30 river steamers are to be built at Victoria, B. C., this winter, including a steel steamer, which will operate on the Sticken, and two vessels, for which the Hudson's Bay Company are calling for tenders.

The Cuban news continues so conflicting that a report as found in the papers cannot be certified with any assurance. Autonony seems likely to fail.

The German incident has brought about a critical state of affairs in Hayti. The ministry has resigned and it is possible that President Sam will be compelled to retire.

The Italian cabinet headed by Marquis de'Rudini resigned at midnight Saturday. The reason is to enable a more harmonious cabinet to take the reins. At last accounts di Rudini had not succeeded in getting a new cabinet together.

Secretary Bliss approves a decision from the Attorney General's office confirming the Greek Church in possession of lands acquired by them when a province of Russia. The treaty with Russia provided for this.

Forty dollars per month to Canvassers. Address, W. C. Jackson, Winterville, N. C.

FORECLOSURE SALE!

By virtue of the power of sale contained in a Deed of Mortgage executed to the undersigned by J. H. Jones and wife, recorded in Book Z Z Z, at page 244 in the Register's Office of New Hanover County, default having been long since made in the payment of the principal and interest of the mortgage debt I will sell by public auction for cash at the Court House Door in the City of Wilmington on the 5th day of January, 1898, at 12 m., the mortgage premises situate in said city and bounded and described as follows: Beginning in the south line of Market Street 66 feet west of the west line of 16th Street, and running thence with Market Street west 66 feet, thence south 330 feet to Dock Street, thence with Dock Street east 66 feet and thence North 330 feet to the south line of Market Street the beginning.

This the 7th day of Dec. 1897.

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RICHMOND.

Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 408
Lv Wilmington..	*3 20pm	....
La Lumberton.	5 26pm	....
Lv Maxton.....	6 12pm	....
Lv Laurinburg..	6 28pm	....
Ar Hamlet.... ..	6 53pm	....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro..	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe	9 12pm	6 48 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte.....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.. ..	12 30p m
†8 40am Lv.... Hamlet.. Ar		6 20p m
10 00am Ar.... Cheraw.. Ar		† 5 00p m

EASTWARD.

	No. 88.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 08p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 33p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming'on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 53am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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CONDENSED SCHEDULE.

IN EFFECT Nov. 28th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington.....	9.00a.m
Arrive Fayetteville.....	12.10p.m.
Leave Fayetteville.....	12.22 "
Leave Fayetteville Junction..	12.37 "
Leave Sanford.....	1.48 "
Leave Climax.....	3.47 "
Arrive Greensboro.....	4.20 "
Leave Greensboro.....	4.30 "
Leave Stokesdale.....	5.17 "
Leave WalnutCove.....	5.47 "
Leave Rural Hall.....	6.15 "
Arrive Mt. Airy.....	7.45 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.33 "
Leave Stokesdale.....	11.06 "
Arrive Greensboro.....	11.55 "
Leave Greensboro	12.15p.m.
Leave Climax.....	12.43 "
Leave Sanford	2.36 "
Leave Fayetteville Junction...	3.56 "
Arrive Fayetteville.....	4.00 "
Leave Fayetteville.....	4.10 "
Arrive Wilmington.....	7.20 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.00 a.m
ArriveMaxton.....	9.02 "
LeaveMaxton.....	9.07 "
Leave Red Springs.....	9.35 "
Leave Hope Mills.....	10.20 "
Arrive Fayetteville.....	10.40 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville.....	4.50p m.
Leave Hope Mills.....	5.07 "
Leave Red Springs	5.43 "
ArriveMaxton.....	6.11 "
Leave Maxton.....	6.15 "
ArriveBennettsville.....	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.40 a.m
Leave Climax.....	8.25 "
Arrive Greensboro.....	9.17 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison.....	12.35 p.m
Leave Stokesdale.....	1.25 "
Arrive Greensboro.....	2.45 "
Leave Greensboro.....	3.15 "
Leave Climax.....	4.25 "
Arrive Ramseur.....	6.10 "

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford, with Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk and Western Railway.

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FOR

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ROSIN: Strained $1.15 and Good Strained $1.20,—dull until Tuesday then firm at prices named.

CRUDE TURPENTINE: Hard $1.40; Soft $1.90—closing steady.

TAR: Receipts taken day by day at $1.05.—steady throughout.

COTTON: Middling 5⅝ cents throughout—closing firm.

TIMBER: What comes in is taken at fair prices.

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Schedule in Effect Nov. 29, 1897.

DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 11 02 a m, Warsaw 11 15 a m, Goldsboro 12 05 p m, Wilson 12 55 pm, Rocky Mount 1 40 p m, Tarboro 2 45 p m, Weldon 4 33 p m, Petersburg 6 23 p m, Richmond 7 15 p m, Norfolk 6 05 p m, Washington 11 30 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 58 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 47 a m, †Norfolk 10 30 a m, Petersburg 3 18 a m, Richmond 4 00 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m. New York 2 03 p m, Boston 9 00 p m.

DAILY except Sunday 2 00 P M — No. 50—Passenger—Due Jacksonville 3 58 p m, Newbern 5 20 Sdnday p. m.

SOUTHBOUND

DAILY 4:00 P M — No. 55—Passenger—Due Lake Waccamaw 5 09 p m, Chadbourn 5 40 p m, Marion 6 40 p m, Florence 7 20 p m, Sumter 9 30 p m, Columbia 10 50 p m, Denmark 6 30 a m, Augusta 8 20 a m Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 55 p m, Savannah 1 58 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—

FROM THE NORTH.

DAILY 5:50 P M — No. 49—Passenger—Leave Boston †1 08 p m, New York *9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 00 a m, Norfolk 8 40 a m, Weldon 11 52 a m, Tarboro 12 12 p m, Rocky Mount 12 47p m, Wilson 2 37 p m, Goldsboro 3 20 p m, Warsaw 4 11 p m, Magnolia 4 24 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 00 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 32 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY except Sunday — No. 51—Passenges—Leave Newbern 9 20 a m, Jacksonville 10 42 a m. 12 40 P M.

FROM THE SOUTH.

DAILY 1:25 P M — No. 54—Passenger — Leave Tamps 8 00 a m, Sanford 1 50 p m, Jacksonville 8 00 p m, Savannah 1 48 a m, Charleston 6 33 a m Columbia 7 00 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 50 pm, Sumter 8 25 a m, Florence 10 05 a m, Marion 10 44 a m Chadbourn 11 45 a m Lake Waccamaw 12 16 p m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 3 55 p m, Halifax 4 30 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 38 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 30 am, and 3 30 p m, arrive Parmele 9 10 a m, and 4 00 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 11 50 a. m., arrive Conway 2 10 p. m. leave Conway 2 45 p. m, Chadbourn 5 45 p. m., arrive Hub 6 25 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 20 a m, and 4 15 p m. Returning leaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leaves Wilson 2 20 p m, 11 16 p m, arrive Selma 3 15 p m, Smithfield 3 22 p m, Dunn 4 00 p m. Fayetteville 4 47 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 9 33 a m, Fayetteville 12 22 p m, 10 35 p m, Dunn 1.05 p m, Smithfield 1 43 p m, Selma 1 50 p m, arrive Wilson 2 35 p m, 12 22 a m.

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Compote of Chestnuts: Remove the brown skins off about fifty chestnuts and put in boiling water until the inner skin comes off easily; then place in a copper sugar boiler, laying them flat on the bottom, cover with a syrup at 160 degrees Farenheit and let simmer for thirty minutes. When done strain the syrup and reduce to 30 degrees; before doing so, flavor with the rind of an orange. Place the chestnuts in a dish and strain the syrup over them.

* * *

Orange Charlotte: Line a charlotte-mold with sections of oranges. Put one-third of an ounce of gelatine into a basin with a little less than a teacupful of water, let it soak until soft, then pour over about the same quantity of boiling water and add eight ounces of sugar and juice of a lemon. Pass it through a strainer into another basin and add the pulp and juice of sufficient oranges to make one-half pint of it; add a little of the grated rind of an orange and pack the basin in ice to cool. Beat the whites of three eggs to a stiff froth, and when the orange mixture begins to thicken add them and beat until it is thick enough to drop from the whites. Pour into the mold, pack in ice, and when firm pour it out into a glass dish and serve.

* * *

Dried Apple Fruit Cake: Soak three cupfuls of dried apples over night in cold water enough to swell them, chop them in the morning and put on the fire with three cups of molasses, stew until almost soft, add a cupful of nice raisins and stew a few moments, when cold add three cupfuls of flour, one cupful of butter, three eggs and a teaspoonful of soda, bake in a steady oven. This will make two good-sized cakes.

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CHRISTMAS.

So Christmas is here again!
While the house sleeps, quiet as death,
'Neath the midnight moon comes the waits' shrill tune,
And we listen and hold our breath.

The Christmas that never was—
On this foggy wintry air,
With clear, pale gleam, like the ghost of a dream,
It is painted everywhere.

The Christmas that might have been—
It is borne in the far off sound;
Down the empty street, with the tread of feet
That lie silent underground,

The Christmas that yet may be,
Like the Bethlehem star, leads kind;
Yet our life slips past, hour by hour, fast, fast,
Few before and many behind.

The Christmas we have and hold
With a tremulous, tender strain,
Half joy, half fears—be the psalm of the years,
"Grief passes, blessings remain!"

The Christmas that sure will come
Let us think of at fireside fair,
When church bells sound o'er one small green mound
Which the neighbors pass to prayer—

The Christmas that God will give
Long after all these are o'er,
When is day nor night, for the *Lamb* is our light,
And we live forevermore.

—*The Author of "John Halifax, Gentleman."*

THE REV. WM. S. LACY, D. D.

The Rev. Wm. Sterling Lacy, D. D., was born in Raleigh, N. C., March 25th, 1842. He is the son of Rev. Drury Lacy, D. D., so well and favorably known in this State and Virginia. The subject of this sketch entered Davidson College in Sept. 1855, and graduated there in June, 1859. He entered Union Theological Seminary, Sept. 1859, but left there February, 1862, to enter the Confederate army. In the army of northern Virginia he served as a private soldier until August, 1863, when he became the chaplain of the 47th N. C. Regiment, and continued his service in that position until the close of the war. From 1865 to 1868 he was engaged in teaching school. Licensed by Roanoke Presbytery in April, 1862, he was ordained to the full work of the ministry in April, 1869, by Abingdon Presbytery, and was installed pastor of "Anchor of Hope," and "Cove" churches within the bounds of that Presbytery. In this charge he remained till May, 1873, when he was invited to Buffalo and Euphronia churches in Fayetteville Presbytery, N. C. He assumed charge of these churches in June, 1873, and remained their loved and honored pastor until May, 1888. From June, 1888, he has been the pastor of the Second Presbyterian church in Norfolk, Va., down to the present time. He received the title of D. D., from Davidson College in 1889. He has held many positions of trust and honor in the Church, and has ever approved himself competent and faithful. He was stated clerk of Abingdon Presbytery from 1870 to 1873. He was the treasurer of Fayetteville Presbytery for several years and stated clerk of the Synod of North Carolina from 1878 to 1886. He was stated clerk of Norfolk Presbytery from 1892 to 1896, and has recently been re-elected to that position. He has repeatedly represented his Presbytery in the General Assembly, and has ever been a working delegate. While a member of the Synod of North Carolina he was made a director of Union Theological Seminary, and after his removal to Norfolk the Synod of Virginia elected him to the same position. In the board of directors of this institution he is regular in attendance and efficient in work. One thus honored by varied positions in the Church must have excellent, natural gifts, superior attainments, and genial social qualities, securing the good will of his fellows. These



were an important feature of the paper, were noted for elegant diction and felicity of expression, and won him the cordial regard of many friends. An old friend of the writer's who was not a professor of religion, nor very proficient in literary culture, used to say that "he always read every thing in the N. C. PRESBYTERIAN signed W. S. L. As a lecturer too on social and literary topics, Bro. Lacy has won distinction. His addresses on commencement occasions, as well as on the lecture platform, have commanded attention, and afforded delight. His subjects are ever clearly conceived, happily arranged and presented with that logical force and rhetorical finish, which never fail to impress, unlettered and cultured hearers. But it is not as a holder of office, or as a contributor to the musical or literary press, or as a lecturer on varied themes, that Bro. Lacy has best served his generation, and the Church of God. His most valuable and enduring work has been done as preacher and pastor. In both these relations he has been well known to the writer, and he can speak not from the testimony of others, but from personal knowledge. His preaching was always edifying to his own charge, and at Presbyterial meetings, was gladly welcomed by devout multitudes. He preached not himself but Christ, and loved to stand behind the cross, uplifted for saving sinners. As a preacher, he is lucid, logical, Scriptural, earnest, tender and effective. As a preacher he does not deliver discourses, hung on a Scripture text, like an elegant garment on a steel hook, and having about the same connection. But he expounds the Word and his sermon grows from the text as the blossoming plant from the germinating seed. In one species of sermonizing he specially excels, namely in what may be termed "Incident Preaching," or taking a Bible story, and developing and illustrating its moral lessons. As a pastor, Bro. Lacy was happy in winning the sympathy, the esteem, the confidence and the admiration of his people. He cared for not only their spiritual interests but for their intellectual, moral, educational and social welfare. He placed himself in intimate contact with the young of his charge, and exerted an important influence upon their intellectual dovelopment, literary tastes, social arrangements, and religious character. The charge in North Carolina in which he longest labored, still manifest a Christian intelligence, and a social refinement, which God honored him in fostering during many years. Bro. Lacy was married October 10th, 1888, to Miss Mary C. Shepherd of Jonesboro, N. C., and his wife still lives to gladden his home and cheer his labors. May his be "the path of the just that shineth more and more unto the perfect day."

The punishment for refusing to use the talents given me is the loss of the talent itself. The opportunities will be taken away from him who neglects them. The unused limb grows weak; the still water dries up or becomes foul: the inactive mind loses its power. The loss of the talent begins in this life, and is gradual, that men may take warning and have opportunity to repent. But, finally, at the judgment day, the talent will be wholly and irrevocably taken away.—*Peloubet.*

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THEN AND NOW.

One must be little observant, indeed, not to have seen that within the present century great changes have taken place in modes and methods and means of carrying on the work of the Kingdom of Christ in the world. These changes have been, perhaps especially notable during the past half century. During the century Sabbath-school work has largely supplemented, and we regret to say too often superseded, the parental training which was a distinguishing characteristic of the religious education of the 18th century, and which furnished the energy and force and the loyalty manifested during that period. We are not deprecating the establishment of Sabbath-schools. God rules and reigns and as His work requires new methods they must and will come into use. The thing to be deplored is that the good of the old, such is human infirmity, cannot be retained with the benefits and advantages of the new. No one believes that if Sabbath-schools should be abandoned that parental training would be restored. The Sabbath-schools are doing a blessed work, they must continue to do it—and the line of progress now is to have them do all they can and in the very best way they can. They are reaching thousands who would never be brought under gospel influences otherwise, and they do not furnish a sufficient reason for neglect of parental training. We might in noting changes refer to the neglect of family prayer for which there is really no compensation provided, nor the attempt of it. The changed methods of church work as applying to ways of raising money is very noticeable. We now appeal less to the merit of the object and to the duty than fifty years ago and depend more on artificial and sometimes utterly indefensible expedients. The grab-bag and the ring-cakes and the lottery are less in evidence just now, but the amateur theatricals and the humorous lectures, etc., are high in vogue. We say nothing of the multiplication of church societies and independent religious guilds. All acknowledge the good they do, and none can fail to see the harm they may do, and the harm they certainly will do, if disregard for the supremacy of church authority and church regulation and guidance, in accord with Scriptural principles, be admitted.

Church affairs are not conducted now as fifty years ago, and why? Man's nature has not changed. Sin is now what sin was then. The law of God is changeless. Immutability is an essential attribute of God himself and of the principles of the Gospel of Jesus Christ. Man's duty to God and to his fellows is still, as revealed in the Scriptures, what it was in the earliest ages of the world. But the work of God under the providential dispensation of events, and in times and seasons under his hand, may cause to arise, if they do not necessitate, changes in ways and means of carrying on His work in the world. It being never to be forgotten that sin is mixed with all we do. Even into best services sin often enters and sometimes the services themselves—is it too much to say?—are sinful. To man belongs the discredit and the guilt—and to man alone.

But the preaching of this day and time is not what it was a century ago. Who, reverting to fifty years ago, fails to recall that the "terrors of the law" were then largely the theme of the pulpit. Sinners were alarmed and sought relief from their fears. Probably that preaching was too exclusively alarming in its character; a revulsion was caused and the pendulum swung to the other extreme. Who ever sings "Delay not! now? And so we note that the work of the Holy Spirit and His office and functions were permitted to become subordinate in the minds of the people. Under this remissness, in the minds of very many, the Holy Spirit came to be recognized and regarded, not as a person equal with the Father and the Son—thus constituting the Trinity of the Godhead—but merely as an influence emanating from God the Father and God the Son. Is not the lowered tone of spirituality as marked in the Church to-day as the extraordinary activity in work and effort? Doing is the order of the day, but the lack of spirituality is not because of it—the concurrence does not represent cause and effect. It would be sad indeed if it did: the activity need not be, should not be, abated, but it should be remembered that no might nor power of man avails aught where the Spirit of God is not working. The personal ministry of the Holy Spirit, in co-equality with the Father and the Son, needs to be recognized and emphasized in our Sabbath-schools and societies and pulpits—that all effort may be inspired and maintained and regulated by Him, that to Him with the Father and the Son—the Triune God—may be the glory and the honor and the praise now, henceforth and forevermore.

IT IS WELL that prayer should be definite, but all prayer cannot be specific, for to be so it must be founded on a just and adequate sense of need, and it is only too true that we know not what we should pray for as we ought. We have constant need that the Spirit should help our infirmities. We can always pray, and should, for forgiveness of our sins and for the grace and strength that the Holy Spirit confers. God will always answer prayer for the Holy Spirit and the prayer for the fullness of the Spirit is inclusive of all other blessings. To those who seek the Kingdom of God and His righteousness all else will be added.

SO GERMANY now gives out that the possession of Kiao Chou will be permanent. Russia and France it is understood demur not at the principle of the transaction but at the preference seemingly given Great Britain and Japan in communicating with them, or acquainting them with the design while it was withheld from the demurrants.

After all it seems simply a case fully illustrated in the matter of the highway robber who meeting an unarmed man compels him to stand and deliver, or the big boy who grabs the little one's marbles and moves off with them.

RUSSIA HAS obtained the approval of China to the wintering of the Chinese fleet at Port Arthur; China believing, or professing to believe, that this is done in her interest. Divested of euphuism it may be called, Russia taking permanent possession of Port Arthur. The British press seem to so regard it, and the claim is set up that China must now allow Britain similar privilege. Japan too must be taken into account and the plea is set up that China has only done for Russia what Japan had hitherto done for the Czar; still there is uneasiness that Japan will not take it so easily. France is in full accord with Russia and is glad to see Germany put in check. Altogether events of greatest importance and that may lead to gravest consequences are crowding into the closing days of '97. Does it mean the dismemberment and partition of China?

THERE ARE more things than Banquo's ghost that will not down. The Panama scandal seems to be one of them. A committee of the French Parliament has had it in hand to inquire into the dealing of members of Parliament in this connection. They reported last week and in consequence some of the members have been arrested.

ANDREW MURRAY'S books all are well worth reading, and more, are well worth taking to heart and acting upon. It is not necessary to commend his "Absolute Surrender" to those who have read the "Deeper Christian Life," "The Master's Indwelling" and the others; we cordially commend them all. They may be had from F. H. Revell Co., New York and Chicago.

THE FOLLOWING from the Presbyterian Committee of Publication Richmond, Va, is selfexplanatory:

As we have many inquiries, indicating a lack of information upon the subject, we would be glad to say to your readers that we are prepared to furnish the necessary appliances for the conduct of the Westminster League, such as "Constitution," "Topics," and "Daily Bible Readings," and any orders sent to us will be promptly attended to. Prices are as follows: Constitution, per dozen, 25 cents; Topic Cards, per dozen, 12 cents; Daily Bible Readings, per dozen, 12 cents.

For the N. C. Presbyterian.

REFINING THE GOLD.

BY REV. THEODORE L. CUYLER, D. D.

"There is a place for the gold where they refine it." This is as true now as it was in the time of Job. God has a great many refining pots for His children; for all is not gold that glitters. He sees so much of pride and self-will, and covetousness, and cowardice or unbelief, among professed Christians that they require the "fining-pot," and the furnace pretty often. Prosperity is not generally regarded as a state of severe trial, but it is so. The sunshiny days are the days that bring out the adders.

Yet a career of health and wealth and social prominence is not always hurtful to humble, devout, and unselfish piety. When I see certain rich merchants using their money for charitable purposes, and doing a good Sunday's work in a mission school; when I see women of wealth using their carriages for visitations of mercy to the squalid sufferers in the slums; then I perceive that God can trust some Christians with a large income. Let no one seek to own much money unless he is sure that the money will not own him.

Popularity is a severe trial that sometimes develops an awful amount of dross. It requires a good share of grace for a minister to see crowds of people before his pulpit, and to be run after for great occasions, without having his head grow dizzy. One of the best evidences that Spurgeon was solid bullion was that he went through the furnace test of prodigious popularity, and yet maintained both his staunch orthodoxy and deep humility. Is it not a sharp trial also for a minister to do honest hard work and preach faithful sermons, and yet receive small salary, and small popular appreciation? Yes; very true; but such will come by their dues in the next world. "My reward is with me," saith the Master, "to give to every man according *as his work shall be.*"

Our Heavenly Father often uses adversity as a purifier. "When He hath tried me I shall come forth as gold," was what Job said after his possessions had been swept away. This keen wintry weather will kill off lots of vermin; so God sends wintry weather sometimes on His own people to kill off certain kinds of besetting sins. He lets them be cast down to prove whether they will cast Him off, or draw more closely to Him. Some of the most splendid displays of Christian character that I have ever seen have been made by those who have been suddenly reduced from large wealth to straitened circumstances. When the purse was emptied, the soul seemed to fill more full with Christ. A certain New York merchant was never more rich towards God than when he lost all his property during a general commercial crash, and handing his watch over to his asignee said, "There take that; I will not keep anything that can go to my creditors."

How often we ministers go into sick-rooms that are the fining-pots for the King's choicest gold. No sermons that we can deliver in the pulpit have more unction or eloquence than the testimonies of enduring patience or of joyful exultation that often come from the lips of bed-ridden sufferers. A pillow of pain can be a pulpit of power. Through weary days and nights of suffering the patient song is heard by the blessed Refiner;

"Pain's furnance-heat within me quivers
And all my heart in anguish shivers,
And yet I whisper, '*As God Will*'
And in the hottest fire—hold still."

There may be many readers of this paragraph who are puzzled about God's dealings with them. Such sorely tried souls should remember who it is that is appointing for them the discipline through which they are passing. Let them remember that it is *gold* that is put into the refining-pot. As Miss Fletcher of Glasgow has pithily said, "Men refine gold, but don't refine pebble stones, or rubbish. It is wheat that they thrash, and not dockens or dandelions."

A Russian officer could not make his accounts come right; there was a heavy balance against him. In the rigid despotism of the empire he feared the consequences and the severe penalty if he could not make it good. Poring over the figures at his table one day, in his worry and despair he began scribbling. He wrote on the paper before him, "Who will make up this deficit?" He fell asleep. The Czar passed; he saw the officer, and, curious, read the scrap of writing; he seized the pen, and wrote underneath, "I, even I, Alexander." Who can pay the deficit of human sin? "I, even I," said Christ on the cross.—*A. J Gordon, D. D.*

It is well to remember that thistles, as well as bread, cast upon the water, return after many days.—*Forward.*

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David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
11 God hath spoken once; twice have I heard this; that power belongeth unto God.
12 Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

PSALM 63.

1 David's thirst for God. 4 His manner of blessing God.
A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;
2 To see thy power and thy glory, so as I have seen thee in the sanc-

or, we are enlightened by that which they have thoroughly searched
Job 21. 28. 1 K. 8. 7. 1 Thes. 4. 17.
Heb. a search searched.
Job 22. 14.
or, strength.
Heb. their second shall be. Job 34. 11. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rev. 2. 23. Col. 3. 25.
Ps. 10. 11. Jer. 30. 20. Dan. 12. 2
Ps. 42. 2.

6 They search out iniquities; they accomplish a diligent search: both the inward *thought* of every one of *them*, and the heart, is deep.
7 But God shall shoot at them *with* an arrow; suddenly shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.
9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.
To the chief Musician, A Psalm and Song of David.

are full. The Bible contains besides 1050 pages of Scriptural text, the HELPS to Scripture reading and study including Subject Index, Concordance, a most serviceable General Topical Index, a large number of pages treating of the Titles, Authorship, Distinctive Characters, Contents, &c., of the various books of the Bible, A Description of the Inhabitants, Physical Geography, Customs and Political Condition of the Holy Land at the beginning of the Christian era, the Botany of the Bible, Glossary of Antiquities, Customs, 12 maps, etc., being the Oxford Helps, acknowledged to be th very best, besides 124 full page illustrations of the Languages, Writing, &c., of the Old and New Testaments, of the bas reliefs and the like, discoveries in archæological researches, and now in the British museum—and very much else; making altogether the most desirable copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

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The new subscriber gets the paper very cheap—we offer it to any *bona fide* new subscriber for $1.50 for the first year—and the worker gets amply compensated in a magnificently cheap Bible for his or her good work.

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The Premium offered is the Genuine Edition of the Oxford Teacher's Bible.

We trust our friends will go to work promptly on this plan.

JOHN McLAURIN,
Manager N. C. Presbyterian.

He is commonly the wisest, and is always the happiest, who receives simply and without envious question whatever good is offered him, with thanks to the immediate giver.—*Ruskin.*

Faith respects the promise, hope the thing promised. Faith is the evidence of things unseen, hope is a pleasing expectation of something good.

For the N. C. Presbyterian.

LETTER FROM DR. CHESTER.

OUR CHINA STATIONS.

Dr. John W. Davis of Soochow, from inherited ability, early training and long experience of the Chinese, has become an adept in dealing with them in a business way, and consequently was able to procure for the further trip up the canal a nice house boat on which we slept comfortably the night of Sept. 27th, and some good coolies who, with a small amount of coaxing, rowed us during the night the distance of "*ten nines*" 90 *Li* 30 miles to

WUSIH,

where we found Mr. McGinnis and his mother, and his sister, Mrs. Sykes, all dressed in Chinese clothes and waiting for us, with a good hot breakfast on the table and such a welcome as only missionaries know how to give and only travellers 10,000 miles from home can fully appreciate.

After breakfast we stepped across the street to receive a similar welcome from Dr. and Mrs. Worth. Both families are living in native houses outside of the city wall, fronting on a street eight feet wide and with the rear windows hanging over the bank of the Canal. They have been unable as yet to purchase any ground within the city and have no prospect of being able to do so. Consequently Wusih cannot yet be said to be "opened" as a station, and it is possible that the effort to open it may be abandoned for the present and its occupants moved to re-enforce some other point. Meanwhile they are carrying on the work as opportunity allows, healing the sick, and preaching the Gospel in a street chapel, and to those who gather at Dr. Worth's dispensary. Some of his surgical work has gained for him the reputation of being able to work miracles. On one occasion they brought a dead woman to the dispensary and insisted that he should attempt to restore her to life.

On the other hand if at any time an operation should prove fatal the consequences might be disastrous, in spite of the fact that in every serious case a contract is written between the missionary and the patient's family, stating that in case of a fatal termination the missionary is not to be held responsible.

Once when an operation was performed on a woman in which chloroform had to be given a crowd of people stood by watching her as she passed into insensibility, with an expression on their faces which plainly meant, "Now if she dies we will make an end of you." For a moment her pulse did stop beating, during which the feelings of Dr. Worth and Mr. McGinnis can be better imagined than described. But fortunately it returned, and the operation was a brilliant success.

One can see that the practice of surgery under these conditions requires not only the highest skill, but also the kind of courage that comes from the kind of faith that makes one wholly indifferent to personal consequences when working for the cause of Christ. No other human instrumentality is doing so much as our medical missions towards breaking down the bitter opposition of the Chinese to Christianity. But so much depends on the medical work being done successfully, that *only those who have had the best training our schools and hospitals afford, and are furnished with the best possible equipment for surgical work, should be sent to undertake it.* Five hundred dollars is the least amount that a medical missionary should have to supply himself with instruments.

As a convenient way of spending the day together the McGinnis family, Dr. and Mrs. Worth and the two lovely babies, Dr. Davis and I went aboard our houseboat, taking our dinner along, and rowed some distance up the canal. After dinner we went up a high hill to an old pagoda, abandoned and in ruins as all the pagodas now are.

We were followed, as usual, by an ever increasing crowd of curious natives. These make the outdoor atmosphere in which all our China missionaries must live, their only refuge being their homes enclosed in walled compounds. Such a home, wherever possible, every missionary should have, as a preventive of the nervous break down which must otherwise, sooner or later, come from the everlasting pressure of this curious, unsympathetic and generally hostile crowd.

The view from this pagoda hill is magnificent, on the one side, of the great lake 30 miles away and the mountains beyond, on the other of the great valley with its teaming hives of unevangelized people, and the smoke of a hundred villages, which seem to me to be in some respects a better field for our missionary work than the great cities to which it has been too much confined. It is necessary that our centres should be in the cities where the officials live, and that we be known to have governmental toleration and protection in the cities. Otherwise the village people will not give us a hearing. But this condition being fulfilled they are much less hostile than the city people, and afford much better material out of which to build up a self-sustaining church than the class to which we mainly have access in the cities. The official, as such, is required to take part in idolatrous worship; hence to be a Christian he must cease to be an official.

He is also, with few exceptions, glutted with ill-gotten gains, which, if he became a Christian, he would have to disgorge. Consequently, while some individuals of them may be reached by omnipotent grace, yet to the officials as a class we have as yet no access. To the so-called "Literati," that most contemptible *species* of the *genus* "fraud" now extant, the only desirable prospect in life is to become officials.

Therefore in my humble judgment, and in that of some much more competent judges, missionaries to that class under present conditions are a predestined failure.

Many of the tradesman and artisan classes are being reached, but they are very difficult to reach because they all belong to guilds, and are required to contribute to the support of heathen rites and temples, on penalty of expulsion from the guild in case of refusal. So that almost the only class to whom it may be said that we have unrestricted access in the cities is that of people unattached to any calling recognized as a legitimate and respectable element of the social system. It is the class among whom we do rescue work in our cities, but out of whom we do not expect to build up self-sustaining and aggressive churches.

But these conditions do not obtain to anything like the same extent in the farm and village life of China. Nor is the hostility among this class to the foreigner who comes "properly recommended" anything like so great. There is also a much sturdier and less corrupted type of character to be found among them.

Therefore it would seem that we would have much more to hope from a church composed of this class as an aggressive force, and as a leaven that would work upward and eventually change the conditions so as to make all classes in this great mission field accessible to the Gospel, which they *must* either receive or perish, nationally as well as individually.

After so long a time, having survived the ravages of "time, war, flood and fire" since the days of Abraham, the Chinese nation is now in a state of decadence, from the operation of three great national curses, official corruption, gambling, and opium smoking. The greatest of these is opium smoking. The smell of it is in all the air, and the pallor of it is on millions of faces.

The opium cure department in all the hospitals are crowded; but the physicians told me that those cured in this way almost never remain cured, *unless they are also converted.* On the other hand I saw five old men in Mr. Yu's congregation at Hangchow who, after having been opium smokers from twenty to thirty years, have now been consistent church members from three to five years.

For this and all the other evils that are now destroying this unhappy people, the remedy is not western civilization, railroads, education, nor any help that can come from man alone, but only that Gospel which is "the power of God unto salvation."

How cruel it will be, if we who hold this remedy in trust for them, shall not make haste to give it to them.

NOTES FROM CHINA.

Rev. H. C. DuBose, D. D., writing from Soochow, China, October 30th, 1897, with reference to Dr. Chester's visit, says: "Just after he left a brother put in a circular to give up Wusih, the Mission, however, will hardly listen to the proposition."

Latest News of Dr. Chester: The following is endorsed on the back of latest communication from Dr. Chester: "Reached Kobe all right November 13th, '97. Will take the China home, due San Francisco December 24th."

For the N. C. Presbyterian.

HOME AND SCHOOL.

MR. EDITOR:—Upon the results of the collection appointed by the General Assembly for the "Home and School" at Fredericksburg, Va., on Dec. 26th, 1897, depends the question of the continuance of this our only home for the orphans of our deceased Presbyterian ministers. There is a debt of $5,000, contracted necessarily, during the first two years of the "Home and School's" operation, which must be paid, and provision must be made for the future support of the work. The General Assembly, three years ago, adopted this institution and commended it to the churches. If it lives, it will no doubt be endowed, by wealthy persons, for it is a most attractive object of beneficence, but for the present its only hope of support is from the contributions of churches and individuals.

Shall we close this orphanage, and turn out upon the world our forty children now within its walls? This is the question to be answered by the Christmas collection. Surely every church and Sunday-school will come to the rescue. The "Home and School" is being conducted most economically. Only one servant is employed in the institution, the inmates doing all but the most menial work.

May the Lord open the hearts of His people to help care for these dear children.

ROBERT P. KERR.

Richmond, Va., Dec. 14th, '97.

GENERAL ASSEMBLY'S HOME MISSIONS.

CONTRIBUTE IN JANUARY.

The angels and redeemed saints in heaven serve and worship God not merely because it is duty, but because it is their delight. The very sum of their being is to render service and worship to glorify to enjoy God. It will be so with us, when by God's grace we shall enter there. It should be so with us *now*, here. This is not a begging article. Our God graciously offers to His children the opportunity to invest, in January, for Him a due proportion of what He has placed in their hands as His stewards. Let us enjoy the privilege to full measure of our ability. The opportunity is faintly outlined by such facts as these: In Arkansas 5,079 of our brethren are in the midst of about a million white people; in Texas $16,131 Presbyterians are in the midst of perhaps two and a half millions of white people. These brethren in many cases support their own churches and give to the missionary work around them, but unaided are wholly unable to cope with the vast demands of the great and rapidly growing population. In older Synods Presbyterian strength in many places is eight times as great in proportion to population, as it is out west. It is reported to us that there are 250 towns in Texas, with from 300 to 2,500 people, which numbers will probably be doubled in ten years, where Presbyterians are doing no work.

In the Indian Territory there is a mixed population, Indians and many poor white people, unsettled, migratory, but within one more generation they will constitute a settled population in the form of a State or States. Our five white, five Indian ministers, about fifteen teachers with an enrolment this year of 500 pupils, Indians and whites, with our Catechisms and the Bible taught daily, are planting the seed of God's Word and under His blessing great fruit may be expected in the salvation of souls and in the Christian character of that section through all future years.

In Florida, owing to the destruction of orange trees in 1894, many employees, thrown out of work moved away. One church, into which one minister had received 120 members, which gave $400 towards pastoral support now has three or four members. Other churches, a few, are nearly extinct, others reduced to half membership and to less than half financial ability leave our ministers in *positive straits.* In two or three years more, under God's blessing, orange trees will bear, crops will be diversified, population will return. We dare not suffer the ministers to be forced to abandon the churches in such a crisis.

Rev. H. B. Pratt and Rev. W. S. Scott missionaries to large numbers of Mexicans, who have come to Texas to stay, with Christian schools, must be sustained. Mr. Pratt spends four hours per day in training several Mexicans in Bible study, fitting them for missionary work among their people.

A dozen new evangelists are imperatively needed, if we are to do what our Church should do, at once in these fields. A dozen church buildings are badly needed. How much can you have the privilege of investing for your Lord, in this work in January? Put it into your church collection or you can remit to Mr. W. A. Powell, Atlanta, Ga., the Assembly's Treasurer.

J. N. CRAIG,
Secretary.

NO OLIVET?

Can no Olivet be found? Can Christian dwellers in the cities and towns discover no time or places for meditation, for prayer, for spiritual reading, for their Bibles, or for heart converse with their Savior? Yes, they may if they will resolutely determine so. The leading Christian merchant of New York was in the habit of rising early, and having a good half hour over his Bible and on his knees before he met his family for household worship; and then he went to his place of business with his face shining. Another one walked home for his noonday lunch with his family, and said that he thus caught time for good thought and secret prayer. Arthur Tappan had a private room for noonday devotions up in his warehouse; and some catch a little refreshment in the noon prayer-meeting. Others keep conscientiously a quiet evening hour for bathing their souls. No Christian can keep his religion alive in the constant whirl of worldly excitements. Daniel needed to have an Olivet in his chamber amid Babylon's roar and idolatries. Peter found his on a housetop in Joppa, and Martin Luther found his in that "upper room" at Wittenberg, which is still held sacred. Let every child of Jesus resolve that he or she will have some place and seasons for meeting their beloved Master alone; and they will go forth from such interviews with their hearts lightened and their strength renewed. Our Olivets will prepare us for that mount of heavenly glory where we shall see Jesus as He is.—*Theodore L. Cuyler.*

LITERARY JOTTINGS.

Charles Scribner's Sons are to publish a complete edition of James Whitcomb Riley's prose and verse.

Among the recent acquisitions of the national portrait gallery in London are portraits of Sir Richard Burton by Lord Leighton, of William Morris by Watts, and of Coventry Patmore by Sargent.

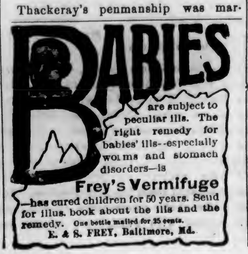
Rose Amelia, countess of Wilbaix, is dead. She and her sister, the wife of Gen. Adam Badeau, who are relatives of the novelist, Eugene Sue, are said to have been the originals of Rose and Blanche in "The Wandering Jew."

Mrs. Robt. Louis Stevenson, is visiting in California She was born in Indiana and did much by her pen in this country and Europe to support her family before her marriage to Mr. Stevenson. The historic Samoan home of the poet, Vailima, is to be sold, the price asked being $20,000 The place has 600 acres of land, much of which is cleared and planted. The dwelling is a fine specimen of island architecture and the grounds have plenty of natural scenery.

At the sale in London on the 10th inst., of the library of the late Earl of Ashburnham, Caxton's translation of "A Book of the Hoole Lyf of Jason," from the French of Raoul Lefevre, one of the earliest productions of Caxton's press, having been published at Westminster about 1477, was bought by Mr. Pickering, the publisher, for £2,100. The copy is perfect and unique, Other Caxton publications sold for £600 and £960.

Thackeray's penmanship was marvelously neat, but so small that it could not always be read with comfort by any but microscopic eyes. Charles Dickens' writing was much less beautiful, but almost equally minute, and his habit of writing with blue ink upon blue paper, with frequent interlineations and cross lines, made his copy a burden alike to compositor and proof-reader. Douglass Jerrold jotted down his jokes upon little slips of blue paper in letter smaller than the type in which they were to be set. Capt. Marryat's handwriting was so fine that whenever the copyist rested from his labors he was obliged to stick a pin where he left off, in order to find the place again. Charlotte Bronte's handwriting appeared to have been traced with a needle.





BOOKS.

Sir Evelyn's Charge or a Child's Influence is a charming story for the home, published by the American Tract Society, New York. Price $1.50. The characters are well drawn and throughout the whole is woven the sweetness and gentleness of a Christ-filled life and the influence it shed over others.

Messrs. Houghton, Mifflin & Co., of Boston, have issued a beautiful holiday edition of *Evangeline* bound in red and gold with illustrations in color by Violet Oakley and Jessie Wilcox Smith. The introduction by Miss Alice Longfellow and Note on the Illustrations by Howard Pyle, greatly enhance the pleasure of the book. The poem is too well known to need comment here.

Irving's Sketch Book with Editor's Preface and Notes by James Chalmers, Ph. D., LL. D., President of the State Normal School of Platteville, Wisconsin. Silver, Burdette & Co., Boston, New York and Chicago. This is a prettily bound edition of Mr. Irving's most popular work, and one that all our boys and girls should have. We do not know of a better present for the holidays.

The same firm have issued in their series of English Classics Goldsmith's *Vicar of Wakefield*, edited with notes by Homer B. Sprague, A. M., Ph. D, who has filled many leading positions in our educational institutions. This edition is intended especially for teachers and students and contains Critical Comments, Suggestions with Plans for Study, Topics for Investigations, Essay Writing, Class Examination, etc.

From Maynard, Merrill & Co., of New York, we have *The Princess* with introduction, explanatory notes and portrait, strongly bound in a handy little volumes for only 24 cents.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.
February and August—Presbyterial Home Missions
March—Publication and Colportage.
April — Education — (one collection Church and Christian Education).
May and October—Foreign Missions. Third Sabbath in October for Bible Cause.
June and September—Synodical Home Missions.
July—Invalid Fund.
Third Sunday in October—BibleCause.
November and April—Education for the Ministry.
December—ColoredEvangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of .....Dollars for the benefit of [here name cause to which the legacy is given.]

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. P. C. Morton's Wilmington address is 323 South Second Street.

Rev. O. W. Gauss, from Platsburg to to Kansas City, Mo.

Rev. J. L. Stitt, from Fort Worth, Texas, to Rodney, Miss.

Rev. J. F. Matheson, from Bland C. H., Va., to Bramwell, W. Va.

NORTH CAROLINA.

St. Andrews, Wilmington :—Communion service were held on last Sabbath. One was received upon profession and one by certificate. Rev. A. D. McClure, pastor.

Installation :—The commission appointed by Asheville Presbytery met at Hendersonville on Nov. 26th, at 7 p. m., and installed Rev. S. C. Caldwell over the Hendersonville church. Rev. R. F. Campbell preached, presided, propounded the constitutional questions and charged the pastor, and Rev. E. A. Sample charged the people. The services seemed to be much enjoyed, a goodly number from the other churches were present and quite a number joined the Presbyterians in extending the right hand of fellowship. Brother Caldwell and family are now snugly housed in the manse. May the Lord richly bless this union to the ingathering of many precious souls and to the building up of the Lord's work among this people.

E. A. S.

Patterson Mills :—Rev. C. F. Rankin was installed pastor on Sunday, the 12th Inst., by a committee consisting of Rev. W. C. Alexander, Rev. C. Miller and Mr. J. B. White.

Cannonville :—The opening service in the new Presbyterian church here was held on Sabbath, the 12th inst. The sermon was preached by the pastor, Rev. W. C. Alexander of the First Presbyterian church and Rev. H. A. McCullough of St. Andrews Lutheran church assisting in the services. Th ehistory of this church is one of patient toil, but consecrated labor has seen its completion. The Cannonville Manufacturing Co., gave a subscription of $400 which was supplemented by a subscription of $3,000of persons interested regardless of denomination. It is served by Rev. C. F. Rankin, a recent graduate of Union Seminary, in connection with Patterson Mills, Forest Hill and White Hall churches. At the Sunday-school service a pulpit Bible and fifteen teachers' Bibles were presented by Mr. Loomis, of New York.

Hillsboro :—A meeting of seven days, beginning Dec 6th, 1897, was conducted by Rev. S. O. Hall, of Greensboro. The congregation had been at prayer for God's blessing. Mr. Hall preached "the Word" according to his usual way—ably, earnestly, faithfully and effectively. Vital godliness was revived in the hearts of Christians, sinners were awakened and led to the Saviour, and God was glorified. It goes without saying, that the people enjoyed Mr. Hall's preaching. Three persons united with the Presbyterian church, Sabbath, Dec. 19th.

Called Meeting of Mecklenburg Presbytery :—Constitutional requirements having been met, Mecklenburg Presbytery is called to meet in Second Presbyterian church, Charlotte, 11 a. m, Dec. 29th, 1897, to transact the following business:

1. To dissolve the pastoral relation between Rev. R. C. Morrison and Matthews, Carmel and Stevens churches, and arrange for installation in new field if the way be clear.

2 To received Rev. W. A. Wynn and take action for his iustallation as pastor of Graham Street church.

3. To arrange for ordination and installation of Rev. Jas. A. Dorritee as pastor of Westminster church.

4. To dissolve pastoral relation between Rev. J. J. Harrell and Philadelphia, Robinson and Bethlehem churches and to dismiss him to Athens Presbytery, Georgia, if the way be clear.

5. To receive petitions for organization of churches if the way be clear.

J. J. HARRELL,
Moderator,
Mint Hill. N. C.

December 16th.

Jackson Springs Church, Moore County :—Was fortunate in having Rev. Jonas Barclay to conduct a series of meetings of one week, closing Dec. 20th. Bro. Barclay's preaching is plain and forcible without machinery of excitement. As the fruits of these services eighteen were received on profession of faith, several of them heads of families. It is a remarkable commentary on the faithfulness with which these people dedicate their children to God in baptism, that all of these eighteen had been baptized. Rev. W, R. Coppedge, pastor in charge.

Alamance :—There were three accessions to this church last Sabbath—two by certificate and one on examination. Special services will be held on the fourth Sabbath of this month in the interest of the Orphans' Home and a collection taken for the fatherless one. Rev. H. D. Lequeux is pastor of this church.

Fayetteville Church :—Rev. H. Tucker Graham on last Sabbath announced to the congregation his acceptance of the call to the pastorate.

VIRGINIA.

Grace Street Church, Richmond :—Two persons were received into this church on profession of faith on Sunday, the 12th inst.

Berryville, Clark County :—Rev. J. D. Thomas, pastor. Messrs. M. W. Jones and Wm. H. Whiting have been elected elders and Messrs. Edward Shugert and J. K. Briggs, deacons.

Glasgow :—The new church here was dedicated on Sunday, the 12th. The services were conducted by the pastor, Rev. C. R. Stribling, assisted by Rev. E. W. McCorkle, Rev. H. C. V. Campbell and Rev. F. T. McFaden.

Mt. Carmel :—At recent communion nine were received by profession and two upon certificate. The pastor, Rev. A. H. Hamilton, was assisted by Rev. Dr. J. A. Quarles, of Lexington.

GEORGIA.

Gwinnett County :—The Presbyterian churches of Gwinnett county have been grouped together and placed in charge of Rev J. Wood Pogue. The church at Tallapoosa and the one now being supplied by Rev. L. B Davis are also to constitute a group to be put in charge of a pastor.

Daisy :—A Presbyterian church was recently organized here with eight members. Messrs. H. C. Carr, David. A. McArthur and Sion A. Alford were ordained elders and Mr. F M. McDonald, deacon. This church in the result of the preaching of Rev. D. F. Sheppard.

MISSISSIPPI.

Columbus :—Rev. W L. Jacobs, Ph. D., pastor of Columbus, writes, Dec. 10th: 'I have just finished one of the most gracious meetings that our church has experienced for years and the good work still goes on."

We learn later that forty-two persons have united with this church.

Synod of Mississippi :—The Synod of Mississippi which would have met in Monroe, La., on November 1st, but for the yellow fever convened there on Wednesday of last week. The opening was an address by Rev. Dr. C. W. Grafton, on the Genesis of the Westminster Assembly—the first of three addresses to be delivered before the Synod as commemorative of the 250th anniversary of the Westminster Assembly. Thirty-five ministers and twelve ruling elders were present at roll call. Rev. Dr. L. P. Bowen, of Monroe, was elected moderator. After considerable discussion, the bounds that separate Red River Presbytery and the Presbytery of Louisiana were so changed as to place Alexandria, La., in the latter Presbytery.

On Thursday night Rev. Dr. A. H. Barkley, delivered an address on the "Effects of the Westminster Standards Upon Civilization."

The Synod takes great interest in the new school for colored people called after Dr. J. H. Alexander, and heard Rev. E. W. Benjamin a colored minister, in that regard. A collection for it realized $40.41. Dr. B. M. Palmer was elected director of the Southwestern Presbyterian University.

The Synod after much debate adopted an overture to the next General Assembly to take into earnest consideration the advisability of arranging for the preparation of a hymn book, to be published by the authority of our Church for the use of our people, when present contracts shall have expired.

A committee, of which Rev. R. W. Alexander is Chairman, was appointed to collect the facts and events relative to the origin and history of Presbyterianism within the bounds of the Synod.

Rev. Dr. J. H. Lumpkin, was heard in behalf of the cause of Education of Candidates for the Ministry.

Friday night was devoted to the cause of Foreign Missions.

Vicksburg was selected as the place of next meeting, and order was made for the celebration of the Lord's Supper at the opening instead of on the following Sabbath.

TENNESSEE.

Westminster Church, Memphis :—Rev. J. D. Fleming, pastor. Messrs. P. L. Johnson, E. W. Butler and Axel Ahlquist have been ordained and installed deacons.

KENTUCKY.

Louisville :—Louiville Presbytery last week had on trial Dr. M. H. Houston on charge of serious errors in his views and teaching concerning the Lord's Supper, sanctification, etc. Dr. Houston it is understood demurs to the statement of his views as presented in the indictment.

GENERAL.

The labors of the late Rev. Dr. Houghton, pastor of "The Little Church Around the Corner" New York City, were especially directed to the members of the theatrical profession and in appreciation of his services the leading managers and actors of that city are to present a stained glass window to his memory.

Rev. James Farrar, D. D., has announced his intention of resigning his pastorate, the First Reformed church Brooklyn, N. Y., and to give his services without pay.

The body of Rev. Dr. David A. Day M. D., a distinguished African Missionary of the Lutheran Church has been taken to Baltimore for interment. Dr. Day died at sea while on his way to this country. He had faithfully served his Caurch and Christ in Africa for twenty-three years. Since 1874, he had had charge of the Muhlenberg Mission situated thirty miles from Monrovia, the capital of Liberia.

Twenty seven persons were recently received into the membership of Fullerton Avenue Presbyterian church, Chicago. Rev. J. A. Rondthaler, D. D., pastor.

At last communion at the First church, Spokane, Washington, Rev. Wm. Giboney, pastor, twenty-eight members were received,

PERSONALS

Rev. E. C. Boaz has entered upon his labors as evangelist of Brazos, Presbytery Texas.

We are glad to note that the condition of Rev. D. W. Fox's eye is improving and that he is able to fill his appointments.

Rev. Wm. Black will visit Concord in January and hold a meeting in the Cannonville church.

We regret to learn through the Salisbury World of the serious illness of Rev. W. G. Vardell, of James Island, S. C., who is visiting his daughter at Davidson, N. C. Rev. C. G. Vardell and sister have been summoned to his beside.

We regret to note in this week's Exchange the sickness of Rev. W. B. Arrowood of Laurinburg.

Rev. H. R. Overcash has accepted a call to the pastorate of the church at Swannanoa, N. C.

The Southwestern Presbyterian states that Rev. J. D. Fleming, pastor of Westminster and Porter Street churches, Memphis, Tenn., having tendered his resignation to take effect in January, the former church has taken action, unanimously refusing to consent thereto.

Rev. and Mrs. R. C. Anderson are visiting the latter's parents in Charlotte, N. C., en route to Shelbyville, Tenn.

Rev. W. McC. Miller has been assisting Rev. T. S. Wilson of the Oak Level church, Virginia, in a series of meetings.

Rev. J. A. Creighton has been installed pastor of Montgomery and Benton churches, Missouri.

Rev. James R. Graham, Jr., on last Sunday preached in the church at Fayetteville a most interesting and instructive missionary sermon. Mr. Graham is stationed as a missionary at Tsing Kiang Pu, China, but is now on a visit to this country.

Rev. S. M. Rankin of Jackson, Ky., has been called to the pastorate of the church at Stanford, Ky.

Rev. J. B. Matheson has become stated supply of the churches at Bramwell and Princeton, W. Va., which were recently left vacant by the removal of Rev. W. A. Wynne to Charlotte, N. C.

Rev. S. M. Engle has resigned the charge of the church at Terra Alta, W. Va., and accepted the call to the church at Piedmont, W. Va. Mr. Engle will still have charge of the church at Oakland, Md.

Rev. W. H. Neel pastor of the church at Natchez, Miss., is at Steel Creek in attendance at the bedside of his father, Capt. A. G. Neel who is supposed to be hopelessly ill. Capt. Neel is one of the most prominent citizens of Mecklenburg

The first meeting of the stockholders of the NORTH CAROLINA PRESBYTERIAN Publishing Company was held last week in Charlotte. The following directors were elected: Rev. A. J. McKelway, Rev. J. W. Stagg, Rev. Dr. J. R. Howerton, Dr. I. W. Faison, Dr. George W. Graham and Mr. J. P Caldwell. Dr. Graham was afterwards elected president, Mr. Caldwell vice-president, Mr. McKelway manager and editor and Dr. I. W. Faison, Treasurer. The first issue of the new management published from the Observer Printing House will appear the first week in January. For the printing of it a large, new and fast press has been ordered, together with new type and all other necessary material The paper will be brought out in strictly first-class style.

For the N. C. Presbyterian.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met in the Secretary's office, Nashville, Tenn, Dec. 14th. Opened with Scripture reading and prayer.

Appropriations were made for the Japan, Korea and Mexico Missions, but reductions were made on salaries and other items as had been done in making appropriations for China and Brazil.

Miss Ella S. Cummins was transferred to C. Victoria, Mexico; the change to take place on her return to the field.

A letter from Rev. C. W. Butler, M. D., of the State of Pernambuco, Brazil, gave the following information, under date Nov. 23rd: "We see a goodly number of conversions from month to month. The demand for preachers and teachers is so much in excess of our ability to supply the need that we get sad when we see that the work of extension must soon stop."

Ordered that the Southern Brazil Mission be informed that the Committee does not feel justified in granting their request for $5,000 from sale of unencumbered Campinas property, to aid the Synod of Brazil in its efforts to establish its Seminary; but that the Committee will lay the matter before the General Assembly.

The report of Mr. Erskine Reed, Treasurer, showed $50.62 on hand Nov. 30th. The Committee was informed that more than $15,000 was still due the missions on appropriations for 1897; and that the first remittances for 1898 should have been made prior to the date of this meeting. Letters from missions were reported, showing serious inconvenience caused by delayed remittances; but the Executive Committee being satisfied that incurring debt in this emergency would only injure the work, acting as a sedative instead of removing the cause of trouble, were firm in their decision to avoid borrowing, to the last possible moment.

The Committee was informed that the Prayer Calendar for 1898 had been published, and was ready for sale.

Urgent and pathetic appeals were received from Mrs. S. R. Gammon and Miss Charlotte Kemper, of Lavras, Brazil, for some one to be sent to relieve Mrs. Gammon from school work, which had long been overtaxing her, on account of her other duties. A missionary of Southern Brazil offered $100 of her $400 salary to help defray the expense. The Committee was powerless to act, not having the necessary funds.

The following communication dated September 15th, 1897, was received from the China Mission:

"We wish especially to express to you at this time our appreciation of your efforts in bringing about the visit of our Secretary of Foreign Missions, to the China field. He has brought us into closer sympathy with you and your work and with your point of view as you look over the great world field. His presence and counsel during an important Conference and Mission meeting have been most helpful and we look forward to increased pleasure and profit in his expected visit among our stations. We are assured you have acted wisely and for the lasting welfare of our work and yours among this great people."

A request was received from the Korea Mission for the following reinforcements, which were considered an absolute necessity: For Na Ju district, Dr. C. C. Owen, one minister beside Dr. Owen, and one single lady. For Kun San station, one minister. Notice also, was sent of the election of Rev. Eugene Bell as Secretary of that mission.

Mr. H. Kent McKay, of Baltimore, Md., having sent in a request to have the comparative receipts of each month published in The Missionary, given by Presbyteries, and not as a total; on motion this request was granted.

Rev. Harry W. Myers in a communication dated Dec. 6th, informed the Committee of his expected departure for the East, sailing from San Francisco, Cal., on the Steamship "Gaelic' Dec. 7th. He was accompanied by Miss Mary S. Matthews and Mrs. Myers; Miss Matthews going to China and Mr. and Mrs Myers to Japan.

These missionaries had been intructed by the Committee, before the heavy decline in receipts, to proceed to their fields. Mr. Myers and Miss Matthews, having on these instructions, given up other work and made ready, the party was allowed to proceed.

Ordered that Dr. S. H. Chester, on his return, be requested to publish, in a somewhat brief form, an account of the missions he has visited.

Ordered that the Treasurer of the Executive Committee be instructed to forward money to the missions, pro rata, as fast as it comes in.

Candidates' papers docketed for consideration at this meeting were referred to the Directing Committee for more thorough examination; and to make recommendations on at the next meeting of the Executive Committee. It was suggested that hereafter candidates' papers be placed among the first items on the docket, in order to insure careful and thorough consideration.

The Committee adjourned, closing with prayer.

NORTH CAROLINA
MEDICAL COLLEGE.

NEW BUILDING.
THREE LABORATORIES.
FIVE PROFESSORS.
THREE YEARS' COURSE.
For Catalogue address,
J. P. MUNROE, M. D.,
Davidson N. C.

FORECLOSURE SALE!

By virtue of the power of sale contained in a Deed of Mortgage executed to the undersigned by J. H. Jones and wife, recorded in Book Z. Z. Z., at page 244 in the Register's Office of New Hanover County, default having been long since made in the payment of the principal and interest of the mortgage debt. I will sell by public auction for cash at the Court House Door in the City of Wilmington on the 5th day of January, 1898, at 12 m., the mortgage premises situate in said city and bounded and described as follows: Beginning in the south line of Market Street 66 feet west of the west line of 16th Street, and running thence with Market Street west 66 feet, thence south 330 feet to Dock Street, thence with Dock Street east 66 feet and thence North 330 feet to the south line of Market Street the beginning.

This the 7th day of Dec. 1897.

CATHARINE A. MAY,
Mortgagee.

The NEW STYLES
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FURNITURE

Are fast running into Mahogany, Curly Birch and Bird's Eye Maple. We are showing rare bargains. We sell Oak also. Can show you more styles at lower prices than you can find elsewhere. Write for our Bargain hee t of Fancy Rockers.

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The Very Best Makes. We guarantee the lowest prices. Easy terms! We guarantee absolute Satisfaction. Write me if interested.

E. M. ANDREWS,

FURNITURE, CARPETS, PIANOS AND ORGANS!
Charlotte N. C.

GOLD DUST.

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light
Everywhere, everywhere, Christmas to-night.

—*Phillips Brooks.*

* * *

Swell the notes of the Christmas song,
Sound it through the earth abroad,
Glory to God!
Blessing and honor, thanks and laud!
Take the joy of the Christmas song!
Are not the tidings good and true?.
Peace to you!
And God's good will is ever new.

* * *

Singing down the ages comes the anthem sweet;
Caught from angel voices, we the hymn repeat;
Christ has come, our Saviour, Christ a King to reign,
Glory in the highest, peace, good-will to men.

—*H. E. Brown.*

For the N. C. Presbyterian.

ACADEMICAL AND INDUSTRIAL INSTITUTE, NORTH WILKSBORO, N C.

MR. EDITOR:—I beg space in your columns to give your readers a few facts about this school. We are in a flourishing condition, notwithstanding the great struggles through which we have had to pass. It is only a lack of means that prevents it from doing a work, though in its incipiency, second to none of its kind. We had the President of the Board of Directors, Rev. R. E. Caldwell, which is an earnest of great things for this institution, with us to-day, adjusting matters, and I need only say that he left us with things in a cheerful and hopeful condition, as the future of the A. and I. Institute will evince. Many are the white friends here who in the past stood by us, to cheer and wish the institute the greatest success. From my report (which is too long for these columns) to the Board of Directors, I take the following paragraph, which will be of interest to many of your readers.

At the beginning of the present school term the circumstances were much better than they were a year ago. Then we had neither household furniture, bedding, kitchen utensils, nor tableware, bread, vegetables nor hogs, in short we had to buy everything from the start, but now we have a good supply of bedding, kitchen utensils and tableware, plenty of potatoes, beans, peas, cabbages (five barrels of krout) turnips, beats and carrots in abundance, two hogs and some corn. By the use of a small cannery we have put up the following canned goods. Blackberries 583 two pound cans, huckleberries 293, peaches 79, beans 281, tomatoes 476 cans, making about 136 dozen, the value of which at present approximates $100. We have planted and have now growing a vigorous orchard of improved apple and peach trees, numbering more than 140 trees, also a few cherry and damson trees. During the summer we have erected from material upon the ground, a storage house, with a basement underneath of same dimensions, size 12x16 feet; in these we keep our products.

We have also dug and walled with stones taken from the land two basements under two rooms of the boys dwelling. These rooms can be used to do light work by the boys in the absence of the much needed shop. It is noteworthy to say that the stones, above alluded to, which were not only useless upon the land, but were cumbersome, have been converted into substantial good, and made to do lasting service. Thus enhancing the value of the property at a saving to the institute of more than $100 for brick.

But the greatest of all is the fact that we have with us a number of bright-eyed anxious-hearted boys and girls, who are eager, ready and willing to do any kind of work to enable them to fit themselves for usefulness. We have preaching ordinarily every Sabbath, Sunday-school regularly and prayer-meeting every Wednesday night; the Y. P. S. C. E. every Sabbath afternoon. The students show marked interest in all of these services. There are hopeful signs of several conversions to Christ during the session. We are preparing to have a week or ten days meeting early in the next year. We had a nice and delightful Thanksgiving with appropriate services. The County Supervisor of Public Schools, Maj. J. H. Foot addressed the school and patrons at the close of our exercises; which was enjoyed by all present. We are now preparing for Christmas exercises with well arranged program. I wish to say to our friends who have promised to send us boxes of clothing, that the season with present cold mornings reminds us of those promises and causes us to be continually on the lookout. Most all kinds of garments can be made to do service among the students.

Yours for the Master's work,
S. G. WALKER,
Superintendent.

Nov. 30th, 1897.

LOSING BY SAVING.

Much of what we count failure and loss in our efforts to influence others in Christ's name, in our own spiritual struggles and disappointments, and in our every-day business affairs, is truly seed-sowing. To withhold it would not be to save it, but rather to endanger much besides—a prospective harvest. A man might about as well ligature his little finger to stop the circulation and save vitality, on the plea that the little finger is an unprofitable member, as to deny himself in certain lines, vote to retrench in the equipment of his Sunday-school, or seek to save for evangelistic or charitable work the money which the great religious gatherings held for counsel and inspiration cost. Just as surely as the atrophy of the finger would mean general loss of vitality and danger of mortification and blood poisoning, so does withholding in some things mean impaired efficiency and vastly less results. There are cases in which one must spend what he has to get more, on the penalty of losing it and a hundred-fold additional by trying to save it.—*Sunday School Times.*

THE CHOICE.

During a revival of religion in one of our great universities two students were awakened who were intimate friends. One evening they agreed to go and call upon one of the professors and ask for his advice. They came to his door, when one of the two stopped and said: "I believe I won't go in." His companion replied, "You can do as you please; but I need all the help that a man of experience can give; I am resolved to go in." There they parted—and for eternity! The one went in, opened his difficulties to the professor, received good counsel, and decided for Christ. He became an eminently useful minister of Christ. The other threw off all serious thought, drifted into "fast" associations, and ended his career as a sot. The one co-operated with the loving Spirit; the other quenched the Spirit, and shut the gateway of life against himself! My friend, your Bible is full of glorious encouragement to you. A pure life, a useful life, a happy life and an eternal life in the Father's House is now within your reach. The only time you are sure of is the present. There are two gates, and the two opposite roads into eternity. You *must* take one or the other! Beside that strait gate stands the Infinite Love saying to you: "I set before you death and life. *Choose life!*"—*T. L. Cuyler.*

GETTING TO WORK.

We cannot expect to be estimated solely according to our intentions. One cannot safely estimate himself by what he intends to do. A thousand of the best intentions will amount to nothing unless accompanied by some actual doing. One act rescued and set on its feet out of the land of dreamy intentions is worth more than all the perfect dreams which never become more than dreams. Perfect dreaming will not make perfect work. Only working will do that. There is a point beyond which all farther preparation in the way of thinking a thing over is useless, and at that point the only farther preparation worth speaking of is actually setting to work. A touch of firmness and reality which nothing else can give, is imparted to all the rest of a man's intentions when he definitely sets about the accomplishment of a single long-cherished purpose. Something quite new enters into his hand and his heart when he gets to work. It never comes before.—*Sunday School Times.*

A man has his place in the Church by virtue of the new birth. A goat can never become a sheep by being counted with or having his fellowship with the sheep. A bramble can never become an olive, or a thorn a vine, by simply growing in an orchard. So, also, a Judas can never become a true disciple, except by being born a disciple. "Ye must be born again."—*Banner.*

PEACE WITH GOD.

There is an unspeakably great privilege enjoyed by those who are made spiritually alive. They are possessed of a conscious delight as sure, and as thoroughly defined—while, at the same time, on a higher plane—as is the joy of intellectual and physical existence. To be at peace with God; to be able to pray and to take delight in prayer, and to realize that God bows himself in his grace to hear; to find comfort and strength in reading God's word, so that it is his own message to the soul, and his own balm that falls upon the heart; to be in fellowship with God's people in their high and exalted enjoyment; to feel assurance that the past is forgiven and that

the future is bright with promise—in all of this there is a real and unmistakable experience that is full of peace and satisfaction. There is a joy of privilege and of fellowship with Christ which is the consummate joy of existence in the earthly life.—*Herald and Presbyter.*

SPURGEON AND RUSKIN.

Mr. Spurgeon used to give impromptu answers to students' questions, says the London Christian World. The questions and answers are now being published in the Sword and the Trowel. In the March number there is a reply to the question, "What is your view about the term 'eternal life?'" in which the following passages occur: Mr. Ruskin came to see me one day, many years ago, and amongst other things he said that the apostle Paul was a liar and that I was a fool! "Well," I replied, "let us keep the two things separate; so, first of all, tell me how you can prove that the apostle Paul was a liar." "He was no gentleman, and he was a liar, too,' answered Mr. Ruskin. "Oh, indeed!" I rejoined, "how do you make that out?" "Well, there was a Jewish gentleman came to him one day, and asked him a polite question, 'How are the dead raised up, and with what body do they come?' Paul began by saying to him, 'Thou fool,' which proved that the Apostle was no gentleman; and then he continued, 'That which thou sowest is not quickened, except it die'—which was a lie." "No," I answered, "it was not a lie; Paul was speaking the truth." "How do you prove that?" asked Mr. Ruskin. "Why," I replied, "very easily. What is death? Death is the resolution into its original elements of any compound substance which possessed life." Mr. Ruskin said, "That is the most extraordinary definition of death that I ever heard, but it is true." "Yes," I replied, "it is true; and that is what happens to the seed when it dies—it is resolved into its original elements, and the living germ which is within it becomes the centre and source of the new life that springs from it." "Then," asked Mr. Ruskin, "what do you mean when you talk of the death of the soul?" "I mean," I replied, "the separation of the soul from God; it was originally with God, and when it is separated from him it dies to God, that is its death, but that death is not non-existence. The separation of the soul from the body is the separation of that which quickened it from itself, and it falls back into its original condition." "Well," said Mr. Ruskin, "you have proved that Paul spoke the truth, but you have not proved him to be gentleman." "At all events," I answered, "the Apostle was as much a gentleman as you were just now when you called me a fool."—*N. Y. Observer.*

There are more weak people than bad people, but the trouble is, the bad people so often lead the weak ones.

BOOKS.

Wonderful Gifts, by Frances Ridley Havergal, one of a series of prettily gotten up booklets published by Wilbur B. Ketcham, 2 Cooper Union, New York. Price 15 cents each.

Dead Selves, a strong story by Julia Magruder, based upon the lines of Tennyson:

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The Wars of the Huguenots, a reprint of the work of Rev. William Hanna, D.D., author of The Life of Christ, etc. This deeply interesting work, illustrated and strongly bound, is from the press of E. B. Treat & Co., New York. $1.25.

A Life for Africa. The biography of Rev. Adolphus C. Good, Ph. D., a young Pennsylvanian, who died in '94, after twelve years' service on the "Dark Continent," by Ellen C. Parsons, editor of Woman's Work for Women. Illustrated. Price $1.25. Fleming H. Revell Co., New York and Chicago

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For the N C. Presbyterian.

REV. J. HENRY SMITH, D. D.

This venerable and useful servant of God entered into rest, Monday morning, November 22d, 1897, in his happy home in Greensboro, N. C., with his wife and children about him. How greatly honored, how sincerely beloved and how deeply lamented—let the spontaneous tribute of affection and esteem from the church he so long and faithfully served, from the city in which he lived, from the State and the Synod to whose highest interests he had given so many years (nearly two score) of thought, study and rich experience—indeed from the whole Southern Church, and from Christians of all churches, let this loving, unaffected, and general and generous tribute of devotion and appreciative regard bear witness. How many hearts far away beat fast for grief, how many eyes that for years had not seen the loved face and form filled with tears, when the sad news reached them, "Dr. Smith is dead!"

But what a death! It is given to few of God's saints to have had such lavish and thoughtful attention during the weeks of expectancy, to have had the presence and devoted service of those dearest in life, and to have known such solace of human love and sympathy. How honored and how favored those, who heard the simple and sincere dying testimonies—the unabated affection for his people shown in his prayer for them—the evidence of unwavering confidence in the Saviour into whose hands he committed his spirit, so that he could say with almost his last breath :

"Cover my defenceless head
With the shadow of Thy wing."

"The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven."

And so peacefully, as one whose work is done, he lay down to rest. "So He bringeth them into their desired haven."

Such an ideal death indeed became a life that might be also considered ideal.

Dr. Smith was the oldest son of Samuel R. and Margaret Smith, and was born in Lexington, Rockbridge county, Virginia, August 13th, 1820. He was prepared for college in his native town, and graduated from Washington College—now Washington and Lee University—June 29th, 1843. In the fall of the same year he entered Union Theological Seminary, Virginia, and taking the full course, received his certificate in 1846 and on the 24th of August of that year, was licensed by Lexington Presbytery, and transferred to West Hanover Presbytery. In September he took charge of the church at Pittsylvania Court House, Virginia, where he was ordained and installed July 31st, 1847. Being invited to take charge of Samuel Davies Institute in Halifax county, Virginia, as principal and professor of Greek and Latin, he went thither in the beginning of 1850, and conducted that institution with great success until 1854. At this time he was invited to Greensboro, N. C., and to Charlottesville, Virginia. Accepting the latter place, he preached at Charlottesville until 1859, when he accepted the renewed invitation to Greensboro and began his work there April 20th, 1859. Here he labored with great success, and ever widening usefulness until his death.

This is the brief record of an exceedingly busy, laborious, and eminently fruitful life.

I trust I shall be pardoned, if in making some estimate of its vast influence and inestimable value I speak with freedom and warmth. My personal love for my dear friend—one to whom I would defer as to a father, and to whom I could come as to a brother beloved—and my great admiration for his varied abilities and services may color my reckoning of his character and worth, and yet I am sure that those who knew him as I did, will agree with me in the details of measurement and could add much more.

Dr. Smith was a man of great natural abilities. He possessed a mind of fine grasp and admirably disciplined—logical, acute, analytic, broad and just. He was nice in his distinctions, accurate in his deductions, thorough in his mastery. It was not the least of his mental powers though not perhaps regarded as a part of mental power, that he had an insatiable love of learning, and was indefatigable in acquisition. He was not only a scholar but a student, and not only a student but a scholar. He was not content, if there were any department of knowelege bearing on his life-work, not to explore and study it, and to do more, to *master* it. So that in theology in all its branches, in mental and moral philosophy and kindred studies, in Biblical Introduction and Criticism, in the languages of the Scriptures, as well as in classic tongues, and also in the knowledge and use of the English language and literature, he was the peer of any of our professors whose life-work it is to know and teach these things. Thus it was that he was so "thoroughly furnished," and "a workman that needeth not to be ashamed."

Indeed, Dr. Smith's conscientious diligence and intellectual industry would have rendered one of less native talent well equipped. It was a special characteristic of Dr. Smith's scholarship and attainment that he was both accurate and thorough. I remember once relating to him an incident I had heard my father tell of the scholarship of John Randolph of Roanoke, and as I faltered on a line of Virgil, not exactly certain as to the quotation, Dr. Smith instantly prompted me and referred to the book and line in the Æneid. When at another time venturing at family worship a remark as to the interpretation of a word from the significance of the Hebrew, after prayers he recalled the remark and showed me from the Hebrew word which he knew without the text before him, that I had erred. I told him whence I had gotten the idea, and that I had not carefully studied the passage. His reply in substance was : "Dig out the ore yourself, and your gold will be worth more to you."

He never wearied in study. And he was as indefatigable in his pastoral work. He visited with great attention to method, of course answering special demands. On my frequent visits to his study, I have been amazed at his attention to detail, and the careful systematic way he regulated his work. His memorandum-books showed every visit, every religious conversation, every prayer, in his methodical pastoral visitation. The name of every child baptized, of every one whose funeral he had conducted, of every one who had united with the church, of every one for whom he had performed the marriage ceremony the date of every service, sermon, visit or other pastoral duty performed were all recorded with utmost exactness. At any time he could turn and find the name and the date, for example, of any one who had joined the church under his ministry.

It was my great privilege to have been with him in times of religious interest in his church. I have preached during two seasons of this nature. It is sweet to think of those hallowed scenes

"When heaven comes down our souls to greet,
And glory crowns the mercy seat."

What I now wish to mention is Dr. Smith's tenderness and wisdom in dealing with inquirers. I remember with what gentleness and fatherly fidelity he would talk with timid girls and young people who would come to his study, how encouraging, how faithful! Just the right word said in the right spirit, it seemed to me.

Dr. Smith was not only a man of great native ability, wide, profound and elegant scholarship, untiring industry, wise, loving and patient as a pastor, but more than this and above all, he was a man of spiritual power. He was blessed with revival after revival in his own churches and he was much sought in protracted services and in seasons of religious interest in other churches, and his ministry was greatly honored by the Holy Spirit. He was a man of deep religious experience, with earnest convictions, and a positive creed. He had quick insight into the workings of the human heart specially under conviction. He had a most wonderful knowledge of the word, not as a student only but as a believer, and could make most apposite quotation and application of truth. I have often wondered at the power of his prayers after sermon, when without preaching, he would use the truth of the message so effectively. It was because "he endured as seeing Him who is invisible" and dwelt in communion with His Lord whom he lovingly served.

It was as preacher of the truth that Dr. Smith excelled. All his powers of mind, all his rich stores of knowledge, all his spiritual gifts and graces, all his intellectual and physical ability were made to contribute to this one great end. His great work was to preach. He prepared his discourses with scrupulous care. His sentences were finished with the skill and grace of the rhetorician. He drew lavishly on his accumulations of wide and varied study. He used with exquisite art apt citations of poetry and appropriate illustrations. He took the utmost pains in all the details of preparation, writing in full his discourse. Yet the sermon, work of thought and art as it was, was in his hands but a weapon, the sword of the Spirit which he used with masterly skill. He was one of the most solemn and convincing preachers to the conscience I ever heard. While he carried the fully written manuscript into the pulpit and read every word, his speaking was unfettered and most powerful. He had a strong, rich, full voice which he could use with magnificent effect. His articulation was admirable, his pronunciation faultless—so attentive was he to all details that contributed to this one end. He was a type and a model of a great preacher of the word.

His manner in the pulpit was most impressive. Dr. Smith was deeply moved with the preciousness and solemnity of the service of the sanctuary. His conduct of public worship was admirable and most fitting. "Let all things be done decently and in order" was a favorite guide to him. His reading of the hymn and the Scripture was luminous and impressive. His reception of members into the church, his administration of the sacraments of the church, his marriage ceremonies, his funeral services, were all so becoming, so appropriate, so beautiful, as to be always a source of comfort and instruction, and a model for the young ministers. How well Cowper describes him :

"Decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men.
Behold the picture."

In the social and domestic circle Dr. Smith was the genial friend, the sunny-hearted companion, the affectionate husband and the wise and loving father. The sacred precincts of the family must not be invaded in these reminiscences—but among my most fragrant recollections are those connected with the happy home from which its honored head has been removed. It was indeed a happy home and Dr. Smith was as few men are a *house-band*. How faithful to a parent's responsibility he was, may be seen in the fact that of seven children reaching maturity all are Christians, and of five sons, three are honored ministers of the Word, and two are distinguished professors in collegiate institutions. Dr. Smith was always a welcome guest in every social circle. With a keen sense of humor, he was full of mirth, and enjoyed the companionship of quick-witted and cultivated friends. He was an admirable story-teller, and often kept a room bright with merriment. And even in such company, such was his store of beautiful thoughts and lines, he would let drop some delicate fancy, some exquisite gem of verse, that would be remembered after the echoes of laughter had died away.

Dr. Smith has been often and greatly honored by the Church. For more than thirty years he has been a most valued Director and Trustee of Union Theological Seminary. Repeatedly has he represented the Presbytery in the General Assembly and served as Chairman of important committees. His latest service was as Chairman of the Committee to arrange for the celebration of the 250th anniversary of the adoption of the Westminster Standards by the General Assembly—and the brilliant and successful execution of the Assembly's plan was largely due to his care and wisdom. This was an honor all the more notable because Dr. Smith was not a

member of the General Assembly that nominated the Committee with himself as Chairman. It was a matter of general regret to all who attended the Charlotte Assembly and the Westminster Celebration, whether as commissioners or as visitors, that failing health prevented Dr. Smith from being present.

The long, industrious, honored and useful life has drawn to a close. Thousands have been converted under his ministry. What a greeting has he received on the shining shore! "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

WM. S. LACY.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On December 14th, 1897, Mr. A. J. McQueen and Miss Effie J. Morrison at Hope Mills, N. C., Rev. P. R. Law officiating.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

COBLE. At Huntersville, N. C., Nov. 22d, 1897, in the 24th year of his age, John H. Coble, son of the late Rev. J. H. Coble, former pastor of Laurinburg church. His remains rest in the cemetery near Laurinburg where was his earthly home.

His last end was peace. The shadow of death brought no fears to him. In the language of a brother-minister who attended him, "His death-bed testimony was entirely satisfactory and delightfully comforting."

W. B. ARROWOOD

SECULAR NEWS.

NORTH CAROLINA.

The Daily Review will again be issued by our old friend and co-journalist, Mr. Josh T. James. Its first appearance will be made on the 22d, the day of our going to press and we tender our heartiest wishes for its success.

The Alliance shoe factory at Hillsboro has begun work. There are now made fifty pair of shoes a day, but with a full force of skilled hands 300 pair can be turned out. A large number of orders are already on hand.

The Senate has passed a bill appropriating $125,000 for a public building at Durham.

One of the largest cash transactions ever made in the Cape Fear section was that of a contract for 1,400,000 pounds of rice made by Messrs W. A. Whitehead & Son of Wilmington to be shipped north.

Fresh strawberries were brought into Wilmington on the 18th inst., from the fields of Mr. David Struthers in Columbus county. Mr. A. H. Paddison of Pender county brought in a bunch on last week.

Truckers are busy planting and the acreage of last year will be doubled. This means a shipment of 300,000 crates from this section of the State.

The Burke county Bank has begun business at Morganton, with a capital of $25,000 which may be increased. The President is Clement Geitner.

The Southern Varnish Company's plant at Greensboro was destroyed by fire early on Monday morning. Loss about $8,000.

DOMESTIC.

The sheep industry has proved a success in Florida. The firm of Allison & Tyler recently received their first assignment of 750 sheep for their ranch near Kissimee.

The new revenue cutter, Hugh McCullough, left Cramp's shipyard, Philadelphia, on the 18th inst. She will relieve the cutter Bear in the Behring Sea.

The special wheat investigation instituted by the Department of Agriculture indicates a crop of 530,000,000 bushels. These figures are subject to slight modification in the final report.

Seven women have sailed from New York for Klondike. They expect to make wealth by engaging in work suitable for women and are well equipped with cooking utensils, medicines, etc. Several are trained nurses.

In one of the big stores in Grand street, New York City, there is a Chinese interpreter. Last month he attended to the wants of 800 of his countrymen and more than paid his salary in profits. The principal purchase of the Chinese consist of sheeting for the covering of ironing boards, of blankets and of underwear. Other articles are preferably bought of their fellow countrymen.

The steamer Pargoud, with 4,200 bales of cotton struck a snag while near Red River Landing on the Mississippi River and rapidly went to the bottom.

One of the worst sleet storms in the history of Texas prevailed there last Sunday. Dallas, the centre of the storm, was shut out from the rest of the world by the falling of the wires.

Secretary Alger is working hard in devising measures to give relief to the Klondike sufferers. He has instructed the government reindeer herder now in Norway to inform the department how soon 600 reindeer can be shipped to this country. They will be used in transplanting food to the sufferers.

Two men entered a store in Charleston, S. C., and while one engaged the attention of the clerk the other slipped from the show case a tray containing $2,000 worth of diamonds. Both escaped.

Window glass factories throughout the United States will resume work at soon as they can get the furnaces hot enough to begin. This will be in about three weeks and means work for about 15,000 men. Telegrams have been sent to the managers of every window glass plant in the country, directing them to start the fires at once as a settlement of the wage question has been reached. The workers will resume at an advance, which is not as large as was expected, but which is considerable.

FOREIGN.

Alphonse Daudet, the French journalist and author died suddenly in Paris on the 16th inst.

It seems now that Sweden may attempt armed invasion of Norway. The Swedes it is said hope for aid from Germany.

A gale off St. Johns, New Foundland, on Monday last did immense damage to fishing establishments and small coast settlements. Twelve schooners went ashore and many others were damaged.

The Greek government has requested a month's extension of the term fixed upon for ratifying the treaty of peace with Turkey. The members of the diplomatic corps are much surprised at this request, and the Turkish officials declare that it is unwarranted and unacceptable.

Abunaldo, the insurgent chieftan of the Philipine islands, has ordered all his followers to submit and he and the entire insurgent government will be allowed to go to Hong Kong.

The funeral services of Mrs. Janet Carlyle Hannig, sister of the great philosopher, were held at Toronto, Can., on the 18th. The body was taken to Hamilton for interment.

A special dispatch from Shanghai asserts that China will acquiesce in Germany's retention of Kiao-Chou. Russia and France are irritated at Germany's precipitancy in thus prematurely disclosing her plans to England and Japan in a manner likely, says the dispatch, to defeat the objects in view.

In consequence of the report of the parliamentary committee, which has been inquiring into the financial, and especially the Panama, dealings of members of parliament, M. Anti de Boyer, representing the Fifth district of Marseilles, and MM. Plantau, Laisant and Gaillard, former members of the Chamber of Deputies, have been arrested. M. Boyer was one of the chiefs of the socialist party of Marseilles, and took part in the communistic movement of 1871.

M. Henri Maret, member of the Chamber of Deputies, and M Aime de Draint-Martin, former member, have been arrested in connection with the Panama scandal.

PUZZLE DEPARTMENT.

Answers for Dec. 9th.

Girl is mentioned in Joel 3 : 3—Cornie and Myrtle Wilkinson, Maggie Hall.

The expression Son of Man is used seventy-eight times, seventy-six by Jesus and once each by Stephen and John—Cornie and Myrtle Wilkinson, Maggie Hall.

Matthew was a tax-gatherer—Maggie Hall.

Hiram, King of Tyre, helped David to build his house. 2 Sam. 5 : 11—Maggie Hall.

What is the meaning of Gog and Magog? L. R.

What was the work of the six days of creation in order?

Cornie Wilkinson.

What did Bathsheba say to Adonijah when he came to her?

Myrtle Wilkinson.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington, D. C., Dec. 15th, '97.

In these days of more or less great educational projects it may be difficult to arouse public interest in one that originated with George Washington, but nothing is impossible of accomplishment that has the earnest support of such influential and energetic women as those who have banded themselves together under the name of the George Washington Memorial Committee, which organized in this city last April for the purpose of carrying out the idea of George Washington for the establishment of a great National University in Washington, and which is now holding a series of meetings here to agree upon the best method of raising $250,000, to inaugurate the project by the erection of an "Administration building," to be used by the University of the United States. For many years the Senate has had a select committee on the University of the United States, and a bill for the establishment of the university was this week introduced by Senator Wellington, chairman of the Committee, just as a similar bill has been introduced in many preceding Congresses. This time the George Washington Memorial Committee intend to see if they cannot push the project further than the introduction of a bill. Owing to the condition of the government finances, it will be difficult to get favorable action from Congress upon any bill carrying a new appropriation, but, as I said, nothing is impossible which has the support that this bill has.

More beautiful words are seldom heard or read than those used by Dr. Hamlin over the remains of the late Gardner Greene Hubbard, who was this week laid to rest in beautiful Rock Creek cemetery. The following is from Dr. Hamlin's opening sentences: "Our Capital City has lost its first citizen in civil life; the world at large and the people have lost a benefactor. Science, philanthrophy, art, discovery, invention, have all been impoverished. Fraternal friendship and brotherly love have lost a noble exemplar. Family life has lost a model example from its midst. We have all suffered a personal loss in the man whose name we gather here to-day to pay a last sad tribute." His closing words were: "Who of us are not the poorer for his going, but the richer for his having lived with us? Good night, and may flights of angels sing thee to thy rest."

The average individual who is familiar with official life in Washington would probably say it was not calculated to improve our philanthropic instincts. Yet many officials have opportunities to be true philanthropists, in the broadest sense of the word, and some of them accept those opportunities. Among the latter is Hon. A. P. Greeley, Acting Commissioner of Patents, who personally conducted the investigation that resulted in breaking up the business of unprincipled men who robbed the inventors of the country while acting as their attorneys That was true philanthropy. Mr. Greely is now investigating complaints which have been sent to the Patent Office of swindlers who call themselves patent attorneys, who obtain money from those whose inventions have been patented in the United States, under the pretense of obtaining foreign patents and selling them for the inventor, knowing that valid foreign patents cannot be obtained for them, and that they cannot sell them. Mr. Greely's desire is to protect the inventors by driving dishonest men out of the business of soliciting patents, and that desire proves

(Continued on 14th page.)

FOR THE FAIMLY.

HER GIFTS.

A dear little mother is waiting apart,
The mother of children three;
"My Lord," she cries, in the hush of her heart,
"Wilt Thou take a gift from me?
I have heard the angels sing Thy birth,
I have followed Thy shining star,
And here at the shrine of all the earth,
Lo, I and my children are!

"And all in the glow of the Christmas morn,
My gold to lay at Thy feet,
I am leading my darlings with care unworn,
With brows that are pure and sweet;
O, never had gems from the mines such worth
As the treasure to-day I bring
To the beautiful shrine of all the earth,
To the glorious Infant King!

"My children three, with their waving hair,
And the fearless look in their eyes—
They lisp Thy name in the vesper prayer,
And at matins when they rise;
Nothing they know of the dole and dearth
Of souls that with sin have striven,
They kneel at the shrine of all the earth—
'Of such is the kingdom of heaven.'"

They stand in the shadow of pine and fir;
They listen, and floating through
They catch the answer that's sent to her
Through a rift in the upper blue;
"Since the Christ-child came to the weary earth
No gifts are to Him so sweet
As the children's hearts, with their joy and mirth,
Lovingly brought to His feet!"

—*Margaret E. Sangster.*

A DREAM OF CHRISTMAS.

It was Christmas Eve. I slept, and sleeping, dreamed that I was an angel. On exultant wing I flew "through the depths of the starry sky," it was such joy at last to be one of those "who do His pleasure."

Through the crystal air came distant earth sounds, and I knew that the bells were ringing in the Christmas morn. Nearer and nearer I drew to the abodes of men, and at last paused in my happy flight over one of their populous cities. Day was just breaking with unwonted splendor, and the earth children were waking from their slumbers Still the bells chimed, and my angel heart felt anew the wonder and the sweetness of the story they were telling, and I longed to know how much the sons of men did on this high day, "In His Name" who, so many years ago, "became Son of man," that He might make them "sons of God"

The busy hum of life increased, and unperceived I mingled with the throng, as they hurried to and fro. One I followed to his humble home. Little voices were singing of the Christ. Mother lips told the story of that Holy Child. Sweet was the carol of those youthful voices, and as the melody continued a wan but eager face pressed against the pane. The mother rose and opened the door.

"'In His Name,' little one, I bid you enter and join our Christmas feast."

"In whose name?" said the little child. Then the old sweet story from the manger to the Cross was told once more.

My ears never wearied of the tale, yet I turned to see what others were doing. Happy faces I saw many, and heard happy, cheery voices everywhere shouting "Merry Christmas." I had often watched them toiling, toiling, but to-day the weary load of care seemed lifted, as the busy feet ran on His errands.

I saw one man helping up his brother who had fallen, and when thanks came from the trembling lips he said, "I helped thee 'In His Name,' who long ago became a little child, for thee and me."

I entered a building over whose entrance was inscribed "The Name that is above every name." A throng of joyful children filled its many seats, and their youthful voices sang in jubilant notes,

Joy, joy, the bells ring loud and clear,
For Christ our Lord is near and dear,
Our hearts will never know a fear
On Christmas morning.

Out I passed into the crisp, cool air, and my eyes rested on a large building. "In His Name," it had been reared for His sick and suffering ones, and to-day, "in His name," willing feet were bringing gifts to His poor.

My heart throbbed with joy, and I thought, I will tell Him what is done. I will make glad His heart.

Back I went on my wonderful way. In my ears were the ringing of bells and the sweet sounds of praise, and in my heart was the message I had for Him.

Sweeter strains greeted me and I breathed purer air as I neared the Heavenly Land, and entering sought the Lord of the country. "Lord, dost thou know," I said, "how the sons of men remember Thee and Thy coming as a little child, to die on earth for their sakes?"

Then the Lord laid His pierced hand upon me and smiled, and I knew that He knew it all, and that His heart was glad.

I awoke, and my heart was sad because of the many that forget.—*Abby C. Labaree, in Christian Intelligencer.*



When a woman falls overboard she sometimes drowns when there is a life buoy just within a few strokes of her—all because she doesn't happen to see it. Sick people often perish in the same way. Help is within reach, but they don't know just where it is. They become discouraged and disgusted with taking medicines and give up in despair.

Mrs. Mary J. Stewart, of Saratoga, Santa Clara Co., Cal., in a letter to Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., says: "I suffered for fourteen years with female weakness, nervousness and general debility, trying everything I could find to help me—all to no avail. Although I was thoroughly discouraged and disgusted with taking medicine when I heard of Dr. Pierce's medicines, I thought I would try once more to find relief. I took the 'Golden Medical Discovery' and 'Favorite Prescription,' and too great praise cannot be given for the rapid relief they gave me. I am now free from the former troubles, and may God bless Dr. Pierce in all his undertakings to cure suffering humanity."

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CHILDREN'S COLUMN.

CHRISTMAS CAROL.

There's a song in the air
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry!
And the star rains its fire while the
Beautiful sing,
For the manger of Bethlehem cradles a king.

There's a tumult of joy
O'er the wonderful birth,
For the virgin's sweet boy
Is the Lord of the earth,
Ah! the star rains its fire and the Beautiful sing,
For the manger of Bethlehem cradles a king?

In the light of that star
Lie the ages impearled;
And that song from afar
Has swept over the world,
Every hearth is aflame, and the beautiful sing
In the homes of the nations that Jesus is King.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng,
Ay! we shout to the lovely evangel they bring,
And we greet in His cradle our Saviour and King.

—*J. G. Holland.*

For the N. C. Presbyterian.

FRED'S MISSIONARY SOCIETY OF ONE—AND WHAT THEY DID.

One lovely day in November when it was more like spring than fall, two ladies were sitting on a broad veranda working and talking.

They were Mrs. Neil and Mrs. Lawton, and they were talking about mission work, and how to get people interested in missions.

Now, while they were talking Fred Lawton, who was the son of one of the ladies, was lying on the lawn near the porch, resting after a long spin on his bicycle and he could hear all that they said.

"What can we do about it? Our society is not composed of rich people, said Mrs. Neil."

"We can pray" replied Mrs. Lawton, with a bright smile and with a strong ring of faith in her voice.

"Yes, I know that, but don't you think that working and praying need to go hand in hand? Mrs. Neil's tones were rather doleful, and if Mrs. Lawton had not been such a cheery woman she would have been almost disheartened, for nearly all the members, including the President, talked the same way.

"Yes, my dear, they go together, but not always hand in hand, for I think praying goes ahead, gets directions and then points the way to working. I do not feel hopeless. Let us agree to do much praying tonight and until day after to-morrow to be shown how to stir up those who ought to work and to give. Our committee must not be allowed ever to fear debt. I feel that God will show us what to do."

In the meanwhile Fred Lawton was hearing all, and as he lay there, so still that his mother thought he was asleep, he was thinking to himself: "Why can't I do something for missions too?" Girls work and belong to societies. It seems strange that there are no more Boys' Mission Bands. I don't see why men and boys ought not to care for missions as well as women and girls. Jesus is just as much our Lord and Master, and has done as much for us, as He did for them."

You will see from these thoughts that were passing in Fred's mind, that he was a Christian. Yes, two years before, when he was twelve years old he had stood up and professed before God and men, that Jesus was his Saviour and had promised to follow Him. And he had tried to live as a Christian boy should. He read his Bible and prayed, and was a regular attendant at church and Sunday-school and prayer-meeting, but that may have been owing to his mother's faithful oversight. He remembered as he lay on the grass that he had never really done anything for Jesus.

Just then he recalled a story he had seen somewhere of a boy that asked his father who was a farmer, for money to put into the plate for missions, and his father, having an Irish potato in his hands, threw it to him and said:

"Take that! its all you'll get from me."

The boy took the potato, cut the slips and planted them in a piece of ground his father had allowed him for a garden, and from them he raised two bushels of very fine potatoes, and had enough left for a second planting. He got a good price for his potatoes, and was so encouraged that he planted more the next season, and made a great success of what he called his Missionary Potato Patch.

"I can't plant potatoes now thought Fred, I wonder what I can do instead?"

"What was it that whispered: "Chewing gum" in his ear just then? It must have been the good angel that we believe every one has.

Anyway, the next thing Fred said to himself was:

"Well, I can save about ten cents this week on chewing gum. I guess I can have a missionary society of one," and he laughed to himself at his own idea. "It will be like the boy that said he was head of his class, and when his father asked him how many there were in the class, he answered:

"Teacher and me!" I'll be President and Society too. I'll try planting potatoes in the spring if Uncle Tom will show me how, and in the meanwhile I'll watch out for a chance to make some money for my society." He had no sooner thought that, than he remembered what his mother had said about praying, going ahead and pointing out the way for working. His face grew more grave.

"I must ask God to help me too."

See how God was beginning to answer Mrs. Lawton's prayer already, by making Fred not only anxious to work for missions, but making him see the need of prayer too.

D.

(To be Concluded.)

LETTER-BOX.

Dear Presbyterian: I love to read the letters in the PRESBYTERIAN. I was seven years old yesterday. My papa gave me a nice birthday present. I like to go to school, my teacher's name is Mr. T. C. Easterling. I go to Sabbath-school and I am learning the twenty-third Psalm. I have two sisters and two brothers, Frankie, Douglas, Isabella and a sweet little baby sister.

Your little friend,
MARY LEE BULLOCK.
Alfordsville, N. C.

Dear Editor: It has been a long time since I have written. I have one brother and one sister. My birthday is after Christmas. I will be nine years years old. I had a good Thanksgiving. I am going to school. I am in the second grade. I am in the highest class. I have a little piano, I have had it every since I was three years old. I have six dollies, I love them very well. M Sunday-school teacher is Miss McLelland, I love her very much. Please publish this letter.

Your little friend,
SADIE POSTON.
Statesville, N. C.

Dear Presbyterian: It has been a good long while since I wrote to you, and now I can write all by myself and not bother mother. I saw in your paper that there was a little girl wishing to know something about the "Missionary Game." I can tell her all about it. It is a very nice game to play with either four or twenty-four people "There are ninety-six cards in the pack arranged in twenty-four groups of four cards each," with the names of all our missionaries on them, the countries and stations where they live, A lady in Tampa Florida, Mrs. Barron Phillips got the game up. I played it myself. Mother got two packs just to see how the young people in the Missionary Soicety would like it and they were delighted with it. I am through my Shorter Catechism long, long ago, you know. I am studying "Scripture History" Mr. L. H. Wilson wrote and I like it.

Your lettle friend,
RUFUS J. REID.
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School on Lunsberg Heath. Translated from the German. 148 pages. 60
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By Miss Annie M. Barnes:
Ninito: A Story of the Bible in Mexico. 214 pages. 90
How Achon ho-sh Found the Light. 266 pages. 1 25
Izilda: A Story of Brazil 196 pages. 1 00

By Elizabeth Olmis (author of Jack's Hymn):
Over at Little Acorns. 304 pages. 1 25

By Fannie Aricks Shugert:
Ezekiel of Bethlehem. 261 pages. 1 00

By Rev. H. C. DuBose, D. D.:
Memoirs of John Leighton Wilson, Missionary to Africa, and Secretary of Foreign Missions. 330 pages. 1 50

By Mrs. E. H. Amis:
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By Rev. J. M. Chaney, D. D.:
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(Continued from 11th page)

him to be actuated by the spirit of true philanthrophy—a desire to benefit his fellows.

The Woman's Baptist Missionary Association, of the District of Columbia, held its quarterly meeting this week at the First Baptist church. In accordance with the rule alternating meetings between Foreign and Home Missions, this one was devoted to the former, including work among foreigners in the United States and Canada. There are fourteen churches represented in the association. Among the interesting addresses was that by Miss M. Bulhaimer, of Baltimore, who has labored among the Germans of that city for four years, and who has recently devoted one day in each week to working among the Germans in Washington; and the illustrated lecture by Dr. Sheldon Jackson, on "Religious Efforts in Alaska." His pictures told how the Alaskans and their surroundings look and his words told of their condition, mentally and physically, and of the sort of missionary work necessary to attract them.

The Washington Presbyterian Alliance, an organization for the promotion of church fellowship and extension, celebrated its eleventh anniversary by holding a meeting this week at the Western Presbyterian church. Hon John W. Foster, president of the alliance, presided, and Dr. Fiske, of Gunton Temple Memorial church, delivered an able address. The musical program was especially fine, consisting of the rendering by a large, selected choir of Bucks "Festival Te Deum," Gournods "King of Love," and Buck's "Fear Not Ye, O Israel."

The Keller Memorial Lutheran church was dedicated last Sunday. Three services were held, all crowded, and the collections to be applied to the church debt were in the neighborhood of $4,000. Among the out of town ministers who participated were Rev. C. Elvin Haupt, of Lancaster, Pa., a grandson of Dr. Benjamin Keller, after whom the Church is named; Rev. H. H. Weber, of York, Pa., General Secretary of the Board of Church Extension, and Rev. E. E. Baker, of Dayton Ohio. The new church, which in quite handsome, is located in the eastern section of the city.

T.

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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 408
Lv Wilmington..	*3 20pm	.....
La Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	.....
Lv Laurinburg..	6 32pm	.....
Ar Hamlet.....	6 53pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 23 am
Lv Wadesboro...	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe.....	9 12pm	6 43 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte.....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	.....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.....	12 30p m
†8 40am Lv....Hamlet..Ar		6 20p m
10 00am Ar....Cheraw..Ar		† 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville..	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming'on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 16pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 58am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

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CONDENSED SCHEDULE.

IN EFFECT NOV. 28th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington.....	9.00a.m
Arrive Fayetteville.....	12.10p.m.
Leave Fayetteville.....	12.22 "
Leave Fayetteville Junction...	12.27 "
Leave Sanford.....	1.48 "
Leave Climax.....	3.47 "
Arrive Greensboro.....	4.20 "
Leave Greensboro.....	4.30 "
Leave Stokesdale.....	5.17 "
Leave WalnutCove.....	5.47 "
Leave Rural Hall.....	6.15 "
Arrive Mt. Airy.....	7.45 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.33 "
Leave Stokesdale.....	11.06 "
Arrive Greensboro.....	11.55 "
Leave Greensboro.....	12.15p.m.
Leave Climax.....	12.43 "
Leave Sanford.....	2.36 "
Leave Fayetteville Junction...	3.56 "
Arrive Fayetteville.....	4.00 "
Leave Fayetteville.....	4.10 "
Arrive Wilmington.....	7.20 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.00 a.m
ArriveMaxton.....	9.02 "
LeaveMaxton.....	9.07 "
Leave Red Springs.....	9.35 "
Leave Hope Mills.....	10.20 "
Arrive Fayetteville.....	10.40 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville.....	4.50p m.
Leave Hope Mills.....	5.07 "
Leave Red Springs	5.43 "
ArriveMaxton.....	6.11 "
Leave Maxton.....	6.15 "
ArriveBennettsville.....	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.40 a.m
Leave Climax.....	8.25 "
Arrive Greensboro.....	9.17 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison.....	12.35 p.m
Leave Stokesdale.....	1.25 "
Arrive Greensboro.....	2.45 "
Leave Greensboro.....	3.15 "
Leave Climax.....	4.25 "
Arrive Ramseur.....	6.10 "

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TAR: Receipts taken day by day at $1 05.—closing firm.

COTTON: Middling 5⅞ cents throughout—closing firm.

TIMBER: Hear of no change.

Tracts and Tract Volumes.

Presbyterian Committee of Publication.

Early Presbyterian Missions, by A. D. Taddlock	5c
Daisy's Death Bed, by T. W. Hooper, D. D.	5c
Take My Yoke Upon You, by T. F. Hay	5c
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DEPARTURES FROM WILMINGTON—

NORTHBOUND.

DAILY 9:35 A M — No. 48—Passenger—Due Magnolia 11 02 a m, Warsaw 11 15 a m, Goldsboro 12 05 p m, Wilson 12 55 pm, Rocky Mount 1 40 p m, Tarboro 2 45 p m, Weldon 4 33 p m, Petersburg 6 23 p m, Richmond 7 15 p m, Norfolk 6 05 p m, Washington 11 30 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 P M — No. 40—Passenger—Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 06 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 47 a m, †Norfolk 10 30 a m, Petersburg 3 18 a m, Richmond 4 00 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m. New York 2 03 p m, Boston 9 00 p m.

DAILY except Sdnday 2 00 P M — No. 50—Passenger—Due Jacksonville 3 58 p m, Newbern 5 20 p m.

SOUTHBOUND

DAILY 5:00 P M — No. 55—Passenger—Due Lake Waccamaw 5 00 p m, Chadbourn 5 40 p m, Marion 6 40 p m, Florence 7 20 p m, Sumter 9 30 p m, Columbia 10 50 p m, Denmark 6 30 a m, Augusta 8 20 a m Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 55 p m, Savannah 1 58 am, Jacksonville 8 20 a m; St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY 5:50 P M — No. 49—Passenger—Leave Boston †1 03 p m, New York *9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 00 a m, Norfolk 8 40 a m, Weldon 11 52 a m, Tarboro 12 12 p m, Rocky Mount 12 47 p m, Wilson 2 37 p m, Goldsboro 3 20 p m, Warsaw 4 11 p m, Magnolia 4 24 p m.

DAILY 9:30 AM — No. 41—Passenger—Leave Boston 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 6 45 a m, leave Wilson 6 22 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY except Sunday 12 40 P M — No. 51—Passenges—Leave Newbern 9 20 a m, Jacksonville 10 42 a m.

FROM THE SOUTH.

DAILY 1:25 P M — No. 54—Passenger—Leave Tampa 8 00 a m, Sanford 1 50 p m, Jacksonville 8 00 p m, Savannah 1 48 a m, Charleston 6 33 a m Columbia 7 00 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 50 pm, Sumter 8 25 a m, Florence 10 05 a m, Marion 10 44 a m Chadbourn 11 45 a m Lake Waccamaw 12 16 p m.

†Daily except Sunday

Trains on the Scotland Neck Branch road leave Weldon 3 55 p m, Halifax 4 30 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 am, and 3 30 p m, arrive Parmele 9 10 a m, and 4 00 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 11 50 a. m., arrive Conway 2 10 p. m. leave Conway 2 45 p. m., Chadbourn 5 45 p. m., arrive Hub 6 25 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 9 00 a m, Returning leaves Smithfield 9 30 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 20 a m, and 4 15 p m. Returning eaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leaves Wilson 2 20 p m, 11 16 p m, arrive Selma 3 15 p m, Smithfield 3 22 p m, Dunn 4 00 p m. Fayetteville 4 47 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 9 33 a m, Fayetteville 12 22 p m, 10 35 p m, Dunn 1 05 p m, Smithfield 1 43 p m, Selma 1 50 p m, ar arrive Wilson 2 35 p m, 12 22 a m.

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It is not generally known that rats cannot resist sunflower seeds. A trap baited with these seeds is the most effective method of catching them.

Lemon Tapioca.—Two tablespoonfuls tapioca soaked over night in half cupful of water. Add half cupful of cold water in the morning, the peeled rind of a lemon, and boil until clear. Then take out the rind, add the juice of the lemon extract, half cupful each of sugar and boiling water, a pinch of salt and boil. Mold and serve with sugar cream.

Tapioca Whip.—Soak three tablespoonfuls of fine tapioca in water for an hour. Drain thoroughly, add one quart of milk and cook in a double boiler until the tapioca looks clear. Separate the whites and yolks of four eggs; beat the yolks with four tablespoonfuls of sugar, add to the tapioca and stir until slightly thicker; whip the whites of two of the eggs to a stiff, dry froth and add to the tapioca, stirring over the fire for two minutes. Use teaspoonful of vanilla. Whip the two remaining whites to a stiff meringue with two tablespoonfuls of powdered sugar, heap on top of the cold tapioca whip and serve.

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New Series—Vol. XXIX—No. 1,564. WILMINGTON, N. C., THURSDAY, DEC. 30, 1897. Old Series, Vol. XXXIX—No. 2,724

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For the N. C. Presbyterian.

A BACKWARD GLANCE.

For all the blessings of the past
That Thou hast on our pathway cast;
The Springtimes' dress of verdant green,
The Summer clothed in beauty's sheen
The Autumn glory everywhere
And Winter's gladness and good cheer;
For these we thank Thee, Lord, to day
And for a grateful heart we pray.

But not alone for these, oh Lord,
We thank Thee for Thy Open Word,
For noble lives, for generous deeds
For gracious words, and plenteous seeds
Of loving kindness sown by Thee
And which on every hand we see.

Nor would we now forget to count
The sighs and tears that frequent mount
Unto both lips and eyes, yea, Lord
And griefs that pierce us like a sword,
For these, and for all care and pain
We're grateful as the earth for rain.
Our hearts have learned at last to say;
"Bless us O, Lord, in Thine own way."

For as the months have rapid flown
Our faith and trust have stronger grown,
And when to Nature's book we turn
That we her lesson too may learn,
We find that not alone by sun
Is truest growth and beauty won,
But clouds and cold must have their day,
For growth and beauty come that way!

O. H.

December 1897.

REV. JAMES PHILLIPS, D. D.

1792—1867.

The life of a teacher has long been proverbially barren of incident, or of material to furnish a biographical memoir interesting to the public. If this be true even in these days of unparalleled opportunity for frequent change of scene and intercourse with the world, it is not easy to depict the seclusion and monotony of that life in the heart of North Carolina in the first half of the century now closing.

Yet there were then in various parts of the State men of this and other countries who loved the teacher's work regardless of its surroundings and gave their lives to it cheerfully, with no ambition beyond that of doing their duty as they understood it. We are not to estimate them, or their work and its results by the lights of the present day. What were their environments? What was required of them? What material had they to work upon? How were they assisted or opposed?



With the lives of some of those modest, laborious and faithful teachers, both in the University of North Carolina and outside of it, this present writer was long familiar, and without arrogating the ability to gauge and estimate them properly, or to take "large views", of their influence upon their time, I feel competent to say that they at least held out no false lights. What they loved and sought for and endeavored to impart was truth, the whole of it, and nothing else. Therefore we do them honor now. As a body those men were fully on a level with their age. Some of them were far in advance of it.

James Phillips, who gave forty-one years of uninterrupted and single-minded service to the University of North Carolina was born near London in 1792. His father was a clergyman of the Church of England and he was of course reared in that communion. His education he obtained partly at home and partly by his own strenuous efforts. He left his father's house at the age of seventeen, and fixed himself at Portsmouth, partly to find employment and partly to finish his education. Portsmouth was then, in the time of the great war with France, a great naval and military station crowded with military officers, intercourse with whom gave Mr. Phillips opportunity for acquiring considerable proficiency in military science, for which he retained a fondness during life. Here his strong natural taste for mathematics received a great impulse and development. In the eight or nine years he was at Portsmouth he was diligently preparing himself to be a teacher. In the year 1818, accompanied by an older brother he came to America, and established in Harlem, then a suburb of New York City, what soon proved to be a flourishing classical and mathematical school. There were at that time in New York a number of American and British mathematicians; among them were such men as McNulty, Ryan, Strong and Adrian. They had organized a Mathematical Club, of which Mr. Phillips became a member and was soon recognized as an enthusiastic student and a regular contributor to its literary and scientific publications.

In 1821, he married Miss Julia Vermeule of Plainfield, New Jersey. He seemed now happily located for life. His scientific associations he particularly prized. Suddenly his life was changed. His friend Dr. Adrian, then Professor in the college at New Brunswick, urged him in 1826, to apply for the Chair of Mathematics and Natural Philosophy at Chapel Hill, just then become vacant. The strongest inducement brought to bear was that in a University he would be able to concentrate his energies on the study and advancement of his favorite science as he could not do at the head of a school. Mr. Phillips applied, was elected and removed with his little family to Chapel Hill in May, and entered upon his duties in the University the following August. His first home was in the western half of the house now belonging to Mrs. Graves. After a few years he removed to that now occupied by Dr. Venable and there remained till his death.

The condition of the University at that time was far from prosperous and the appearance of things around was depressing. In after life he often spoke of the disappointment with which he surveyed the field. But for Dr. Caldwell's influence and sympathy he would not have remained. Dr. Caldwell was himself an ardent mathematician and a man of congenial tastes and temper. They formed a warm friendship. In the other members of the Faculty—Professors Andrews, Hentz, Hooper and Mitchell he found colleagues who would have shone in any college in America.

The new comer entered on his work cheerfully and with good resolution. Text-books being scarce, he prepared for the use of his classes treatises in Algebra, Trigonometry and Differential and Integral Calculus. He was especially fond of the French mathematicians and made many elegant translations from them for his own use. He gathered around him the great folios of the masters, La Place, La Sande, Delambre, Newton, Ferguson, Hutton. He wrote with great elegance and precision many elaborate lectures in Natural Philosophy delivered to his classes. Whatever he undertook to do he would do conscientiously. To the last day of his life he prepared and thought over every recitation he was to hear in college as carefully as if he himself was to recite it to a higher master.

The distance at which North Carolina lay in those days from the centres and stimulants of intellectual life, the difficulties of travel, the slowness of intercommunication were felt to be serious disadvantages to the handful of men who were struggling to hold a light aloft in the State. They gradually became isolated. Some of them gave it up and went where they found wider work and better co-operation than North Carolina had to give.

As a teacher Dr. Phillips' methods and manner to his pupils were largely determined by his own mental peculiarities. Above all things for himself and others he desired accuracy, truth, system and clear comprehension of first principles. To the habitually idle student, to one who was shirking, or who had been detected in vicious courses, he would be repellant, scarcely conceal-

(Continued on 4th page)

THINGS USEFUL.

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Lemon Tapioca.—Two tablespoonfuls tapioca soaked over night in half cupful of water. Add half cupful of cold water in the morning, the peeled rind of a lemon, and boil until clear. Then take out the rind, add the juice of the lemon extract, half cupful each of sugar and boiling water, a pinch of salt and boil. Mold and serve with sugar cream.

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And for a grateful heart we pray.

But not alone for these, oh Lord,
We thank Thee for Thy Open Word,
For noble lives, for generous deeds
For gracious words, and plenteous seeds
Of loving kindness sown by Thee
And which on every hand we see.

Nor would we now forget to count
The sighs and tears that frequent mount
Unto both lips and eyes, yea, Lord
And griefs that pierce us like a sword,
For these, and for all care and pain
We're grateful as the earth for rain.
Our hearts have learned at last to say;
"Bless us O, Lord, in Thine own way."

For as the months have rapid flown
Our faith and trust have stronger grown,
And when to Nature's book we turn
That we her lesson too may learn,
We find that not alone by sun
Is truest growth and beauty won,
But clouds and cold must have their day,
For growth and beauty come that way!

O. H.

December 1897.

REV. JAMES PHILLIPS, D. D.

1792—1867.

The life of a teacher has long been proverbially barren of incident, or of material to furnish a biographical memoir interesting to the public. If this be true even in these days of unparalleled opportunity for frequent change of scene and intercourse with the world, it is not easy to depict the seclusion and monotony of that life in the heart of North Carolina in the first half of the century now closing.

Yet there were then in various parts of the State men of this and other countries who loved the teacher's work regardless of its surroundings and gave their lives to it cheerfully, with no ambition beyond that of doing their duty as they understood it. We are not to estimate them, or their work and its results by the lights of the present day. What were their environments? What was required of them? What material had they to work upon? How were they assisted or opposed?



With the lives of some of those modest, laborious and faithful teachers, both in the University of North Carolina and outside of it, this present writer was long familiar, and without arrogating the ability to guage and estimate them properly, or to take "large views", of their influence upon their time, I feel competent to say that they at least held out no false lights. What they loved and sought for and endeavored to impart was truth, the whole of it, and nothing else. Therefore we do them honor now. As a body those men were fully on a level with their age. Some of them were far in advance of it.

James Phillips, who gave forty-one years of uninterrupted and single-minded service to the University of North Carolina was born near London in 1792. His father was a clergyman of the Church of England and he was of course reared in that communion. His education he obtained partly at home and partly by his own strenuous efforts. He left his father's house at the age of seventeen, and fixed himself at Portsmouth, partly to find employment and partly to finish his education. Portsmouth was then, in the time of the great war with France, a great naval and military station crowded with military officers, intercourse with whom gave Mr. Phillips opportunity for acquiring considerable proficiency in military science, for which he retained a fondness during life. Here his strong natural taste for mathematics received a great impulse and development. In the eight or nine years he was at Portsmouth he was diligently preparing himself to be a teacher. In the year 1818, accompanied by an older brother he came to America, and established in Harlem, then a suburb of New York City, what soon proved to be a flourishing classical and mathematical school. There were at that time in New York a number of American and British mathematicians; among them were such men as McNulty, Ryan, Strong and Adrian. They had organized a Mathematical Club, of which Mr. Phillips became a member and was soon recognized as an enthusiastic student and a regular contributor to its literary and scientific publications.

In 1821, he married Miss Julia Vermeule of Plainfield, New Jersey. He seemed now happily located for life. His scientific associations he particularly prized. Suddenly his life was changed. His friend Dr. Adrian, then Professor in the college at New Brunswick, urged him in 1826, to apply for the Chair of Mathematics and Natural Philosophy at Chapel Hill, just then become vacant. The strongest inducement brought to bear was that in a University he would be able to concentrate his energies on the study and advancement of his favorite science as he could not do at the head of a school. Mr. Phillips applied, was elected and removed with his little family to Chapel Hill in May, and entered upon his duties in the University the following August. His first home was in the western half of the house now belonging to Mrs. Graves. After a few years he removed to that now occupied by Dr. Venable and there remained till his death.

The condition of the University at that time was far from prosperous and the appearance of things around was depressing. In after life he often spoke of the disappointment with which he surveyed the field. But for Dr. Caldwell's influence and sympathy he would not have remained. Dr. Caldwell was himself an ardent mathematician and a man of congenial tastes and temper. They formed a warm friendship. In the other members of the Faculty—Professors Andrews, Hentz, Hooper and Mitchell he found colleagues who would have shone in any college in America.

The new comer entered on his work cheerfully and with good resolution. Text-books being scarce, he prepared for the use of his classes treatises in Algebra, Trigonometry and Differential and Integral Calculus. He was especially fond of the French mathematicians and made many elegant translations from them for his own use. He gathered around him the great folios of the masters, La Place, La Sande, Delambre, Newton, Ferguson, Hutton. He wrote with great elegance and precision many elaborate lectures in Natural Philosophy delivered to his classes. Whatever he undertook to do he would do conscientiously. To the last day of his life he prepared and thought over every recitation he was to hear in college as carefully as if he himself was to recite it to a higher master.

The distance at which North Carolina lay in those days from the centres and stimulants of intellectual life, the difficulties of travel, the slowness of intercommunication were felt to be serious disadvantages to the handful of men who were struggling to hold a light aloft in the State. They gradually became isolated. Some of them gave it up and went where they found wider work and better co-operation than North Carolina had to give.

As a teacher Dr. Phillips' methods and manner to his pupils were largely determined by his own mental peculiarities. Above all things for himself and others he desired accuracy, truth, system and clear comprehension of first principles. To the habitually idle student, to one who was shirking, or who had been detected in vicious courses, he would be repellant, scarcely conceal-

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The paper hereafter will be published at Charlotte, N. C. Correspondents and others having business with it will please note the fact and address their letters to Rev. A. J. McKelway, Editor and Manager, Charlotte, N. C.

IN PARTING.

We wish to say a word, in parting, as to the truth concerning consecration and its power in our lives through the life of Christ by the Holy Spirit. Two weeks ago we copied from the Baltimore Sun an article on "The Most Popular English hymn," from which we take this: "There is no doubt of the immense favor of "Rock of Ages," among English speaking religious people. Toplady, a Calvinistic vicar of an English parish, wrote it for the purpose of assailing John Wesley's doctrine of "entire sanctification," but he died without having the slightest idea that it was destined to immortality." We will take that hymn to express the truth for which we have contended and as a final *residuum* of the truth for which "The Keswick Movement" is testifying. That will show at once the mistake of critics who hold that the teaching at Keswick and by such men as Rev. F. B. Meyer, Rev. Geo. H. C. Macgregor and Rev. Andrew Murray is novel in the sense of being new or innovating.

Our friends who have taken fright at the tendencies of teaching by some who go to Keswick or even teach there, will certainly adopt, as they so long have loved and used, the lines of Toplady:

"Let the water and the blood,
"From thy wounded side which flowed;
"Be of sin the double cure,
"Cleanse me from its guilt and power.

And we will heartily agree to go with them in this. Here is the truth we hold and believe to be taught in the Scriptures. "The blood of Jesus Christ His Son cleanseth us from all sin." That is the blood of Christ shed for us made atonement such that all the redeemed are cleansed every moment from the guilt of sin. It is not meant that the blood of Christ in response to any act of faith, or consecration, or surrender will at once so triumph over sin or avail to destroy its pollution or obliterate or eradicate it that the believer could or should attain to entire sanctification, or sinless perfection. The blood cleanseth, is cleansing, from the guilt of all sin.

The Calvinist is correctly Calvinistic in doctrine to add the words "and power." This is part of "the double cure" provided by "the water and the blood," from the riven side of Christ. Water is the symbol of the presence and work of the Holy Ghost proceeding from the death of Christ. Our Lord made use of this symbolism, when he said to the Samaritan woman concerning the believer: "The water that I shall give him, shall be in him a well of water springing up into everlasting life." Jno. iv. 14. The Evangelist John (vii. 29,) explains a similar saying of our Lord; "But this spake He of the Spirit, which they that believe on Him should receive." We all agree thus far. The only difference is as to the cleansing by the Spirit from the power of sin. We hold with Toplady that to hide self in the riven side of Christ is to secure the double cure from the guilt "and power" of sin. Zacharias declared that according to the oath to Abraham, God had visited and redeemed His people, "that we being delivered out of the hand (power) of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life." Luke i. 74, 75.

The Holy Spirit takes His abode in every believer at regeneration to continue and complete His consecration unto sanctification. That is but one part of His work. Our Lord breathed upon His disciples according to John xx. 22, and said, "Receive ye the Holy Ghost." That was seemingly a fulfillment of John xiv. Again at Pentecost the Holy Ghost came and they were all filled to bear testimony to Christ crucified, risen and ascended. Again Galatians iii, speaks of having begun in the Spirit, and being made perfect in the flesh, as the inconsistency of Galatian Christians. Now we seek to have the fulfillment of "the promise of the Spirit." Paul says "we may receive the promise of the Spirit through faith." Our understanding is that the Scriptures in such and similar passages teach that provision was made in the death of Christ not only that we might be cleansed by His blood from the guilt of sin, but by His life, ministered by the Holy Spirit we shall be saved from the power of sin. The danger lies in pressing this to mean cleansing from the presence of sin, and the differences of view arise as to how and on what conditions the Spirit cleanseth from the power of sin. We hold with the apostle in the whole context of Rom. vi. 1–14, which he closes with the words: "But yield yourselves unto God as those who are alive from the dead; and your members as instruments of righteousness unto God. *For sin shall not have dominion over you*; for ye are not under the law, but under grace."

VALEDICTORY.

With this issue will terminate the writer's connection with the NORTH CAROLINA PRESBYTERIAN. Something over twenty-three years ago at the call of God as we esteem it, we took up the work of management of this paper, and at the call of God, not less unmistakably made known, now we lay it down. We entered upon our duties with distrust and fear; we retire from them not without satisfaction, yet with deep regret. Satisfaction in the thought that others abler than we will take upon them the burden and the cares and the responsibilities and that the mission the paper is called to fulfill will be more efficiently promoted by the change.

It has been on the whole congenial work. Sometimes the shadows have been very dark and the nights at times seemed very long. But the clouds passed on and the gladsome light of the day appeared. The guiding hand of God was never absent though not always could that hand be seen, and friends, O, such friends! were always ready to help when help was sorely needed.

Within the past few weeks the letters received from friends, some of whom we had known and loved for long and some whose faces we have never seen, have sent such kindly messages, have expressed such sense of benefit received, have given such thanks to God for our poor service as have made us hope that during our editorial and other labors we have not lived in vain. Our heart goes out to them, for it was the blessing that was craved; to have some evidence that God had blessed these labors to the good of others.

But lest we should seem to take honor beyond what is due let us say that to others mainly the meed of praise or commendation belongs. We have never been without helpers, as we have said, helpers without whose help the paper had not been. To them under God let the praise be given.

To the brethren and the friends who have stood by the paper in sustaining its patronage, and in enriching its columns with their pens—to one and all we render our hearty thanks. It were impossible in twenty years service that no friction should occur, but now in parting we crave forgiveness of any whom we may have offended, and beg that all the love and service which has been extended to the PRESBYTERIAN in the past, and many fold more, may be given to those who take it in charge.

Invoking God's blessing upon the patrons, friends and readers of the NORTH CAROLINA PRESBYTERIAN, we give our closing word: Farewell!

REV. W. G. VARDELL, we learn from the Charlotte Observer, died on Thursday last at the home of his daughter, Mrs. Wm. J. Martin, in Davidson, N. C. Mr. Vardell's charges have been for many years churches near Charleston. His son, Rev. Charles G. Vardell, of Red Springs, another son and a daughter beside Mrs. Martin were at his bedside when he died.

The remains were taken to Summerville for interment.

MISCELLANIES OF REV. THOMAS E. PECK, D. D., LL.D., Vol. iii, Pp. 421. Price $3. Richmond, Va. Presbyterian Committee of Publication, Main Street.

This third volume completes the set of selected writings of the honored and beloved teacher and preacher of Union Seminary. There is added an index to the three volumes. This volume, with merit in general equal to the former which we have been pleased to commend in this paper, has especial value as a commentary on the Acts of the Apostles, and the class teaching of Professor Peck on this volume. With the sermons, and sermon sketches on other texts this volume is of exceptional value. It will be of permanent worth to every preacher and teacher of the Word. It is in style, binding and press work a companion of the other volumes of the set. In this Dr. Peck appears at his best and that is all that needs to be said.

MR. CHARLES F. BELL died in this city on Christmas Day—in the 60th year of his age. The large concourse at his funeral, of persons in all conditions of life attested the appreciation of his worth. He was not blessed with worldly wealth, nor called to lead large undertakings, but he was rich toward God and in an humble walk with Him he adorned the doctrine of His Lord and Saviour. He was the senior elder of St. Andrew's church and as testified by his pastor was one whose godly life taught more effectually than most eloquent sermons could. For very many years he had lived near the cross and his Christlike spirit and Christian counsel had been of greatest encouragement and help to the pastor and to his brethren of the session. To those who knew him less intimately he was known as frank and candid in his speech and manner yet always kind. The children loved him, and in the great congregation the fervor of his prayers and the humility of his deportment bespoke that he had been with Christ and learned of Him.

THE FAMILY ALTAR. This little book of 30 pages, price in cloth 20 cents, in paper 10 cents, is a valuable volume of "Helps and suggestions for family worship," by Annie E. Wilson. At the close are "Model Prayers" for twice a day, morning and evening for a week. This will be a great help to those who wish to hold family worship and are timid about praying. It is well that our Committee has prepared such a book at Richmond and at so small a cost. It will be of great value. We now recall an instance where the use of such a book enabled the husband to hold family worship and to grow into leading in prayer at the church prayer-meeting with great acceptance and blessing.

G. P. PUTNAM'S SONS, Publishers, New York, among their Heroes of the Nations justly class Robert E. Lee. He takes his place on the roll with Nelson, Napoleon, Gustavus Adolphus, Grant, Charles XII, Robert Bruce and others, and is not unclassed as a representative historical character with the others who were distinguished in the authoritative walks of civil life.

They did well—Putnam's Sons—to secure as the author of "*Robert E. Lee and the Southern Confederacy*," Dr. Henry Alexander White, Professor in Washington and Lee University. Entirely without asperity, but with proper plainness of speech Dr. White states those principles which were held by General Lee in common, almost universally in fact, with intelligent men of the South, and shows how these principles were perverted and the rights of the States of the South were over-ridden. Those chapters which treat of the course of General Lee towards the government during the days of reconstruction are exceedingly interesting. They represent his patriotism as allied with soundest political sagacity and dominated by the purest Christian principles. This part of the book it of itself enough to stamp the subject of it as a Christian hero, but the entire volume is a gracefully written and properly compacted sketch of the man who, of all the heroes of the Southern Confederacy, will stand through all time as the representative of its principles and the exemplar of its moral and heroic virtues.

THE "INTERESTING News from Africa," to be found on 6th page, was written by Mr. Verner on July 28th, and, as appears from the postmarks on the envelope, was forwarded by *Bateau Poste* the same day. It did not start from Leopoldsville until October 24th and Boma Nov. 2d. It reached us December 24th. The information is highly interesting nevertheless.

THE GREATER FOLLY.

Were a house to be in flames tomorrow, and were a mother to seize her gold, and her jewels, and her rings, and rush from the flames with them, and forget her infant slumbering in its cradle, she would neither be so inhuman nor so inconsistent as that man who cares for the toys of a day, and thinks nothing and cares nothing about a soul that stands in eternal jeopardy every hour if not justified and pardoned.—*Selected.*

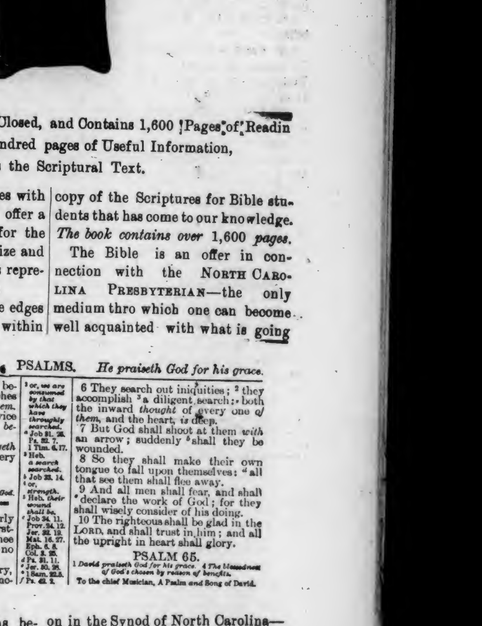
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The binding is flexible, the edges are gilt and the references within



David's thirst for God. PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: [2] if riches increase, set not your heart upon *them*.
11 God hath spoken [2] once; twice have I heard this; that [4] power belongeth unto God.
12 Also unto thee, O Lord, *belongeth* mercy: for [5] thou renderest to every man according to his work.

PSALM 63.

1 *David's thirst for God.* 4 *His manner of blessing God.*
A Psalm of David, [6] when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: [7] my soul thirsteth for thee, my flesh longeth for thee in a dry and [8] thirsty land, [9] where no water is;
2 To see [7] thy power and thy glory, so *as* I have seen thee in the sanc-

[1] or, we are encouraged by them which they have through-searched.
[2] Job 33. 29. Ps. 62. 7. 1 Thes. 4. 17.
[3] Heb. a search searched.
[4] Job 12. 13. or, Strength.
[5] Heb. Deal shall be. [6] Job 34. 13. Prov. 24. 12. Jer. 32. 19. Mat. 16. 27. Rom. 2. 6. Col. 3. 25.
[7] Ps. 10. 11. [8] Jer. 50. 38. [9] Hosea. 13. 5. [10] Ps. 42. 2.

3 They search out iniquities; [2] they accomplish [3] a diligent search: both the inward *thought* of every one of *them*, and the heart, is deep.
7 But God shall shoot at them *with* an arrow; suddenly [2] shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: [4] all that see them shall flee away.
9 And all men shall fear, and shall [5] declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*
To the chief Musician, A Psalm and Song of David.

copy of the Scriptures for Bible students that has come to our knowledge. *The book contains over* 1,600 *pages.*

The Bible is an offer in connection with the NORTH CAROLINA PRESBYTERIAN—the only medium thro which one can become well acquainted with what is going on in the Synod of North Carolina—on the folowing terms:

We will give this Bible as payment for help rendered to any old subscriber who will send us the name of a BONA FIDE new subscriber along with $2.25.

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JOHN McLAURIN,
Manager N. C. Presbyterian.

The present time—youngest born of eternity, child and heir of all the past times with their good and evil, and parent of all the future—is ever a "new era" to the thinking man. * * * To know it, and what it bids us do, is ever the sum of knowledge for all of us.—*Thomas Carlyle.*

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—*Exchange.*

REV. JAMES PHILLIPS, D. D.

(Continued from 1st page.)

ing the disfavor with which he regarded him.

He was no doubt too much of a martinet in all his requirements. He was too vigorously exact, too needlessly minute; he wanted every step of a process, and to the average heedless and immature minds with which he had to deal, his methods were apt to be worrying and confusing.

In truth, Pedagogy, as we now call it had not then been reduced to a science. "Sweetness and light" had not been invoked in the school-rooms. Dr. Phillips believed in hard work, in unaided effort; in the wholesome influences of sustained thought on a given subject, as Englishmen have always been prone to do, he valued a victory the more for its having cost much blood. To him who would not strive for the mastery he was not an inspiring teacher. But he was always ready to help when he saw that real honest effort had failed. In such case he would spare no pains. Years after his death one of the most honored and useful ministers in the Episcopal Church declared on his last visit to Chapel Hill that he owed all he had accomplished in life to Dr. Phillips' severity in the class-room and his cordial encouragement and assistance outside of it.

Such vigorous discipline told well on superior minds and to the efficacy of his teaching he received from time to time high tribute from competent judges. It was the "survival of the fittest."

Dr. Phillips owed his first serious interest in religion to his intimacy with Dr. Caldwell who was a devout man though not an awakening preacher; and next, to the preaching of the Rev. Dr. Nettleton, a noted evangelist of the Presbyterian Church in the years 1830–'35. From this time he ceased to be a mere teacher of science. To the studies of the Professor he added the diligent perusal of religious works and the stiffest Calvinistic Theology. In this Dr. Caldwell was his guide, and to the Doctor's influence must be ascribed his departure from the Episcopal Church, (to which his adherence had long been merely nominal) and his connection with the Presbyterian. He soon became notably active in all Christian duties; in the prayer-meetings, Sunday-school and religious conferences his zeal and fervor were such that Dr. Hooper declared he put other Christian workers around to the blush, and gave a new tone to religious life in the community. Dr. Caldwell pronounceed that in his addresses he "eclipsed all the preachers."

It is to be noted that he at once turned his attention to the religious instruction of the colored people, many of whom had shared in the work of grace going on. He established a prayer-meeting and Sunday afternoon exercises for them. To the last of his life he declared that he loved to preach to that race and found them always among his best auditors. We who live sixty or more years thereafter may remark that in this especial work his mantle has fallen, not upon a son, but on a grandson and a great grandson who are now devoting themselves to this work, fired with the same zeal for the rescue and elevation of our colored brethren. Thus do our works follow us long after we ourselves are called to rest. Prof. Phillips, not feeling himself thoroughly prepared for so important a work somewhat reluctantly yielded to the unanimous counsel and entreaty of his friends in Orange Presbytery and entered the ministry as licentiate in 1833. This was at New Hope church. He was ordained at Hillsboro in 1835. He was never regularly in the pastoral office, but acted as a supply to various vacant churches in Orange county, and for a short time at Pittsboro. For the greater part of his ministerial life, he preached with great punctuality at New Hope. He became much attached to that steadygoing community, whose children he baptized for twenty-five years, and they heartily returned his affection. New Hope was the scene of his earliest labors. He knew the people who formed the congregation well, and valued them for the manly simplicity, intelligence, integrity and sobriety which to this day characterize their descendants. In the closing years of his life he acted as stated supply to the church in Chapel Hill, in the building up of which and the erection of its place of worship he had been largely instrumental.

Dr. Phillips' sermons were seldom written out, but his notes were full and precisely arranged. As he never once went to a college recitation without careful revision of the lesson, so he never preached without serious study of the subject. He enjoyed study—thought, marshalling of ideas, clinching of argument. Presbyterians love instructive preaching and Dr. Phillips always commanded their attention. "Yes, Doctor"—said a New Hope lady who had married and gone away, but returned to enjoy a communion season with her own people, "I have come back for a good meal of victuals."

His manner always possessed great warmth. He might be too long, but he was never dull. The animated pungent personal application rising often into real eloquence always reached and thrilled the soul.

No man more affectionately approved and adopted the forms and doctrines of the Presbyterian Church. He fed upon the masculine theology of John Calvin and never shunned to declare the whole counsel of God as that master hath interpreted it. In his later years he studied the English non-conformist divines rather to the inquiry of his own style of expression. That souls were blessed by his preaching and many brought into the kingdom there was ample evidence, not only during his life, but after his death. In every obituary notice of him enthusiastic reference was made to his gift in prayer—public and private. Warm, tender, heart-felt, he took you to the throne. Still, though thirty years have passed, in the ears of those who recall him sound the tones of his petitions for the abundant entrance and the everlating joy.

Dr. Phillips' life, after his entrance into the ministry, and thus undertaking double work, became more and more absorbed in his studies. Nothing was allowed to interfere with his severe application to the duties of his Professorship. The lives of very few teachers show such a record of unvarying punctuality and concentration.

After Dr. Caldwell's death his contributions to scientific journals gradually ceased, and relations with scholars abroad were suspended. His last visit to the Northern States was in 1851, when he was appointed visitor to West Point. For many years the light in his study window was noted as the last seen in the village at night. His vacations were spent in fulfilling appointment made for him by Presbytery and in attending ecclesiastical meetings. He would deplore a vacation in which he had been unable to meet such friends as Dr. Alex. Wilson, or Dr. Harding, or Dr. Lacy, or Wm. J. Bingham the elder.

Retired though he was in scholarly seclusion he was a sociable man. He loved a friend's face and a friendly chat and no man more enjoyed a hearty laugh. His tastes and personal habits were simple and self-denying. Aside from his library he spent little on himself while his hand and his purse were freely open to the calls of others.

To the last of his life he liked to take his cane and go down into the village of a Saturday morning and chat with the merchants in their stores, or call on an old neighbor. His relations with all men were hearty and kindly though he was not a talker nor ever curious about other men's matters. As he never asked advice he never liked to give it, being in many respects an Englishman and insular. Bluff, abrupt, he might often be in manner, but his heart of oak was sound. Little children loved him and claimed him for a playfellow. To women he was invariably courteous.

With ex-Gov. Swain, Dr. Caldwell's successor in the Presidency, Dr. Phillips' relations were not so intimate for some years, nor did he always approve of the Governor's policy in the management of the University. Latterly they grew into confidential intercourse, especially in religious matters. Gov. Swain, who survived the Dr. only about eighteen months, spoke on his death-bed of these conversations with affectionate warmth. He said that shortly before the Dr's. death he asked him how he knew himself to be Christian—a child of God? Adding that as to himself his best proof was that he loved to pray.

"Well, Governor"—replied the Dr. his eyes at once filling—"that is all that I can say. I too love to pray, and I do pray all the time."

The civil war swept off the whole body of the students of the University and all the young men then in the Faculty. The elders stood in their lot, sharing in all the griefs and privations of the time. The days of reconstruction were still darker, and while the University in common with the whole Southern country was struggling to regain its feet in poverty, dismay and humiliation, Dr. Phillips was suddenly summoned to come up higher. On a black March morning in 1867, while on the rostrum in the University chapel waiting for the students to assemble for morning prayers, with his class-room key and Peirce's Plane and Solid Geometry in his hand, he fell from his chair to the floor and died without a struggle, surrounded by the boys. They took him in their arms to his home and laid him down in his library.

"Dead he lay among his books
The peace of God, in all his looks."

On the 16th of March he was interred in the Chapel Hill cemetery, Rev. Dr. Hepburn of the University conducting the services. His wife and son Charles now rest beside him.

We may repeat the closing words of Gov. Swain's obituary of him: "A better, braver, nobler man I have never known."

The above sketch has been largely compiled from a memorial address delivered in the University Chapel by Dr. Hepburn and from various obituary notices which appeared at the time. The likeness furnished is from an engraving of an old portrait painted by the late Wm Garl Browne when Dr. Phillips was about sixty years old.

C. P. SPENCER.

For the N. C. Presbyterian.

THE MINISTER'S RESPONSIBILITY.

BY REV. J. E. WINECOFF.

There is a growing tendency to measure the efficiency of a minister by the number of names which he adds to the roll of communicants. In the Christian Observer, a discussion has been going on for nearly two months over the figures of Rev. J. A. Vance, "That 1,241 of our 2,812 churches report not a single addition on profession of faith during an entire year." The majority of these articles, coming from different parts of the country, accord with the belief that the ministers in charge are "mainly responsible for this failure;" that "where souls are not brought to Christ, the pastor has not done his duty in personal efforts among the people."

All such talk is unscriptural, un-Presbyterian and contrary to the experience of many an earnest minister, and it may be fruitful of great evil in the Church. It is one thing to receive members on "profession" of faith, and another thing to receive members on a *genuine* faith; and all will admit that unconverted souls can do more harm in the church than out of the church.

It is rather startling, and somewhat alarming, to hear Presbyterians intimating that *men* are responsible for the conversion of souls. The responsibility which God has laid on the shoulders of men may be learned in such passages as these: "Preach the Word, be instant in season, out of season;" "Declare the whole counsel of God;" be "Thoroughly furnished;" "Study to show thyself approved of God, a workman that needeth not to be ashamed." But as to the result, after this has been done, that is a responsibility which God has reserved to Himself.

And, in order that we may be encouraged still to go forward without murmuring, when there have been no *visible* results of our labors, God has said, "The time will come when they will not endure sound doctrine, * * * and they shall turn away their ears from the truth;" nevertheless, "Speak unto them * * * whether they will hear, or whether they will forbear."

The last eight or ten years mark an era in the Presbyterian Church, for aggressive work. Her ministers have been "coming down off of their stilts and "mixing" with the people, in a way they had not formerly done. Why, then, do we just now hear this great wail about the deadness in the Church? and why this reasoning from effect to cause, (instead of looking at the facts) and arriving at the conclusion that ministers have not done their duty?

How can so many of us overlook the fact that, owing to this very aggressive movement, many small churches have been organized, which could not be sufficiently cared for, and around which there was very little Presbyterian material left? It will require time for some of these churches to manifest a marked progress. The timber will first have to be grown; and Presbyterian timber is something which cannot be grown in a year.

But if ministers are "responsible" for any apathy in the Church, it may be in a way that we have not been thinking of. It is possible that we are suffering a reaction due to the methods which some of us had adopted in order to add members on "profession" of faith.

Not long since, the writer asked an intelligent young man if he was a member of the church. "Yes; but I made a great mistake when I joined the church," was the answer. "Why, how was that?" "I went in under excitement." "But do you not feel like living up to the profession you made?" "No; I feel disgusted with the whole affair."

If all persons would speak their minds as freely as this young man did, we should doubtless find that there are thousands in the Church, who were received under a momentary impulse and now, under a natural reaction, are feeling "disgusted with the whole affair;" and it would not be quite so serious, if this reaction affected the individuals only, but it must necessarily affect the whole Church. It is dangerous to work up a community to a pitch of physical enthusiasm which cannot be sustained. The reaction will follow inevitably, and leave the church in a lower state of apathy, than it had been before.

We use to boast that the Presbyterian Church was a Church which made progress by a steady, and certain, growth, and not by fits and starts interspersed with lamentable relapses: but it is to be feared that the time for such a boast is beginning to pass away.

And here it is that we may find, if we look carefully, the greatest sin that lies at the door of the ministry. If there is really anything alarming in the state of the Church, it is probably due mainly to a burden of unregenerated members which she is carrying. This *may* be killing her. Of course, the ministry cannot be blamed for *all* this: but an inordinate desire to *receive members*—a desire which would use questionable and unscriptural methods to gain this end—will go a long way toward drawing persons into the Church, whose hearts have not been renewed by the Holy Spirit.

Thus the present drift, towards judging the work of a minister by the number of members he adds to the church on profession of faith, would tend to multiply in the churches the forces which are killing her; it would spur on men to an effort to create life in the Church with human inventions which will be most effective—in adding dead weights.

Here is the way it may work after awhile, if we do not call a halt. Rev. Obadiah Newschool has been laboring in a field where environment has been against him, and into which it was his misfortune to enter in the seed time, instead of the harvest time. His countenance now wears a troubled expression. What is it that is destroying his peace. "Am I 'approved of God?'" No; such a question has not entered his mind for a quite a while. But he remembers that eleven whole months have passed since there has been an addition to his church. He has talked to the young people about joining the church, and has smiled and frowned upon them, until they begin to shun his presence, and he is almost in despair.

But on the next Sabbath the Rev. Newschool is seated in a meeting of the session, after having made an affectionate and eloquent appeal, from the pulpit for additions to the church. His eyes brighten, and, it we mistake not, the tears are about to start, as a young man presents himself before the bench, "Ah!" thinks the minister, "my reputation is saved; I shall not be counted out entirely." And if he could speak out the thoughts of his heart, he would say something like this: "You want to connect yourself with the church? Well, that will not be a hard matter. It will be easy to get a 'profession' out of you. We'll make your examination very light, for we don't intend to let you get out of here until your name is enrolled and we can report a number added on profession of faith during the past year."

We hope that this picture is overdrawn, even for the remotest future; but really, of all the alarming things in the present state of the Church, this tendency to count the work of a minister for nothing unless he is continually adding names to the list of members, is most alarming. There is already too great an eagerness to welcome new members, almost regardless of whether they stand the *tests* of faith or not, so each one counts for a unit when we come to make out our reports.

Let us pull down this new standard, and put back the Divine standard of ministerial requirement, that we may be "approved of God," whether we gain the praise of men, or not. Our aggressive movement is in the right direction; but it will be attended with serious evils, unless we take along with it some of our old methods of caution.

BEN-OBADIAH OLDSCHOOL.

Royal makes the food pure, wholesome and delicious.



MOTHERS

We have a book, prepared especially for you, which we mail free. It treats of the stomach disorders—worms, etc.—that every child is liable to and for which

Frey's Vermifuge

has been successfully used for a half century.

One bottle by mail for 50c.

C. A. S. FREY, Baltimore, Md.

Religious Intelligence.

We specially invite News from all quarters for this Department.

The Annual Scheme of Collections in the Synod of North Carolina is as follows:

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March.—Publication and Colportage.

April — Education — (one collection Church and Christian Education).

May and October—Foreign Missions. Third Sabbath in October for Bible Cause.

June and September—Synodical Home Missions.

July—Invalid Fund.

Third Sunday in October—BibleCause.

November and April—Education for the Ministry.

December—Colored Evangelization

THE ASSEMBLY'S FORM OF BEQUEST.

I do hereby give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States (popularly known as the Southern Presbyterian Church) the sum of ..... Dollars for the benefit of there name cause to which the legacy is given.]

All remittances for the Presbyterian Orphans' Home at Barium Springs, N.C., should be made to P. M. Brown, treasurer, Charlotte, N. C.

NORTH CAROLINA.

Mt. Airy:—Rev. M. W. Doggett, D. D., of Burlington, came here Nov. 23d, and held a series of meetings in the Presbyterian church for nine days, holding two services a day. Although we had some bad weather, yet the services were well attended. Dr. Doggett preached with great power. His sermons were clear and simple. Christians were revived, and five made a profession of their faith in Christ, and three joined our church. We hope and pray that the seed that has been sown may yield an abundant harvest. To God be all the praise.

Greenville:—At the recent dedication services of the church here the sermon was preached by Rev. J. N. H. Summerell, the founder and first pastor of the church but now of Anderson, S. C.

Charlotte:—Fifty-seven persons have been added to the membership of the First Presbyterian church during the present year. Rev. Dr. J. R. Howerton, pastor.

SOUTH CAROLINA.

Enoree:—Services conducted by Rev. S. C. Todd resulted in twenty confessions of faith. Six persons united with the Presbyterian church by profession of faith and two by letter. Upon the arrival of Rev. W. L. Boggs, evangelist of Enoree Presbytery, Dr. J. H. Allan, and Mr. H. McKee were ordained and installed elders. This church which has been without a pastor since early spring will soon have regular preaching.

WEST VIRGINIA.

Royal Church, Fayette County:—On Sunday, December 5th, six persons were received into this church, four of them upon profession. This made a pleasant close to the eighteen months' pastorate of the Rev. H. W. McLaughlin, during which time this church has received forty-five members. Royal and Fire Creek churches, which are now left vacant by the removal of Mr. McLaughlin to Hampton, Va., where he has accepted a call, are in a healthy condition, and expect to call a pastor at once.—*Central Presbyterian.*

MISSISSIPPI.

Greenville:—Rev John W. Primrose, D. D., writes: Have just returned from Synod of Mississippi, held at Munroe, La. The pastor of the church there Dr. Bowen was made moderator. The Presbytery of Central Mississippi met at same time and place (15th), myself moderator. The hospstality and people reminded me of the Old North State. There were only about sixty present. Central Mississippi Presbytery meets in the spring at Jackson; the Synod next fall at Vicksburg Dr. Palmer does not now through infirmity of age attend the courts.

MISSOURI.

Deer Park:—Messrs. J. A. Thomas and Harvey Robinson were ordained and installed deacons on Sunday the 12th inst. Rev. C. E. Hickok, pastor.

St. Louis:—Last Sunday, Dec. 12th, was a high day in the People's Church. It witnessed the entrance of the congregation into their new house of worship, the dedication of the building, and the installation of the pastor-elect, the Rev. J. M. Spencer. Dr. Cannon preached the dedication sermon, and other parts of the service were by brethren of the Northern Presbyterian Church, Drs. Brandt, Martin and Niccolls, the last named of whom offered the prayer of dedication. At the installation, Dr. Gorin presided and propounded the constitutional questions, Dr. F. W. Sneed, of the Northern Church, preached the sermon by request, Rev. S. I. Lindsay charged the pastor, and Ruling Elder T. S. McPheeters the people. These services were witnessed by crowded audiences composed largely of members of Northern and Southern churches who are deeply interested in this work among the churchless multitude in the eastern end of the city.—*Trans Mississippi Presbyterian.*

GENERAL.

Rev. W. W. Taylor, the oldest Presbyterian minister in the State of Delaware died in Wilmington on the 26th inst., aged 86 years.

Four memorial windows valued at $1,000 each were destroyed in Grace church, New York, on the 23d by the explosion of the chemicals in a photographer's flash-light apparatus.

The Northern Church seems to be counting on the Independent African Church, as surely to fall to them.

PERSONALS

Rev. J. M. Wells and family of Staunton, Va., are spending a vacation of three weeks with Mr. Wells' parents in Jackson, Miss.

Rev. C. T. Caldwell of Greenville, Texas, has been called to the pastorate of the South Franklin St. church, Mobile, Ala.

Rev. A. L. Patterson of Walterboro, S. C., has had to resign the active pastorate on account of his eyes, his oculist advising complete rest as being necessary.

The pastoral relation between Rev. B. H. Dupuy and the church of Water Valley, Miss., has been dissolved.

Rev. J. E. L. Winecoff of Chadbourn, N. C., is spending the holidays with his family at Concord.

Rev. L. A. McLaurin of Spruce Pine is on a visit to his former home in South Carolina.

For the N C. Presbyterian.

HAMPDEN SIDNEY NOTES.

The first term of the session '97-'98 of Union Theological Seminary has reached a successful termination. With one or two exceptions, good health has prevailed among professors and students alike. The first monthly conference of faculty and students was held the evening of the 22d inst. It was led by Dr. Moore. The subject of the conference was, the Gospel minister's department in the pulpit and among the people, including correctness, and decency, and simplicity of manners in the sanctuary of God and in the homes of the people. These conferences, restricted as they are to the seminaries, will doubtless prove of untold value to all interested.

The holiday season is upon us Quite a number of the students have left the hill. Our Junior Professor of Hebrew, W. L. Lingle, left last week for home to spend several days in well-earned rest. We are now prepared to say that this is the last Christmas season Union will spend at Hampden Sidney. Doubtless, this time next year, the students and their "friends" will be strolling up and down Broad and Main streets in Richmond gazing with characteristic "Samanthy-at-Saratoga" stare at the holiday wonders on display in the shop windows of the Old Dominion capital city.

S.

TESTIMONIAL.

The following testimonial was adopted by the congregation of the Fayetteville Presbyterian church and sent to us for publication.

Resolved, That the congregation of the Presbyterian church of Fayetteville, N. C., regret that our former pastor, Rev. A. J. McKelway, has felt it to be his duty to accept work which will necessitate his leaving our community, and that the Presbytery of Fayetteville in its wisdom has acquiesced in his request, and dissolved the pastoral relation heretofore existing between him and this congregation.

We had hoped that he might remain with us, and now that he is about to leave us, we wish him success and pray God's blessing upon his labors, in whatever part of the Lord's vineyard he may work. We gratefully remember how ably and faithfully he has served as pastor of this church, his zeal in the cause of his Master and our Master, and we recognize great good as resulting therefrom, and hope the good influences which have been started through his labors in this community and vicinity may continue to bear fruit for the heavenly garners.

Fayetteville, N. C., Dec. 12th, '97.

For the N. C. Presbyterian.

DR. LACY'S ARTICLE.

Will you allow me to express my endorsation of Dr. Lacy's article on the late Dr. Smith. It is a noble tribute of a warm heart and clear intellect to one who *richly deserved it.* Dr. Smith's scholarship and preaching were alike vigorous, who can estimate the good his fine preaching has accomplished. Sunday after Sunday, what an amount of religious truth, enriched by a large culture and reading, and urged upon his hearers by an earnest, fervent declamation was poured out in a rich, full-flowing stream from his pulpit. He not only sowed seed which in years to come will bring forth fruit, "but reaped largely of his own sowing.

He made all his study and reading *flow through his sermons.* This kept him *fresh* and *thoughtful.* There was no letting down in his work, the average was alway *high.* His people were *instructed, built up, developed* No man was more *at home* in the pulpit; he *belonged there;* it was his natural sphere, his throne and he *reigned* there as one *born to the purple,* he *ever* "Let us now" says the author of Ecclesiasticus "praise famous men. The Lord hath wrought great glory by them. Leaders of the people by their counsels, and by their knowledge of learning meet for the people, were eloquent in their instructions. Their bodies are buried in peace, but their name *liveth evermore.* The people will tell of their wisdom and the congregation alive will show forth their praise."—Amen and amen.

E. H. HARDING.

For the N. C. Presbyterian.

LETTER FROM DR. CHESTER.

OUR CHINA STATIONS.

On the afternoon of Sept. 29th Dr. Davis and I bade farewell to the friends at Wushi and proceeded by another night's journey on our house-boat to

CHANGCHOW,

where we found Mr. Woodbridge awaiting us, having come down for that purpose the night before from Sinchang. This was the place where we tried last year the experiment of a "mission to the higher classes," Mr. Woodbridge having been sent there by the Mission on the invitation of several wealthy young men who offered to support him, in part, in return for instruction in English. It was hoped that this would afford an opportunity of reaching them with gospel truth. They treated Mr. Woodbridge with great kindness, and all of them were won to a friendly attitude towards foreigners.

But as to the hope for spiritual results the experiment proved but another verification of the saying, "How hardly shall they that have riches enter into the Kingdom of God." Especially is this saying true in China, where most of those who have riches are either officials, or the sons of officials, and their riches have been acquired as the wages of oppression.

Mr. Woodbridge found himself so hampered and restricted by his relation to these young men, rather than aided, in his opportunities for real gospel work, that he did not ask to be sent back to Changchow another year, and the Mission did not deem it wise to send him. We may still hope however, that some of the seed sown there will bring forth fruit in days to come; and the time may come when the friendship of these young men will be worth all the time and labor expended on them.

Learning of our arrival in the city, one of them, Mr. Liu Sze Chen, sent a servant to our boat to invite us to dine with him. As a mark of very special courtesy he came himself part of the way to meet us. His house is a large one, with a very handsome interior, from a Chinese standpoint. We passed through six doorways from the front before reaching our reception room. When seated Mr. Liu handed Dr. Davis and me each a present, pre-eminently appropriate for travelers in China, of *a fine tooth comb.* They were of ornamental design however, and given us as samples of an industry for which Changchow is famous.

An uncle of Mr. Liu, came in and spent the day with us, who was said to be a bitter anti-foreigner. But his behaviour towards the last showed plainly that Dr. Davis and Mr. Woodbridge had quite won him over. I had to limit my conversation mostly to the nephew who could talk a little English. Our dining table was covered with spotless linen, and five "boys" with shiny white aprons stood around to serve us. The following dishes were served in the order mentioned, and averaging about two to a course:—Watermelon seed, peanuts, confections, limed eggs, ham, chicken, shrimps, duck, fried fish, shark fins (a very costly delicacy), mushrooms and giblets, stewed tendons, roast pig, soft bones, pea soup, vegetables (various) meat soup, steamed bread, mince pie and last of all—*rice.* The cooking of most of these dishes was unsurpassed. Tea was served in the sitting room before dinner and boiling water after dinner. Instead of finger bowls we were handed small towels wrung out of perfumed hot water. On retiring we were presented with *boutonnieres,* and stopped and shook hands with our host at the threshhold of each of the six doors leading to the street.

Changchow has the widest streets and generally the most decent appearance of any Chinese city I have seen. But there is nobody in it yet who will sell any land to a foreigner, so that our efforts to establish a station there for general mission work have all proven unavailing.

Another night's travel on our house-boat brought us to

KIANG-YIN,

where Mr. and Mrs. Haden now hold the fort, expecting to be reinforced soon by Dr. and Mrs. Hull. The Hadens live in a native house, which has been somewhat modernized and made reasonably comfortable. Arrangements have also been made for letting air and sunshine into it, which is seldom practicable with Chinese houses. It was on the back porch of this house that Messrs. Haden and Little sat, with the magistrate, while search was being made for the body of the child they had been accused of killing and burying in their back yard. When the body, which had been put there by the Chinamen who organized the mob was found, the magistrate ordered it carried back through the crowd, which of course roused them to fury. The escape of the missionaries was made possible by a series of most remarkable special providences, which need not be related, as the story has already been fully told in our Church papers and in The Missionary.

We took a wheelbarrow ride to the fort on the top of the hill three miles away, where they found refuge. From this hill top we had another view of the Yangtse valley, with its swarming multitudes of unevangelized farmers and villagers, and of not less than a million graves, covering all the surrounding hills, of those who, while the Churches have been "playing at Missions," have gone forever beyond the reach of evangelization. Instead of occasional cemeteries, every hill in China is a cemetery, every mulberry grove is full of unburied coffins, and "one is never out of sight of a living Chinaman nor of the grave of a dead one."

Mr. Haden carries on dispensary work at Kiangyin in the mornings, and he and Mr. Little visit and preach both in the city and country in the afternoons. There is one convert who is being trained for a helper, and a number of inquirers. More than a year has passed since the riot with no sign of further disturbance, and the outlook for a prosperous work is quite promising. Yet the workers here are still surrounded with difficulties, and they ask for a special interest in the prayers of the Church at home.

There is no life so humble that if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no life so meagre that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.

The Beginners of a Nation is the title given by Mr. Eggleston to His History of the Source and Rise of the Earliest English Settlements in America with special reference to the Life and Character of the People. Well has the author carried out his plan, and having the usual account of all the events attending colonization, he carries the reader in his charming manner to the days of the early 17th century and places him in touch with the life of that time, giving the cause and effect of the early explorations and settlements. As the title indicates, this work though complete, in itself, is the initial volume of a series treating of Life in the United States. Price $1.50 in board cover. Messrs. D. Appleton & Co., New York.

Is it not when we come out of ourselves and do something for some other one: when we forget to seek after our own pleasure and seek it for another; when we are lost to our own comfort and find it for those around us—is it not then that we are making happiest the day?

SECULAR NEWS.

NORTH CAROLINA.

Mr. Moses H. Cone, of New York has purchased a large amount of land in Wautauga county and will enter upon fruit growing on a large scale.

The Rolling Exposition is now on the road and will travel through the State for three months and will then start on a five years tour through the United States.

Markets have been found in the west as well as north for the next strawberry crop of Eastern Carolina which is now estimated at 200,000 quarts.

The colored people of Wilmington have added $1,000 to their subscription to the Coleman Cotton Mill of Concord. This is the only mill run upon colored capital and employing colored help, in the world.

Wilmington has recently added several enterprises of importance to the industry of the town. The latest is the Roanoke Baking Powder Company which is doing a large business.

DOMESTIC.

After 31 years a Norwegian woman has been granted a pension of the U. S. government on account of the death of her husband in the late war. The back pay now amounts to between $4,000 and $5.000. The widow has never left Norway.

The announcement of the suspension of the Chestnut Street National Bank and Chestnut Street Savings Bank was a great surprise to the citizens of Philadelphia as these two institutions were regarded as among the strongest in the city.

The shipment of coal from the Cumberland region (W. Va.,) is much greater than ever before. Shipments are made to South America, the Klondike, and all points in the United States.

A heavy fall of snow on the 23d blocked trains in northern and central New York. Three thousand five hundred carts were employed in clearing the streets of New York City alone.

The steamer Courtney and a number of smaller vessels steamed from Indian river through the canal to Lake Worth on the 25th, investigating the through inland waterway from Ormond to Key West. President Miles of the East Coast Canal Company, will put the Indian River steamboats on the route eally in January.

Over 35,000 pounds of dressed turkey were shipped from Hancock Station, Md., the week preceding Christmas.

A five story building in New York city, occupied by three firms dealing in teas and coffees was destroyed by fire on the 24th. Loss $40,000.

The orange and lemon crop of Southern California have been injured by frost during a succession of cold nights. The fact that oranges do not show the effect of the frost for from two weeks to a month after the cold weather renders the extent of the damage to the growers of the fruit even yet very uncertain.

The National Tobacco Works of Louisville, Ky., are to enlarge their works and make this the largest plug tobacco factory in the world. The plant will have a capacity of 175,000 pounds per day and over 3,000 people will be employed.

Property valued at $1,000,000 was destroyed by fire at Cleveland, O., on the 23d.

The employees of the Delaware, Lackawana and Western railroad recently presented the President with a $16000 golden table service in commemoration of his 80th birth day which fell on Christmas. Mr. Sloan has been president of this road for thirty years.

On next Saturday, January 1st, New York City, Brooklyn, and adjacent territory will be consolidated into Greater New York. The ceremonies attending the installation of Mayor Van Wyck will be simple, only $360 having been appropriated for display. Greater New York is now the second city in point of population in the world.

The coliseum of Chicago is again in ruins. Only twenty minutes being required to turn this immense structure into a pile of twisted iron and hot bricks. The fire was caused by the crossing of two electric light wires.

The NEW STYLES
—IN—
FURNITURE

Are fast running into Mahogany, Curly Birch and Bird's Eye Maple. We are showing rare bargains. We sell Oak also. Can show you more styles at lower prices than you can find elsewhere. Write for our Bargain Sheet of Fancy Rockers.

PIANOS & ORGANS.

The Very Best Makes. We guarantee the lowest prices. Easy terms. We guarantee absolute Satisfaction. Write me if interested.

E. M. ANDREWS,

FURNITURE, CARPETS, PIANOS AND ORGANS,
Charlotte N. C.

For the N. C. Presbyterian.

KING OF MY HEART.

"My kingdom is not of this world."
"The kingdom of God is within you."

King of my heart, to Thee alone
I bend the knee. Thou art my own,
There's none on earth, and none in heaven
But Thee, to whom my praise is given,
Hozanna loud! Hozanna high!
To Him who lives, though born to die.

King of my heart, enthroned within,
Subdue the world, the tempter, sin.
Shall these vile foes awake my fears?
No, conquering Prince, Thou reignest here.
Hozanna loud! Hozanna high!
To Him who brings salvation nigh.

King of my heart, Thy sceptre's love,
Let Thy blest Spirit from above
Comfort, uphold, transform, refine,
And sweetly tell me, I am Thine.
Hozanna loud! Hozanna high!
Let heart and voice in praises vie.

King of my heart, dark is the way
That leads to realms of perfect day,
Guide, strengthen, keep, reign Thou in me,
Till I am called to reign with Thee.
Hozanna loud! Hozanna high!
Till the glad anthem rend the sky.

W. B. TIDBALL.

Dec. 25th, 1890.

ONE MORE ATTEMPT.

The people of God seem to have grown callous. They seem to have ceased to feel the force of appeals. For this reason we are reluctant to make another; but, for the want of something better to do, we send this forth with a prayer that God may prosper it.

There are two hundred thousand Presbyterian communicants in the South. They are living in comfort, the majority of them in the enjoyment of plenty, and thousands of them are surrounded with luxuries. Th y have sent out a little handful of missionaries to the heathen world by way of carrying out the great commission with which their divine Master intrusted them. To support this little handful of missionaries requires that they contribute annually an average of seventy cents per member. This is the scale on which their work is at present projected. This is the extent of the obligation which they have assumed. After thirty years of development, the work has gradually reached this point where it levies a tax of seventy cents per member in order to its support. By thirty years of earnest, faithful preaching and pleading, the Church has been induced to enlarge its work to this dimension. Seventy cents per annum to prove their loving loyalty to Christ! Seventy cents per annum to show their compassion for dying heathen!

This does not seem a large sum, considering that it is given to the Christ who died for us, and for the purpose of saving our own flesh and blood. But it now seems that the Church has repented of being so extravagant. The two hundred thousand communicants are letting their little handful of missionaries cry in vain for the seventy cents. Hear this voice from Brazil: "We are all out of money. Our appropriations have been reduced, and again reduced, so that it is a constant fight with us to keep what work we have commenced going on, and to live." And this from Japan: "I have simply to state that our treasury is in a most depleted condition. If the steamer due here on the 9th inst., "does not bring us a good draft," on New York, I do not know what we shall do." The "steamer due on the 9th inst., did not bring them 'a good draft,' and we know not what they have done.

Hear a still more pathetic voice: "It is with regret that I write you my first letter in a strain of complaint. In case I do not get some money soon, my name will suffer, to the detriment of the Gospel, I have to pay four salaries, and I do not know whence I shall get money to make the next payment. I have borrowed and borrowed until I am ashamed. I am still hesitating to telegraph for money. What shall I do?" Poor man! He deludes himself with the hope that a telegram might bring money. Hear just one more voice from out of the darkness: "There are no sympathizing bankers or capitalists here to whom we can go, in our straits, for help, as you Christian brethren can do in the United States. On the contrary, when remittances from the Committee are delayed, the men with whom I deal are ready to think something is wrong, and will not trust us. I have borrowed a little money, but now that is all gone.

"Besides being deprived of means to supply daily wants, I can do no itinerating. I have planned a long journey into the interior at the end of this month, to preach to some people who have Bibles, but who have never heard the voice of a minister of the Gospel. They are to send horses for me, a journey of five days, and I fear I shall have to send them back, for I cannot leave my family unprovided for, nor travel without money. Will not the Committee please see if some means cannot be devised so that we may have our funds on time? These long delays are becoming so frequent that my work is suffering from it."

This poor brother is deluding himself with the pleasing hope that the Committee can devise some means to get his funds to him on time. But the Committee cannot devise means to get his funds to him at all. The two hundred thousand members who were expected to pay seventy cents apiece are not doing it. They have shut off the supply. More than one thousand churches, aggregating thirty thousand members, have not given a cent. They do not even pretend to recognize any obligation to obey the Christ whose name they bear. Apparently, they do not know that the Southern Presbyterian Church, to which they nominally belong, has any missionaries in foreign lands. Thousands of communicants in other churches give nothing. They listen to earnest appeals based on the solemn words of Christ, and then go out and say they do not believe in Foreign Missions. They need to be told plainly that they do not believe in Christ. But, counting out those who have neve confessed their obligation to take part in this work, enough remain to care for our small work and our few workers. Brethren, we can, if we will, pay our missionaries their meagre salaries when they are due, and furnish them money to carry on their work without interruption. Our failure is not due to our poverty, nor to the yellow fever, nor to the low price of cotton; our failure is our sin. Not the low state of prices, but the low state of piety, is the root of our trouble. Notwithstanding the chronic cry of hard times, we can buy what we want. Every kind of disaster serves as an argument for diminishing the receipts of our missionary treasury. Our greatest need is not better times, but better hearts; not more means, but less meanness.

We shall not try to add to the pathos of the voices which come to us across the seas. The urgency of the case is sufficiently disclosed by the fact that we are already behind with the appropriations promised to our missionaries to the extent of $15,000, and the receipts constantly dwindling.

Along with this statement of the case we send a request that every heart that loves Christ, and is alive to the claims of his cause, join with us in earnest and persevering prayer that God would quicken the spiritual life of the Southern Presbyterian Church. If only God would revive us, deepening in us a loyal devotion to our dear Master, and making us feel the constraint of His love, this shameful record which we are making would be changed. He will revive us if we unite our hearts in prayer. Shall we not do this? We are invited by all the evangelical churches the world over to unite with them in observing Friday, January 7th, as a day of special prayer for Foreign Missions. We ask that you do this. Oh, let us humble ourselves before God, confess our shortcomings, and plead with Him for a great blessing! Then let all our ministers, on Sabbath, January 9th, preach on the duty and privilege of bearing witness "unto the uttermost parts of the earth." If only we can be faithful, our God will yet be gracious.

By order of the Executive Committee of Foreign Missions.

R. C. REED,
Chairman.

Nashville, Tenn. Dec. 20th, '97.

LITERARY JOTTINGS.

A Scotch visitor to the Carlyles, in Cheyne Row, was much struck with the sound-proof room which the sage had contrived for himself in the attic, lighted from the top, and where no sight or sound from outside could penetrate. "My certes, this is fine!" cried the old friend, with unconscious sarcasm. "Here ye may write and study all the rest of your life and no human being be one bit the wiser."—*San Francisco Argonaut.*

The bodies of Voltaire and Rousseau were again exhumed on December 18th, at the Pantheon, in order to settle a long standing controversy as to their authenticity. The remains of Voltaire were well preserved and markedly resemble Houdon's statue. Of the body of Rousseau only the skeleton remained.

Appletons' Popular Science Monthly for January will contain an instructive article on Science and Morals by the eminent French chemist, M. P. E. Berthelot. M. Berthelot contends that morals have grown out of science, and that, instead of their being based on religion, the latter is really the outgrowth of an ethical theory built up unconsciously for scientific data.

Prof. Maurice Bloomfield, of the Johns Hopkins University, is engaged in a work that is certain to attract the interest of scholars of the East all over the world. He has obtained the consent of the library authorities of the University of Tuebingen to reproduce photographically a unique manuscript of the Atharva-Veda. Prof. Bloomfield has devoted a considerable share of his scientific labors to the study of the Atharva-Veda. An English translation of it from his pen has recently been published by the Clarendon press, in Oxford. Some years ago he published as the fourteenth volume of the Journal of the American Oriental Society one of the most important texts of that veda, the so-called Sutra of Kaushika, and both himself and his pupils have been active in the interpretation and criticism of those difficult texts.

The manuscript which he will reproduce is known as the Kashmirian Atharva-Veda, and was discovered through the efforts of the late Prof. Rudolf von Roth. The manuscript is written on birchbark in the Kashmirian, the so-called Sharada character, and it said by scholars that, in the entire domain of Indian manuscript tradition, there is no single manuscript which claims so much interest as this unique one on birchbark.

Prof. Rudolph von Roth, as early as 1856, was led by a remark of the traveler Baron von Huegel to the belief that a new version of Atharva-Veda might be found in Kashmir. Baron von Huegel, in his work, "Kashmir und das Reich der Siek," remarked that the Brahmins of Kashmir belonged to the Atterwan, or, as the said, Atterman Veda, and upon the strength of this statement Prof. von Roth induced the authorities of the British government in India to institute a search in the inaccessible earthly paradise in the hope of finding a new version of the Atharva-Veda. His prophetic surmise came true most brilliantly. In 1875 His Highness the late Maharaja of Jammu and Kashmir, Ranbir Singh, had this manuscript sent to Sir William Muir, the then lieutenant governor of the Northwest Provinces, by whom it was in turn dispatched to Prof. von Roth. The latter, after publishing a stirring account of its discovery, character and contents in a famous tract, guarded it until his recent death; it has now passed into the possession of the University Library of Tuebingen, whose greatest and priceless treasure it forms.

It consists of 237 leaves (written on both sides) of about 20 by 25 centimeters in size. Repeated search and persistent inquiries have conclusively shown that no other original manuscript of this veda is likely to turn up. The manuscript is absolutely unique.

Some time ago Dr. Bloomfield wrote to Prof. Garbe, the successor of Prof von Roth, at Tuebingen, and he received an enthusiastic offer to send the manuscript to this country if Dr. Bloomfield would reproduce it, and now the work is to be published by the Johns Hopkins University under the careful supervision of Dr. Bloomfield. Only two hundred numbered copies will be issued.

Kashmir, where the manuscript was discovered, is the land of poetry and beauty. It is called the "Earthly Paradise," and formerly was the summer resort of the Mogul emperors. The latter had built a great roadway from Delhi, the capital of the empire, to Kashmir, and every year the royal household traveled in state across the Himalaya mountains to this glorious country to enjoy the balmy air and glorious scenery.—*Baltimore Sun.*

BOOKS.

The Daughters of the Parsonage by Belle V. Chisolm is a charming story for girls—one calculated to interest and to ennoble. It is bright and full of life and will make an excellent addition to the home and Sunday school library. The book is strongly and attractively bound in red, gold and black. Presbyterian Board of Publication, Philadelphia.

We note among the numbers of the Colportage Library published by The Bible Institute Colportage Association, Chicago, the old favorite and beautiful and pathetic story by Mrs. O. F. Walton, *Christie's Old Organ.* These books are issued each month in paper cover for only $1.20 a year and are all carefully selected stories. They can be procured also from Mr. A. P. Fitt, East Northfield, Mass.

The Missionary Calendar of Prayer for '98 has been received. Those who have had this handbook of our missionaries and mission stations fully appreciate its merits, but to those who have not yet had this pleasure we most heartily recommend it. The illustrations are excellent, the selections most appropriate and the general information extensive. We especially note the feature of giving not only the date and stations of our missionaries, but their native State and the maiden name and home of our married lady workers. This Calendar is edited by Rev. D. C. Rankin and published by the Committee of Foreign Missions. Price in ornamental cover 75 cents. Send orders to Mr. Erskine Reed, Treasurer, P. O. Drawer 457, Nashville, Tenn.

Messrs. Houghton, Mifflin & Co., Boston, have issued Tennyson's *Idyls of the King* in two volumes most conveniently arranged with excellent engraving of the author, clear type and strongly bound, in green and gold. These works are edited by Wm. J Rolfe Litt. D., formerly Head Master of the High School, Cambridge, Mass., whose notes will be found of incalculable benefit in the reading of the poems.

In *Knights of the Round Table*, we have most charmingly told the stories of Arthur Guinevere, Percivale, the Seige Perilous, the Holy Grail and others that have never ceased to thrill the soul from centuries back to the present day and the author, William Henry Frost by his interesting and tasteful style, the illustrator, Sidney Richmond Burleigh, by his attractive and artistic pictures and the publishers Messrs. Charles Scribner's Sons, New York, for the beautiful workmanship of the book have the thanks of our boys and girls for this addition to their literature. Price $1.50.

MAGAZINES.

Travel for December contains among other articles of interest Goblin Market, Tangier; Tobogganing in Switzerland; Rambles About Alexandria and Great Cities of the Near East. Henry S Lunn, M. D., editor. Published by Horace Marshall & Son, 125 Fleet St E. C. London.

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Tuscaloosa Ala,



GOOD BYE!

PUZZLE DEPARTMENT.

Answers for Dec. 16th.

In saying farewell to our little friends we wish to thank them all for their interest in this department and especially would we remember our three little faithfuls—Cornie and Myrtle Wilkinson and Maggie Hall. May the information gained in searching out these questions and answers be but a beginning of knowledge to be acquired of the Bible in latter years and may these boys and girls ever have a warm love for their church paper and be true to it from whatever point it may be issued.

To our correspondents in the Letter-Box we wish many happy and useful years of life.

Before it rained the earth was watered by a mist from the earth. Gen. 2 : 6 —Isaac W. Tull.

The floor of Solomon's temple was made out of fir tree. 1 Kings 6 : 15—Isaac W Tull.

Abraham was the founder of the Jewish nation—Isaac W Tull.

Benaiah slew a lion in a pit on a snowy day—Cornie and Myrtle Wilkinson.

THE OUTLOOK FOR MISSIONS IN CHINA.

The following article appears in the current number of the Methodist Review, over the signature of Dr. John Stevens. The editor of the Review commends it to the notice of his readers in a footnote:

To every foreigner resident in China who has an open eye to the course of events it is apparent that a great change is taking place in the attitude of the Chinese, and particularly of the official classes, towards missionaries and their work. Whereas formerly the mandarins were almost altogether contemptuous or else actively hostile, many of them are now looking to missionaries as a possible means of help and benefit to their country. Here and there, it is true, a man is still found who shows the old spirit of proud superiority and antagonism, but such men are becoming fewer and their influence is evidently declining. In saying this we must not be understood to suggest that the officials are at all desirous that Christianity may spread and triumph. It is extremely probable that, with rare exceptions, they are more or less indifferent with regard to the Gospel and the Church. But they recognize that Western people have both knowledge and power, in which China is sadly lacking, and they look to the missionaries with something of the feeling with which the impotent man at the gate of the temple looked to Peter and John. They hope to receive something from the missionarics, but have little inkling of the true character and magnitude of the blessings which these bring in the name of Jesus Christ.

With the masses of the people it is different. The missionaries have now for many years been in close contact with them over a large part of the empire. Consequently they better appreciate the true object of the many-sided activity of the Church, and their quickened interest must be regarded as, in a considerable degree, an interest in Christianity itself.

The signs of these two movements, the one among the officials and *literati* and the other among the people, are manifold. Mention may be made of some of the most important and striking. (1.) The increase in the number of converts and inquirers is extraordinary. In Fukien province, and in the very neighborhood of the massacre of 1895, no less than twenty thousand inquirers presented themselves last year in connection with the three missions working there. Of these some five thousand have been accepted for Church membership. Dr. Griffith John, who has been working in Hupeh for thirty-five years, says that the increase of the last few months is unprecedented, and that the character of the converts is such as to inspire confidence. Similar statements might be made of other provinces, notably Shantung and Manchuria. Even in Hunan, the most bitterly anti-foreign of all the provinces, there are now at least two devoted companies of Christians. (2.) The demand for Bibles and Bible portions, as well as for Christian books and tracts shows a remarkable advance. The American Bible Society circulated last year no less than 396,088 copies of the Scriptures, in whole or in part, and of these only some two per cent were donated. The sales of the British and Foreign and of the National Bible Society of Scotland have also been phenomenal. The enlarged success of the tract societies can be no more than named here. As an indication of what they are doing it may be stated that the Central Society, working from Hankow, circulated last year nearly a million and a half of their publications. Other and kindred societies, such as the Society for the Diffusion of Christian and General Knowledge, and the Educational Society of China, have also felt the sweep of the flowing tide, and have contributed not a little to its force and volume. (3.) Medical and school work are now in high favor. In some instances officials of the highest rank have appealed to the missionaries to aid them in establishing institutions for the instruction of Chinese youth in Western knowledge, and many of the mission schools are crowded.

If it is asked by what means this great and significant change has been brought about, the answer is plain. In the good providence of God the late war with Japan was made a potent agency in opening the eyes of the ruling classes to the weakness and need of their country. Much of the prejudice and opposition of former years have been disarmed by the influence of Christian literature, the beneficent and self-denying work of missionary physicians, the teaching in Christian colleges and schools, missionary interviews with mandarins, and not least, the pure and devoted lives of missionaries and their families.

The Christian Church has a great and effectual door opened of God in the China of today. True, there are yet many adversaries in the land. It is perhaps not improbable that there will yet be many days of trial and persecution, both for foreign workers and native Christians, in some parts of this wide field. But, notwithstanding, the times may be said to be ripe for a more determined and more aggressive effort on the part of the Church. A truly magnificent opportunity is now afforded to well-equipped Christian physicians, teachers and preachers. Will not the Church hear the voice of God in the present condition of affairs, and send forth and sustain such laborers as are needed for the ingathering of the Lord's harvest in China? The country has long been known as the Celestial Empire. To Christian eyes it is manifestly ruled, not by its rightful King, but by the prince of darkness. Now is the time when an unparalleled opportunity is afforded the Church to bring the Kingdom of God near to the people, through the manifestation of the Truth.

For the N. C. Presbyterian.

INTERESTING NEWS FROM AFRICA.

As I presume that accounts of various kinds will be appearing in the papers about the incident of the killing of some of my people near the junction of the Kassai and Lulua rivers, I send you this short statement of the principal facts in order to let it appear as soon as possible, as it may take more time to prepare the full statement than I can spare before the next mail departs. I sent a partial statement to my mother, but it was abruptly interrupted and terminated.

1. The attack was by the *Bena Luidi*, a tribe which had been incensed against the white man by the past actions of the State government. The tribe is not one in which present missionary work is being done.

2. The affair occurred on the occasion of my going down to the head of navigation in the dry season of the rivers, to arrange about the forwarding to their destination of cargo delivered there by the river-steamers. We have no steamer of our own, and I used canoes. The mission had no canoes previously, and I had bought two, as we needed them, I believed, on account of the very restless and disturbed condition of the country about us, because of the revolt of the Batetete under Barow Dhanis. In case of a general rising a canoe even might be useful; we have nothing else.

3. The two canoes in which we travelled that day kept near together pretty well all day; but on the occasion of the attack, some bends in the river hid the rear canoe from sight: and it was treacherously attacked and fired into by the Bena Luidi who had been hidden in the bush along the river-bank, and either did not see or feared to attack the first boat. As they used poisoned arrows it was a noiseless battle. Our whole expedition counted only three guns, and the attack must evidently have been so quiet that it either confused or killed our people before they used the guns they had. So the first knowledge or suspicion we had of the fate of the other boat was when it failed to appear. When we went to seek them, the Luidi all ran away. One man however escaped, and it was from him we learned the particulars as above and as I shall later send them. He afterwards died from a poisoned arrow wound.

4. The treacherous character of these Luidi may be judged from the fact that on the sand-bank where we awaited the other boat, before we knew of the attack, a poisoned arrow was picked up, just behind where I passed, by one of the boys. I would never have known of it but for the fact, and gave no importance to the incident until we learned the fact of the fight. The people say that the *Luidi* fire arrows high into the air with such precision that they come down and alight on the object aimed at with terrific force. A scratch, however, from one of these fearful arrows is death. I presume the arrow was fired from the bush on shore, in hopes that I might be quietly despatched, and then they could get the rest of the people. An open attack might provoke the gun, which, in the white man's hand, they seem to fear in a curiously superstitious way.

The death of my people so near at hand, and yet without my knowledge or ability to succor them, was an awful thing. I cannot tell how I have suffered. They were principally my faithful hammock men and their wives. A curious fact is that none of the original Luebo station people were in that boat.

We are here in the midst of such things. But let not our people fear, rather let the brave come out to help. My people died en route to help get the missionaries' food and clothing up to them. Surely will not our people come out to these darkened souls and show that the great Church will not allow the fidelity of such poor untutored heathen to put them to shame?

S. P. VERNER.

Luebo, July 28th, 1897.

FORECLOSURE SALE!

By virtue of the power of sale contained in a Deed of Mortgage executed to the undersigned by J. H. Jones and wife, recorded in Book Z. Z. Z., at page 244 in the Register's Office of New Hanover County, default having been long since made in the payment of the principal and interest of the mortgage debt. I will sell by public auction for cash at the Court House Door in the City of Wilmington on the 5th day of January, 1898, at 12 m., the mortgage premises situate in said city and bounded and described as follows: Beginning in the south line of Market Street 66 feet west of the west line of 16th Street, and running thence with Market Street west 66 feet, thence south 330 feet to Dock Street, thence with Dock Street east 66 feet and thence North 330 feet to the south line of Market Street the beginning.

This the 7th day of Dec. 1897.

CATHARINE A. MAY,
Mortgagee.

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

FLYTHE—MORRISON. — On Dec. 23rd, 1897, at the residence of the bride's father, by Rev. W. B. Arrowood, Mr. J. T. Flythe and Miss Eva Morrison—both of Richmond county, N. C.

CURRIE—EVANS —On Nov. 17th, 1897, at "Woodland," Cumberland county, N. C., by the Rev. H. Tucker Graham, Mr. Neill A. Currie and Miss L. Augusta Evans.

McARTHUR — McDONALD. — On Nov. 24th, 1897, at McPherson church, Cumberland county, N. C., by the Rev. H. Tucker Graham, Mr. Jas. McArthur and Miss Mary Donald.

MURCHISON — PHILLIPS. — On Dec. 22nd, 1897, at the home of the bride's father, Mr. Wm. T. Phillips, near Sanford, N. C., by Rev. M. D. McNeill, Mr. Oscar B. Murchison and Miss Mary Kate Phillips.

STAMPS — McQUEEN. — Dec 23rd, 1897, in the Presbyterian church at Lumber Bridge, Mr. Preston Stamps of Milton, N. C., and Miss Hattie McQueen, of Lumber Bridge, N. C., by Rev. P. R. Law.

SPIVEY—COLEMAN.—At the residence of the bride's father on North Third Street, Wilmington, N. C., Wednesday, Dec. 22nd, 1897, at 7 45 p.m., by Rev. A. D. McClure, Mr. Willie Spivey and Miss Mary Coleman.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

McIVER.—On Dec. 21st, 1897, at her home near Sanford, N. C., Mrs. Christian McIver. She was about eighty years of age and was a Scotch lady of the old type. She had been a consistent, beloved and useful member of Buffalo church for many years. She will be missed among us. Truly a good woman has gone to her reward.

APPLE.—Dec. 16th, 1897, near Madison, N. C., Mr. E. R. Apple, of paralysis, aged sixty-nine years. He was a faithful member of the Presbyterian church. His aged wife, who is quite frail, said that she did not think that she would live to see her husband buried, that she was not far behind.

J. A. P.

In Memoriam.

DONNELL.—Samuel Thomas Donnell, died at his father's home, near McLeansville, N. C., the 10th of December, 1897, at the age of twenty-four years, eleven months and fifteen days.

He was the third and last son of Thos. B. and Martha J. Donnell, his two brothers having preceded him to the home on high. For the last eight months, he was afflicted with a pulmonary trouble, which took him off on the above mentioned day. In his long sickness, he was always bright and cheerful. Aware of his physical condition, he was perfectly resigned to the Lord's will, and prepared to answer His call: "Come up higher." He was a child of the Covenant, and professed his faith in Christ more than nine years ago, before he was sixteen years old. He lived "soberly, righteously and godly, in this present world." His death is, in some respects, afflicting, but, in others, comforting, to his aged father and mother, and his four sisters, and other loved ones, and many friends. They sorrow, but not "as others which have no hope." Believing that "Jesus died and rose again," they believe also, that "them which sleep in Jesus will God bring with Him."

J. McL. SEABROOK.

ROBERT VANCE HOUSTON.

Born Oct. 20th, 1861, died Dec. 14th. 1897. That is a simple record, but there is much in it. It speaks of a young mother rejoicing over her first-born, and now, in her advancing years and widowhood, burying her eldest son. It speaks of the young wife, so soon left a widow, with only her little boy to comfort her in her loneliness. It speaks of a wider circle of brothers and sisters left to mourn. But the Christian's hope robs death of his terror. For several years "Vance" had been a member of the church of his fathers: and of late especially has given evidence, that he had "set his house in order," and 'prepared to meet his God." Calmly and bravely he met death, commending his young wife and child to the mercies of his Father in Heaven.

Mooresville, N. C. PASTOR.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington, D. C., Dec. 22d '97.

Among the sermons in advocacy of peace preached in Washington churches the Sunday before Christmas, in response to the request of the International Peace Society, was one by Dr. Parsons, pastor of the Church of the Reformation, concluding with the following beautiful language and sentiments: "God's ideal state is not impossible. The Bible foretells it. The poets sing of it as a time when cruelty shall end. This is the flower of Christian sentiment. We all stand for it as we read our Bibles, as we read history, and know the horrors of war. We look forward to it as we look for the coming of Christmastide, which is some day to—

Ring out the thousand wars of old,
Ring in the thousand years of peace;
Ring in the valiant men and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

One of a series of meetings under the auspices of the National Bureau of Reform was held this week in Luther Place Memorial church, and was presided over by ex-Civil Service Commissioner Lyman. Mr. Lyman explained that the purpose of this and other meetings to follow was to get the public interested in the reform legislation asked of Congress. Dr. Crafts, president of the bureau, spoke on the family and the Sabbath, laying emphasis upon the fact that purity and sacredness of the family relations were the most marked differences between the most enlightened Christian civilization and the highest yet attained by the heathen. Bishop Satterlee on "Marriage and Divorce," especially advocating the bill which has been introduced in Congress providing for one uniform divorce law for the entire country. He said that the present easy methods of obtaining divorce were rapidly breaking up the most sacred ties of the family, and that the popular ideas of marriage were constantly getting lower and lower. He said that during his entire career as a minister he had made it a rule to refuse to marry any couple secretly and had always informed his people that if they wished him to marry them it must be done in presence of their relatives and friends; also he had invariably advised those who had sought his advice in their domestic troubles against divorce, telling them that it was better for the individual to suffer in silence than to disrupt the ties of home and family. Representative Ellis, of Oregon, author of the bill to prohibit the sale of liquor in the Capitol building; also to prohibit its sale in any building owned or controlled by the United States and upon any government reservation, spoke on the evils of intemperance. He said the presence of saloons in the Capitol building made a bad impression upon visitors to Washington, and that the law-makers of the United States should set a better example to the public than that of permitting two saloons to be conducted in the building in which the laws were made. He said that in his long experience as a prosecuting officer in the courts he had found that more than one-half of the divorces applied for could be directly traced to intoxication, and expressed the opinion that if the saloons were abolished the percentage of divorces would decrease one-half. He also added that he was in favor of legislation prohibiting the smoking of cigarettes in public places, because they were offensive to him, as he believed them to be to more than one-half of the people of the United States.

Although not new, the following incident, said by a gentleman who lives in Washington to have occurred when the late Henry Ward Beecher and Col. Robert G. Ingersoll were accidentally thrown together at a mutual friend's house, is good enough to repeat. After the conversation had been general for awhile, somebody introduced religion. Col. Ingersoll proceeded to favor the company with his atheistic views, which were combatted by several. Mr. Beecher said nothing, until he was asked if he had nothing to say on the subject. Then, drawing himself to an erect attitude, he replied: "Nothing; in fact, if you will excuse me for changing the conversation I will say that while you gentlemen were talking, my mind was bent on a most deplorable spectacle which I witnessed to day, "What was it?" inquired Col. Ingersoll. "Why," replied Mr. Beecher, "as I was walking down town to-day, I saw a poor man slowly and carefully picking his way through a cesspool of mud, in the endeavor to cross the street. He had just reached the middle of the filth when a big bully, himself all bespattered with mud, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and quite helpless in the pool of liquid dirt, which almost engulfed him." "What a brute he was!" exclaimed Col. Ingersoll, and the explanation was echoed by all present. "Yes," said Mr. Beecher, shaking his long, white hair back from his forehead, and pointing his finger at Ingersoll, "yes, Col. Ingersoll, and you are the man." The human soul is lame, but Christianity gives crutches to it to pass the highway of life. It is your teaching that knocks the crutches from under it, and leaves a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building; an incendiary may reduce it ashes."

T.

Human knowledge must be understood in order to be loved; divine wisdom must be loved in order to be understood.—*Pascal.*

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For those who keep this Christmas tide
Beyond all pain and sin,
Beyond the reach of ill or hurt
Thy heavenly courts within,
We thank thee, Lord, though still our eyes
Are dim with longing tears,
And yearning arms can scarcely wait
The slow march of the years.

For those who still with us abide
Are anxious fears and cares,
So many pitfalls lurk unseen,
So many hidden snares,
To those who in the Home-land dwell,
No harm can e'er betide;
We thank thee, Lord, for all our own
Safe on the other side.

—*G. B. Dubois in Interior.*

THE FIRST WOMAN'S CLUB.

The first woman's club founded in America, or at least the first about which we have authentic information, was held in the city of Penn 102 years ago, under the name of "The Female Society for the Relief and Improvement of the Poor. According to the Philadelphia Ledger, it was begun and organized by a Quaker spinster, Anne Parrish, who was born in 1760, and died just before the nineteenth century began, at the end of the year 1800. The society consisted first of twenty three young, accomplished women of the best families, who met every week to go about among the poor and the needy. When the city was visited by the yellow fever, shortly after the formation of the club, the mettle of its members was tried and found to ring true; while most who had the means fled from the town, these twenty three Quaker women stayed with Anne Parrish and fought the plague, raising money, visiting the dying, clothing the well, and comforting the bereaved. From that time to the present the society has endured and continued in the work thus early initiated; the granddaughters and great granddaughters of the first founders, who have inherited the club membership along with their Quaker traditions, and their fine old family names that still count in Philadelphia society, are now preparing to celebrate the club's 102d birthday. The membership is passed down through the eldest daughter, and the methods are not altered from those first chosen; there is no President or Vice-President, the only officers being two clerks, a treasurer, and a committee of thirteen; the prominent work of the club is the maintenance of a "house of industry," where nearly a hundred old Quaker women of indigent circumstances go daily to sew, knit, and mend in comfortable quarters, in the house on North Seventh Street which the club has lodged in since the middle of the century. The women are paid good wages for their work, and are given a good meal in the middle of the day, besides being provided with easy chairs while they work. The society women provide them with sewing, and bachelors send thither for their mending.

For the first time in its history Yale University has a Japanese girl as a student. She is Miss Yoshi Yamaguchi, and, with her brother, Leiich Yamaguchi, came from Kioto, Japan. Both are graduates of the Doshisha University, one of the leading colleges of Japan. The brother has entered Yale to study economics, and the sister will pursue the courses in English and music in the new post-graduate department.

A NOTABLE MONUMENT.

The first Southern woman to have her name engraved upon a monument as the designer, says the New Orleans States, is Miss Virginia Montgomery, a native of Alabama, but a resident of New Orleans, "who has long held a foremost place in the art world of the Southern metropolis." The monument that is to be built after Miss Montgomery's design, it is explained briefly, is to be erected in San Antonio, Texas, as a Confederate memorial and is to be a very handsome tribute to the Confederate cause. The material will be the same stone that was used in building the State capitol at Austin.

Miss Montgomery submitted the design to the Bernard E. Bee Chapter, of San Antonio, in an open competition with many accomplished artists, and hardly dared, as she says, to hope for success. Her design was accepted, however, and is much praised for its beauty. The artist has herself explained this feature of it in acknowledging some of the compliments to her work. She said: "It ought to have beauty, for I worked at the drawing with all the Southern woman's love for the Lost Cause surging through my heart and mind. The subject was so tender and dear that it could hardly help making beauty."—*Baltimore Sun.*

There is still a yoke and a burden. The rest of heaven is not a quiescent state, but it is the pleasant exercise of the faculties developed here. As Fairbairn beautifully says: "Surely the idea is inadmissable, that an instrument wrought up at so much expense to a polished fitness for service, is destined to be suspended forever on palace walls of heaven, as a glittering bauble, no more to make proof of its temper?"



The physical existence of mankind is something like an account in a ledger. Health on one side—disease on the other. All the pure air, good food, rational exercise and sound sleep go on one side of the account. It sums up health and strength. On the other side, are bad air, poor food, overwork and worry That foots up weakness and disease.

When your appetite or sleep is disturbed; when the stomach and liver are not working properly, of the bowels are not in regular condition; you are losing vitality and strength; figures are going down on the wrong side of the ledger. Unless this is stopped and the other side of the account is built up, you'll soon be a physical bankrupt

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Rings through the silence far and near,
With solemn dirge-notes, soft and low,
Tolling a requiem sad and slow

For swiftly passing time!
Dying! dying! dying!
Ring out the bells in mournful rhyme!
Flying! flying! flying!
Singeth a sad voice, softly sighing,
The voice of fleeting time!

Hark! far away in the old church-tower,
The clock is striking the midnight hour!"
Merrily now ring out the bells,
Filling the air with joyous swells.

To greet the new-born time!
Ringing! ringing! ringing!
Thrilling the world with their mirthful chimes,
Merrily ringing,
The birth of a new year joyously singing,
The birth of hopeful time.

—*The Quiver.*

For the N C. Presbyterian.

FRED'S MISSIONARY SOCIETY OF ONE.

[CONCLUSION.]

Fred found that just as soon as he began to work for Foreign Missions, he began to want to know more about what his own church was doing for missions, and he began to read The Missionary, and the bits of news about mission work that were scattered through the papers

All this time he was finding ways to make his missionary money and to lay it up.

"Mother," he said one evening, 'let me saw wood for you on Saturday, and pay me just what you pay Uncle Lewis."

Mrs. Lawton thought for awhile, then she said:

"Well dear, once in a way I will, but I could'nt do it regularly, because that would be taking old Lewis's actual living from him; for you know, he supports himself by sawing wood; but, as he saws for other people, I could give you the sawing occasionally."

So the next Saturday Fred earned his money by sawing.

It was not any easy thing to give up the whole of his Saturday morning to this work especially when two or three boys were standing around and tempting him to stop and play.

"What makes you so awfully industrious any how Lawton?" asked of the boys.

"Earnin' his Christmas money I bet," said another.

Still Fred kept on sawing. Some boys would have been afraid to tell for fear of being laughed at, but Fred Lawton was not a coward, and the boys all knew that.

"I say Lawton, what's the use of being so mysterious? What's up?"

"I don't mean to be mysterious, but I don't think I'm bound to tell everything.

Then Fred thought: "May be if I tell them they will begin to work too." He remembered a favorite verse of his mother's: "Provoking each other unto love and good works."

He stopped sawing, and raising his flushed face, said pleasantly:

"Well boys if you must know, I'm trying to make some money to give for Foreign Missions. Women and girls work and have societies, and mission bands and I don't see why boys can't do so too. "And since I have begun to work I find I want to know something about what I am working for, and I tell you some of the best stories I ever read, are the lives of missionaries. Talk about heroes in battles! they don't stand any where near some of those brave fellows that have lost their lives in the effort to tell the heathen about Jesus."

The boys looked at him in astonishment, Fred would have been astonished at himself if he had taken time to think of what he had said.

"Where did you read about them?" asked one boy with some interest.

Fred answered quickly:

If you would like to read something about missions I will lend you my Missionary or some books whenever you want them?

The boys were hardly ready for that yet, and began quickly to talk of something else, but the seed was sown; and when they went away a thought struck Fred, that made him run to the house very promptly when the dinner bell rang.

"Mother I have a new idea that I would like to tell you about sometime," he said at the tabie.

"Well, come to me just before supper and I will hear what it is."

Just before it was time to light the lamps was a favorite time for their chats. Fred loved these talks and this evening he was particularly willing to come in.

"Here you are my boy. Now for your idea," said his mother, as he cuddled down at the floor at her knee.

He soon told his mother of the talk with the boys in the morning, and especially that one of them had asked where he could read about the brave missionaries.

"And I thought, mother, that this was the way God meant me to do mission work. I might have a sort of circulating library of mission books, among the boys and that when they read of the wonderful lands, and the brave lives of the missionaries, they may get interested and give too."

"Why yes!" exclaimed Mrs. Lawton clapping her hands, "and who knows but that some day you will have a regularly organized Boys' Mission Band? And now, we must go to work and look for some very interesting books, "Mackay of Uganda, or The Life of Allan Gardner, or our own Samuel Lapsley."

Fred did lend the boys some numbers of his missionary and some books. At first only two or three cared for them, but the number increased to six, and with Mrs. Lawton's encouragement and help they formed the F. M. R. Circle and are all reading, and working and giving to the great cause of Foreign Missions. And this is what Fred's Missionary Society of One did!

D.

THE BEES POCKETS

Bees are wonderful little creatures. They are the most useful of all the insects that fly. They are about an inch long. All summer long they are busy making wax and honey, and storing them for future use. They know all of the flowers in our gardens, and they know when it is going to rain, and when she sun will shine. They are kind to their children, the young bees.

Do you know how bees make bread? They have two little pockets upon their thighs which make very nice side-pockets, just such as we should want to hold things What do you think they do with these pockets? They put their little heads into the flowers and get the sweet juice for honey. In doing this they cover themselves with the yellow dust, called pollen, which you have often seen in flowers. They have slender, pointed hairs upon their heads, and upon their legs they have hard yellow hairs, which you can easily see. These hairs make a sort of comb which the bees use in cleaning the pollen from their heads. First they take their fore-feet and brush the pollen very carefully from their heads on to their middle feet, and from them to their hind feet. From there it is safely packed in these little pockets on their thighs. As soon as they have filled the pockets they fly away home and put the pollen in a safe place in the hive to make into bread to feed their babies.—*Adapted*

A CHRISTMAS LEGEND IN BELGIUM.

The children of Belgium have a charming Christmas legend about Santa Claus pony. They always place their wooden sabots on the window ledge stuffed full of oats, hay and fodder for the "dear Christmas pony." In the early morning they run on tiptoe to look, and behold the hay is all gone, and the shoes are brimming over with toys and sweetmeats! Then the children clap their hands with glee and wish they could only have waked in time to see the pony munching his oats. That would have been such fun!—*Ella F. Mosby in St. Nicholas.*

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FOREIGN.

Dr. M. F. de Campos Sailes, governor of the state of San Paulo, who is the nominee for President of Brazil, has planned a tour of the United States for the purpose of studying our system of government and our institutions. Although the elections in Brazil are not held until March next, his nomination is equivalent to election. The inauguration will not take place until next September. His visit will probably have an important bearing on a future reciprocity treaty between the United States and Brazil. No negotiations have yet begun with Brazil on this subject, mainly because the present administration there desires to leave the matter for the new President to deal with.

Dispatches from Yokohama state that Count Matsoukata, the premier, and Admiral the Marquis Saiga Tsugumichi, minister of marine, have resigned. It is probable that Marquis Ito will be the new premier.

The Pope's encyclical on the Manitoba school question was published at Rome on the 24th. After recalling the religious history of Canada and eulogizing its scholastic institutions, he expresses regret at the decisions taken seven years ago in Manitoba relative to the Catholic schools, and points out the rights of Catholics, according to the federal agreement.

The Pope condemns a school system based on religious neutrality, praises the zeal the bishops have displayed on the question, regrets that the Catholics are not equally united, owing to political passions, and admits that the authorities have done something to diminish the inconveniences of Manitoba school legislation, but declares this to be inadequate, and exhorts Catholics to persist in claiming all their rights, though they must not refuse any partial reparations obtainable, with the view to reduce the perils of the education of youth.

In conclusion the encyclical says that in the event of these being unobtainable Catholics should provide their own schools, and adopt, under the guidance of their bishops, a programme of study consistent with their religion and all literary and scientific progress.

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Schedule in Effect May 30th, 1897.

WESTWARD.

	No. 41	No. 408
Lv Wilmington..	*3 20pm	....
La Lumberton.	5 26pm	.....
Lv Maxton.....	6 12pm	....
Lv Laurinburg..	6 28pm	....
Ar Hamlet... ...	6 58pm	.....
Lv Hamlet.....	7 13pm	*5 10 am
Lv Rockingham.	7 30pm	5 28 am
Lv Wadesboro...	8 11pm	5 54 am
Lv Marshville...	8 48pm	6 25 am
Ar Monroe.....	9 12pm	6 48 am
Lv Monroe.....	9 35pm	7 00 am
Ar Charlotte.....	10 25pm	7 50 am
Ar Mt. Holly....	.....	9 20 am
Ar Lincolnton...	.....	10 20 am
Ar Shelby.....	....	11 18a m
Ar Ellenboro....	.....	11 55p m
Ar Rutherfordton	.. ..	12 30p m
†8 40am	Lv....Hamlet..Ar	6 20p m
10 00am	Ar....Cheraw..Ar	† 5 00p m

EASTWARD.

	No. 38.	No. 402
Lv Rutherfordton	.....	*4 35p m
Lv Ellenboro....	.....	5 15p m
Lv Shelby.....	.....	6 03p m
Lv Lincolnton..	.....	7 00p m
Lv Mt Holly....	.....	7 50p m
Lv Charlotte....	*5 10am	8 25p m
Ar Monroe.....	5 55am	9 10p m
Lv Monroe.....	6 05am	9 40p m
Lv Marshville...	6 25am	.....
Lv Wadesboro..	7 01am	10 31 pm
Lv Rockingham.	7 41am	11 05p m
Ar Hamlet.....	7 55am	11 23p m
Lv Hamlet.....	8 20am	.....
Lv Laurinburg..	8 46am	.....
Lv Maxton.....	9 05am	.....
Lv Lumberton...	9 53am	.....
Ar Wilming on..	12 05pm	.....

NORTHWARD.

Lv Hamlet.....	*8 15am	*11 20pm
Ar Raleigh.....	11 30am	2 10pm
Ar Portsmouth..	5 50pm	7 25am
Ar Richmond...	*6 50pm	* 8 15am
Ar Washington..	11 10pm	12 31pm
Ar New York...	6 58am	6 28pm

SOUTHWARD.

Lv Monroe.....	*6 48am	*9 25p m
Ar Abbeville....	11 05am	1 40a m
Ar Athens.....	1 15pm	3 45a m
Ar Atlanta (Central Time)....	2 50pm	5 20a m

*Daily. †Daily, except Sunday.

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C. F. &Y. V. Railway Co

JOHN GILL, Receivor.

CONDENSED SCHEDULE.

IN EFFECT NOV. 28th, 1897.

NORTH BOUND.	No. 2. Daily
Leave Wilmington.....	9.00a.m
Arrive Fayetteville.....	12.10p.m.
Leave Fayetteville.....	12.22 "
Leave Fayetteville Junction...	12.27 "
Leave Sanford.....	1.48 "
Leave Climax.....	3.47 "
Arrive Greensboro.....	4.20 "
Leave Greensboro.....	4.30 "
Leave Stokesdale.....	5.17 "
Leave WalnutCove.....	5.47 "
Leave Rural Hall.....	6.15 "
Arrive Mt. Airy.....	7.45 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy.....	8.40a m
Leave Rural Hall.....	10.04 "
Leave Walnut Cove.....	10.33 "
Leave Stokesdale.....	11.06 "
Arrive Greensboro.....	11.55 "
Leave Greensboro	12.15p.m.
Leave Climax.....	12.43 "
Leave Sanford	2.36 "
Leave Fayetteville Junction..	3.56 "
Arrive Fayetteville.....	4.00 "
Leave Fayetteville.....	4.10 "
Arrive Wilmington.....	7.20 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville.....	8.00 a.m
ArriveMaxton.....	9.02 "
LeaveMaxton.....	9.07 "
Leave Red Springs.....	9.35 "
Leave Hope Mills.....	10.20 '
Arrive Fayetteville	10.40 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville.....	4.50p m.
Leave Hope Mills.....	5.07 "
Leave Red Springs	5.48 "
ArriveMaxton.....	6 11 "
Leave Maxton.....	6.15 "
ArriveBennettsville.....	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur.....	6.40a.m
Leave Climax.....	8.25 "
Arrive Greensboro.....	9.17 "
Leave Greensboro.....	9.35 "
Leave Stokesdale.....	11.07 "
Arrive Madison.....	11.55 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison.....	12.35 p.m
Leave Stokesdale.....	1.25 "
Arrive Greensboro.....	2.45 "
Leave Greensboro.....	3.15 "
Leave Climax.....	4.25 "
Arrive Ramseur.....	6.10 '

CONNECTIONS,

at Fayetteville with the Atlantic Coast Line, at Maxton with Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford, with Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with Southern Railway, at Walnut Cove with Norfolk and Western Railway.

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WILMINGTON MARKET.

FOR

WEEK ENDING DEC. 29, 1897.

SPIRITS TURPENTINE: Has fluctuated from 31@30¼ and back for machine casks and 30½@30 cents for country barrels—closing firm at former figures

ROSIN: Firm throughout at $1.15 for Strained and $1.20 for Good Strained.

CRUDE TURPENTINE: Hard $1.40; Soft $1.90—closing steady.

TAR: Receipts taken day by day at $1.05.—closing firm.

COTTON: Middling 5¾ cents throughout—closing firm.

TIMBER: On account of holidays too little doing to justify report.

Tracts and Tract Volumes.

Presbyterian Committee of Publication.

Early Presbyterian Missions, by A. D. Tadlock	5c
Daisy's Death Bed, by T. W. Hooper, D. D.,	5c
Take My Yoke Upon You, by T. F. Hay	5c
What We Believe, by L. P. Bowen, D. D.	3c
Relation of Presbyterian Church to Other Denominations, by J. C. Malloy	5c
What Is To Be Your Life-Work? by A. W. Fraser	5c
Latest Infidelity, by Dr. R. L. Dabney	10c
Five Points of Calvinism, by Dr. Dabney	10c
Call to Gospel Ministry, by Dr. Dabney	5c
Christianity and Law, by Dr. B. M. Palmer,	5c
The Pious Physician, by Dr. Palmer,	5c
Hindrances to Uniting With the Church, by Dr. Palmer,	5c
The Culdee Church, by Dr. T. V. Moore,	15c
Christian Baptism, by J. P. Hobson, Esq.,	10c
The Church Fair, by R. F. Campbell, D. D.,	5c
Mode of Scriptural Baptism, by Rev. J. L. Reed	15c
How Was Jesus Baptized? by Dr. M. H. Houston	5c
Divine and Human, by Rev. L. H. Wilson,	25c
Robbie Stuart, by Mrs. J. L. Stuart,	15c
Ah-Mun, by Mrs. Stuart,	15c
Bible Baptism, by Dr. R. P. Kerr	10c
Card Playing, by Rev. W. A. Alexander,	5c
Gospel Ministry, by Dr. J. B. Shearer,	5c
Education for the Ministry, by Dr. R. Cecil,	5c
Genesis of the Westminster Assembly, by Dr. F. Patton	10c
Election of Grace, by Dr. G. D. Armstrong,	5c
Infant Baptism, by Rev. I. S. McElroy	5c
Letters to An Inquirer, by Dr. H. H. Hawes,	5c
Abrahamic Covenant, by Dr. Hawes,	10c
Presbyterianism in Catechetical Form, by Mrs. M. W. Pratt	10c
Romanism, by Dr. T. D. Witherspoon	15c
Assurance of Grace and Salvation, by Dr. W. S. Plumer	5c
The Ruling Elder, by Hon J. W. Lapsley,	10c
The Presbyterian Church, by Dr. J. W. Primrose	5c
Appeal to Young Ministers, by Rev. C. H. Dobbs	5c
How Children Are Saved, by Rev. D. Young,	5c
Water Baptism, by Dr. Stacy	15c
Polity of the Presbyterian Church, by Rev. W. B. Arrowood	5c

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Schedule in Effect Dec. 4. 1897.

DEPARTURES FROM WILMINGTON —

NORTHBOUND.

DAILY No. 48—Passenger —Due Magnolia 11 02 a m, Warsaw 11 15 a m, Goldsboro 12 05 p m, Wilson 12 55 pm, Rocky Mount 1 40 p m, Tarboro 2 45 p m, Weldon 4 35 p m, Petersburg 6 23 p m, Richmond 7 15 p m, Norfolk 6 05 p m, Washington 11 30 p m, Baltimore 12 53 a m, Philadelphia 3 45 a m, New York 6 53 a m †Boston 3 00 pm.

DAILY 7:15 PM No. 40—Passenger —Due Magnolia 8 55 p m, Warsaw 9 10 p m, Goldsboro 10 10 p m, Wilson 11 00 p m, †Tarboro 6 45 a m, Rocky Mount 11 57 p m, Weldon 1 47 a m, †Norfolk 10 30 a m, Petersburg 3 18 a m, Richmond 4 00 a m, Washington 7 41 a m, Baltimore 9 05 a m, Philadelphia 11 25 a m. New York 3 03 p m, Boston 9 00 p m.

DAILY except Sonville 4 21 p m, Newbern 5 40 Sduday p m. 2 25 PM No. 50—Passenger—Due Jacksouthbound.

DAILY 4 00 PM No. 55—Passenger—Due Lake Waccamaw 5 09 p m, Chadbourn 5 41 p m, Marion 6 43 p m, Florence 7 25 p m, Sumter 9 10 p m, Columbia 10 30 p m, Denmark 6 30 a m, Augusta 8 20 a m Macon 11 30 a m, Atlanta 12 15 p m, Charleston 10 55 p m, Savannah 1 58 am, Jacksonville 8 20 a m, St Augustine 10 30 a m, Tampa 6 45 p m.

ARRIVALS AT WILMINGTON—FROM THE NORTH.

DAILY No. 49—Passenger—Leave Bos 5:50 P M ton †1 03 p m, New York *9 00 p m, Philadelphia 12 05 a m, Baltimore 2 50 a m, Washington 4 30 a m, Richmond 9 05 a m, Petersburg 10 00 a m, Norfolk 8 40 a m, Weldon 11 52 a m, Tarboro 12 12 p m, Rocky Mount 12 47p m, Wilson 2 37 p m, Goldsboro 3 20 p m, Warsaw 4 11 p m, Magnolia 4 24 p m.

DAILY No. 41—Passenger—Leave Bos- 9:30 AM ton 12 00 night, New York 9 30 a m, Philadelphia 12 09 p m Baltimore 2 25 p m, Washington 3 46 p m, Richmond 7 30 p m, Petersburg 8 12 p m, †Norfolk 2 20 p m, Weldon 9 43 p m, †Tarboro 6 01 p m, Rocky Mount 5 45 a m, leave Wilson 6 22 a m, Goldsboro 7 01 am, Warsaw 7 53 a m, Magnolia 8 05 a m.

DAILY No. 51—Passenger—Leave New- except bern 9 00 a m, Jacksonville 10 26 Sunday a m. 12 15 P M.

FROM THE SOUTH.

DAILY No. 54— Passenger — Leave 1:25 P M Tampa 8 10 a m, Sanford 2 27 p m, Jacksonville 7 40 p m, Savannah 1 48 a m, Charleston 6 33 a m Columbia 7 00 a m, Atlanta 8 20 a m, Macon 9 30 a m, Augusta 3 05 p m, Denmark 4 50 pm, Sumter 8 25 a m, Florence 10 05 a m, Marion 10 44 a m Chadbourn 11 45 a m Lake Waccamaw 12 16 p m.

†Daily except Sunday.

Trains on the Scotland Neck Branch road leave Weldon 3 55 p m, Halifax 4 30 p m, arrive Scotland Neck at 5 20, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8 20 am, and 3 30 p m, arrive Parmele 9 10 a m, and 4 60 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 20 p m. Daily except Sunday.

Trains leaves Tarboro, N C. daily except Sunday 5 30 p m, Sunday 4 05 p m, arrives Plymouth 7 40 p m and 6 00 p m Returning leaves Plymouth daily except Sunday 7 50 a m and Sunday 9 00 a m, arrives Tarboro 10 05 a m and 11 a m.

Trains on Conway Branch leave Hub 8 30 a. m., Chadbourn 11 50 a. m., arrive Conway 2 10 p. m. leave Conway 2 45 p. m , Chadbourn 5 45 p. m., arrive Hub 6 25 p. m. Daily except Sunday.

Train on Midland N C Branch leaves Goldsboro daily, except Sunday, 7 10 a m, arriving Smithfield 8 30 a m, Returning leaves Smithfield 9 00 a m, arrive at Goldsboro 10 25 a m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m Returning leaves Spring Hope 8 00 a m Nashville 8 35 a m, arrives at Rocky Mount 9 05 a m, daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11 20 a m, and 4 15 p m. Returning eaves Clinton at 7 00 a m, and 3 00 pm.

Wilson and Fayetteville Branch leaves Wilson 2 20 p m, 11 16 p m, arrive Selma 3 15 p m, Smithfield 3 22 p m, Dunn 4 00 p m. Fayetteville 4 47 p m, 1 14 a m, Rowland 6 10 p m. Returning leave Rowland 9 33 a m, Fayetteville 12 22 p m, 10 35 p m, Dunn 1 05 p m, Smithfield 1 43 p m, Selma 1 50 p m, arrive Wilson 2 35 p m, 12 22 a m.

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* * *

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* * *

Celery Vinegar: Celery vinegar is useful for flavoring, and may be made of pieces of celery covered with some pure cider vinegar, or the celery seeds may be used. If the seeds are to be used, cover one ounce of celery seed with one quart of pure cider vinegar, and let it stand two weeks, shaking it every day. It will then be ready for use.

* * *

Sardine Croquettes: Remove the skin from one box of sardines; with a silver spoon mash the sardines to a paste, adding a tablespoonful of lemon juice. Stir in one cup of bread crumbs, the white of one egg, a teaspoonful of salt; a teaspoonful of Worcestershire sauce and a dash of pepper. Form this into small balls, dip in egg and bread crumbs, and fry in smoking hot fat. Serve with sauce Hollamlaise.

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